

Nomination of
Fujisan
for Inscription on the World Heritage List

January 2012

JAPAN

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Executive Summary

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Executive Summary

1 State Party

Japan

2 State, Province or Region

Yamanashi Prefecture and Shizuoka Prefecture

3 Name of Property

Fujisan

4 Geographical Coordinates to the Nearest Second

No.	Component parts (1 to 25) and Constituent elements (1-1 to 1-9)	Latitude	Longitude
1	Fujisan Mountain Area	N 35°21' 39"	E 138°43' 39"
	1-1 Mountaintop worship sites		
	1-2 Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)		
	1-3 Suyama Ascending Route (present Gotemba Ascending Route)		
	1-4 Subashiri Ascending Route		
	1-5 Yoshida Ascending Route		
	1-6 Kitaguchi Hongu Fuji Sengen-jinja Shrine		
	1-7 Lake Saiko		
	1-8 Lake Shojiko		
1-9 Lake Motosuko			
2	Fujisan Hongu Sengen Taisha Shrine	N 35°13' 39"	E 138°36' 36"
3	Yamamiya Sengen-jinja Shrine	N 35°16' 16"	E 138°38' 13"
4	Murayama Sengen-jinja Shrine	N 35°15' 41"	E 138°39' 59"
5	Suyama Sengen-jinja Shrine	N 35°15' 16"	E 138°50' 56"
6	Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)	N 35°21' 45"	E 138°51' 48"
7	Kawaguchi Asama-jinja Shrine	N 35°31' 57"	E 139°46' 29"
8	Fuji Omuro Sengen-jinja Shrine	N 35°30' 45"	E 138°44' 43"
9	“Oshi” Lodging House (Former House of the Togawa Family)	N 35°28' 48"	E 138°47' 45"
10	“Oshi” Lodging House (House of the Osano Family)	N 35°28' 34"	E 138°47' 38"
11	Lake Yamanakako	N 35°25' 16"	E 138°52' 32"
12	Lake Kawaguchiko	N 35°30' 47"	E 138°44' 48"
13	Oshino Hakkai springs (Deguchiike Pond)	N 35°27' 13"	E 138°50' 12"
14	Oshino Hakkai springs (Okamaike Pond)	N 35°27' 34"	E 138°49' 53"
15	Oshino Hakkai springs (Sokonashiike Pond)	N 35°27' 36"	E 138°49' 54"
16	Oshino Hakkai springs (Choshiike Pond)	N 35°27' 35"	E 138°49' 56"
17	Oshino Hakkai springs (Wakuike Pond)	N 35°27' 36"	E 138°49' 58"
18	Oshino Hakkai springs (Nigoriike Pond)	N 35°27' 36"	E 138°49' 56"
19	Oshino Hakkai springs (Kagamiike Pond)	N 35°27' 39"	E 138°49' 59"
20	Oshino Hakkai springs (Shobuike Pond)	N 35°27' 41"	E 138°50' 03"
21	Funatsu lava tree molds	N 35°27' 10"	E 138°45' 15"
22	Yoshida lava tree molds	N 35°26' 54"	E 138°45' 37"
23	Hitoana Fuji-ko Iseki	N 35°21' 42"	E 138°35' 29"
24	Shiraito no Taki waterfalls	N 35°18' 47"	E 138°35' 14"
25	Mihonomatsubara pine tree grove	N 34°59' 37"	E 138°31' 22"

5 Textual description of the boundaries of the nominated property

The nominated property is comprised of 25 component parts centered on the Fujisan Mountain Area. It encompasses all of the component parts and constituent elements that express Fujisan’s nature as an “object of worship” and a “source of artistic inspiration”. These various parts and elements can be divided into two categories based on their characteristics as either “places of worship-ascent and pilgrimage” ([a] the Fujisan Mountain Area from Umagaeshi up, the mountaintop worship sites, and the ascending routes extending from the base to the summit of the mountain; [b] the buildings and compounds of the Sengen-jinja shrines and the “Oshi” Lodging Houses at the base of the mountain; and [c] the wind cave, lava tree molds, lakes, springs, and waterfalls that became sacred sites and pilgrimage destination) or representative “viewpoints and views” of the Fujisan Mountain Area.

In particular, the views of the Fujisan Mountain Area offered by the two representative viewpoints included in the nominated property extend from the mountain’s summit down the slopes on both sides for a considerable distance, ensuring a more-than-adequate sense of the form of Fujisan that has inspired works of art that possess outstanding universal significance. The scope of the nominated property includes the area of the mountain above Umagaeshi (literally, “the point at which horses were turn back and not permitted further ascent on horseback”), a borderline at roughly the 1,500-meter elevation mark that is related to the sacred nature of Fujisan. And the scope of the nominated property includes all of the compounds of the Sengen-jinja shrines and the “Oshi” Lodging Houses, as well as the wind cave, lava tree molds, lakes, springs, and waterfalls that became sacred sites and destinations for pilgrimages. The total area of the nominated property is 20,702.1 hectares.

The buffer zone surrounding the property has been delineated to include a zone of 49,627.7 hectares, encompassing areas that could potentially have the possibility of an adverse effect—either physically or visually—on Fujisan’s Outstanding Universal Value as derived from its aspect as an “object of worship” (“places of worship-ascent and pilgrimage”) and as a “source of artistic inspiration” (“viewpoints and views”).

6 A4 size map of the nominated property, showing boundaries and buffer zone

Attached to the end of the executive summary.

7 Criteria under which property is nominated (itemize criteria)

(iii), (iv), and (vi)

8 Draft Statement of Outstanding Universal Value

[a. Brief synthesis]

Fujisan is Japan’s highest peak (elev. 3,776 m) and the sacred, majestic form of its solitary volcanic cone is known throughout the world as a symbol of Japan.

The worship of Fujisan is unique in nature, centering on efforts to draw power from the deities residing on the mountain and to experience of a symbolic death and rebirth in the course of making worship-ascents from the slopes to the summit of the mountain and pilgrimages to religious sites at

the foot of the mountain. As the beliefs, ceremonies, and religious activities of Fujisan-worship evolved, the awe that the volcanic Fujisan inspired gave birth to traditions that emphasized coexistence with nature, and that in turn evolved into traditions focused on reverence and affection for Fujisan's majestic form and gratitude for the blessings it provides through the springs at its base and other natural attributes. The essence of those traditions has transcended the ages and continues to be faithfully preserved to the present day, influencing the form and spirit of contemporary ascents of the mountain and pilgrimages to the sites on and at the base of Fujisan.

In addition, these traditions served as inspiration for the ukiyo-e prints by Katsushika Hokusai (ca. 1760-1849) and Utagawa Hiroshige (1797-1858), depicting the many facets of Fujisan, and as the wellspring for the transformation of Fujisan into an iconic figure with outstanding universal significance. In this way, Fujisan has become a significant symbol of Japan and Japanese culture.

As is stated above, through both the religious practices associated with the mountain from premodern times and the artistic activity inspired by the mountain's landscape, people all over the world have come to see Fujisan as an outstanding example of a type of Japan's majestic and sacred mountain landscape, and as a result it has secured a spot as one of the world's celebrated mountains. Accordingly, it possesses Outstanding Universal Value.

[b. Justification for Criteria]

Criterion (iii)

The worship of the deities believed to reside on Fujisan served as the origin for traditions that emphasized coexistence with the volcano and gratitude for the blessings it provides through the springs and other natural attributes found at its base. The essence of those traditions has transcended the ages and continues to be faithfully preserved to the present day, influencing the form and spirit of contemporary ascents of the mountain and pilgrimages to the sites on and at the base of Fujisan. The diverse cultural assets engendered by Fujisan and the worship of it demonstrate that Fujisan is an exceptional testimony to a living cultural tradition centered on mountains.

Criterion (iv)

Through a combination of religious practices centering on Fujisan since premodern times and artistic activity based on the viewing of the mountain, Fujisan came to be recognized by many people as an outstanding example of a type of a sacred and majestic mountain landscape typifying Japan, and as a result, came to be confirmed in its position as one of the world's celebrated mountains.

Criterion (vi)

The images of Fujisan in early 19th-century Ukiyo-e prints have appeared frequently as a motif in many modern and contemporary works of Western art, demonstrating that these images of Fujisan have not only had a significant impact on many Western works of art, but have established Fujisan as a symbol of Japan and Japanese culture throughout the world. Fujisan is thus an exceptional mountain, directly and tangibly associated with artistic works of outstanding universal significance, and it possesses the significance of having become a universal symbol of Japan and of Japanese culture.

Photo E-1 Fujisan viewed from northwest © Imaki Hidekazu

[c. Statement of Integrity]

The totality of the nominated property not only includes all component parts and constituent elements necessary to express Outstanding Universal Value in terms of Fujisan’s nature as an “object of worship”, but also is of adequate size to completely represent the attributes and processes that convey the property’s significance. In addition, the scope of the nominated property includes all component parts and constituent elements necessary to express its nature as a “source of artistic inspiration”, including (1) the representative viewpoints for viewing Fujisan; and (2) the scenic landscapes of the Fujisan Mountain Area that can be seen from these viewpoints. Accordingly, the property retains a high level of integrity.

[d. Statement of Authenticity]

Based on the attributes selected according to the nature of the individual component parts and constituent elements of the nominated property, and the specific features included therein, each one demonstrates a high level of authenticity.

The Fujisan Mountain Area possesses a high degree of authenticity based on its attributes of “spirit” and “function.” In addition, the compounds and buildings of the Shinto shrines and the “Oshi” Lodging Houses are all highly authentic based on their attributes of “form and design,” “materials and substance,” “traditions and techniques,” “location and setting,” and “use and function.” And moreover, the lava tree molds, the lakes, the springs, the waterfalls, and other natural sites that feature remains connected to the worship of Fujisan also maintain a high level of authenticity based on their attributes of “form”, “location and setting”, “feeling”, and “use and function.”

[e. Requirements for protection and management]

The nominated property has been officially designated as Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, and Natural Monuments, in addition to being designated as a National Park, and is also well preserved as a National Forest. The scenic landscape as seen from two scenic viewpoints has been preserved in excellent condition as well.

Also, in terms of the buffer zone of the property, in addition to the protective measures described above, appropriate protection is provided in accordance with the Landscape Act and other relevant laws and regulations. In particular, no buffer zone is set up on the northwestern side of Lake Motosuko and the eastern side of the Fujisan Mountain Area, since no impact on the view from within the property area is foreseen in light of the control measures under the Yamanashi Prefecture Landscape Ordinance, topographical constraints defying development, existing land uses in the neighboring areas, etc.

Yamanashi Prefecture, Shizuoka Prefecture, as well as the relevant municipal governments included in the respective prefectures are working in cooperation with the relevant national agencies—not only with the Agency for Cultural Affairs, which is the competent authority charged with preserving and managing Japan’s cultural heritage properties, but also with the Ministry of the Environment, the Forestry Agency, and others—and have established the Fujisan World Cultural Heritage Council to create a comprehensive management system for the property. This Council is receiving input from an academic committee of experts for the surveying, preservation and management of Fujisan.

The “Fujisan Comprehensive Preservation and Management Plan”, which was established in January 2012, covers the whole property and lays out not only methods for the preservation, management, maintenance, and utilization of the nominated property overall and for each individual component part based on its unique characteristics, but also the respective roles that the national and local public bodies and other relevant organizations should play.

Photo E-2 Fujisan viewed from southwest © *Shizuoka Prefectural Tourism Association*

9 Name and contact information of official local institution/agency

Agency for Cultural Affairs

Monuments and Sites Division, Cultural Properties Department

3-2-2 Kasumigaseki, Chiyoda-ku, Tokyo 100-8959 Japan

Tel: +81-3-5253-4111

Fax: +81-3-6734-3822

kinen@bunka.go.jp

<http://www.bunka.go.jp>

Ministry of the Environment

Environmental Strategy Division, Nature Conservation Bureau

1-2-2 Kasumigaseki, Chiyoda-ku, Tokyo 100-8975 Japan

Tel: +81-3-3581-3351

Fax: +81-3-3591-3228

shizen-keikaku@env.go.jp

<http://www.env.go.jp>

Forestry Agency

Research, Extension and Environmental Policy Division, Private Forest Dep

1-2-1 Kasumigaseki, Chiyoda-ku, Tokyo 100-8952 Japan

Tel: +81-3-3502-8111

Fax: +81-3-3502-2887

worldheritage@nm.maff.go.jp

<http://www.rinya.maff.go.jp>

Yamanashi Prefecture

World Heritage Division, Planning Department

1-6-1 Marunouchi, Kofu City, Yamanashi Prefecture 400-8501 Japan

Tel: +81-55-223-1316

Fax: +81-55-223-1781

sekaiisan-sn@pref.yamanashi.lg.jp

<http://www.fujisan-3776.jp>

Shizuoka Prefecture

World Heritage Division, Community Affairs Department

9-6 Oute-machi, Aoi-ku, Shizuoka City, Shizuoka Prefecture 420-8601 Japan

Tel: +81-54-221-3746

Fax: +81-54-221-2980

sekai@pref.shizuoka.lg.jp

<http://www.fujisan-3776.jp>

Extent of the Nominated Properties and its Buffer Zone

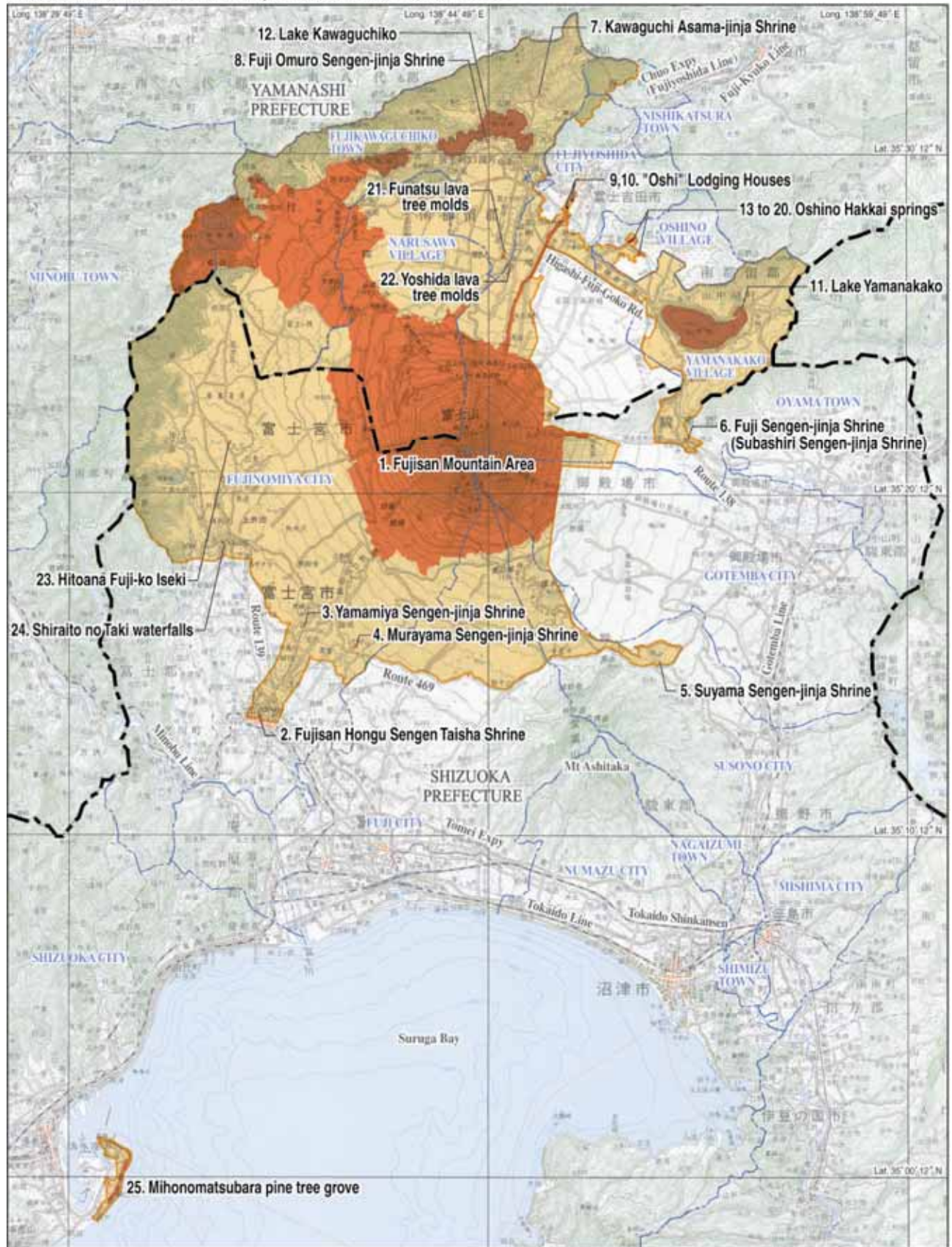
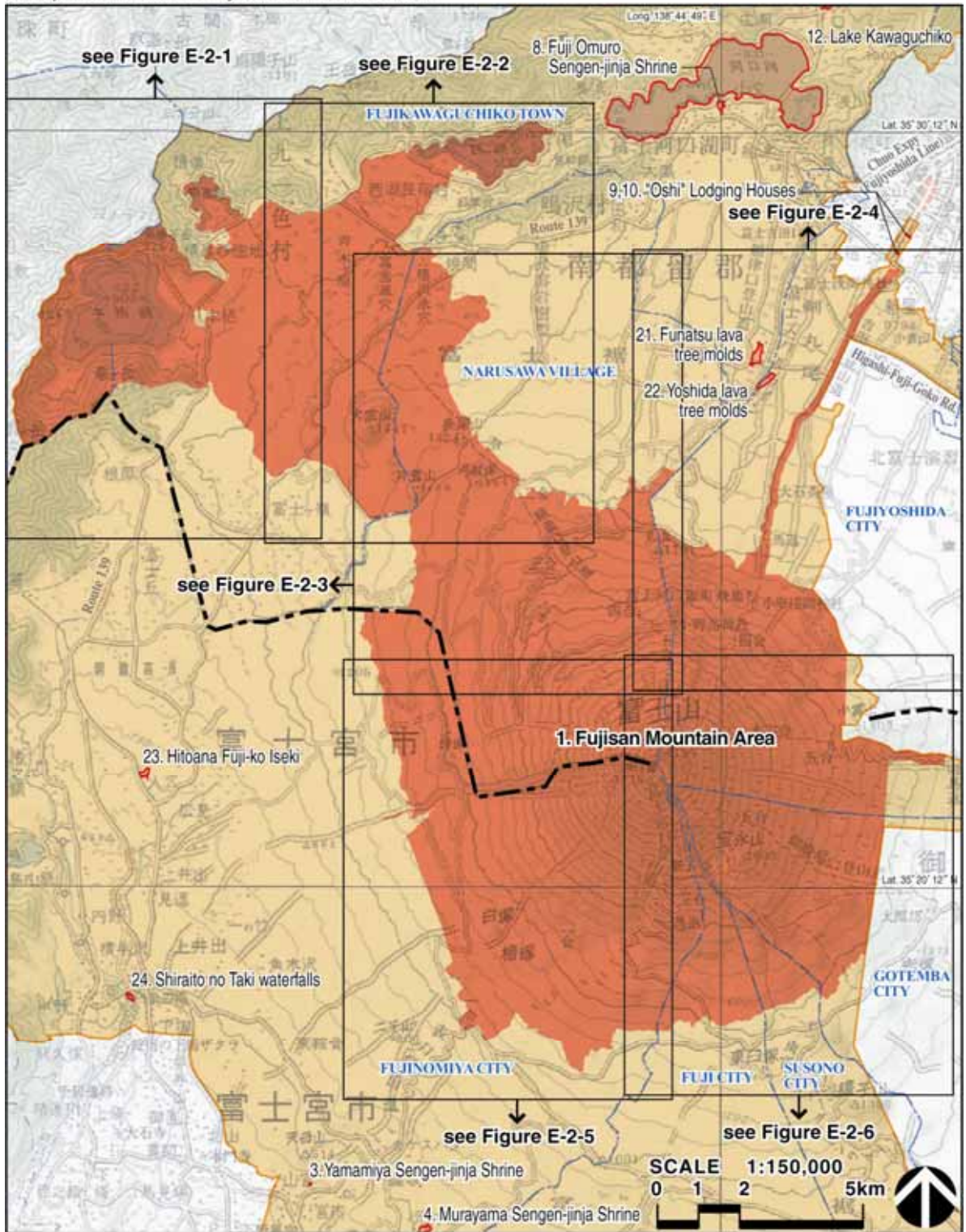


Figure E-1 Map indicating the extent of the nominated serial property and buffer zones © PREC Institute Inc.

Component Part 1. Fujisan Mountain Area

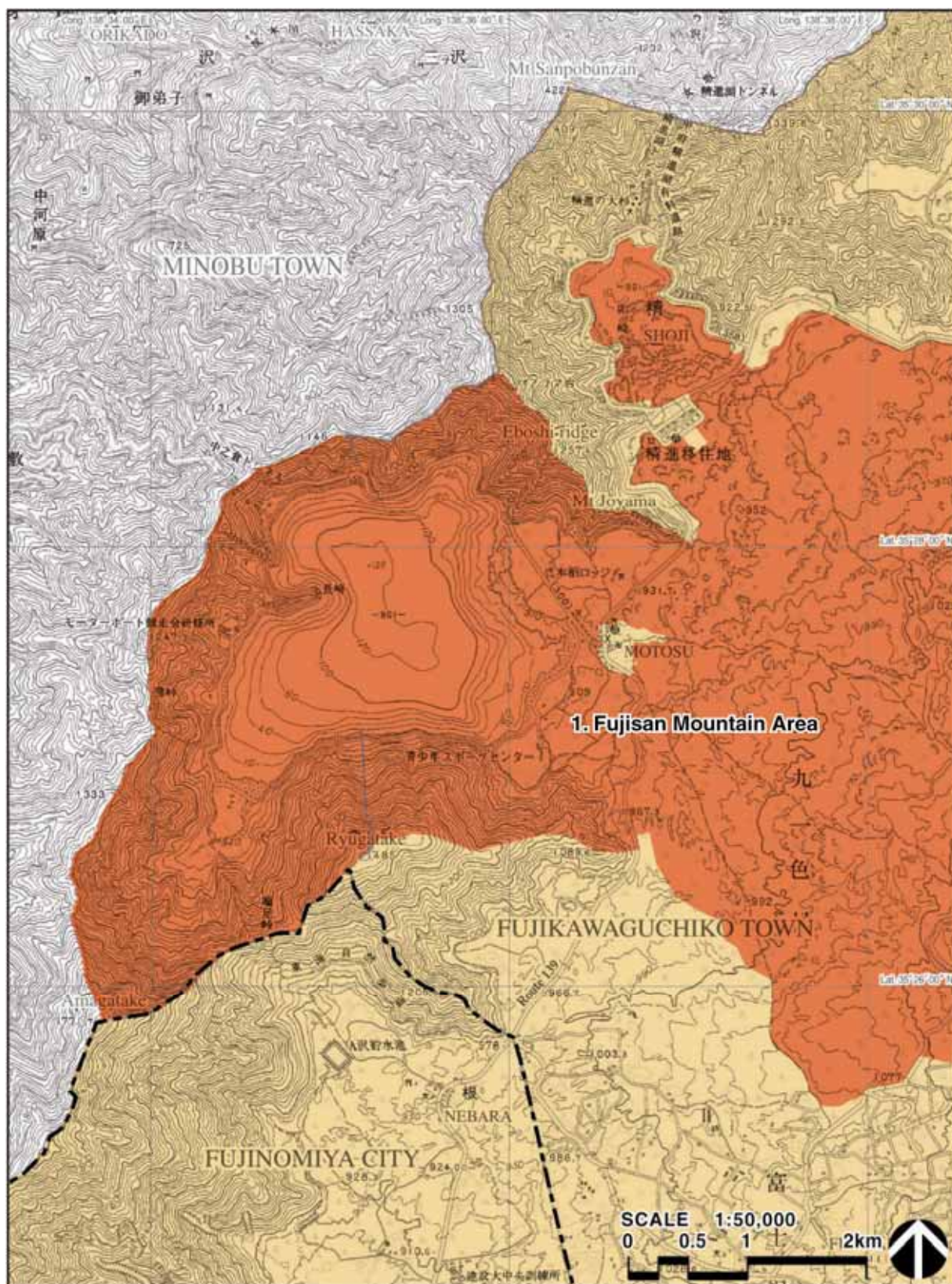


Legend

- Nominated property (1. Fujisan Mountain Area)
- Nominated property (other component parts)
- Buffer zone
- Prefecture boundary
- Municipality boundary

Figure E-2 Topographical map indicating the extent of the Fujisan Mountain Area © PREC Institute Inc.

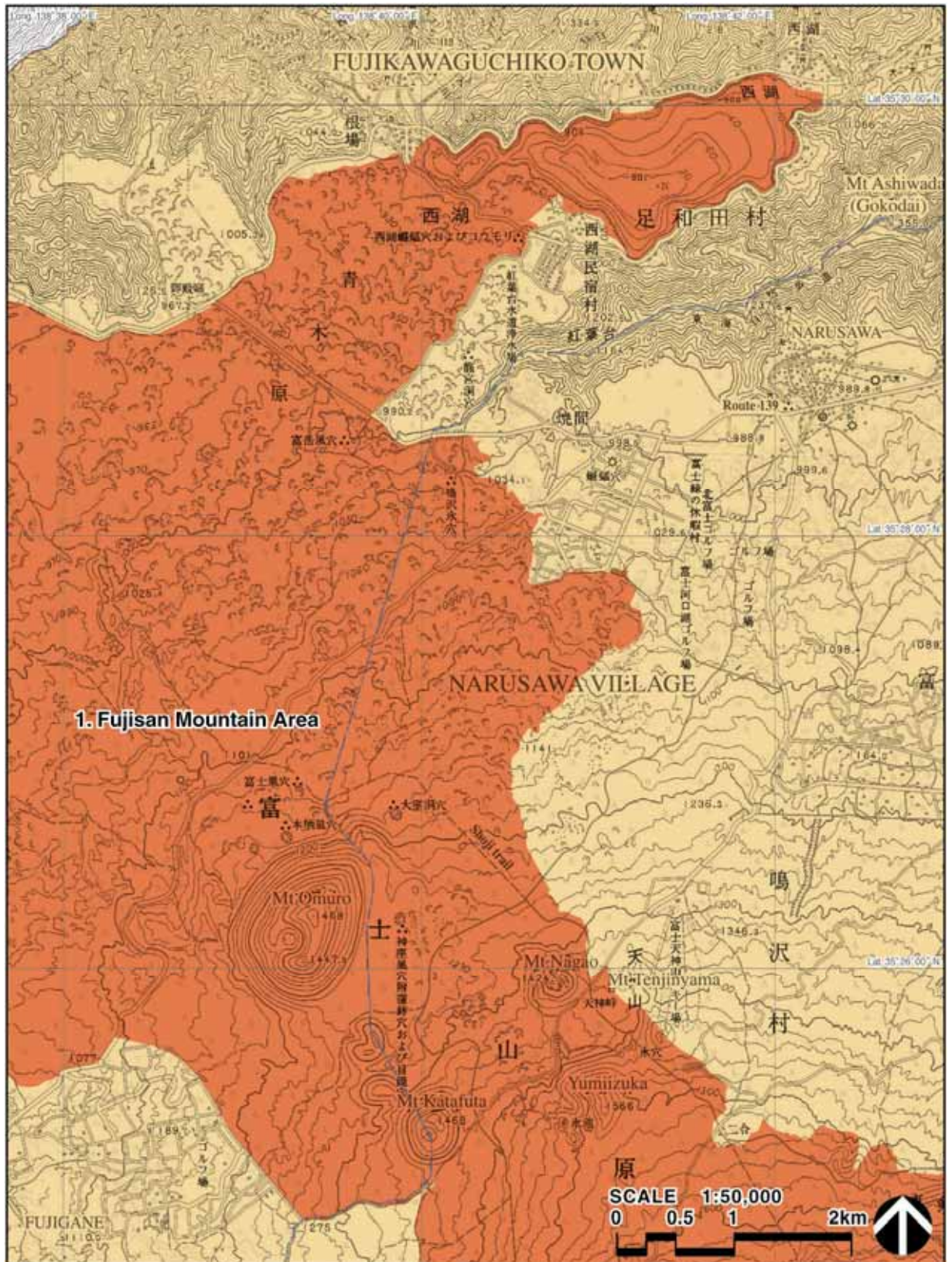




Legend

- Nominated property (1. Fujisan Mountain Area)
- Buffer zone
- Prefecture boundary
- Municipality boundary

Figure E-2-1 Topographical map indicating the extent of the Fujisan Mountain Area (1/6) © PREC Institute Inc.

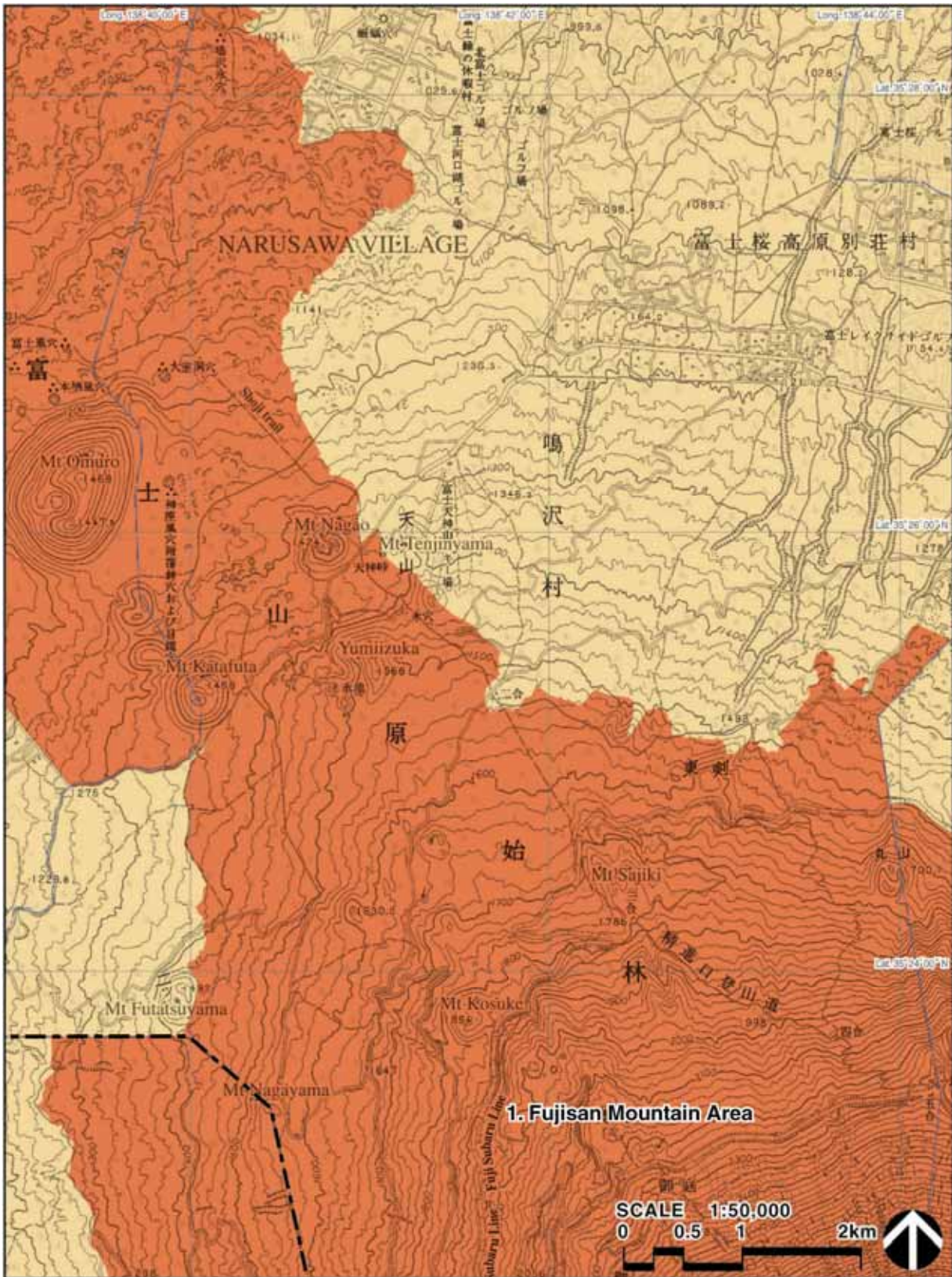


Legend

- Nominated property (1. Fujisan Mountain Area)
- Buffer zone

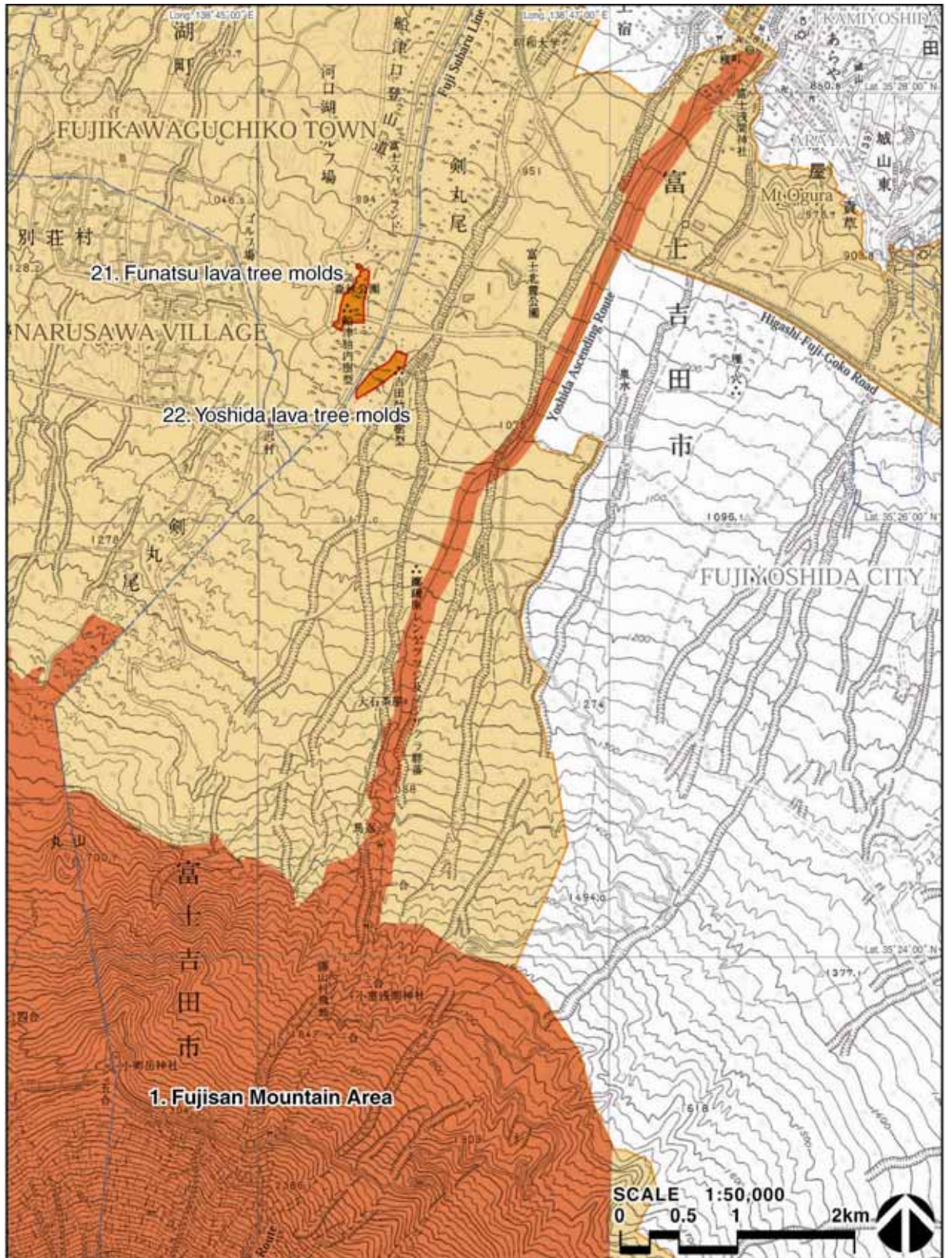
Municipality boundary

Figure E-2-2 Topographical map indicating the extent of the Fujisan Mountain Area (2/6) © PREC Institute Inc.



- Legend**
- Nominated property (1. Fujisan Mountain Area)
 - Buffer zone
 - Prefecture boundary
 - Municipality boundary

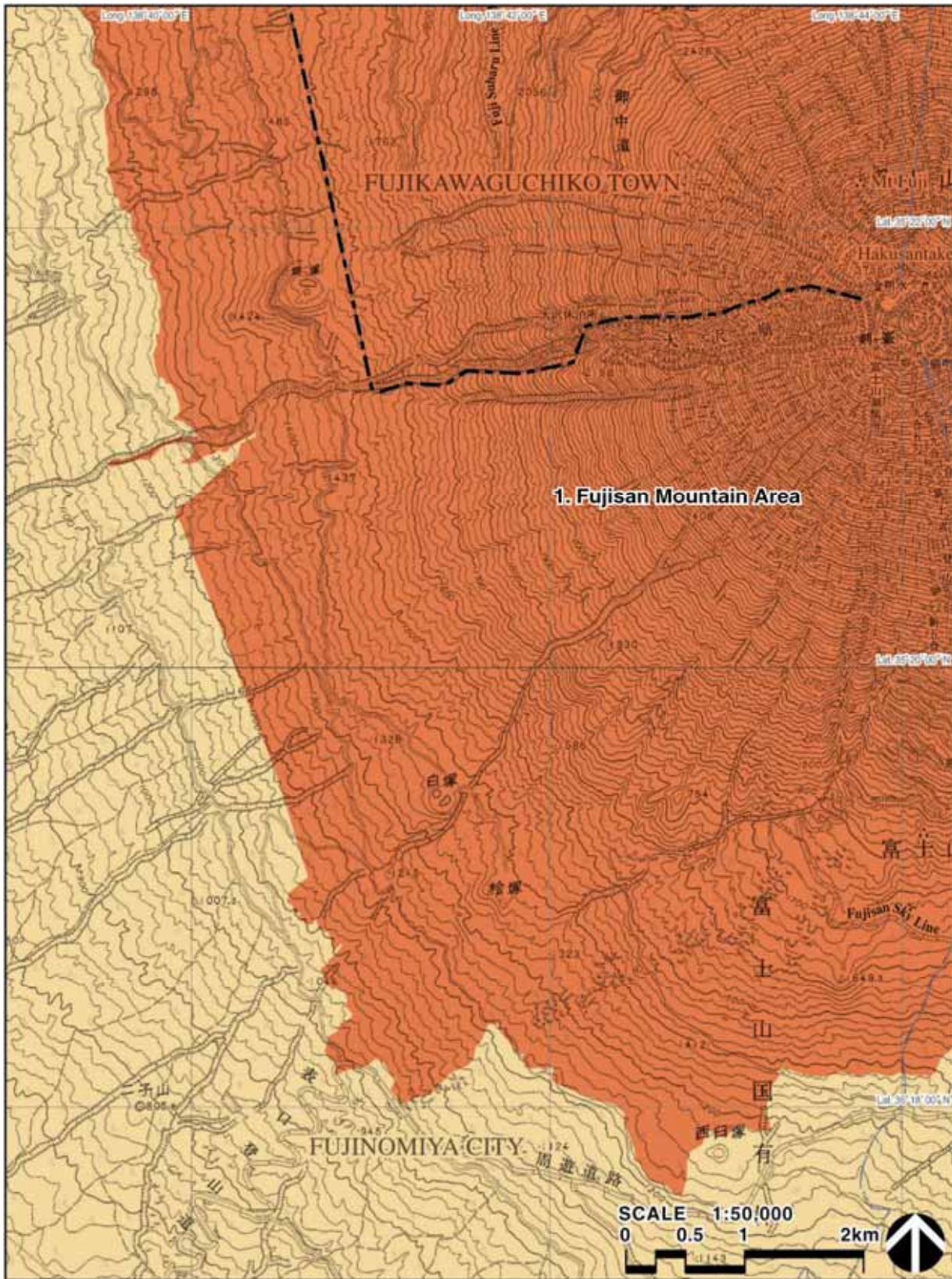
Figure E-2-3 Topographical map indicating the extent of the Fujisan Mountain Area (3/6) © PREC Institute Inc.



Legend

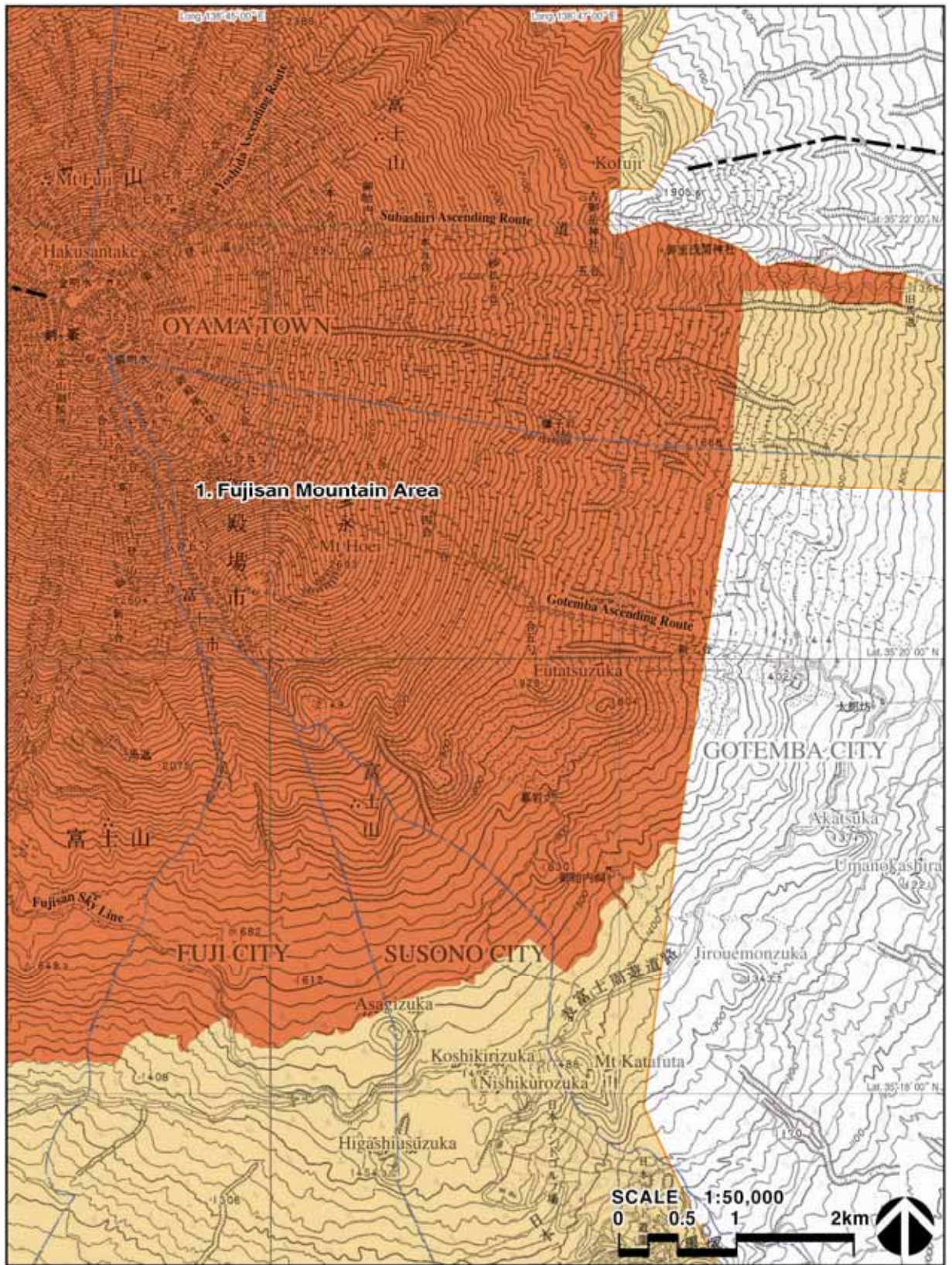
- Nominated property (1. Fujisan Mountain Area)
- Nominated property (21. Funatsu lava tree molds)
- Buffer zone
- Municipality boundary

Figure E-2-4 Topographical map indicating the extent of the Fujisan Mountain Area (4/6) © PREC Institute Inc.



- Legend**
- Nominated property (1. Fujisan Mountain Area)
 - Buffer zone
 - Prefecture boundary
 - Municipality boundary

Figure E-2-5 Topographical map indicating the extent of the Fujisan Mountain Area (5/6) © PREC Institute Inc.



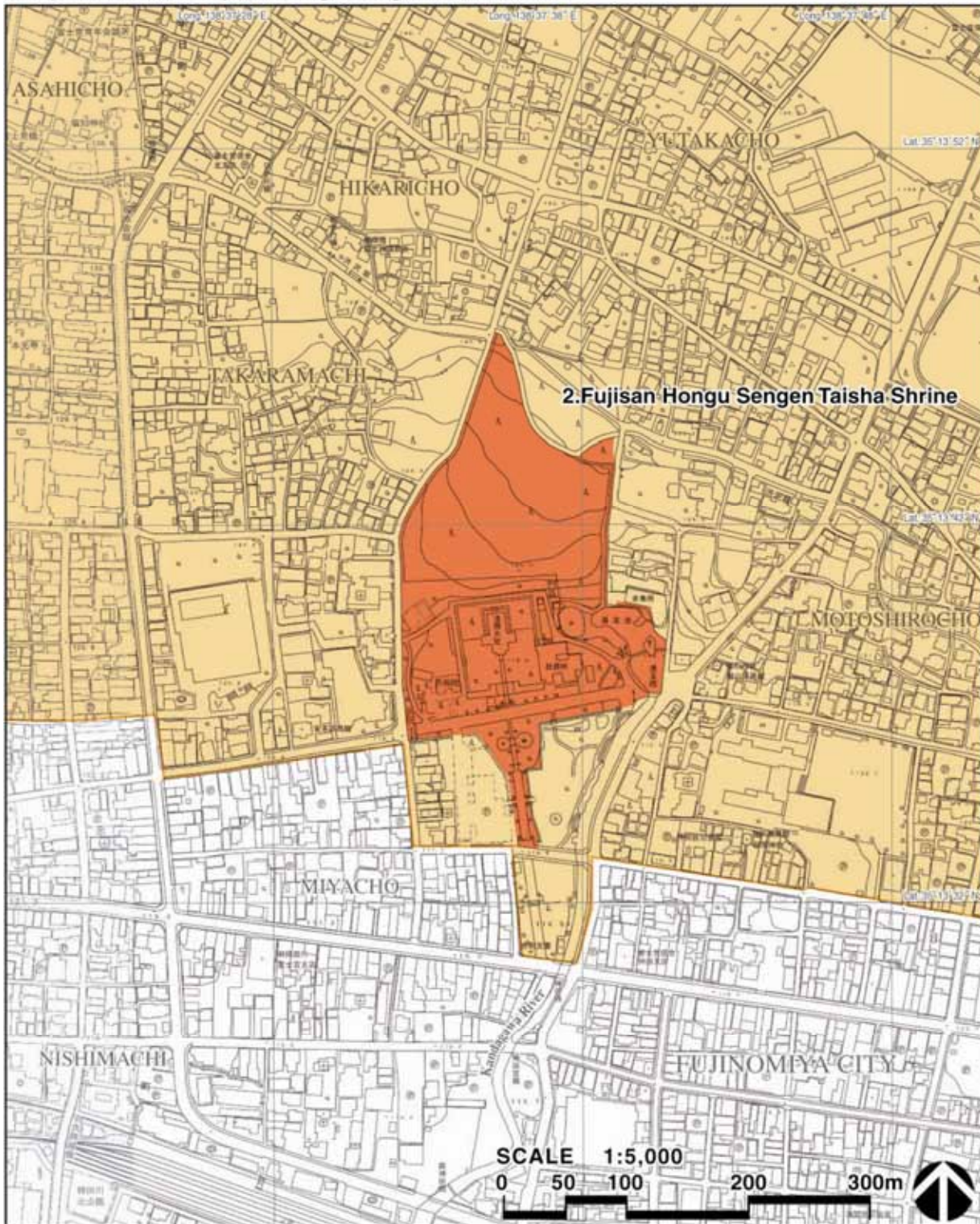
Legend

- Nominated property (1. Fujisan Mountain Area)
- Buffer zone



- Prefecture boundary
- Municipality boundary

Figure E-2-6 Topographical map indicating the extent of the Fujisan Mountain Area (6/6) © PREC Institute Inc.

Component Part 2. Fujisan Hongu Sengen Taisha Shrine



Legend

-  Nominated property (2. Fujisan Hongu Sengen Taisha Shrine)
-  Buffer zone

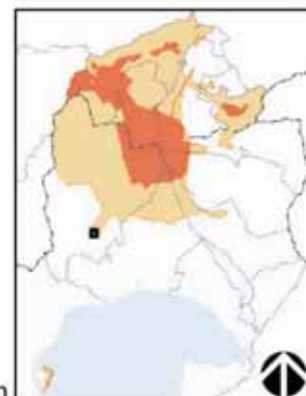
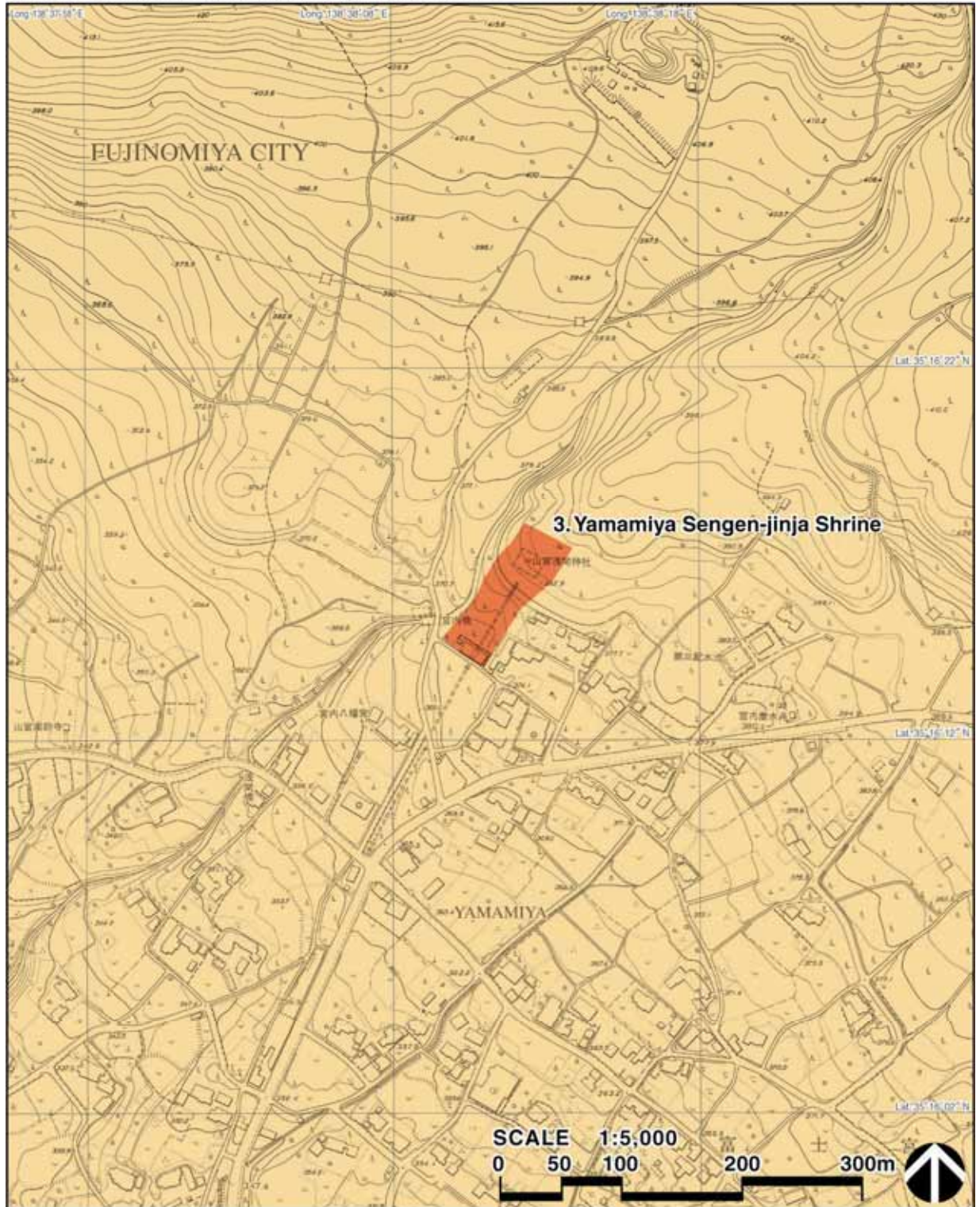


Figure E-3 Topographical map indicating the extent of Fujisan Hongu Sengen Taisha Shrine © PREC Institute Inc.

key plan

Component Part 3. Yamamiya Sengen-jinja Shrine



Legend



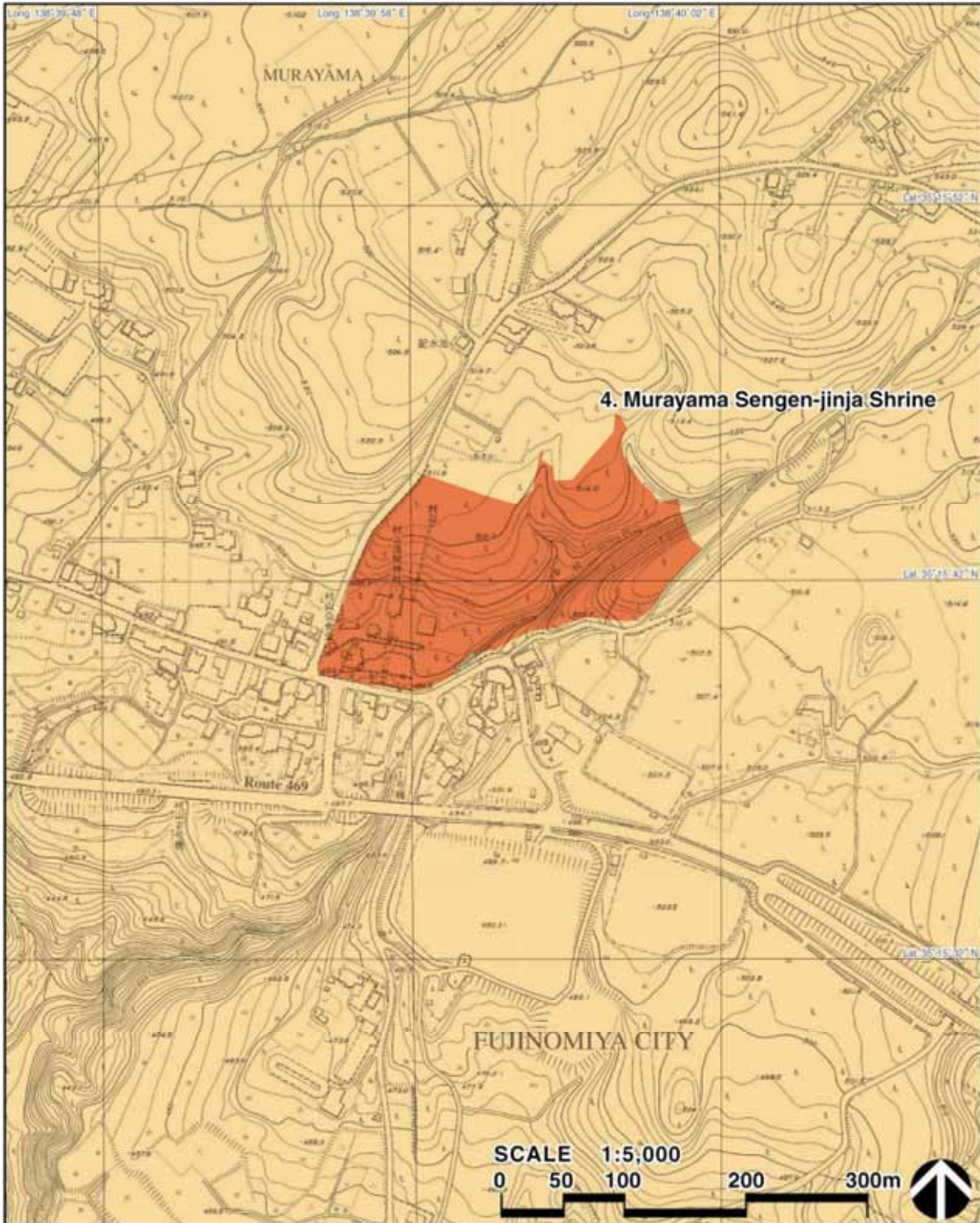
-  Nominated property (3. Yamamiya Sengen-jinja Shrine)
-  Buffer zone

Figure E-4 Topographical map indicating the extent of Yamamiya Sengen-jinja Shrine © PREC Institute Inc.



Component Part 4. Murayama Sengen-jinja Shrine



Legend



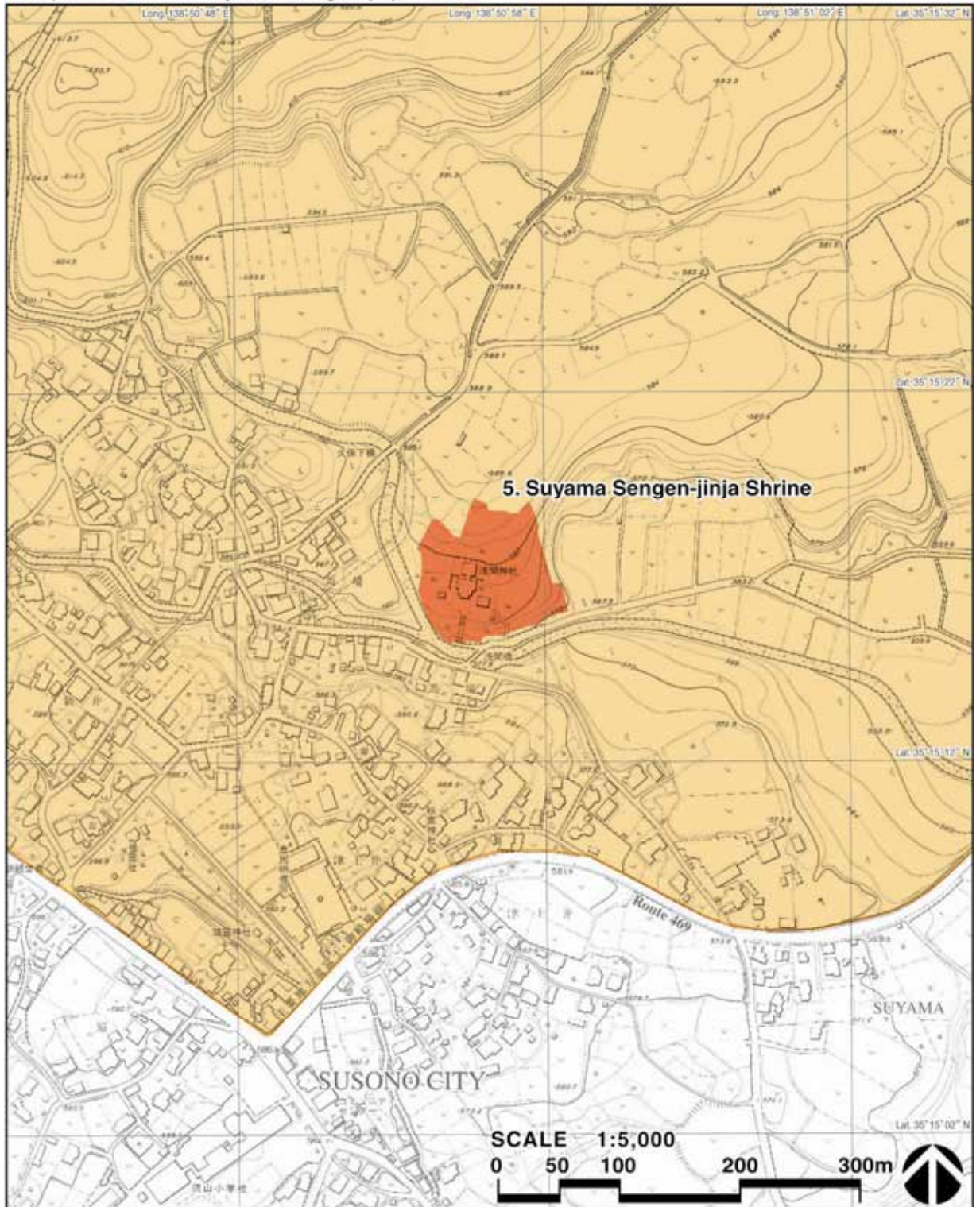
-  Nominated property (4. Murayama Sengen-jinja Shrine)
-  Buffer zone

Figure E-5 Topographical map indicating the extent of Murayama Sengen-jinja Shrine © PREC Institute Inc.



key plan

Component Part 5. Suyama Sengen-jinja Shrine



Legend

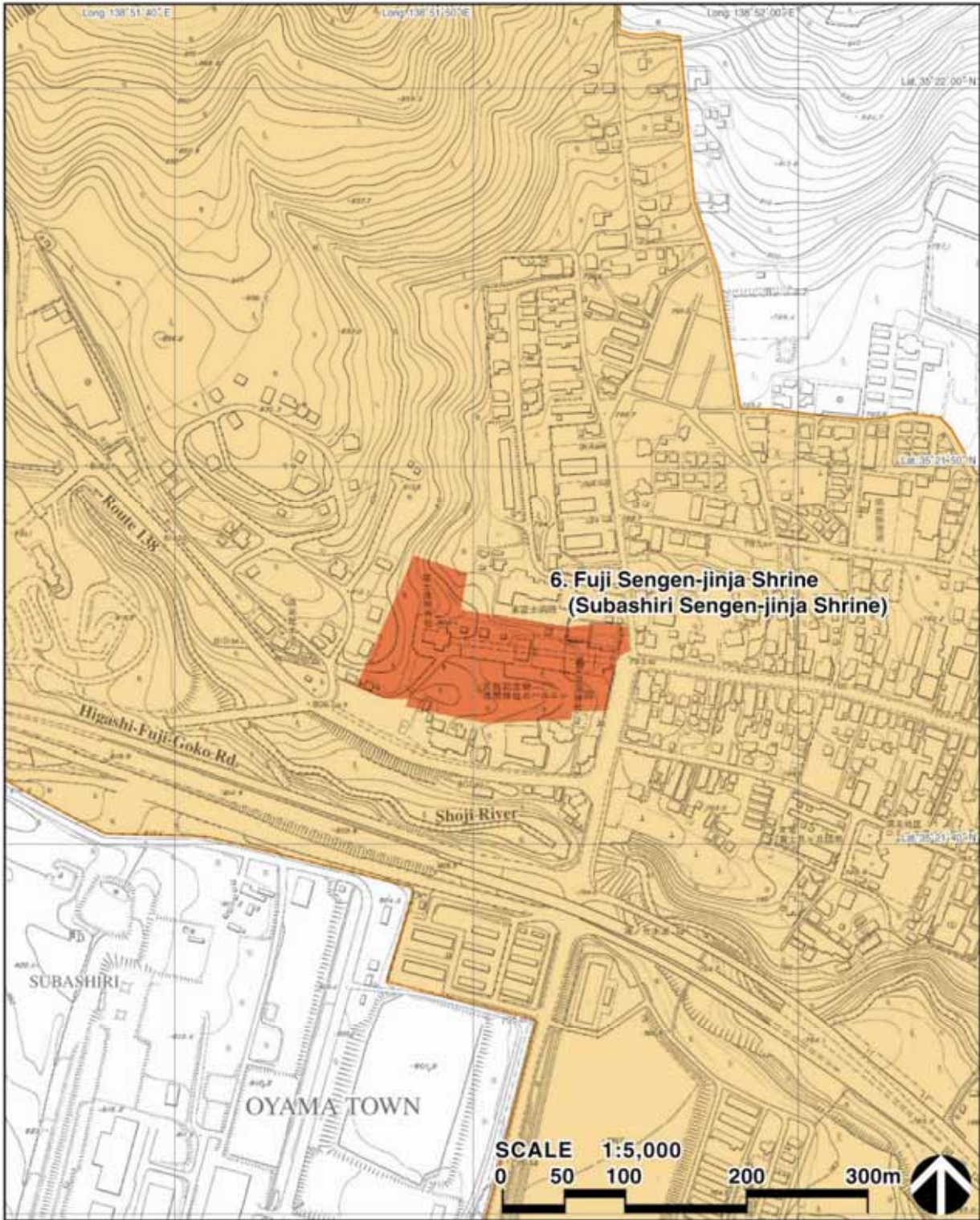
- Nominated property (5. Suyama Sengen-jinja Shrine)
- Buffer zone

Figure E-6 Topographical map indicating the extent of Suyama Sengen-jinja Shrine © PREC Institute Inc.



key plan

Component Part 6. Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)



Legend

- Nominated property
(6. Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine))
- Buffer zone

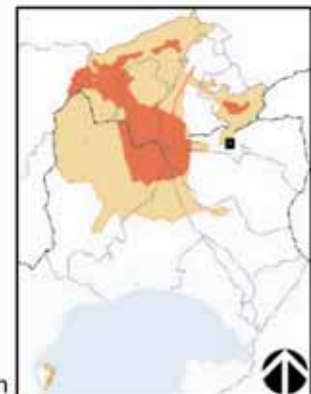
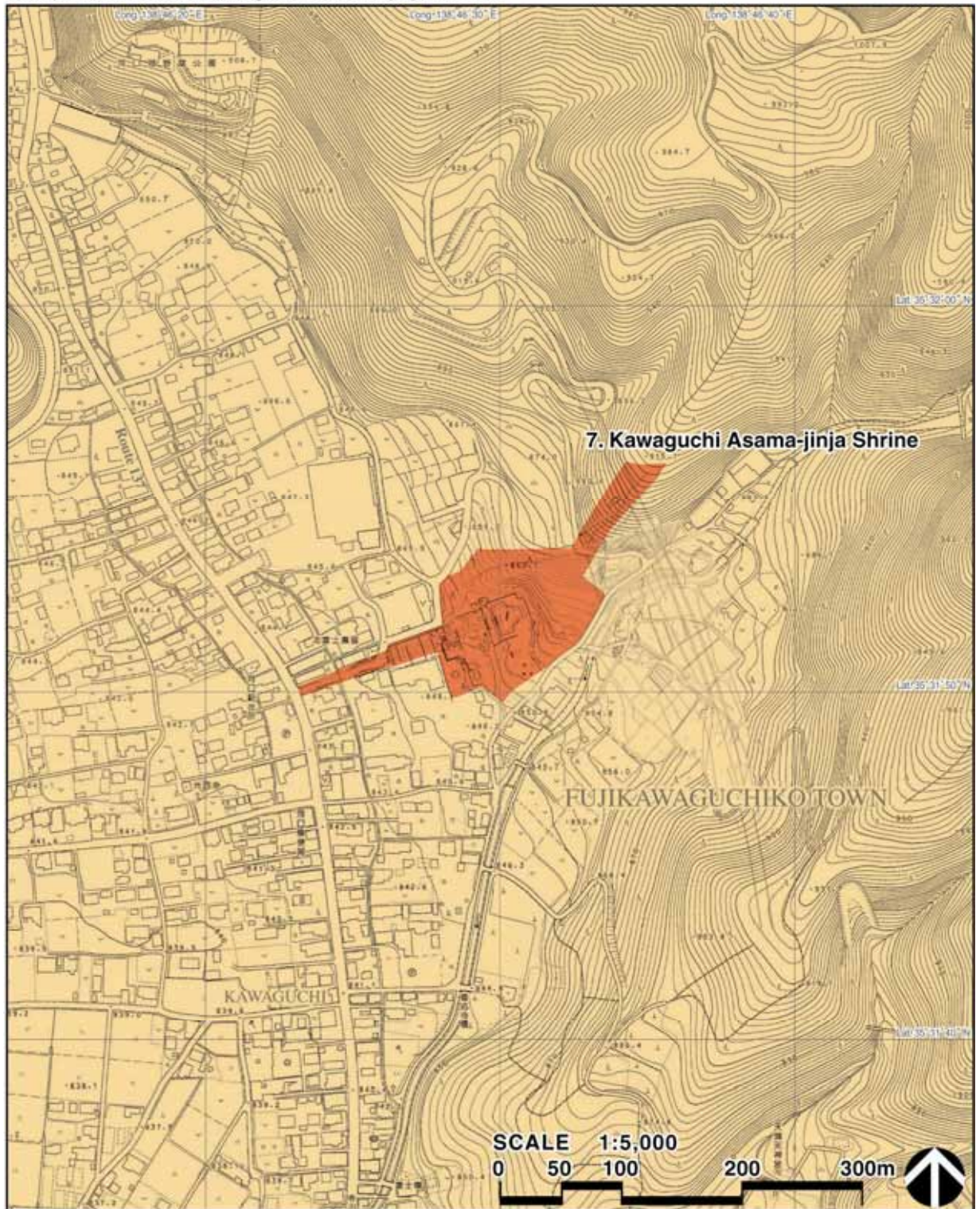


Figure E-7 Topographical map indicating the extent of Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) © PREC Institute Inc.

Component Part 7. Kawaguchi Asama-jinja Shrine



Legend



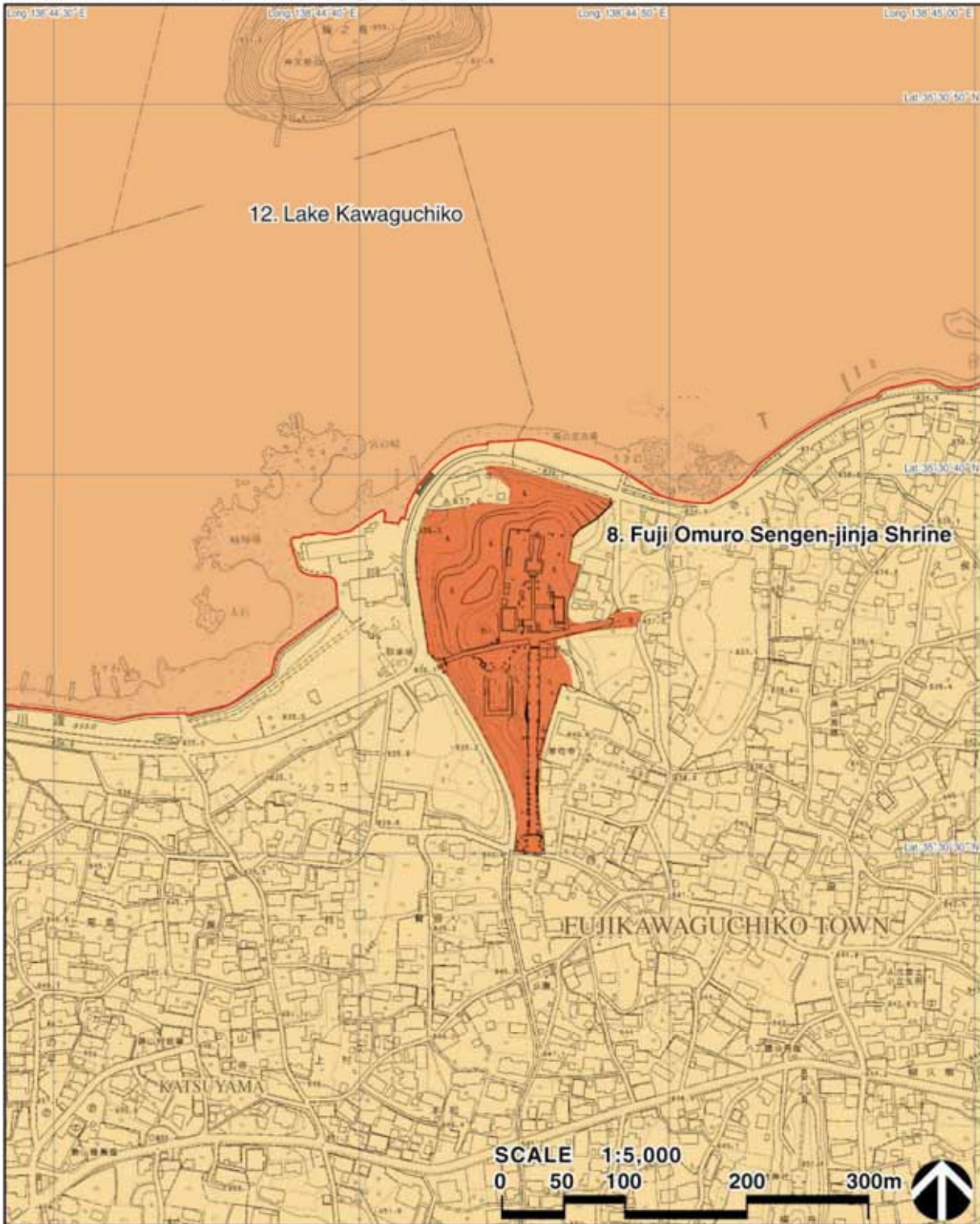
-  Nominated property (7. Kawaguchi Asama-jinja Shrine)
-  Buffer zone

Figure E-8 Topographical map indicating the extent of Kawaguchi Asama-jinja Shrine © PREC Institute Inc.



Component Part 8. Fuji Omuro Sengen-jinja Shrine



- Legend**
- Nominated property (8. Fuji Omuro Sengen-jinja Shrine)
 - Nominated property (12. Lake Kawaguchiko)
 - Buffer zone

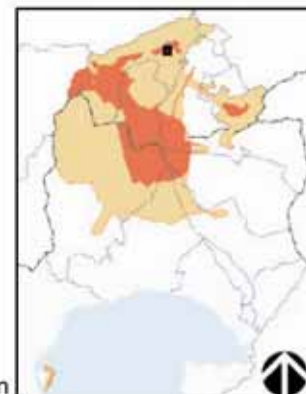


Figure E-9 Topographical map indicating the extent of Fuji Omuro Sengen-jinja Shrine © PREC Institute Inc.

Component Part 9. "Oshi" Lodging House (Former House of the Togawa Family)
 Component Part 10. "Oshi" Lodging House (House of the Osano Family)



Legend

- Nominated property
 (9. "Oshi" Lodging House (Former House of the Togawa Family))
 (10. "Oshi" Lodging House (House of the Osano Family))
- Nominated property (1. Fujisan Mountain Area)
- Buffer zone

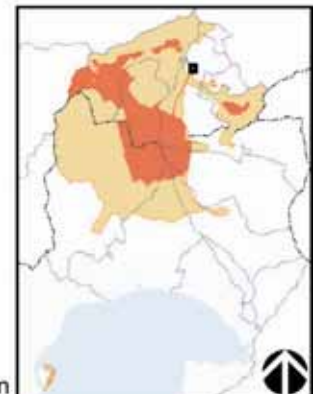
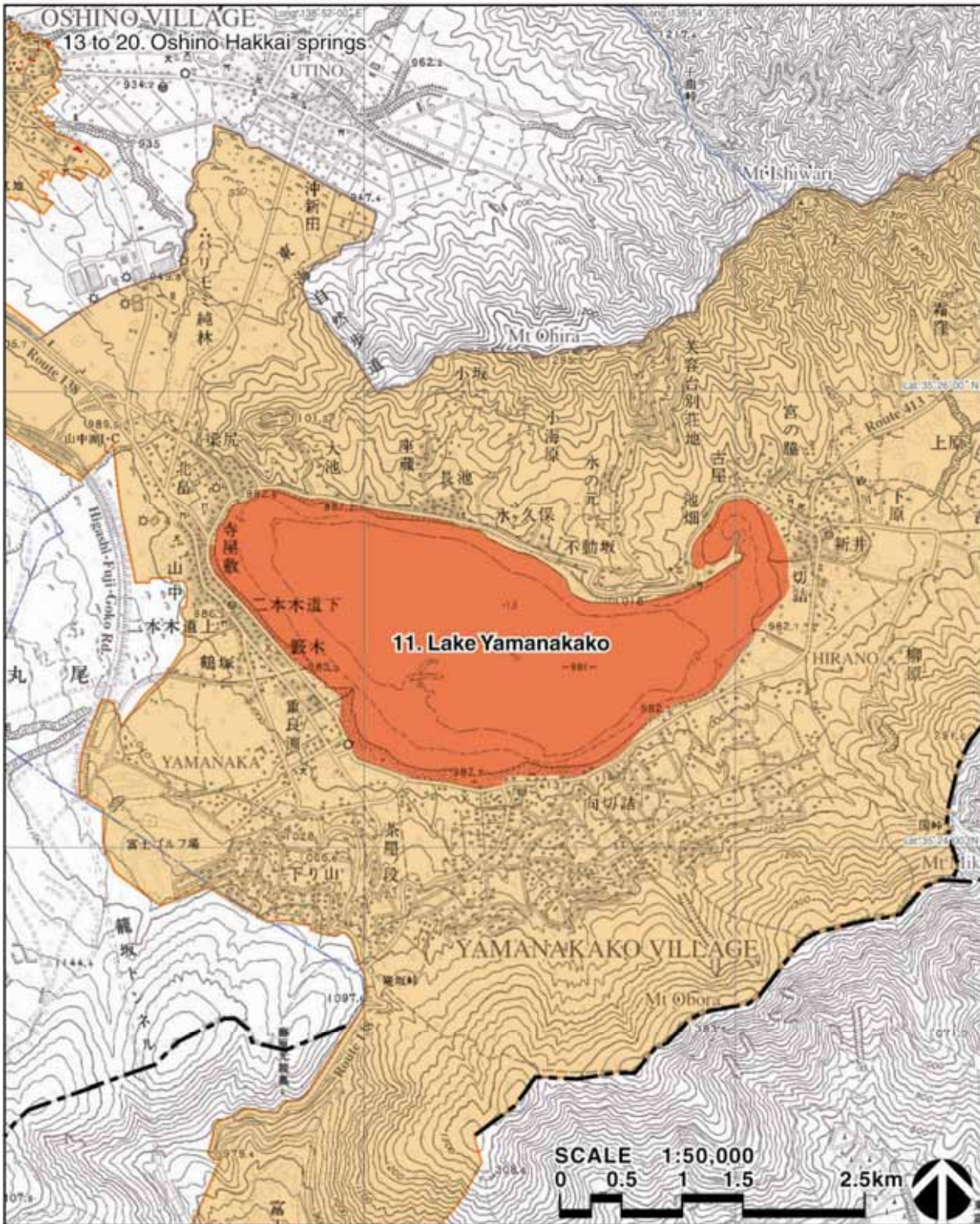


Figure E-10 Topographical map indicating the extent of "Oshi" lodging houses (Former House of the Togawa Family and House of the Osano Family) © PREC Institute Inc.

key plan

Component Part 11. Lake Yamanakako



- Legend**
- Nominated property (11. Lake Yamanakako)
 - Nominated property (13 to 20. Oshino Hakkai springs)
 - Buffer zone
 - Prefecture boundary
 - Municipality boundary

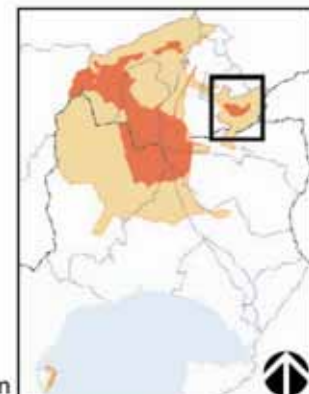
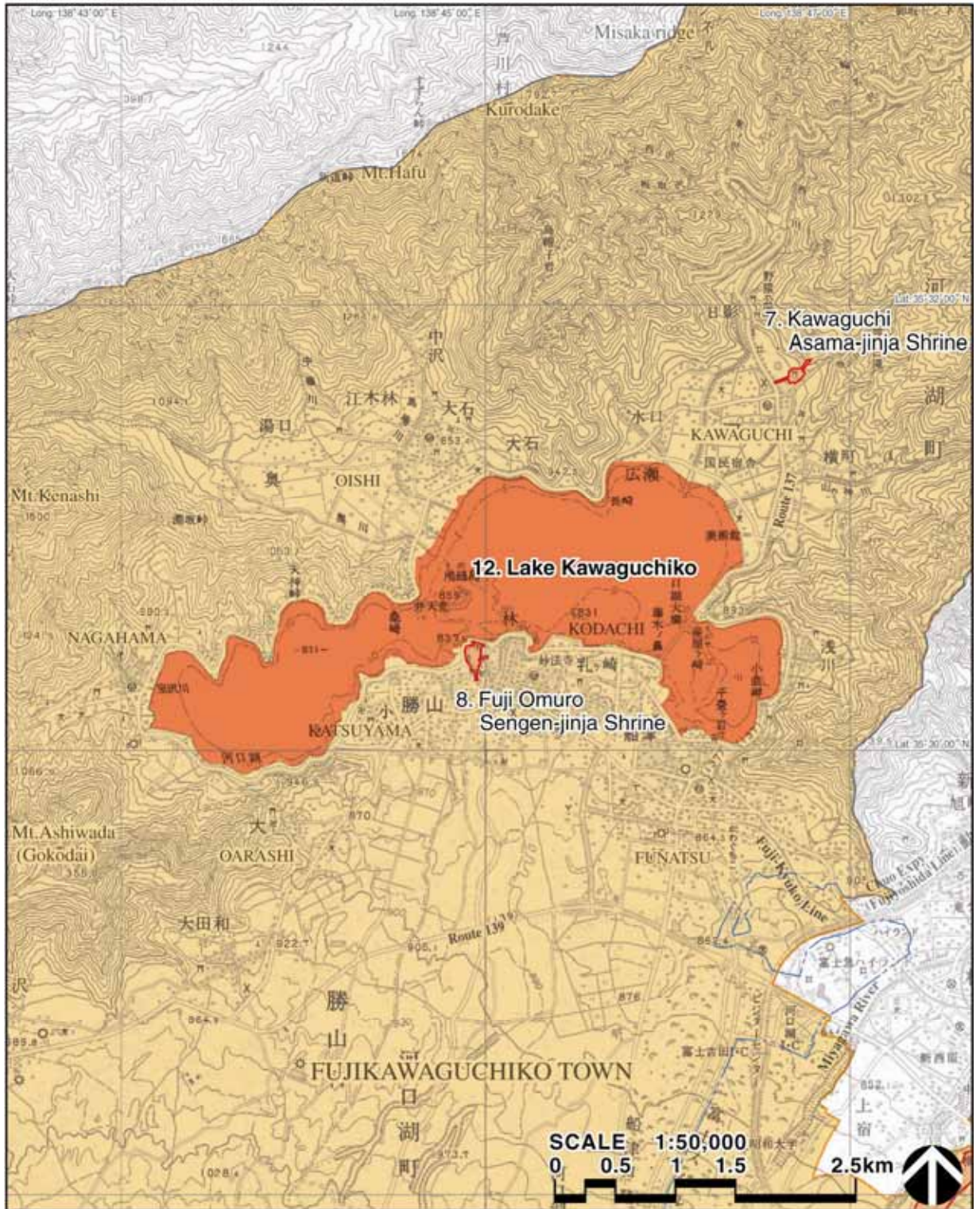


Figure E-11 Topographical map indicating the extent of Lake Yamanakako © PREC Institute Inc.

key plan

Component Part 12. Lake Kawaguchiko



Legend

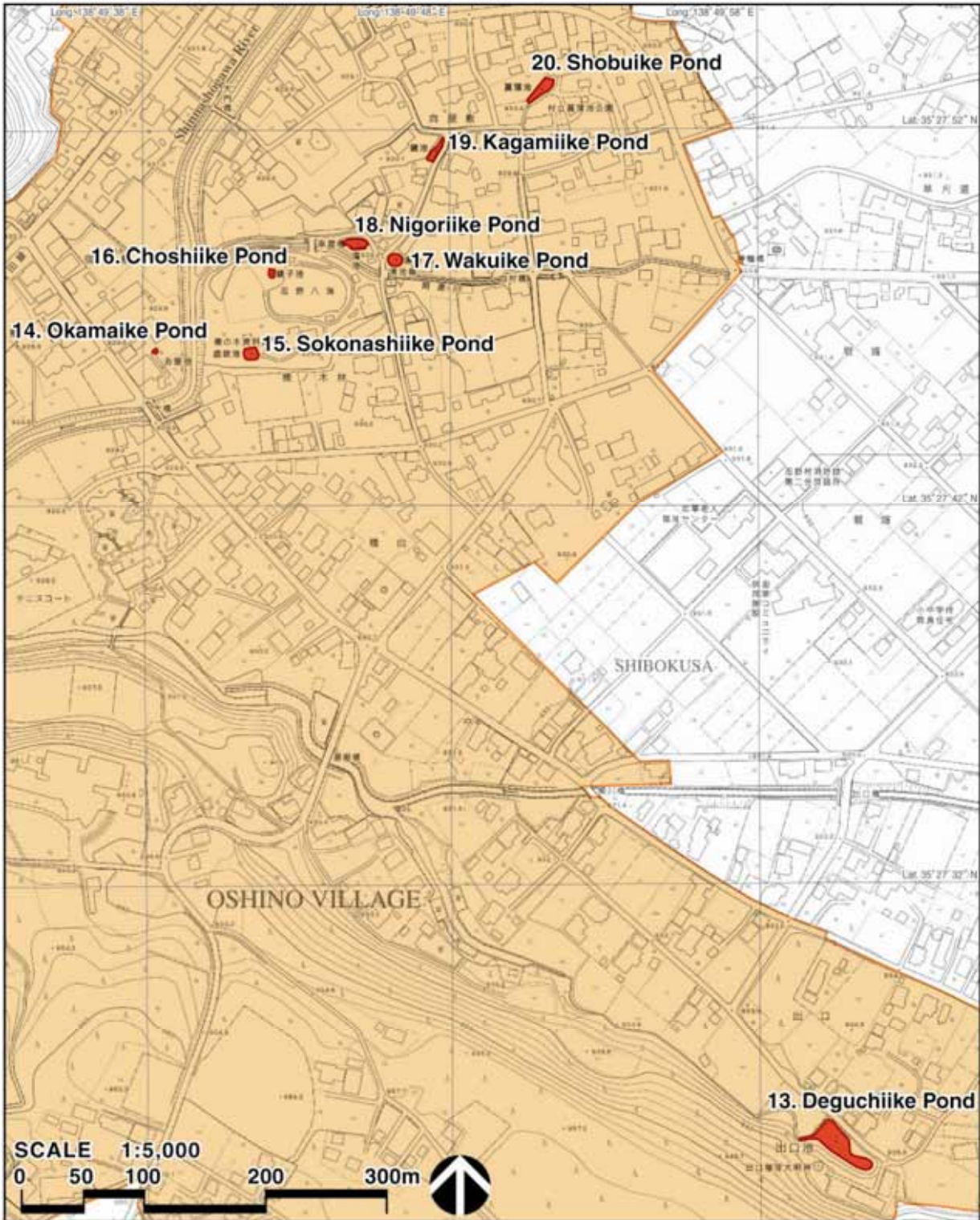
- Nominated property (12. Lake Kawaguchiko)
- Nominated property (7. Kawaguchi Asama-jinja Shrine)
(8. Fuji Omuro Sengen-jinja Shrine)
- Buffer zone
- Municipality boundary

Figure E-12 Topographical map indicating the extent of Lake Kawaguchiko © PREC Institute Inc.



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Component Parts 13 to 20. Oshino Hakkai springs



Legend

- Nominated property (13 to 20. Oshino Hakkai springs)
- Buffer zone

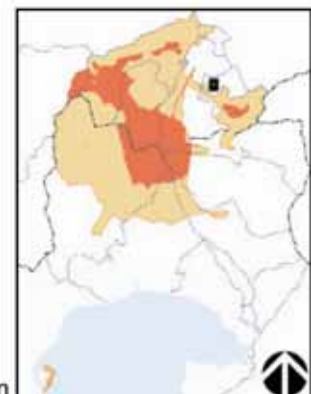
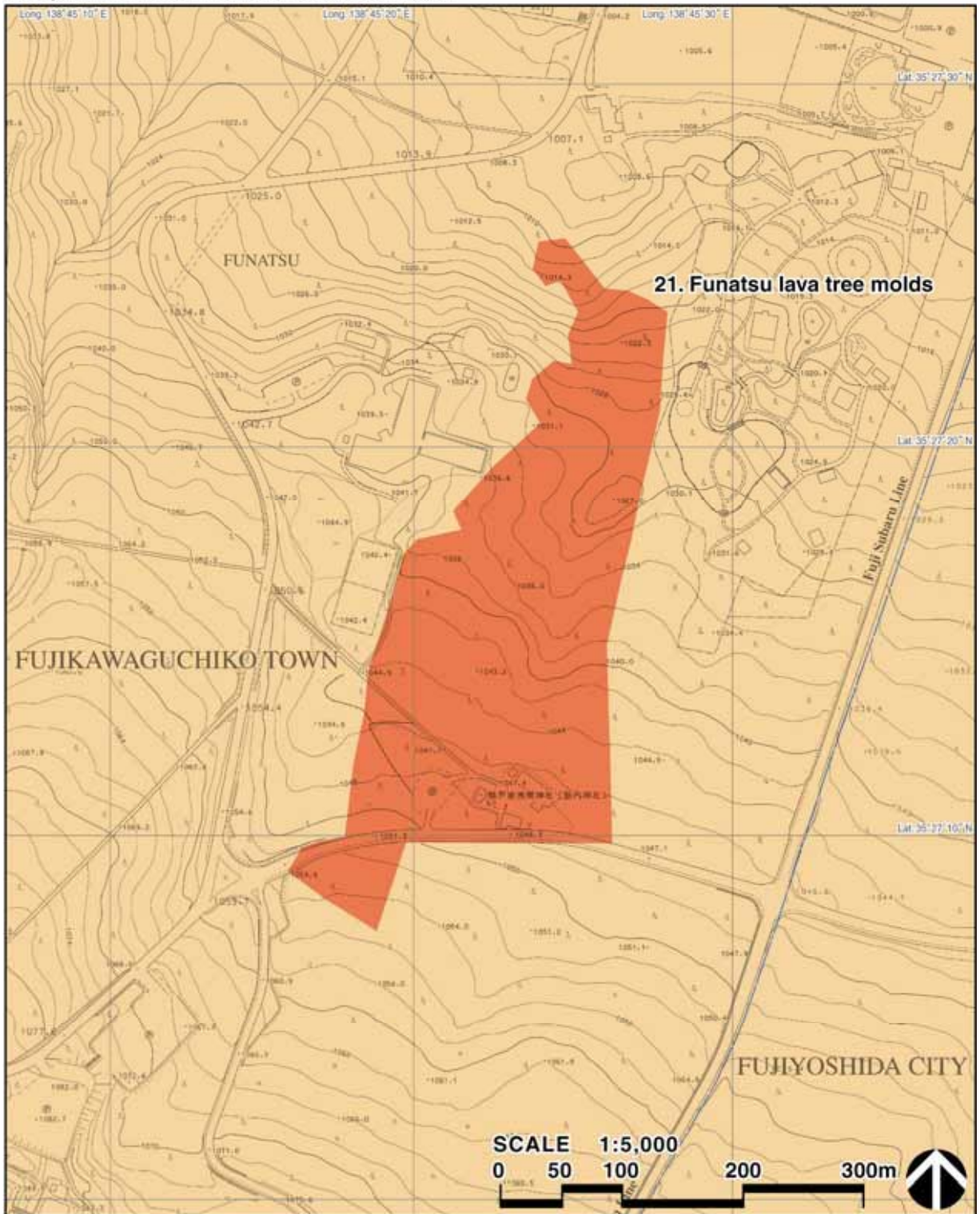


Figure E-13 Topographical map indicating the extent of Oshino Hakkai springs © PREC Institute Inc.

key plan

Component Part 21. Funatsu lava tree molds



Legend

- Nominated property (21. Funatsu lava tree molds)
- Buffer zone
- Municipality boundary

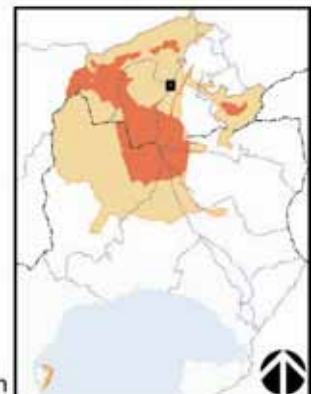
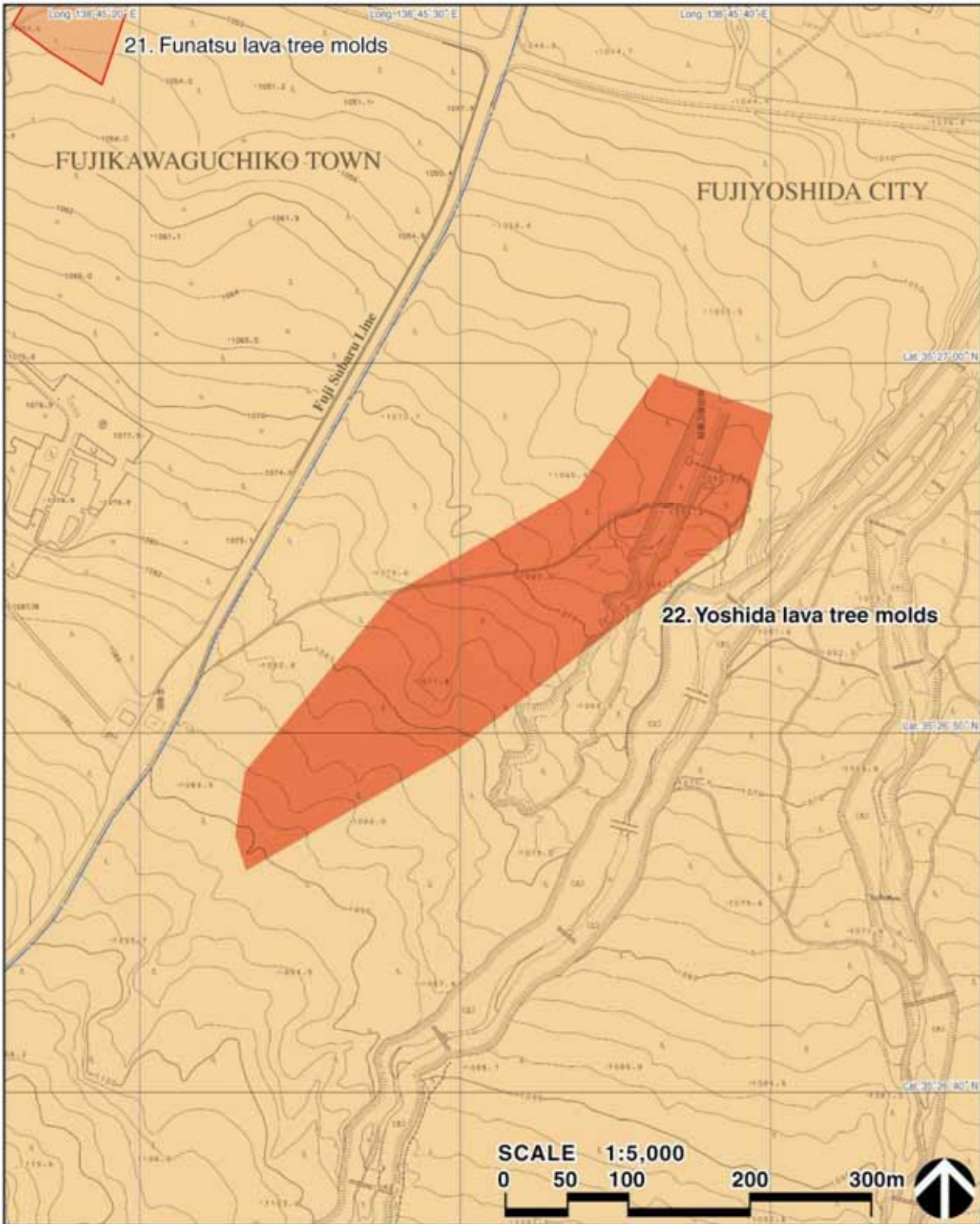


Figure E-14 Topographical map indicating the extent of Funatsu lava tree molds © PREC Institute Inc.

key plan

Component Part 22. Yoshida lava tree molds



Legend

- Nominated property (22. Yoshida lava tree molds)
- Nominated property (21. Funatsu lava tree molds)
- Buffer zone
- Municipality boundary

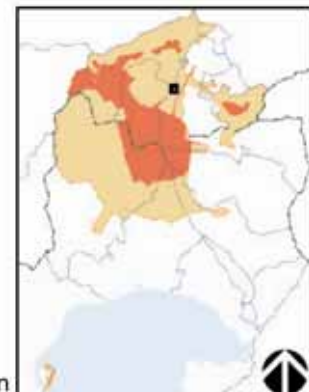
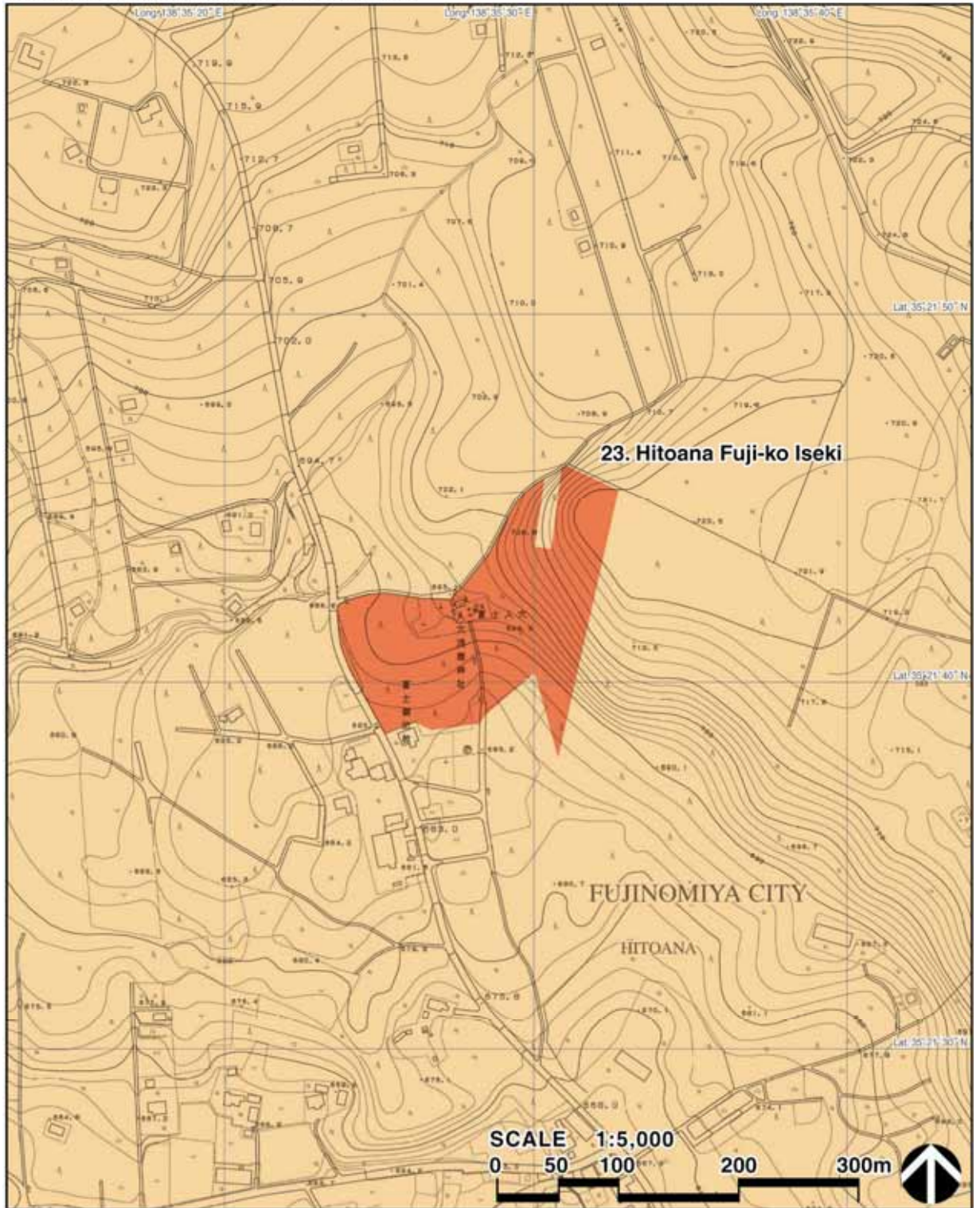


Figure E-15 Topographical map indicating the extent of Yoshida lava tree molds © PREC Institute Inc.

key plan

Component Part 23. Hitoana Fuji-ko Iseki



Legend



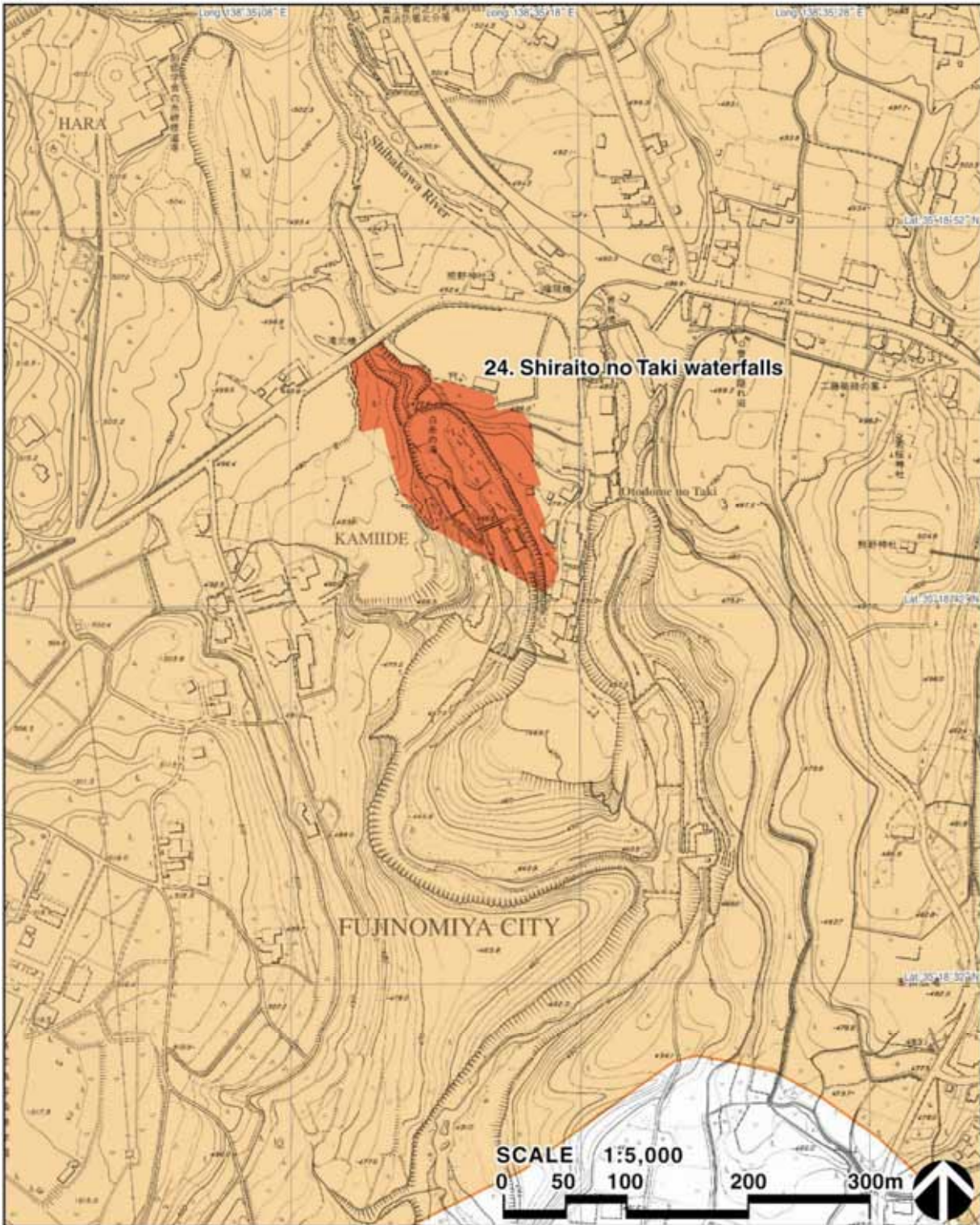
-  Nominated property (23. Hitoana Fuji-ko Iseki)
-  Buffer zone

Figure E-16 Topographical map indicating the extent of Hitoana Fuji-ko Iseki © PREC Institute Inc.



Component Part 24. Shiraito no Taki waterfalls



Legend

- Nominated property (24. Shiraito no Taki waterfalls)
- Buffer zone

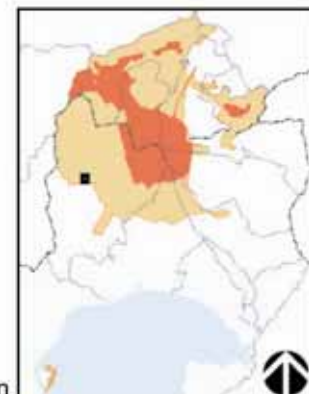
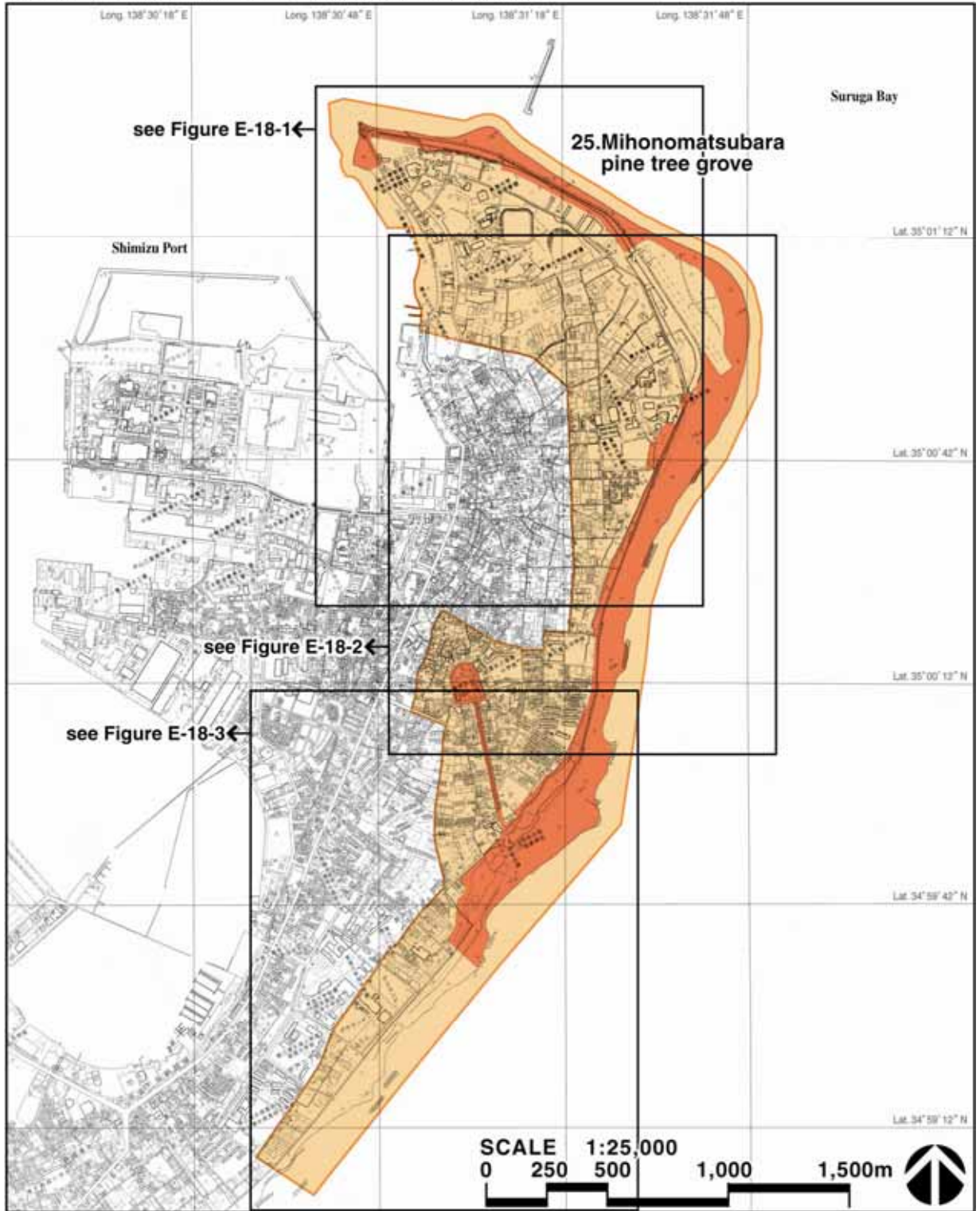


Figure E-17 Topographical map indicating the extent of Shiraito no Taki waterfalls © PREC Institute Inc.

key plan

Component Part 25. Mihonomatsubara pine tree grove

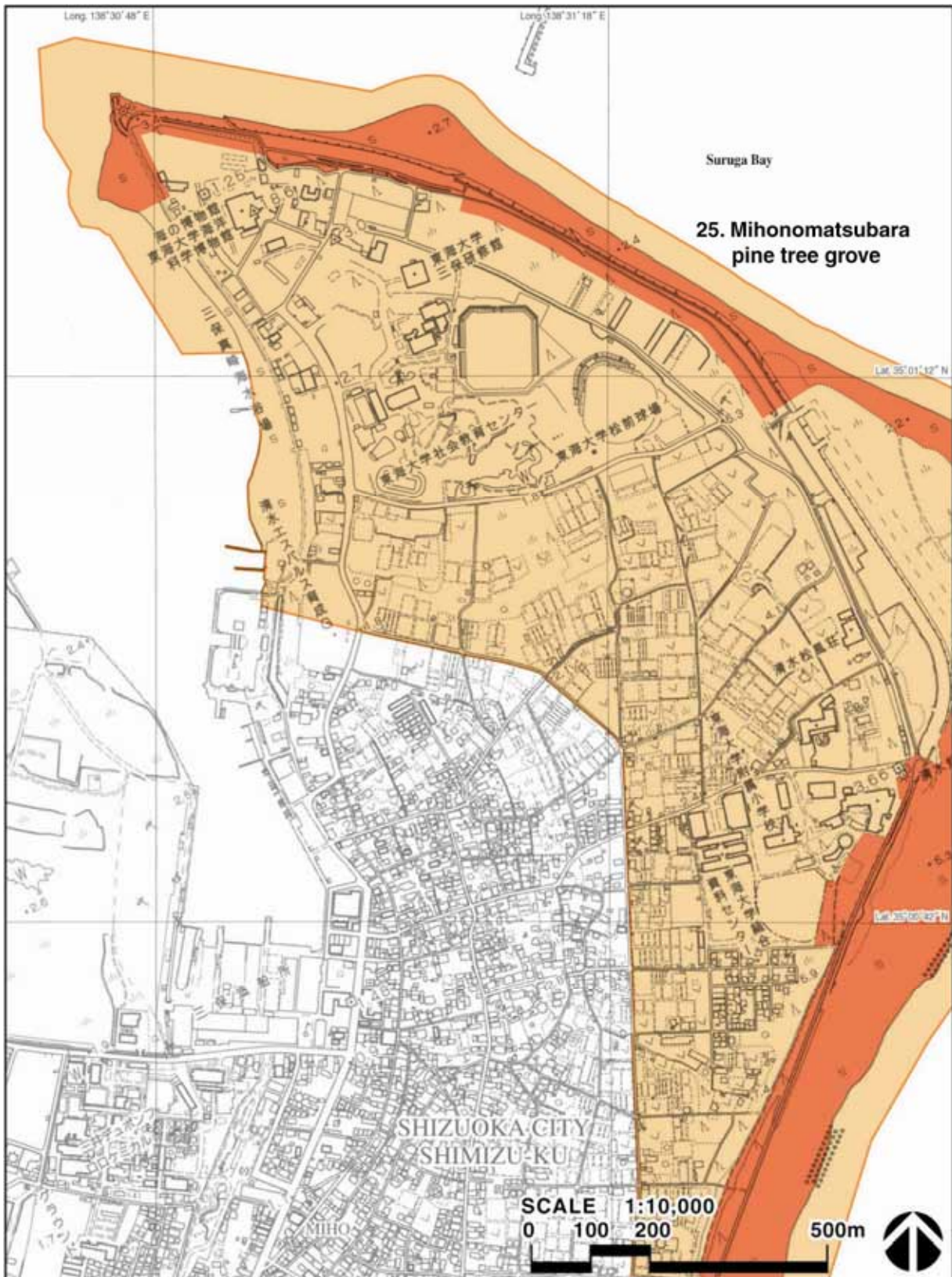


Legend

- Nominated property (25. Mihonomatsubara pine tree grove)
- Buffer zone

Figure E-18 Topographical map indicating the extent of Mihonomatsubara pine tree grove © PREC Institute Inc.

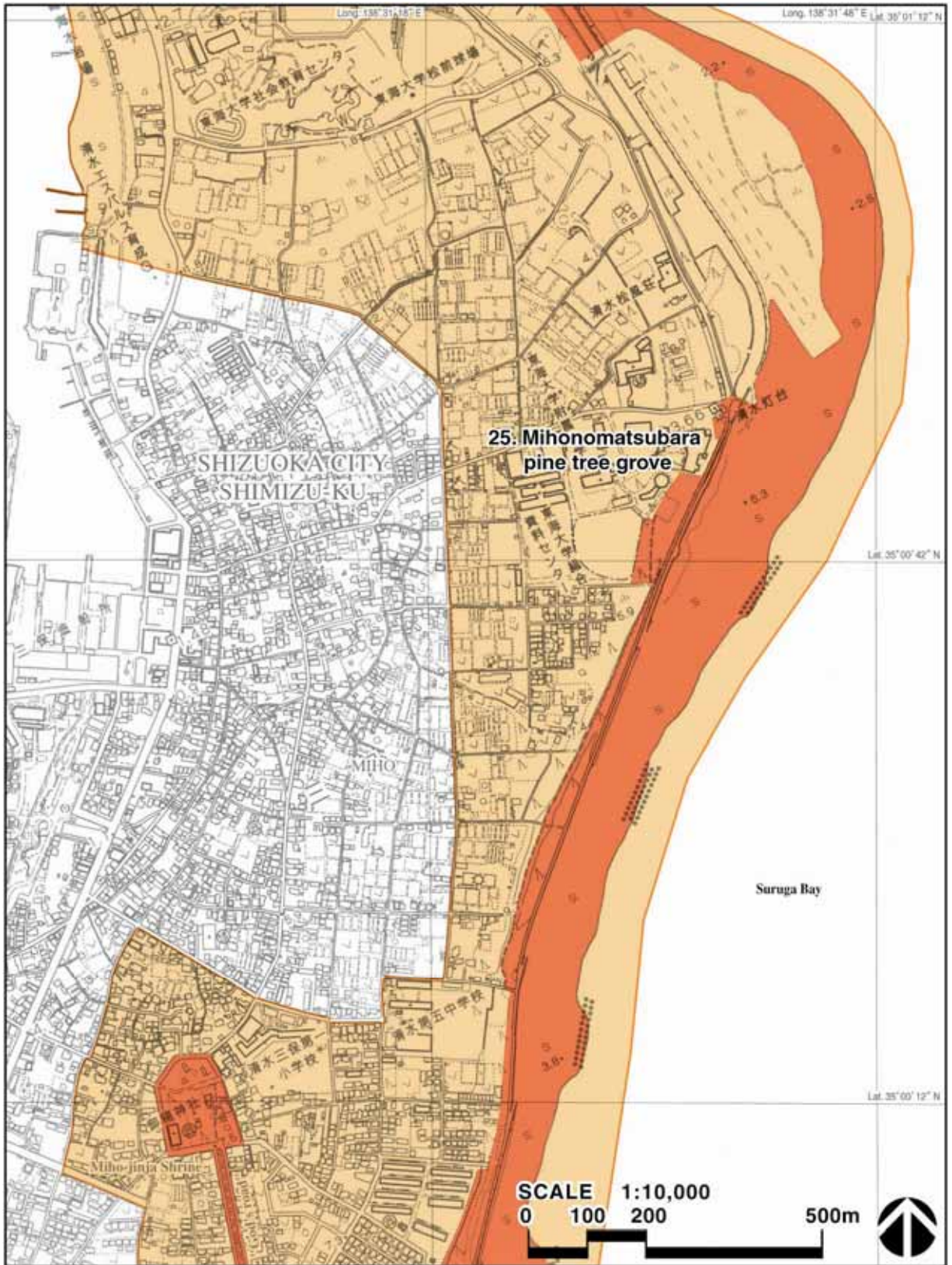




Legend

- Nominated property (25. Mihonomatsubara pine tree grove)
- Buffer zone

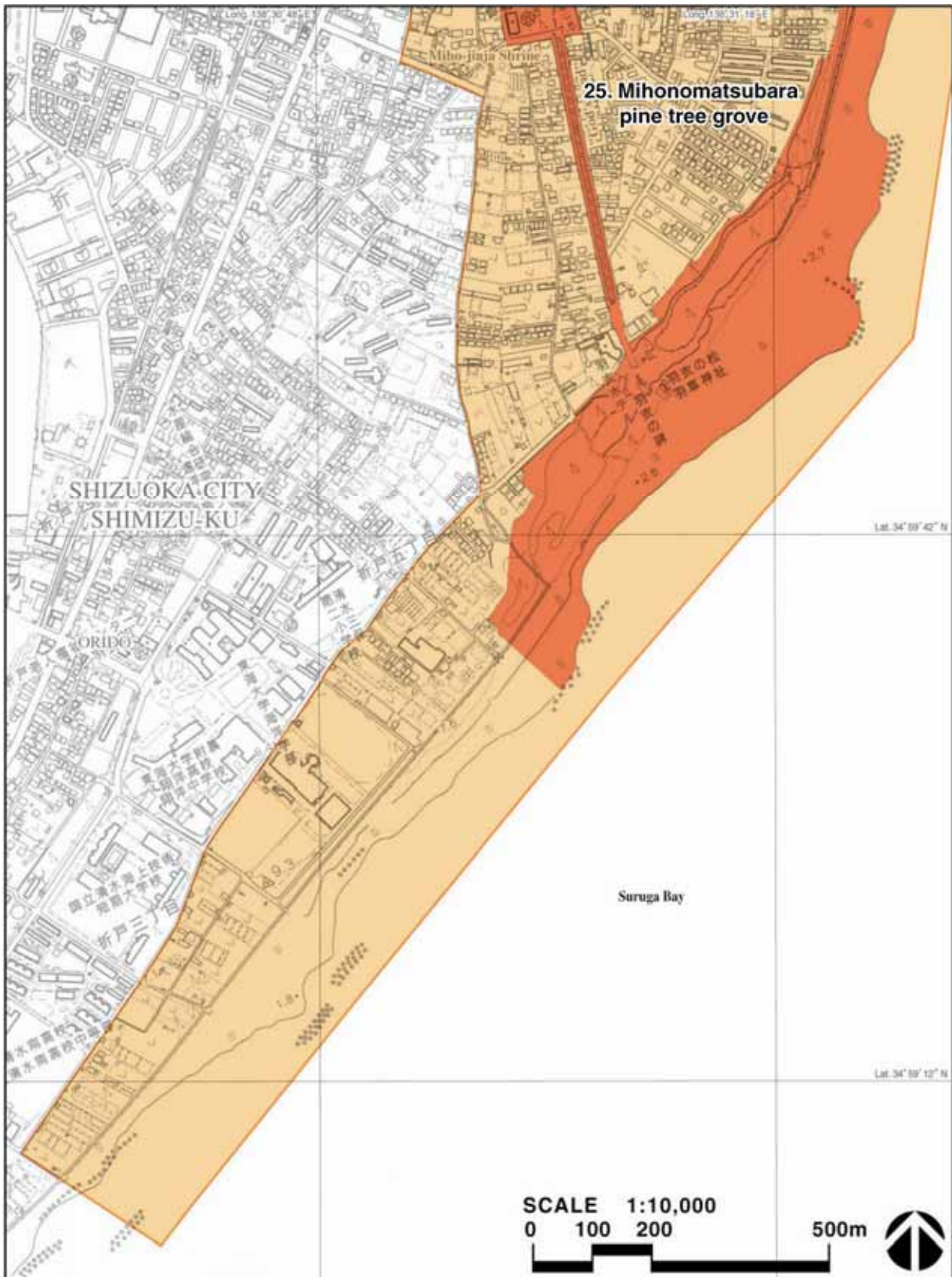
Figure E-18-1 Topographical map indicating the extent of the Mihonomatsubara pine tree grove (1/3) © PREC Institute Inc.



Legend

- Nominated property (25. Mihonomatsubara pine tree grove)
- Buffer zone

Figure E-18-2 Topographical map indicating the extent of the Mihonomatsubara pine tree grove (2/3). © PREC Institute Inc.



Legend

- Nominated property (25. Mihonomatsubara pine tree grove)
- Buffer zone

Figure E-18-3 Topographical map indicating the extent of the Mihonomatsubara pine tree grove (3/3) © PREC Institute Inc.

Chapter 1

Identification of the Property

1.a. Country

Japan

1.b. State, Province or Region

Yamanashi Prefecture and Shizuoka Prefecture

1.c. Name of Property

Fujisan

1.d. Geographical Coordinates to the Nearest Second

The property that the Government of Japan hereby nominates for inscription on the World Heritage List, “Fujisan”, is located in the eastern part of the Tokai Region and the western part of the Kanto Region of Japan, in the central part of the mainland of the Japanese Archipelago, situated at the eastern edge of East Asia.

The nominated property consists of 25 component parts located in the present administrative territories shown in Table 1-1 on page 2.

1.e. Maps and Plans, Showing the Boundaries of the Nominated Property and Buffer Zone

Maps and plans showing the locations and boundaries of the nominated property and its buffer zone are provided at the end of this chapter.

1.f. Area of the Nominated Property and Proposed Buffer Zone

The areas of the nominated property, the buffer zone, and the total area are as follows:

Area of nominated property	: 20,702.1 ha
Buffer zone	: 49,627.7 ha
Total	: 70,329.8 ha

Table 1-1 gives the areas of the individual component parts of the property and constituent elements together with the areas of the buffer zone surrounding them.

Table 1-1 Component parts of the nominated property with location, area, and buffer zone area

ID No.	Name of the component parts (1 to 25) and constituent elements (1-1 to 1-9)	Regions / districts	
1	Fujisan Mountain Area	Yamanashi Prefecture	
	1-1 Mountaintop worship sites ¹	Yamanashi Prefecture and Shizuoka Prefecture	
	1-2 Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)	Shizuoka Prefecture (Fujinomiya City)	
	1-3 Suyama Ascending Route (present Gotemba Ascending Route)	Shizuoka Prefecture (Gotemba City)	
	1-4 Subashiri Ascending Route	Shizuoka Prefecture (Oyama Town)	
	1-5 Yoshida Ascending Route	Yamanashi Prefecture (Fujiyoshida City, Fujikawaguchiko Town)	
	1-6 Kitaguchi Hongu Fuji Sengen-jinja Shrine	Yamanashi Prefecture (Fujiyoshida City)	
	1-7 Lake Saiko	Yamanashi Prefecture (Fujikawaguchiko Town)	
	1-8 Lake Shojiko	Yamanashi Prefecture (Fujikawaguchiko Town)	
1-9 Lake Motosuko	Yamanashi Prefecture (Minobu-cho and Fujikawaguchiko Town)		
2	Fujisan Hongu Sengen Taisha Shrine	Shizuoka Prefecture (Fujinomiya City)	
3	Yamamiya Sengen-jinja Shrine	Shizuoka Prefecture (Fujinomiya City)	
4	Murayama Sengen-jinja Shrine	Shizuoka Prefecture (Fujinomiya City)	
5	Suyama Sengen-jinja Shrine	Shizuoka Prefecture (Susono City)	
6	Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)	Shizuoka Prefecture (Oyama Town)	
7	Kawaguchi Asama-jinja Shrine	Yamanashi Prefecture (Fujikawaguchiko Town)	
8	Fuji Omuro Sengen-jinja Shrine	Yamanashi Prefecture (Fujikawaguchiko Town)	
9	“Oshi” Lodging House (Former House of the Togawa	Yamanashi Prefecture (Fujiyoshida City)	
10	“Oshi” Lodging House (House of the Osano Family)	Yamanashi Prefecture (Fujiyoshida City)	
11	Lake Yamanakako	Yamanashi Prefecture (Yamanakako Village)	
12	Lake Kawaguchiko	Yamanashi Prefecture (Fujikawaguchiko Town)	
13	Oshino Hakkai springs (Deguchiike Pond)	Yamanashi Prefecture (Oshino Village)	
14	Oshino Hakkai springs (Okamaike Pond)	Yamanashi Prefecture (Oshino Village)	
15	Oshino Hakkai springs (Sokonashiike Pond)	Yamanashi Prefecture (Oshino Village)	
16	Oshino Hakkai springs (Choshiike Pond)	Yamanashi Prefecture (Oshino Village)	
17	Oshino Hakkai springs (Wakuike Pond)	Yamanashi Prefecture (Oshino Village)	
18	Oshino Hakkai springs (Nigoriike Pond)	Yamanashi Prefecture (Oshino Village)	
19	Oshino Hakkai springs (Kagamiike Pond)	Yamanashi Prefecture (Oshino Village)	
20	Oshino Hakkai springs (Shobuike Pond)	Yamanashi Prefecture (Oshino Village)	
21	Funatsu lava tree molds	Yamanashi Prefecture (Fujikawaguchiko Town)	
22	Yoshida lava tree molds	Yamanashi Prefecture (Fujiyoshida City)	
23	Hitoana Fuji-ko Iseki	Shizuoka Prefecture (Fujinomiya City)	
24	Shiraito no Taki waterfalls	Shizuoka Prefecture (Fujinomiya City)	
25	Mihonomatsubara pine tree grove	Shizuoka Prefecture (Shizuoka City)	
Total (ha)			

¹ In this area, there is a section without a clearly drawn prefectural boundary.

	Coordinates of the central point		Area of nominated component of the property (ha)	Area of the buffer zone (ha)	Map No.
	N 35°21' 39"	E 138°43' 39"	19,311.9	49,375.7	Figure 1-5 Figures 1-5-1 to 1-5-6
	N 35°13' 39"	E 138°36' 36"	4.8		Figure 1-6
	N 35°16' 16"	E 138°38' 13"	0.5		Figure 1-7
	N 35°15' 41"	E 138°39' 59"	3.6		Figure 1-8
	N 35°15' 16"	E 138°50' 56"	0.9		Figure 1-9
	N 35°21' 45"	E 138°51' 48"	1.8		Figure 1-10
	N 35°31' 57"	E 139°46' 29"	1.6		Figure 1-11
	N 35°30' 45"	E 138°44' 43"	2.6		Figure 1-12
	N 35°28' 48"	E 138°47' 45"	0.1		Figure 1-13
	N 35°28' 34"	E 138°47' 38"	0.1		Figure 1-13
	N 35°25' 16"	E 138°52' 32"	698.1		Figure 1-14
	N 35°30' 47"	E 138°44' 48"	592.8		Figure 1-15
	N 35°27' 13"	E 138°50' 12"	0.048		Figure 1-16
	N 35°27' 34"	E 138°49' 53"	0.002		Figure 1-16
	N 35°27' 36"	E 138°49' 54"	0.006		Figure 1-16
	N 35°27' 35"	E 138°49' 56"	0.005		Figure 1-16
	N 35°27' 36"	E 138°49' 58"	0.078		Figure 1-16
	N 35°27' 36"	E 138°49' 56"	0.031		Figure 1-16
	N 35°27' 39"	E 138°49' 59"	0.014		Figure 1-16
	N 35°27' 41"	E 138°50' 03"	0.042		Figure 1-16
	N 35°27' 10"	E 138°45' 15"	8.2		Figure 1-17
	N 35°26' 54"	E 138°45' 37"	5.8		Figure 1-18
	N 35°21' 42"	E 138°35' 29"	2.8		Figure 1-19
	N 35°18' 47"	E 138°35' 14"	1.8		Figure 1-20
	N 34°59' 37"	E 138°31' 22"	64.4	252.0	Figure 1-21
			20,702.1	49,627.7	

Location in the world



Figure 1-1 Map indicating the location in the world © PREC Institute Inc.

Location in East Asia

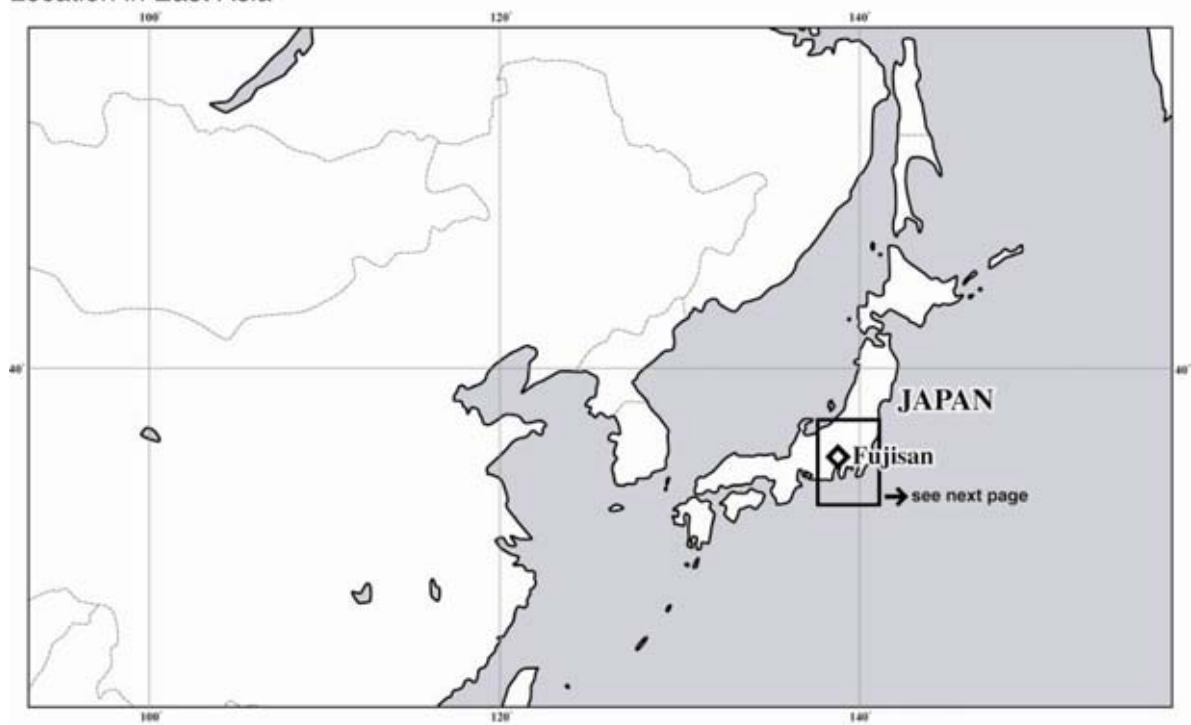
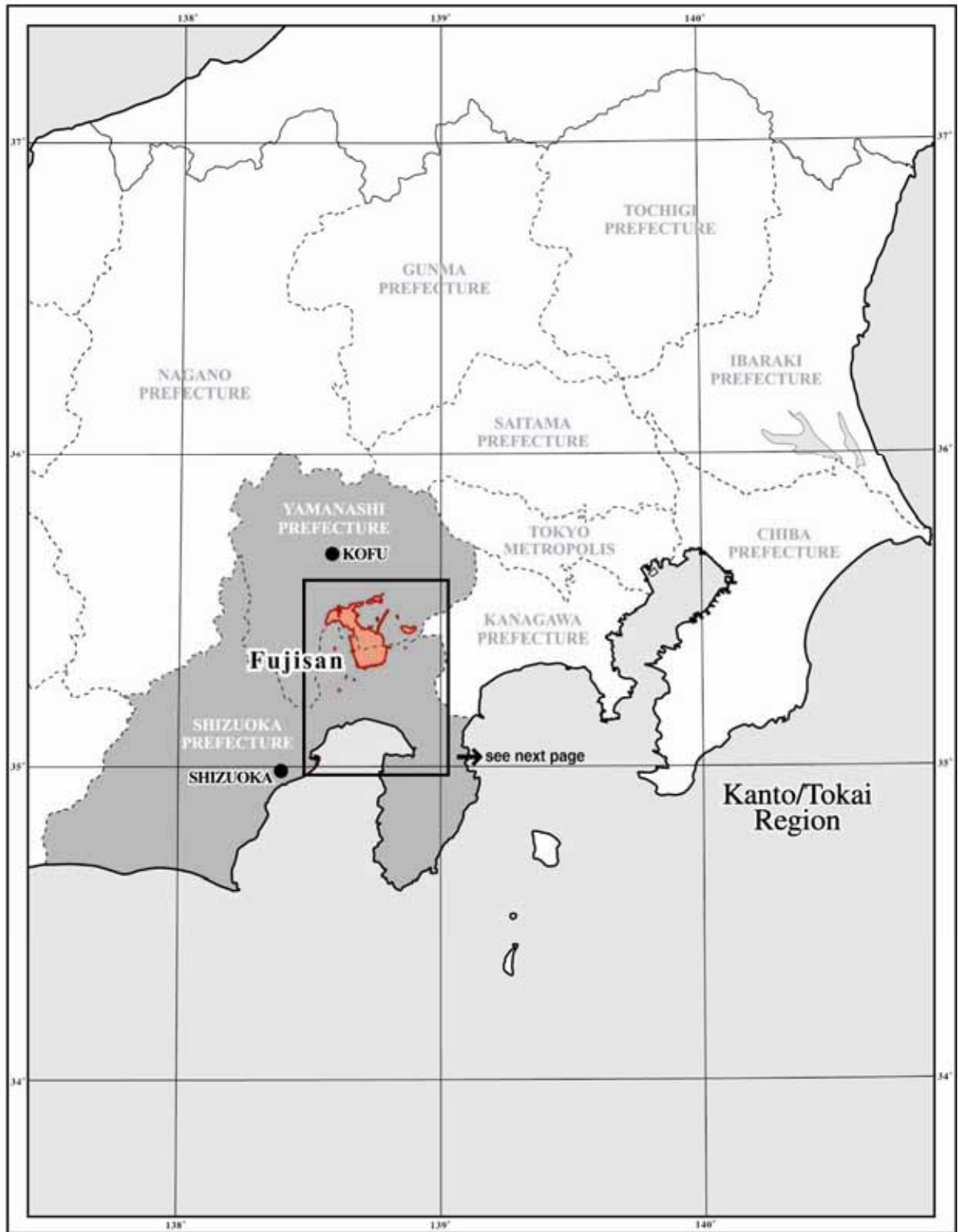


Figure 1-2 Map indicating the location in East Asia © PREC Institute Inc.

Location in Kanto / Tokai Region



Legend

 Nominated property

SCALE 1:2,000,000

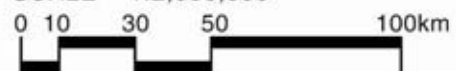


Figure 1-3 Map indicating the location in Kanto / Tokai Region © PREC Institute Inc.

Extent of the Nominated Properties and its Buffer Zone

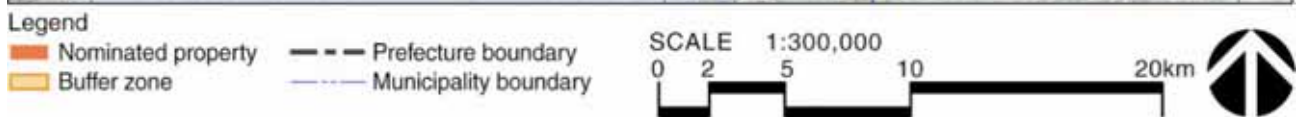
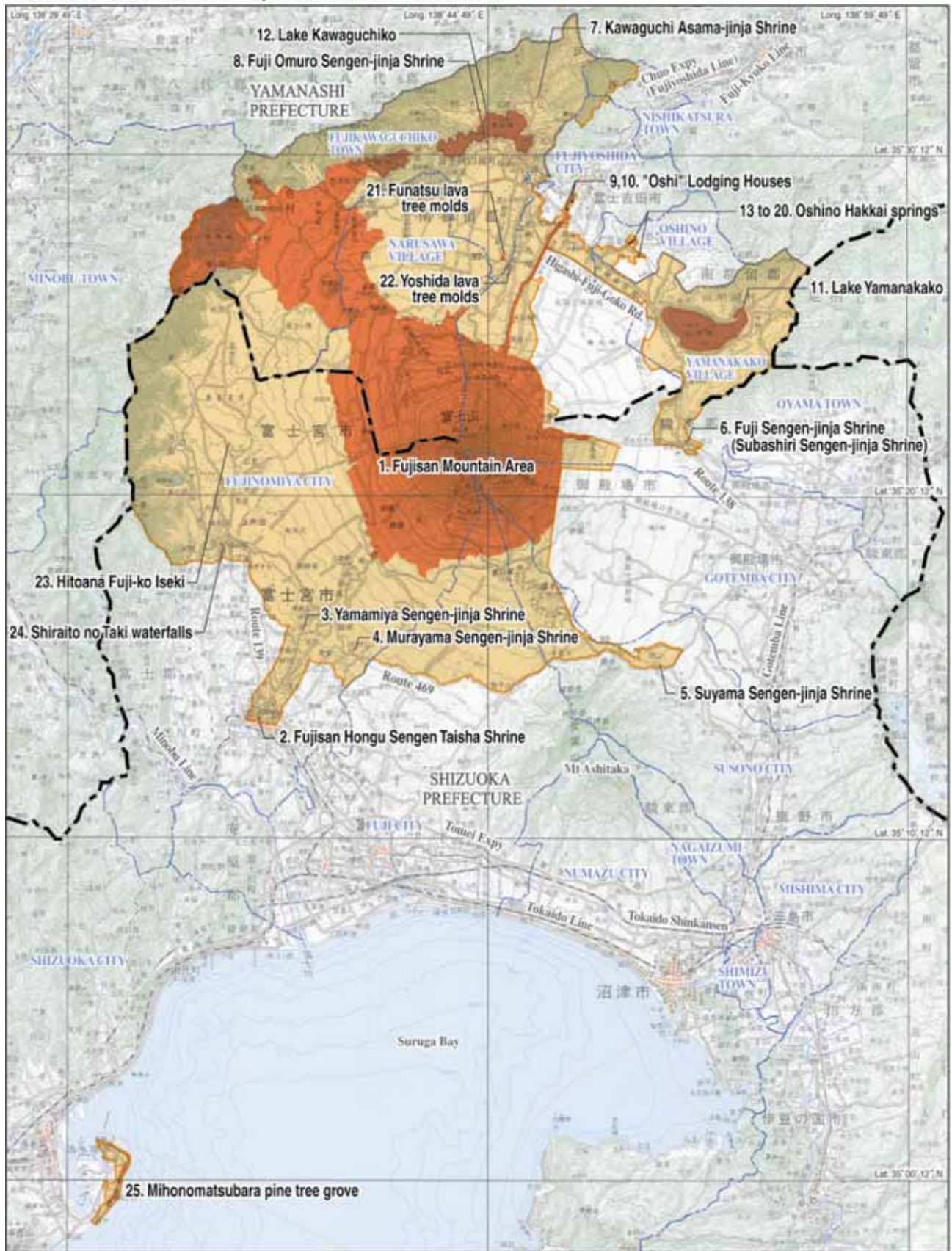
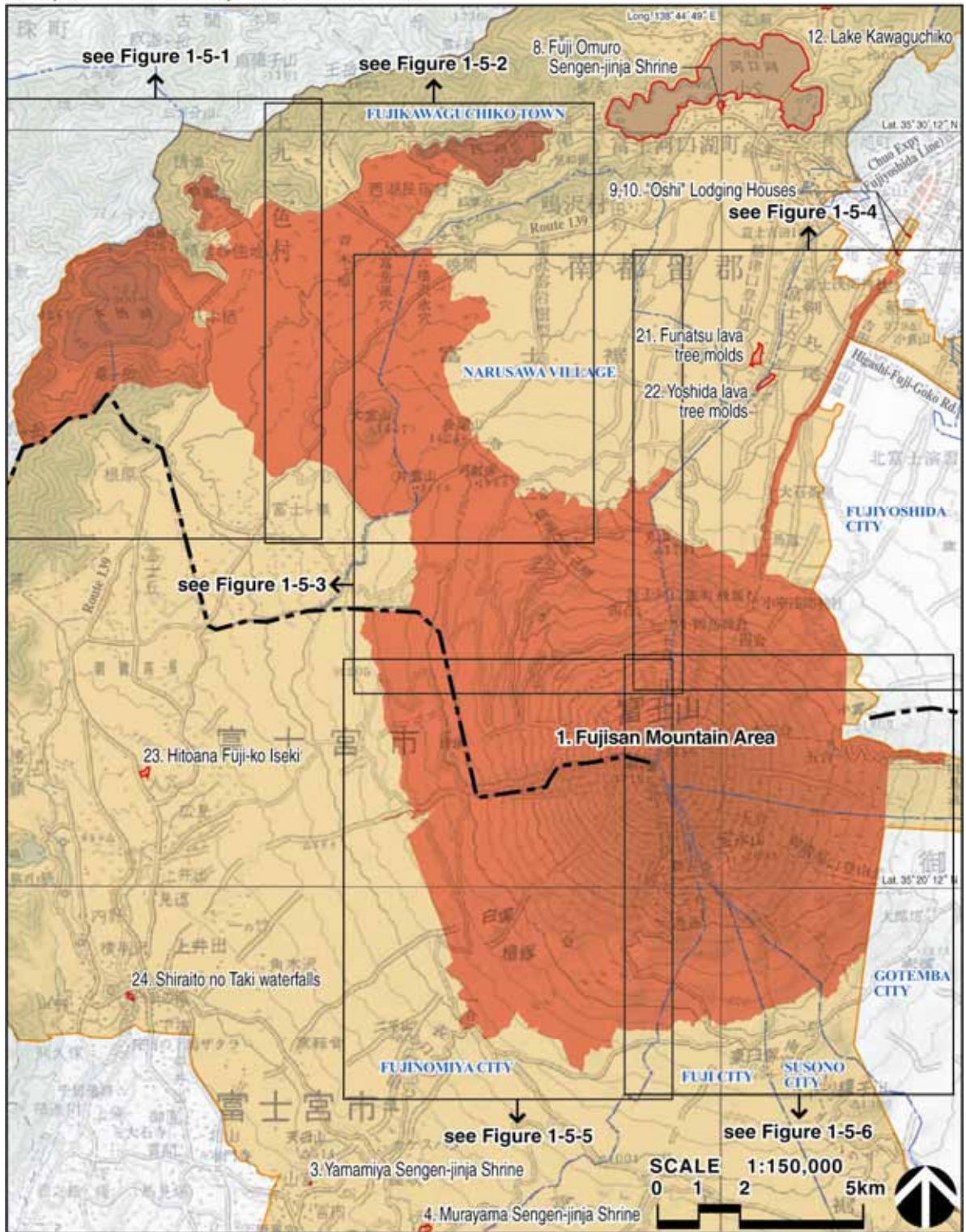


Figure 1-4 Map indicating the extent of the nominated serial property and buffer zones © PREC Institute Inc.

Component Part 1. Fujisan Mountain Area



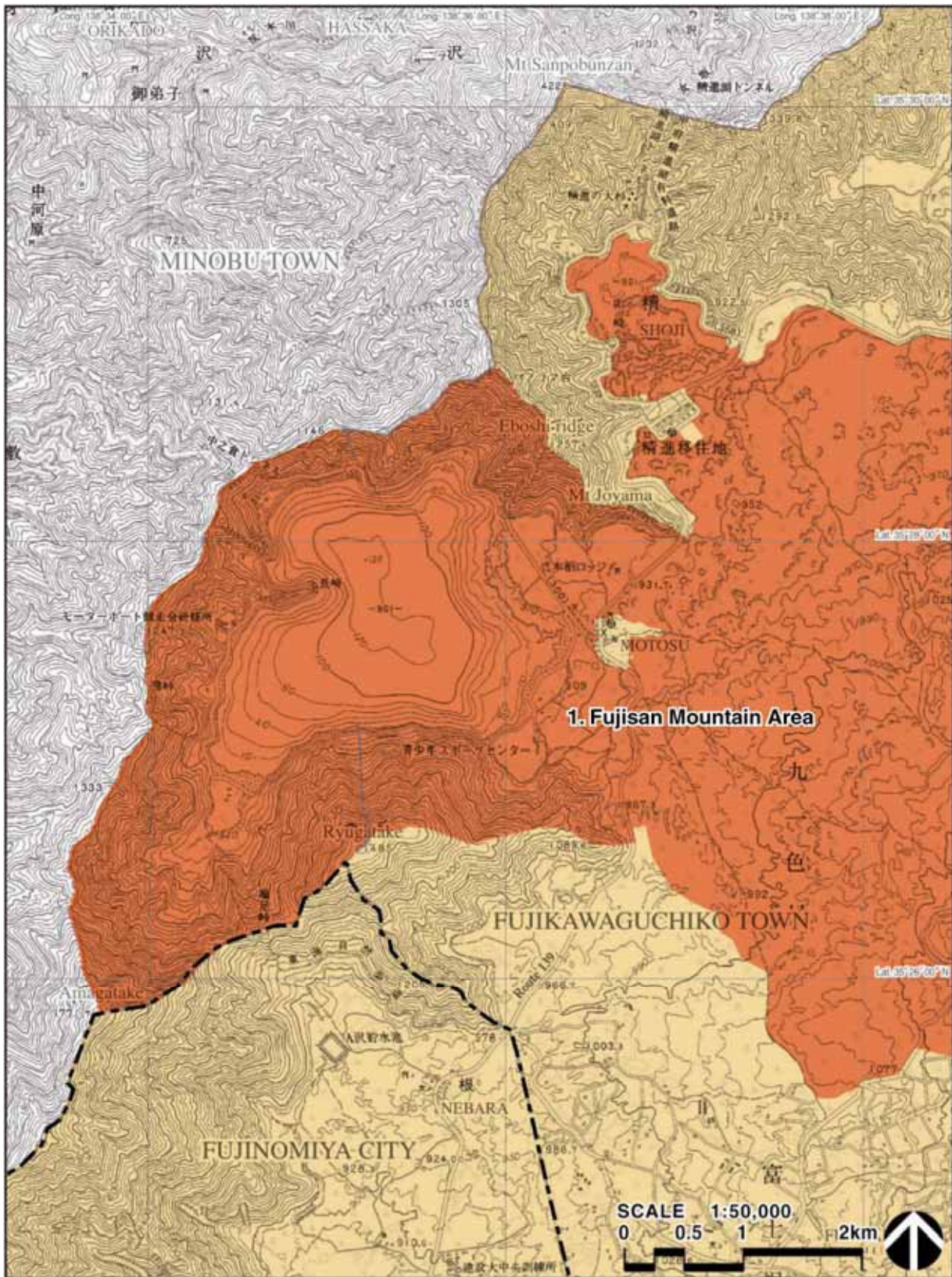
Legend

- Nominated property (1. Fujisan Mountain Area)
- Nominated property (other component parts)
- Buffer zone
- Prefecture boundary
- Municipality boundary

Figure 1-5 Topographical map indicating the extent of the Fujisan Mountain Area © PREC Institute Inc.



key plan

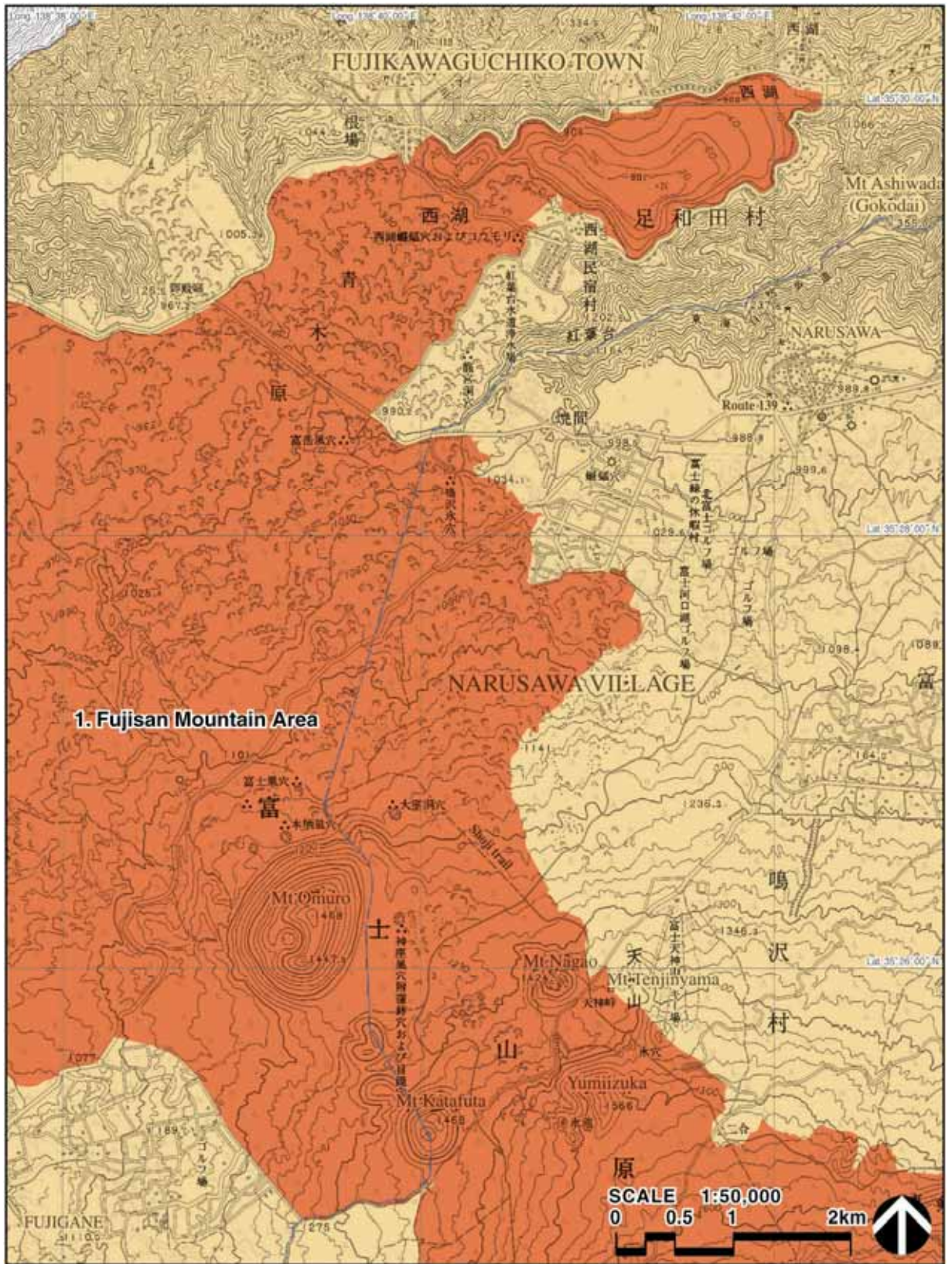


Legend

- Nominated property (1. Fujisan Mountain Area)
- Buffer zone

- Prefecture boundary
- Municipality boundary

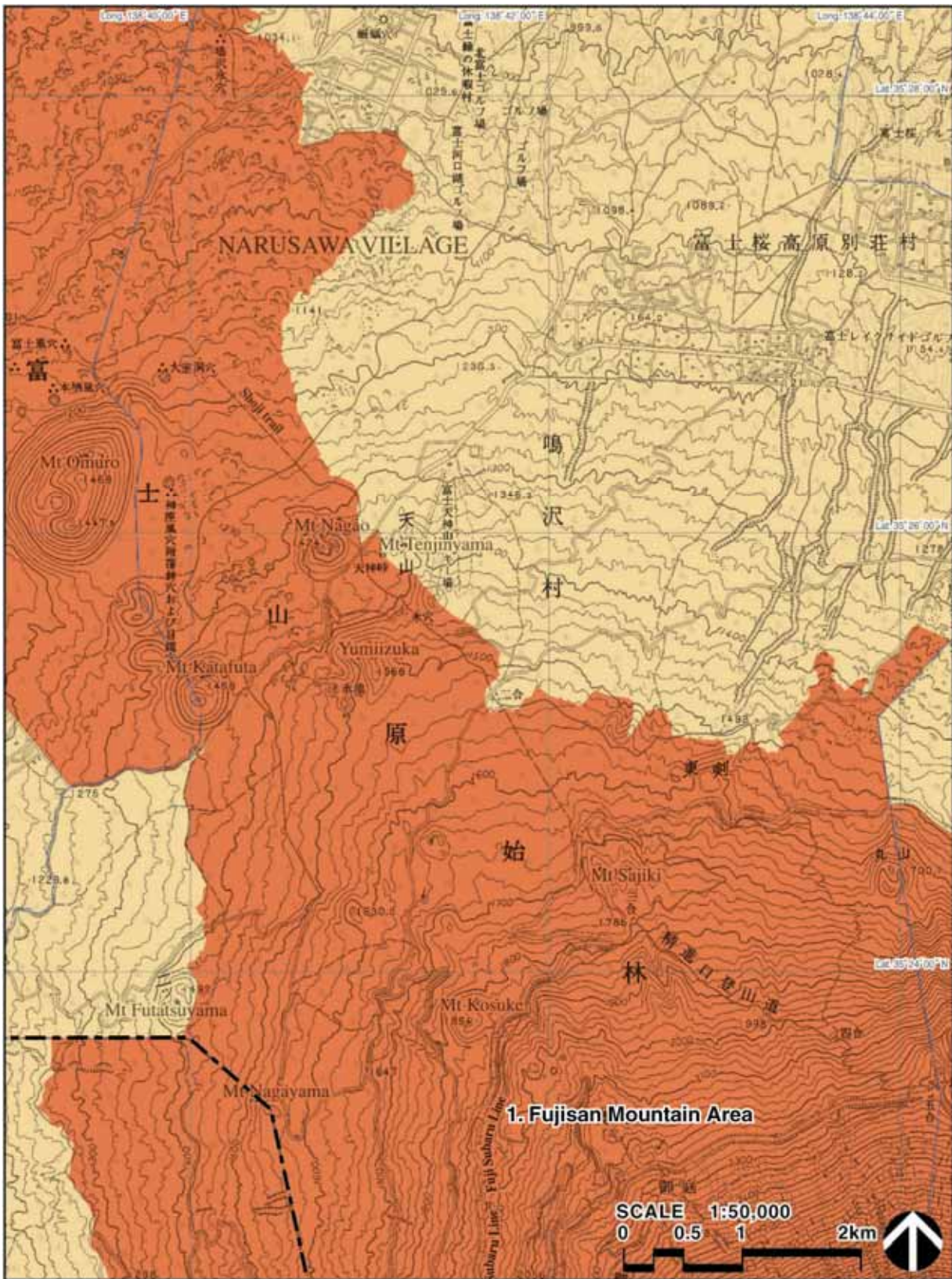
Figure 1-5-1 Topographical map indicating the extent of the Fujisan Mountain Area (1/6) © PREC Institute Inc.



1. Fujisan Mountain Area

- Legend**
- Nominated property (1. Fujisan Mountain Area)
 - Buffer zone
 - Municipality boundary

Figure 1-5-2 Topographical map indicating the extent of the Fujisan Mountain Area (2/6) © PREC Institute Inc.

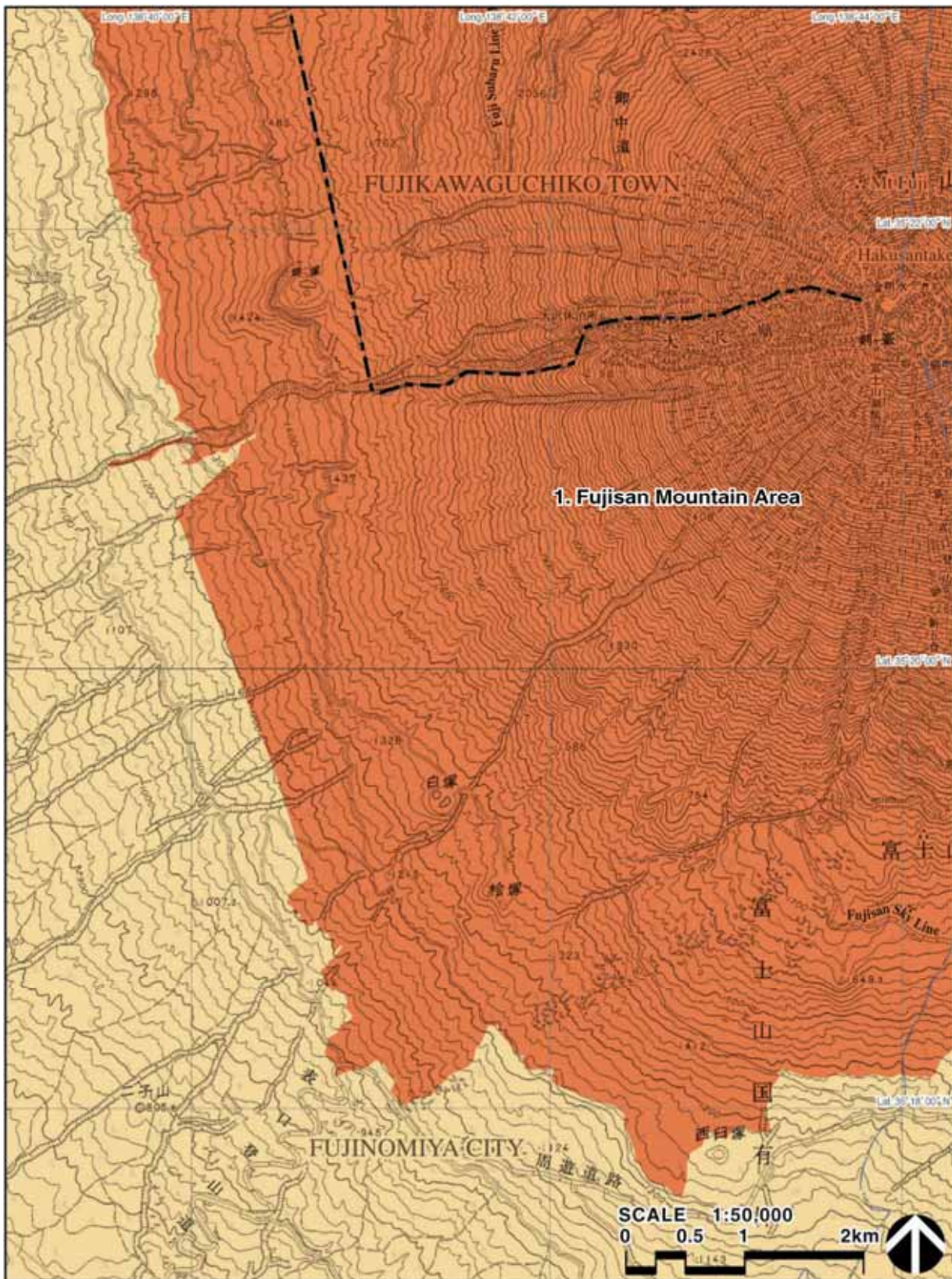


Legend

- Nominated property (1. Fujisan Mountain Area)
- Buffer zone

- Prefecture boundary
- Municipality boundary

Figure 1-5-3 Topographical map indicating the extent of the Fujisan Mountain Area (3/6) © PREC Institute Inc.

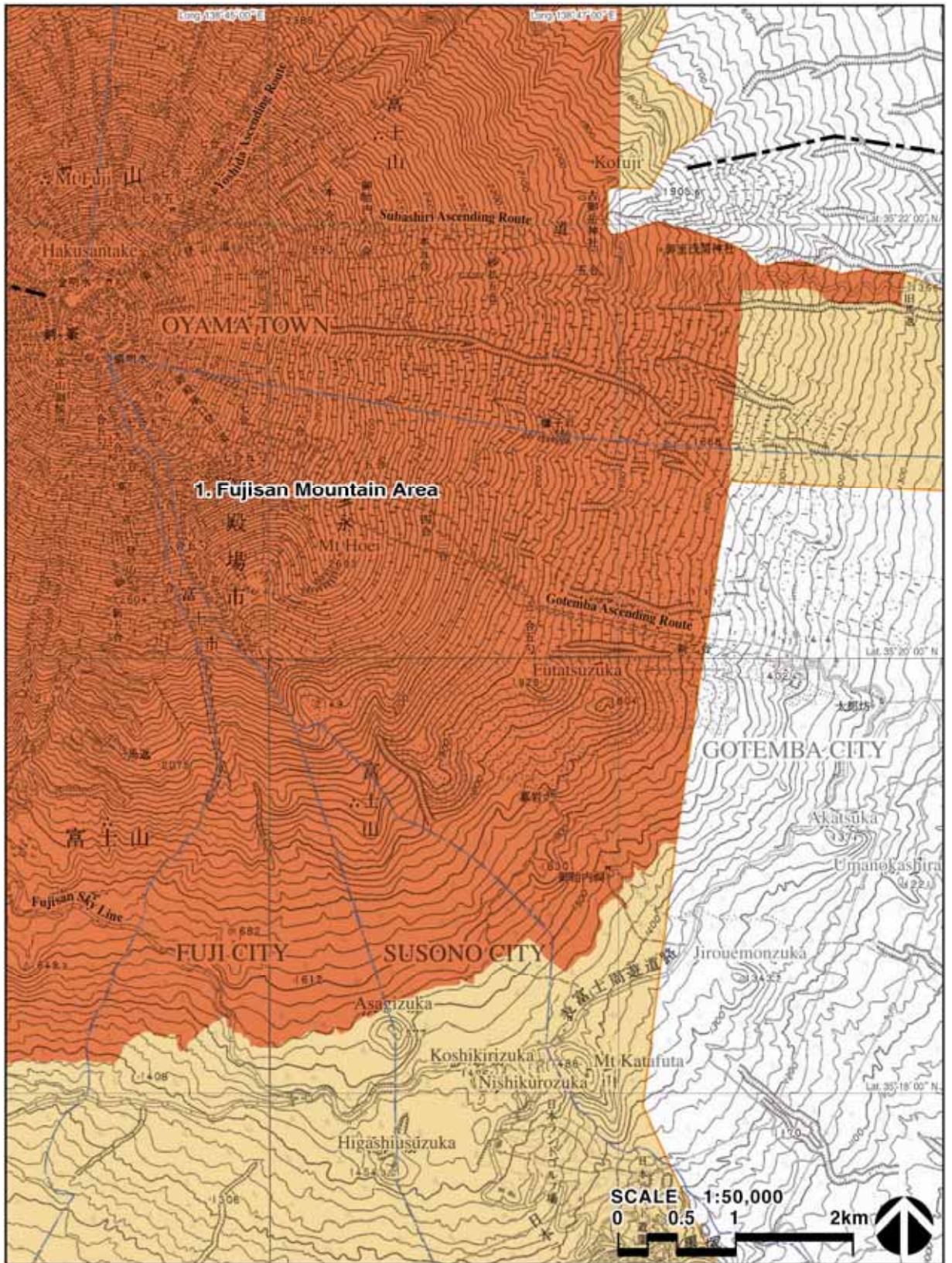


Legend

- Nominated property (1. Fujisan Mountain Area)
- Buffer zone

- Prefecture boundary
- Municipality boundary

Figure 1-5-5 Topographical map indicating the extent of the Fujisan Mountain Area (5/6) © PREC Institute Inc.



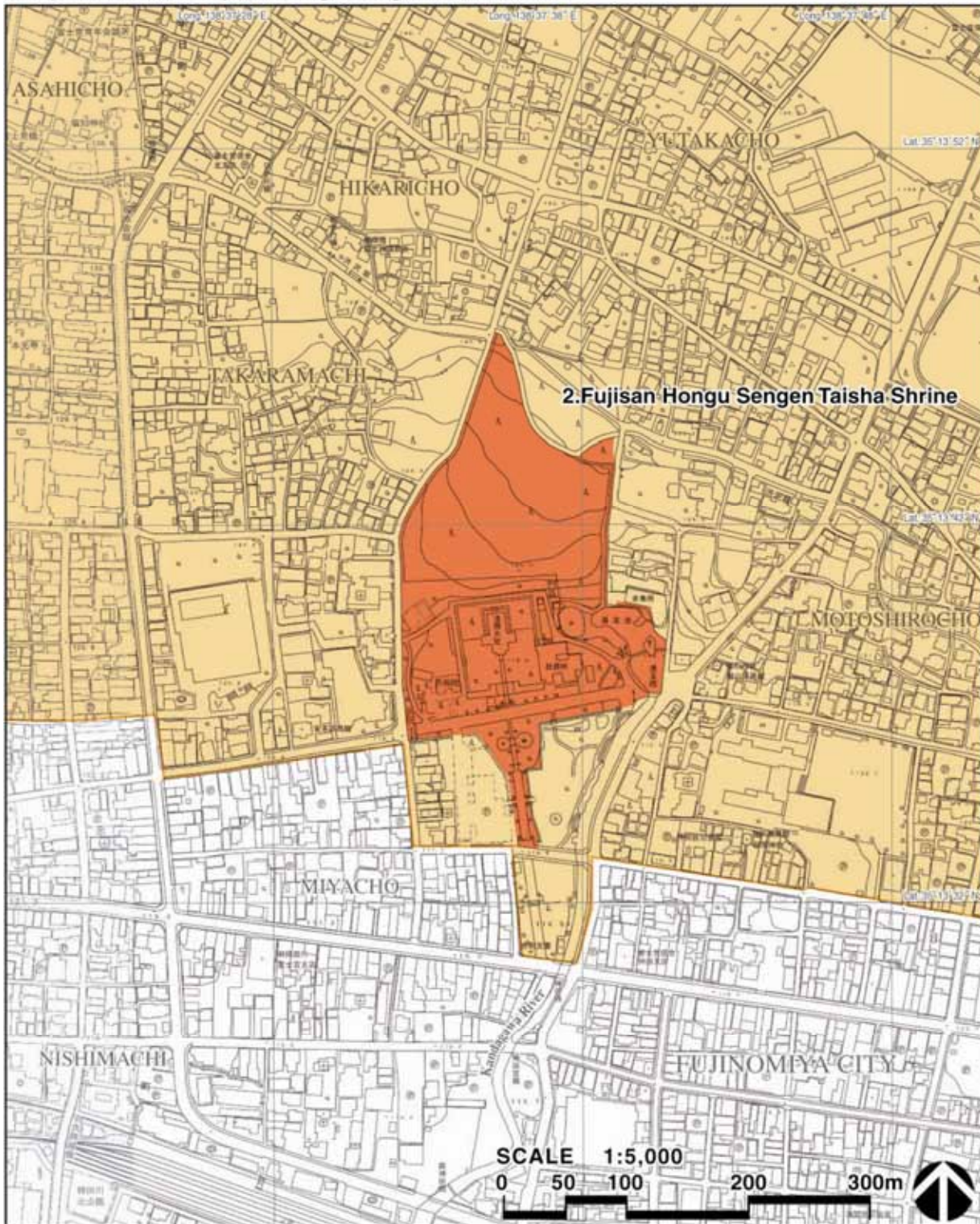
Legend

- Nominated property (1. Fujisan Mountain Area)
- Buffer zone



- Prefecture boundary
- Municipality boundary

Figure 1-5-6 Topographical map indicating the extent of the Fujisan Mountain Area (6/6) © PREC Institute Inc.

Component Part 2. Fujisan Hongu Sengen Taisha Shrine



Legend

-  Nominated property (2. Fujisan Hongu Sengen Taisha Shrine)
-  Buffer zone

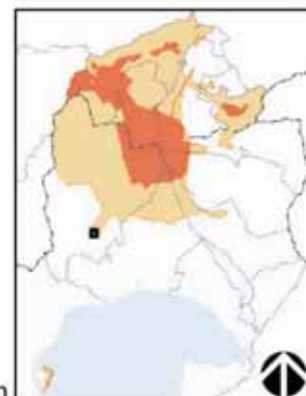
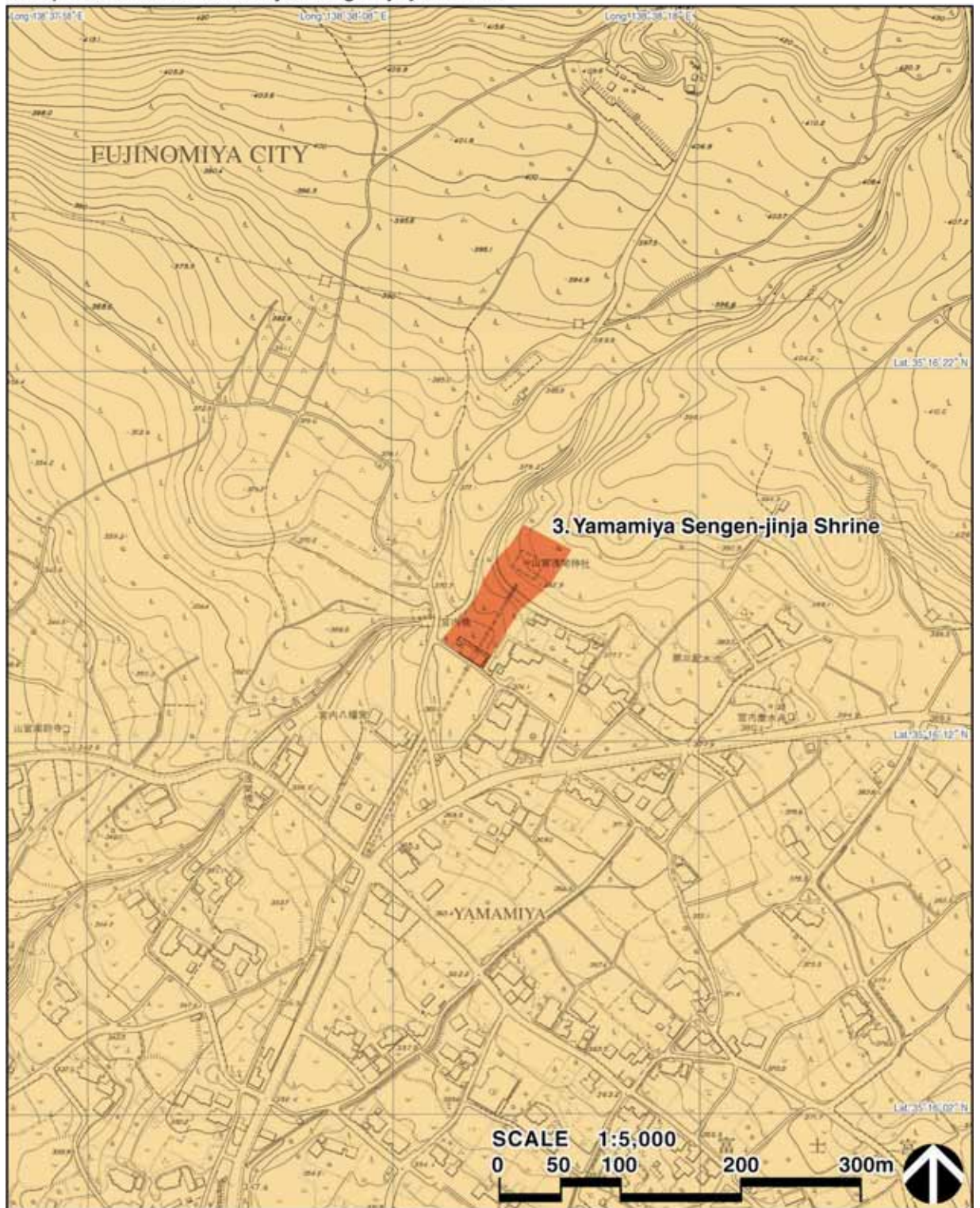


Figure 1-6 Topographical map indicating the extent of Fujisan Hongu Sengen Taisha Shrine © PREC Institute Inc.

key plan

Component Part 3. Yamamiya Sengen-jinja Shrine



Legend



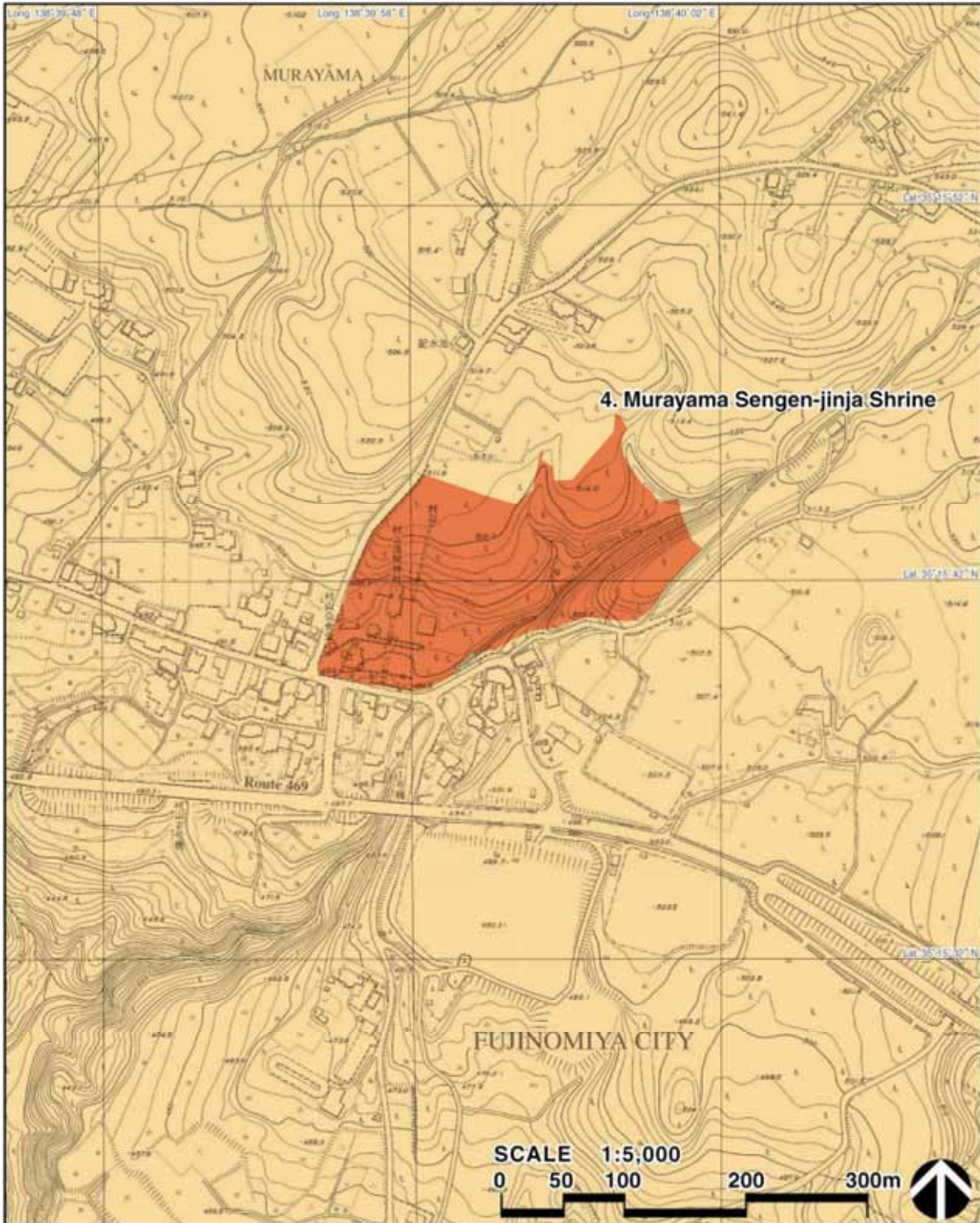
-  Nominated property (3. Yamamiya Sengen-jinja Shrine)
-  Buffer zone



Figure 1-7 Topographical map indicating the extent of Yamamiya Sengen-jinja Shrine © PREC Institute Inc.



Component Part 4. Murayama Sengen-jinja Shrine



Legend

-  Nominated property (4. Murayama Sengen-jinja Shrine)
-  Buffer zone

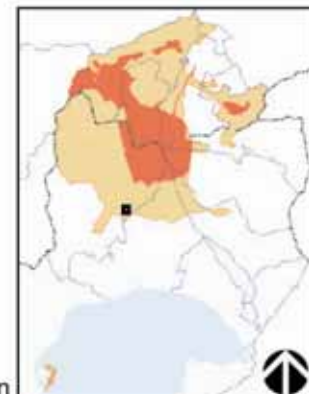
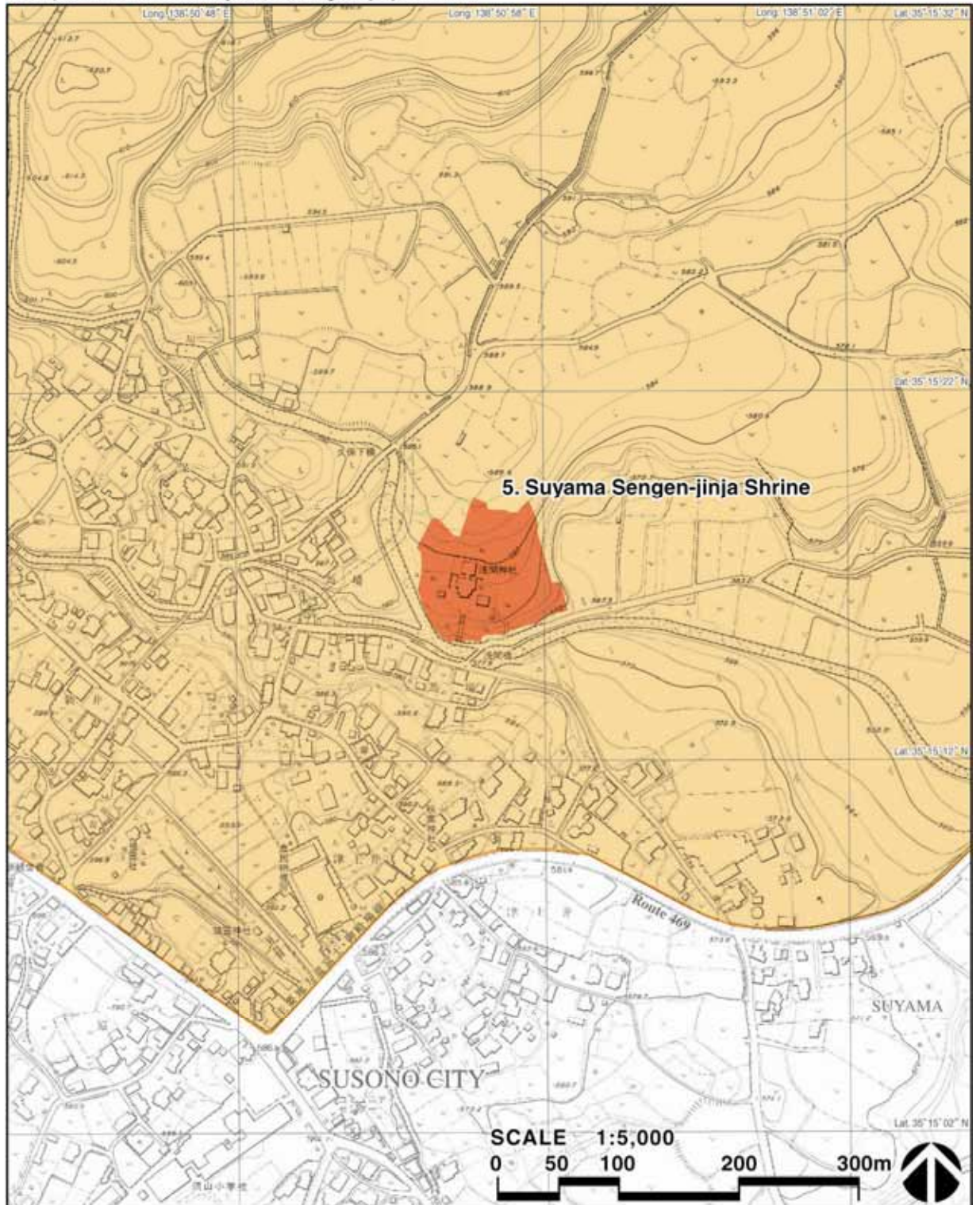


Figure 1-8 Topographical map indicating the extent of Murayama Sengen-jinja Shrine © PREC Institute Inc.

key plan

Component Part 5. Suyama Sengen-jinja Shrine



Legend



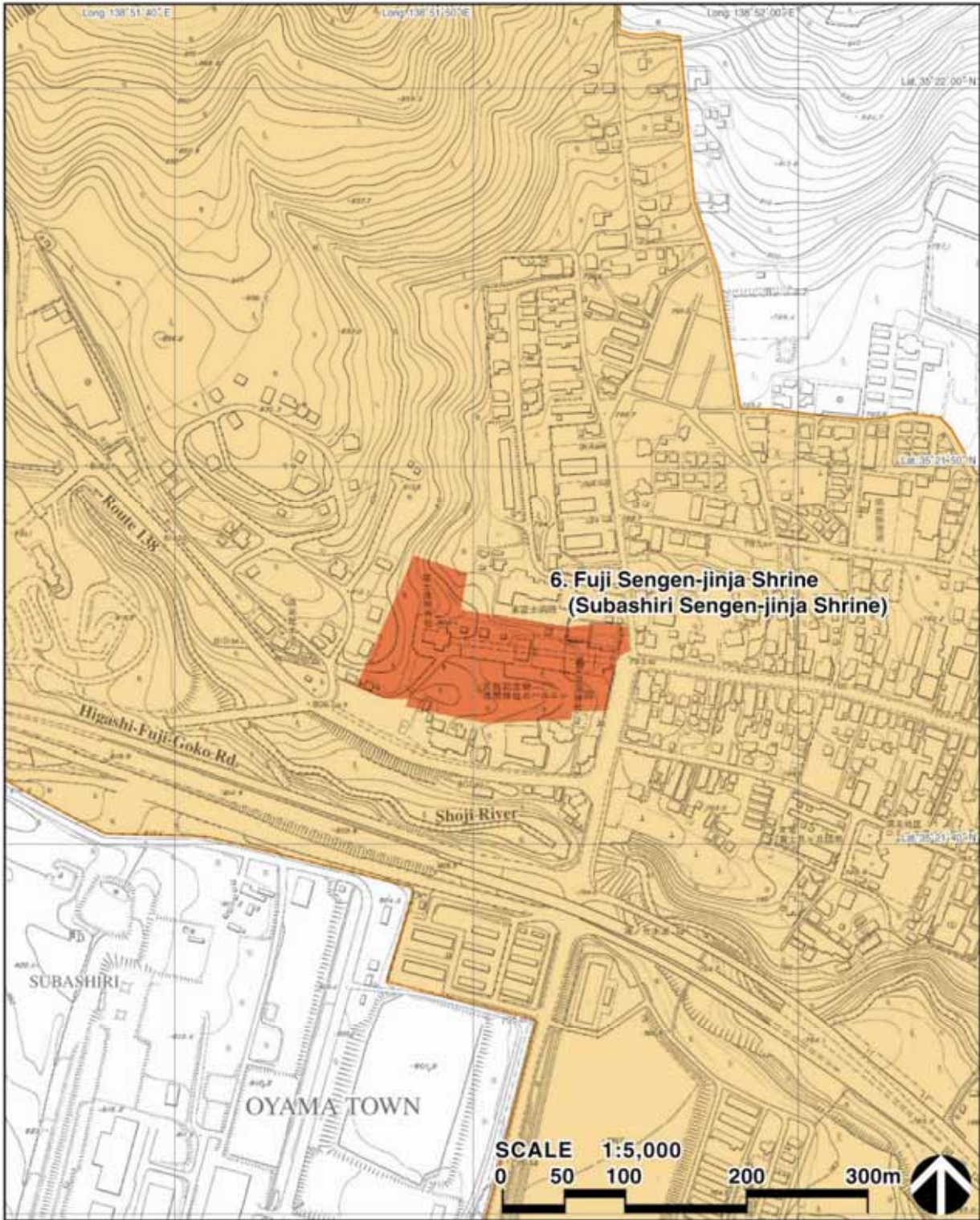
-  Nominated property (5. Suyama Sengen-jinja Shrine)
-  Buffer zone

Figure 1-9 Topographical map indicating the extent of Suyama Sengen-jinja Shrine © PREC Institute Inc.



Component Part 6. Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)



Legend

- Nominated property
(6. Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine))
- Buffer zone

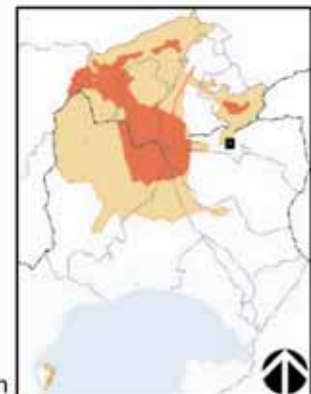
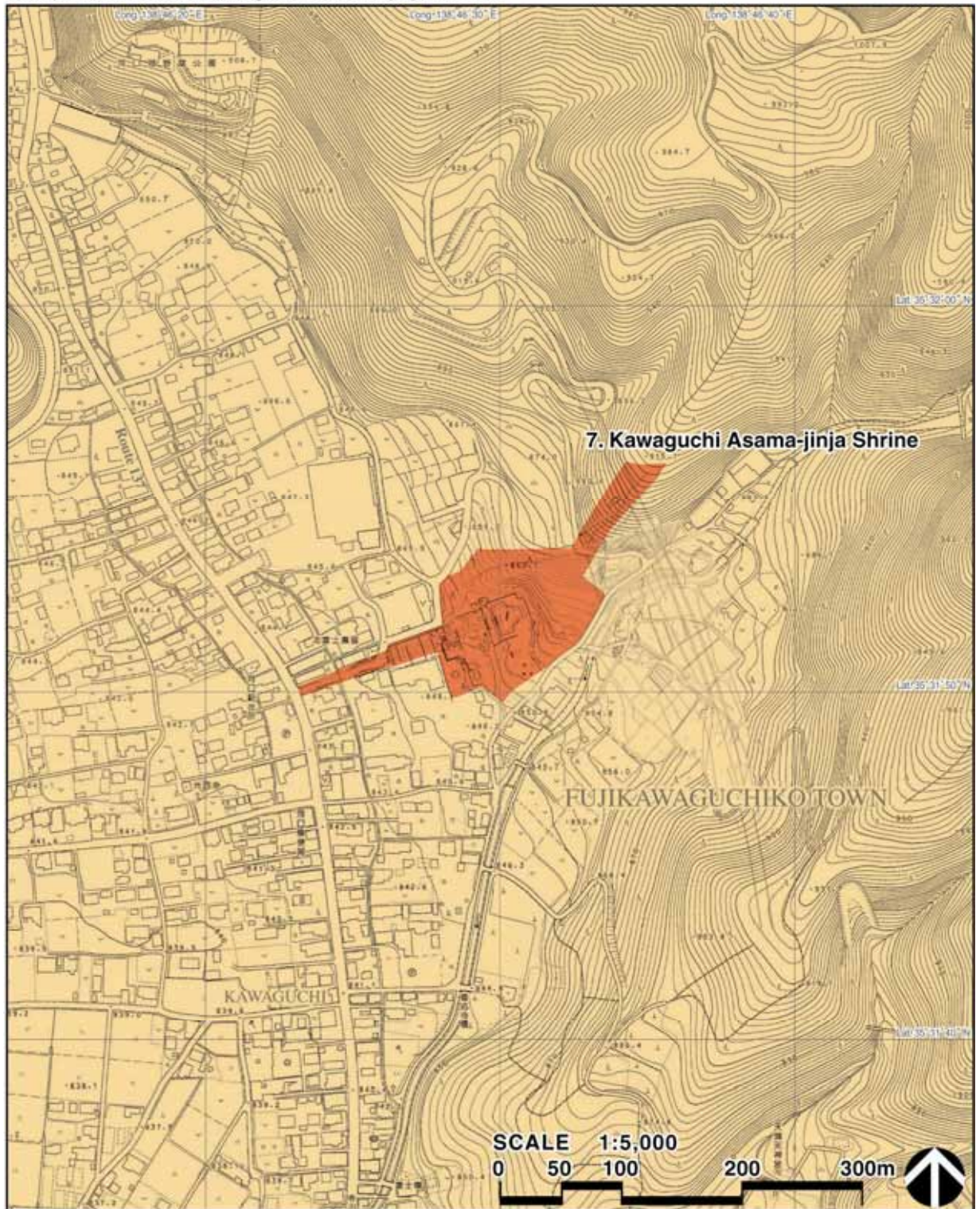


Figure 1-10 Topographical map indicating the extent of Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) © PREC Institute Inc.

Component Part 7. Kawaguchi Asama-jinja Shrine



Legend



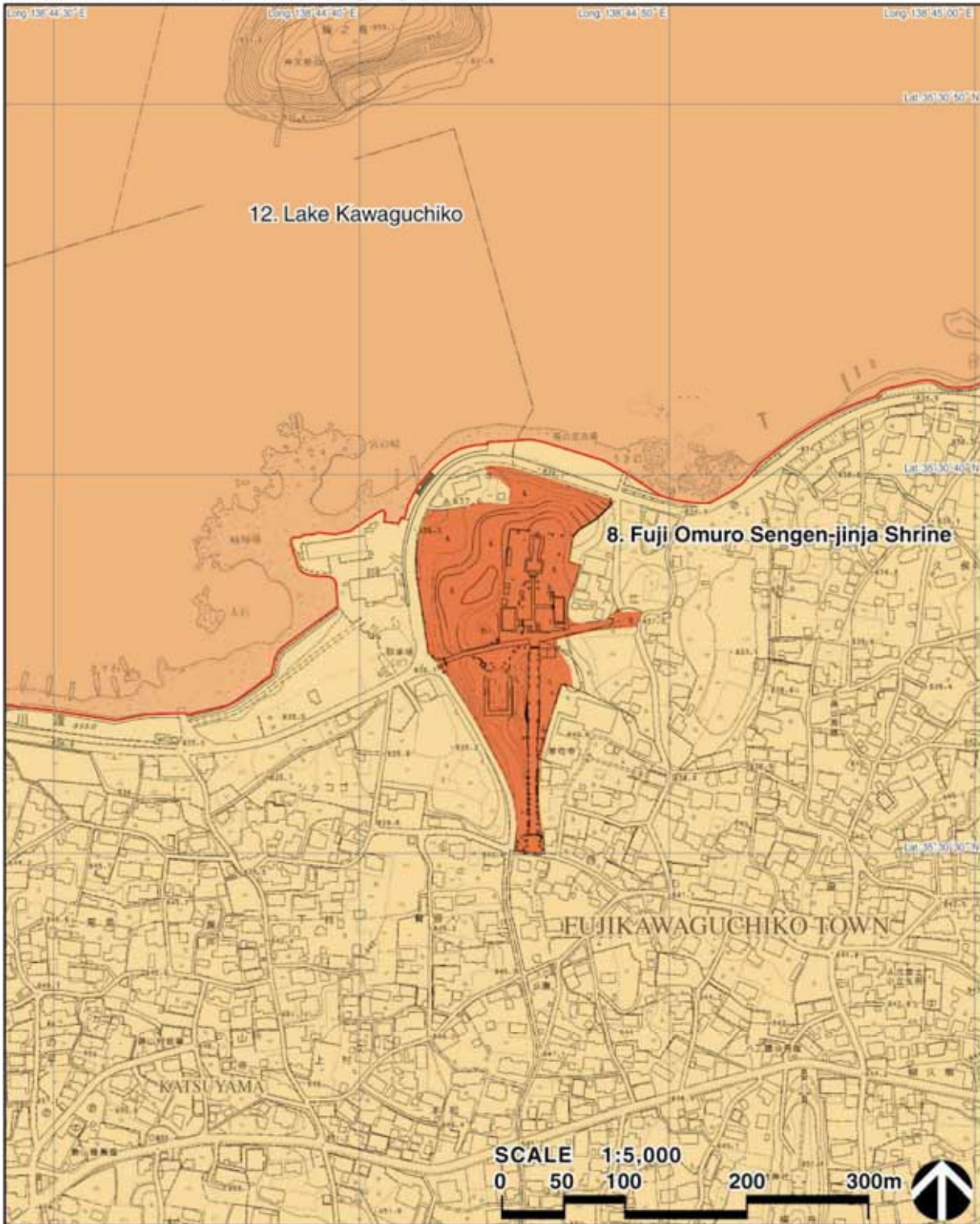
-  Nominated property (7. Kawaguchi Asama-jinja Shrine)
-  Buffer zone

Figure 1-11 Topographical map indicating the extent of Kawaguchi Asama-jinja Shrine © PREC Institute Inc.



Component Part 8. Fuji Omuro Sengen-jinja Shrine



Legend

- Nominated property (8. Fuji Omuro Sengen-jinja Shrine)
- Nominated property (12. Lake Kawaguchiko)
- Buffer zone

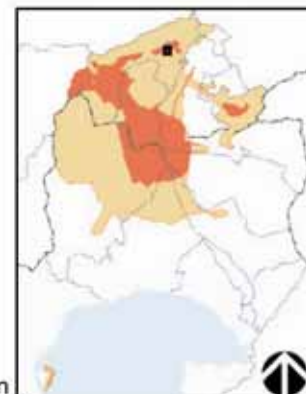


Figure 1-12 Topographical map indicating the extent of Fuji Omuro Sengen-jinja Shrine © PREC Institute Inc.

Component Part 9. "Oshi" Lodging House (Former House of the Togawa Family)
 Component Part 10. "Oshi" Lodging House (House of the Osano Family)



Legend

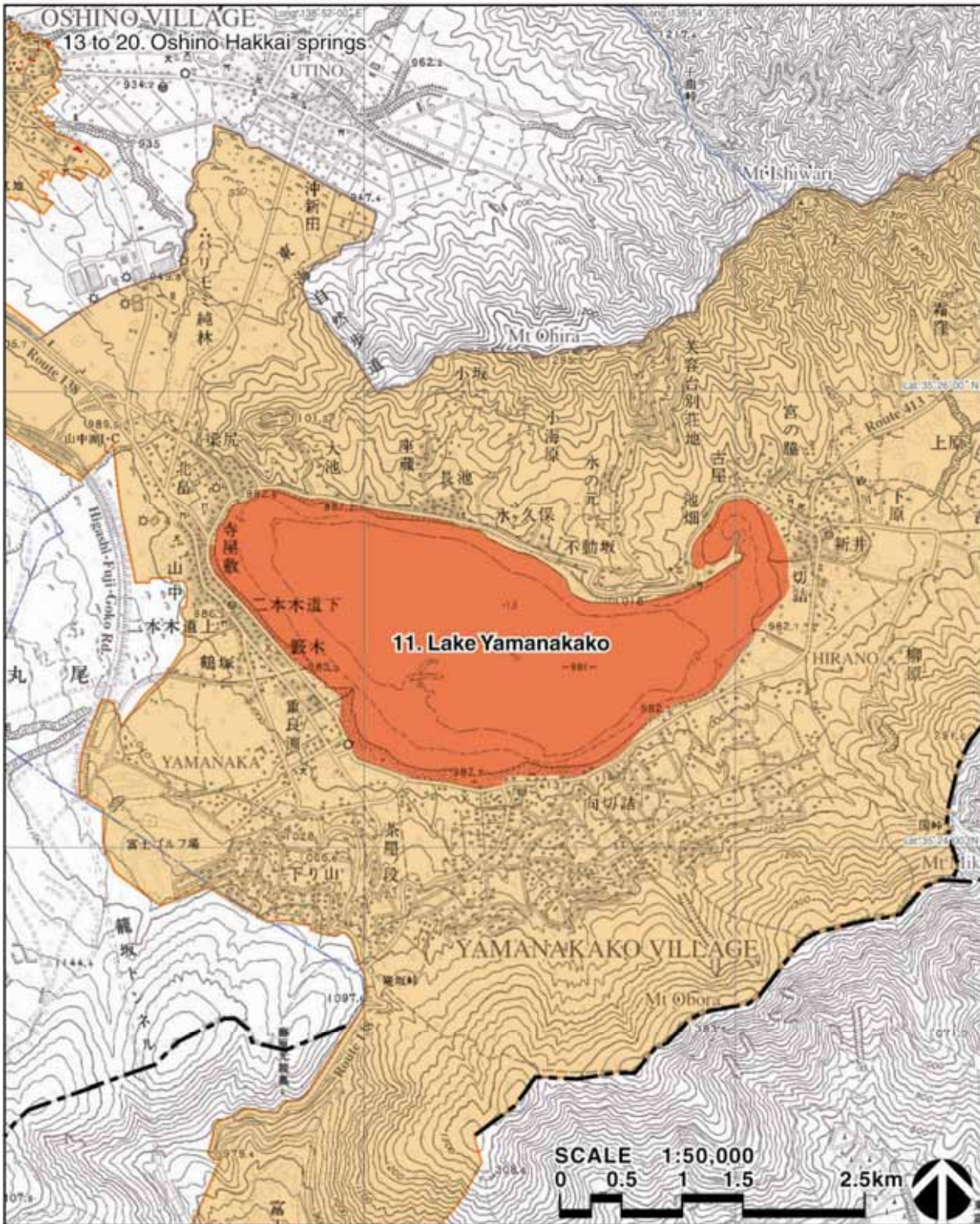
- Nominated property
 (9. "Oshi" Lodging House (Former House of the Togawa Family))
 (10. "Oshi" Lodging House (House of the Osano Family))
- Nominated property (1. Fujisan Mountain Area)
- Buffer zone

Figure 1-13 Topographical map indicating the extent of "Oshi" lodging houses (Former House of the Togawa Family and House of the Osano Family) © PREC Institute Inc.



key plan

Component Part 11. Lake Yamanakako



- Legend**
- Nominated property (11. Lake Yamanakako)
 - Nominated property (13 to 20. Oshino Hakkai springs)
 - Buffer zone
 - Prefecture boundary
 - Municipality boundary

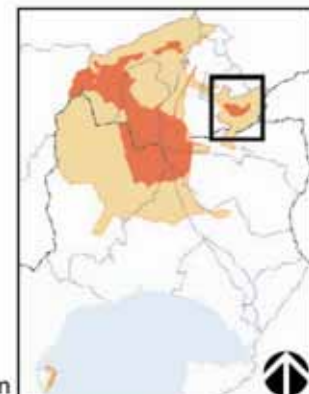
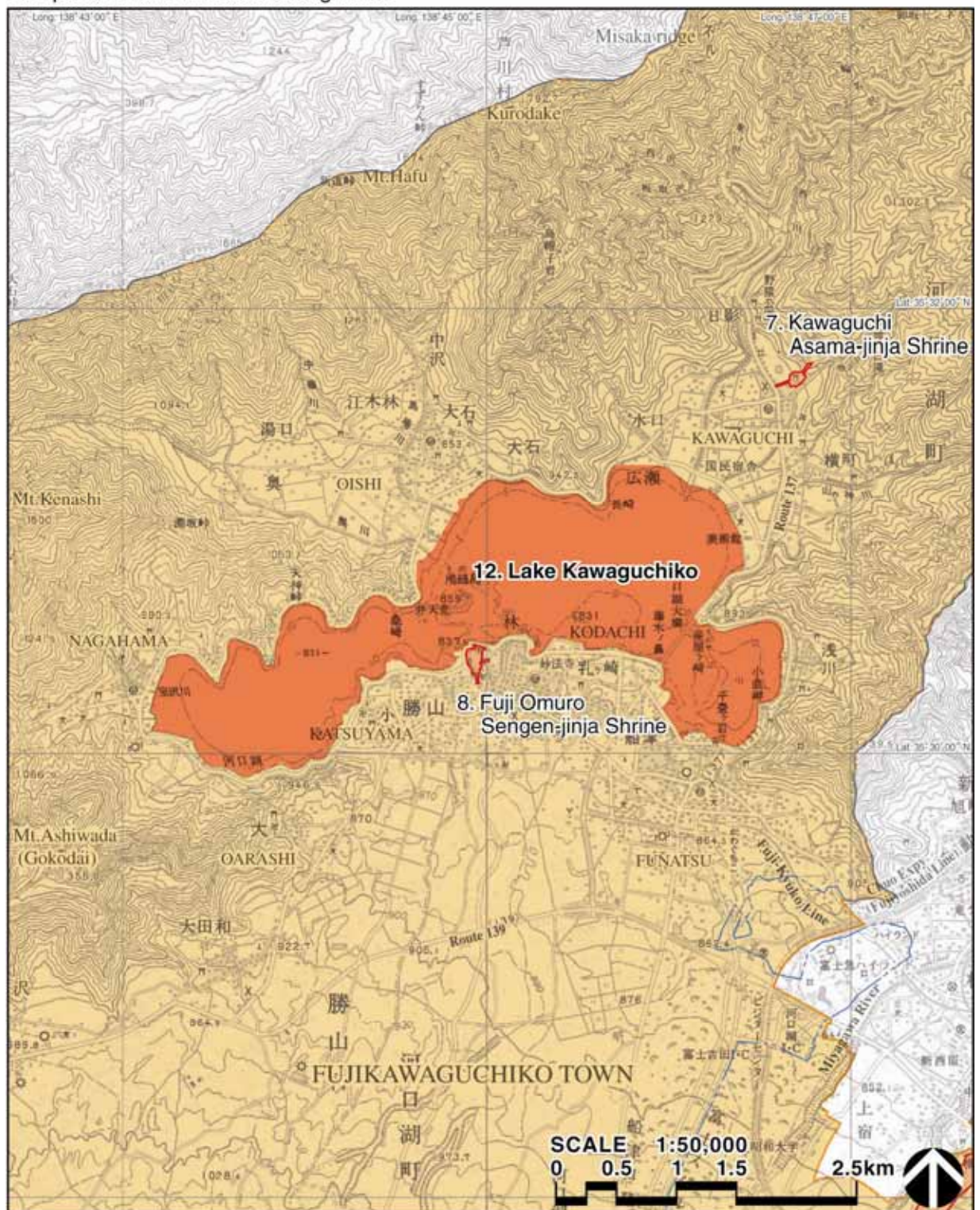


Figure 1-14 Topographical map indicating the extent of Lake Yamanakako © PREC Institute Inc.

key plan

Component Part 12. Lake Kawaguchiko



Legend

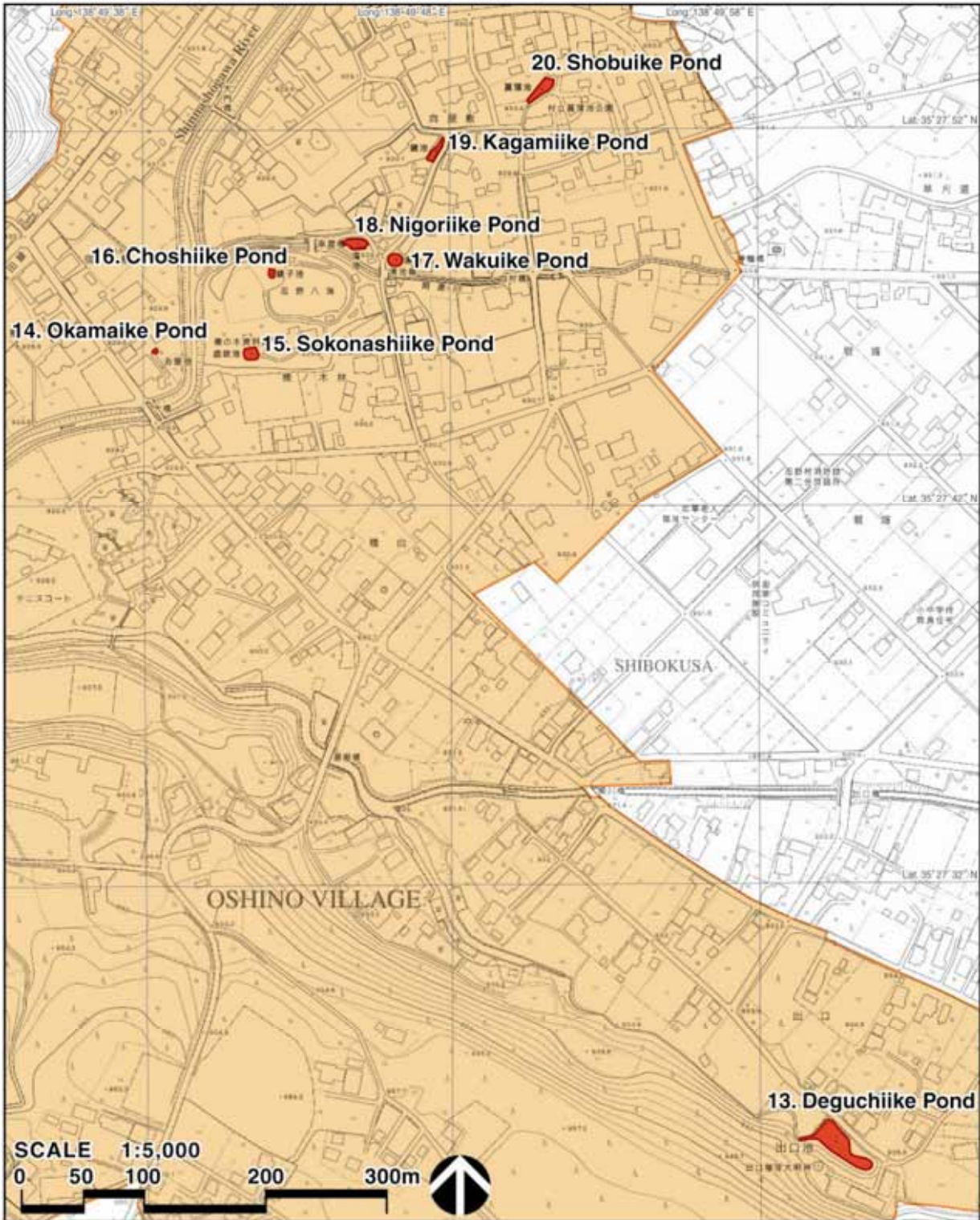
- Nominated property (12. Lake Kawaguchiko)
- Nominated property (7. Kawaguchi Asama-jinja Shrine)
(8. Fuji Omuro Sengen-jinja Shrine)
- Buffer zone
- Municipality boundary

Figure 1-15 Topographical map indicating the extent of Lake Kawaguchiko © PREC Institute Inc.



key plan

Component Parts 13 to 20. Oshino Hakkai springs



Legend

- Nominated property (13 to 20. Oshino Hakkai springs)
- Buffer zone

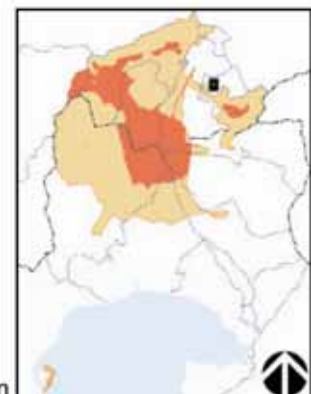
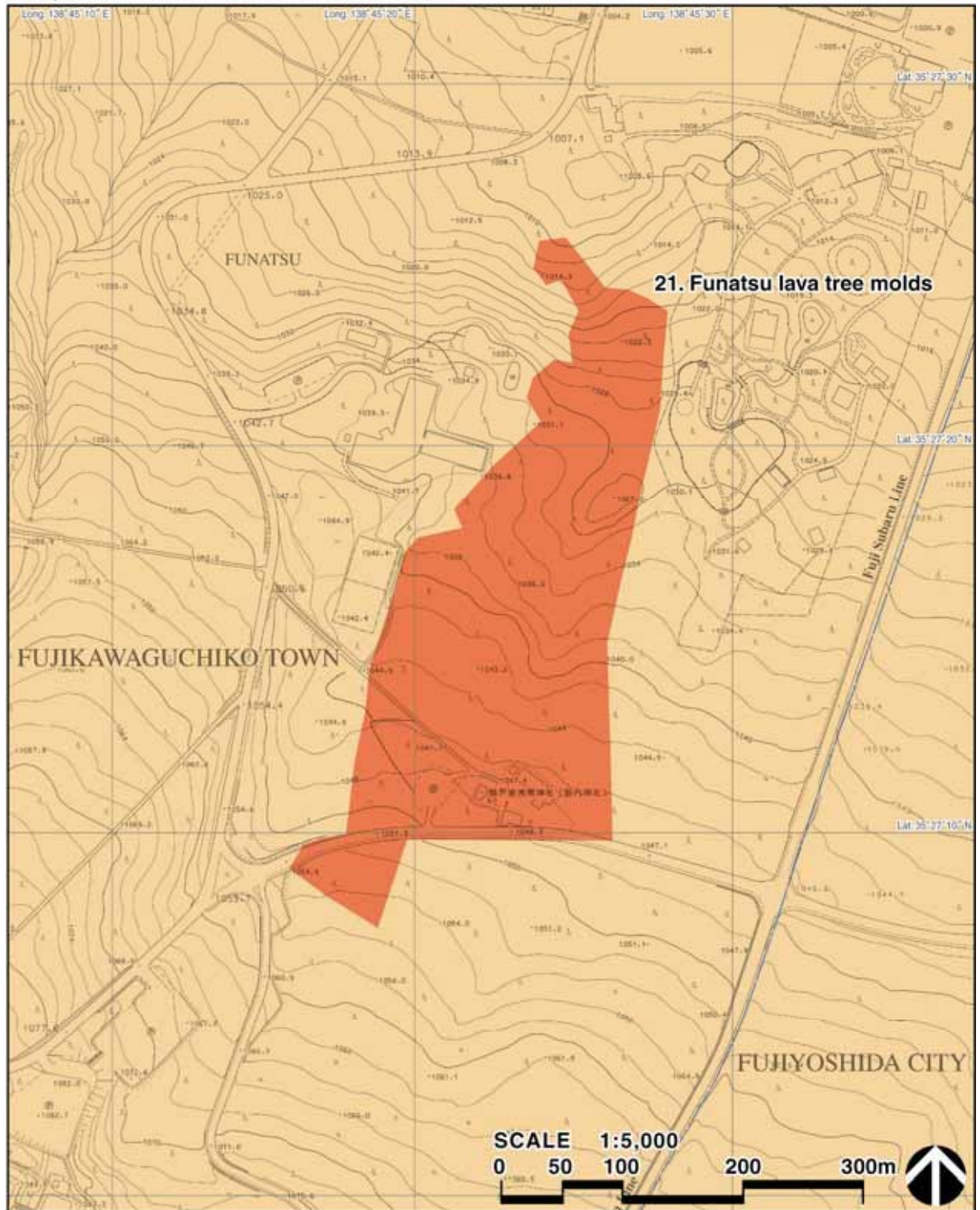


Figure 1-16 Topographical map indicating the extent of Oshino Hakkai springs © PREC Institute Inc.

key plan

Component Part 21. Funatsu lava tree molds



Legend

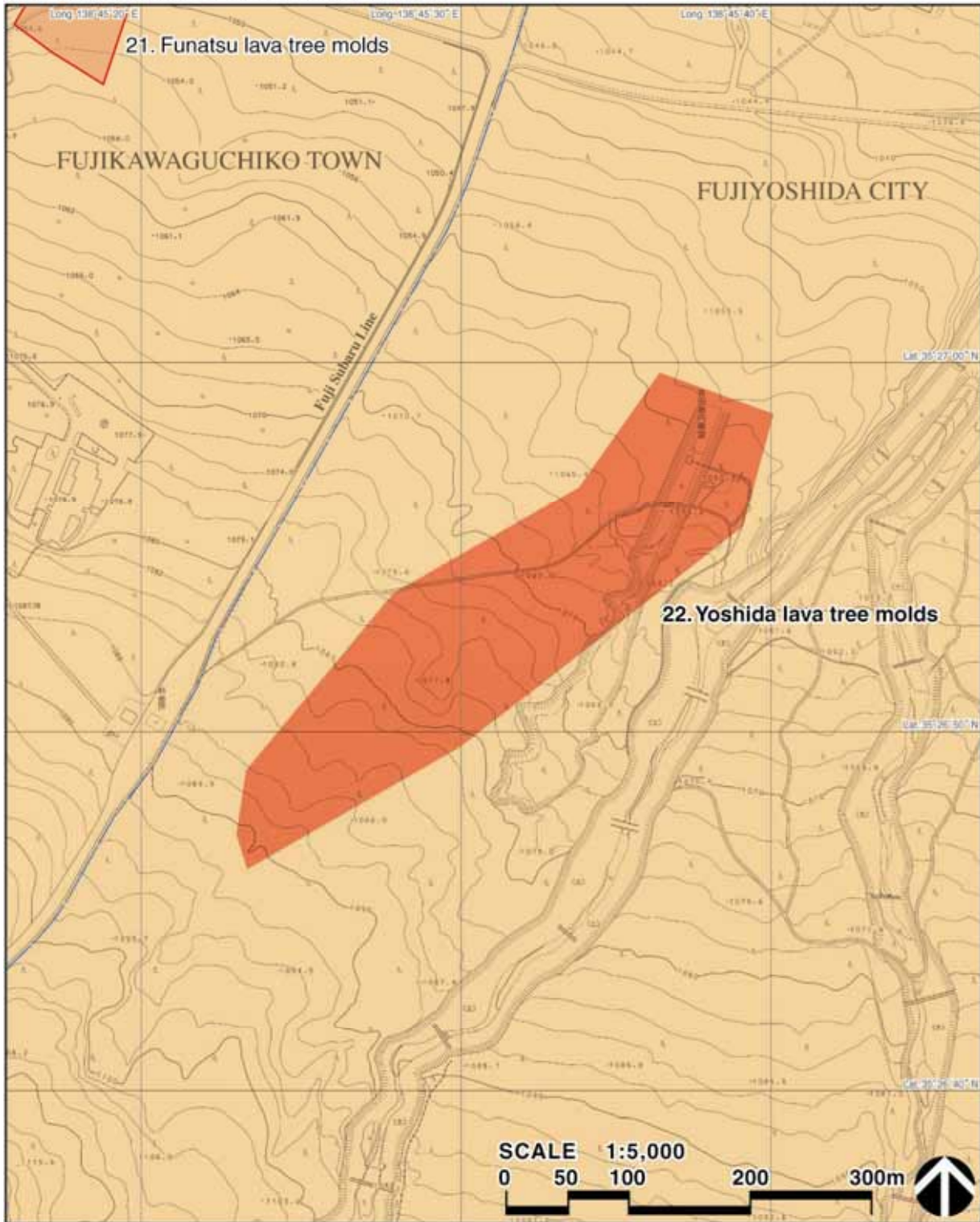
- Nominated property (21. Funatsu lava tree molds)
- Buffer zone
- Municipality boundary

Figure 1-17 Topographical map indicating the extent of Funatsu lava tree molds © PREC Institute Inc.



key plan

Component Part 22. Yoshida lava tree molds



Legend

- Nominated property (22. Yoshida lava tree molds)
- Nominated property (21. Funatsu lava tree molds)
- Buffer zone
- Municipality boundary

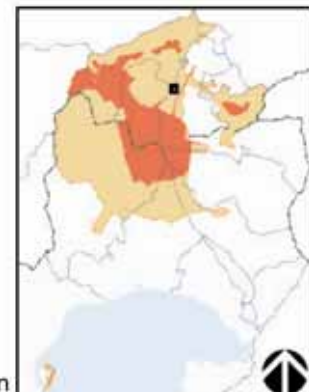
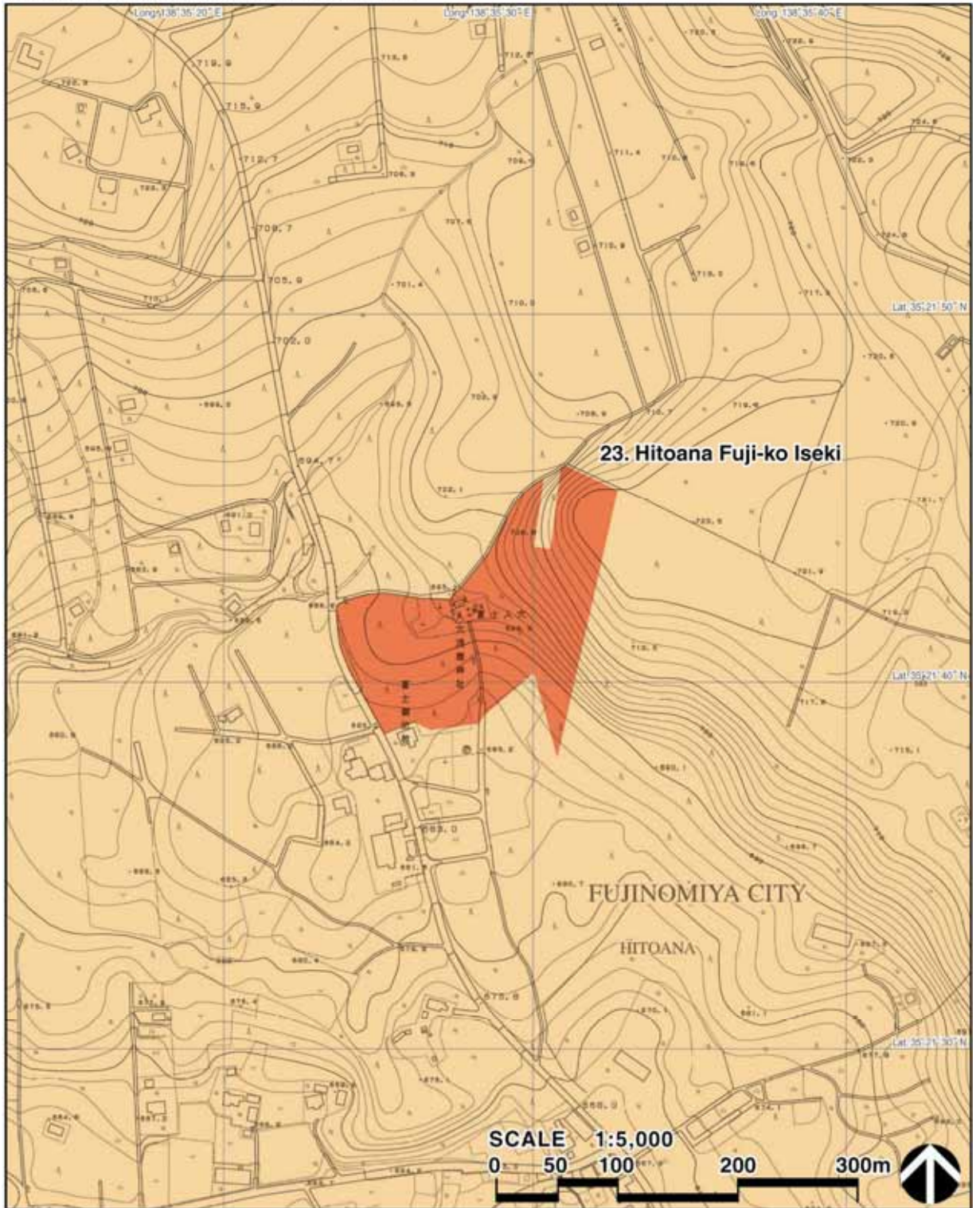


Figure 1-18 Topographical map indicating the extent of Yoshida lava tree molds © PREC Institute Inc.

key plan

Component Part 23. Hitoana Fuji-ko Iseki



Legend

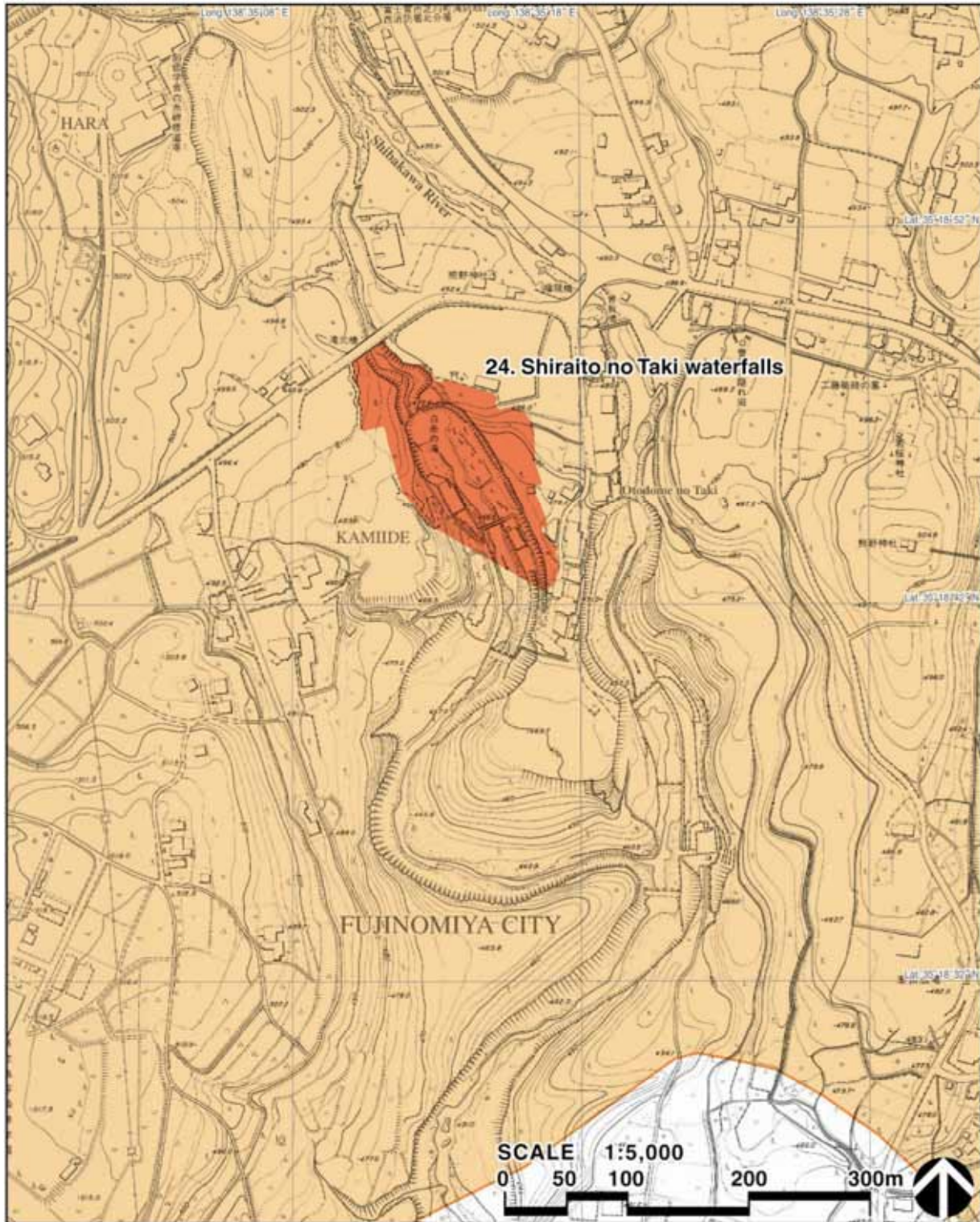
- Nominated property (23. Hitoana Fuji-ko Iseki)
- Buffer zone

Figure 1-19 Topographical map indicating the extent of Hitoana Fuji-ko Iseki © PREC Institute Inc.





key plan

Component Part 24. Shiraito no Taki waterfalls



Legend

-  Nominated property (24. Shiraito no Taki waterfalls)
-  Buffer zone

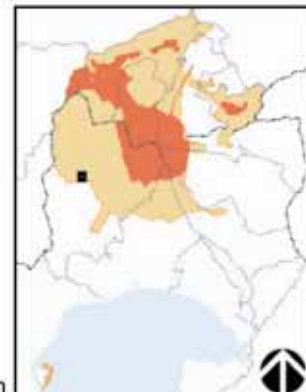
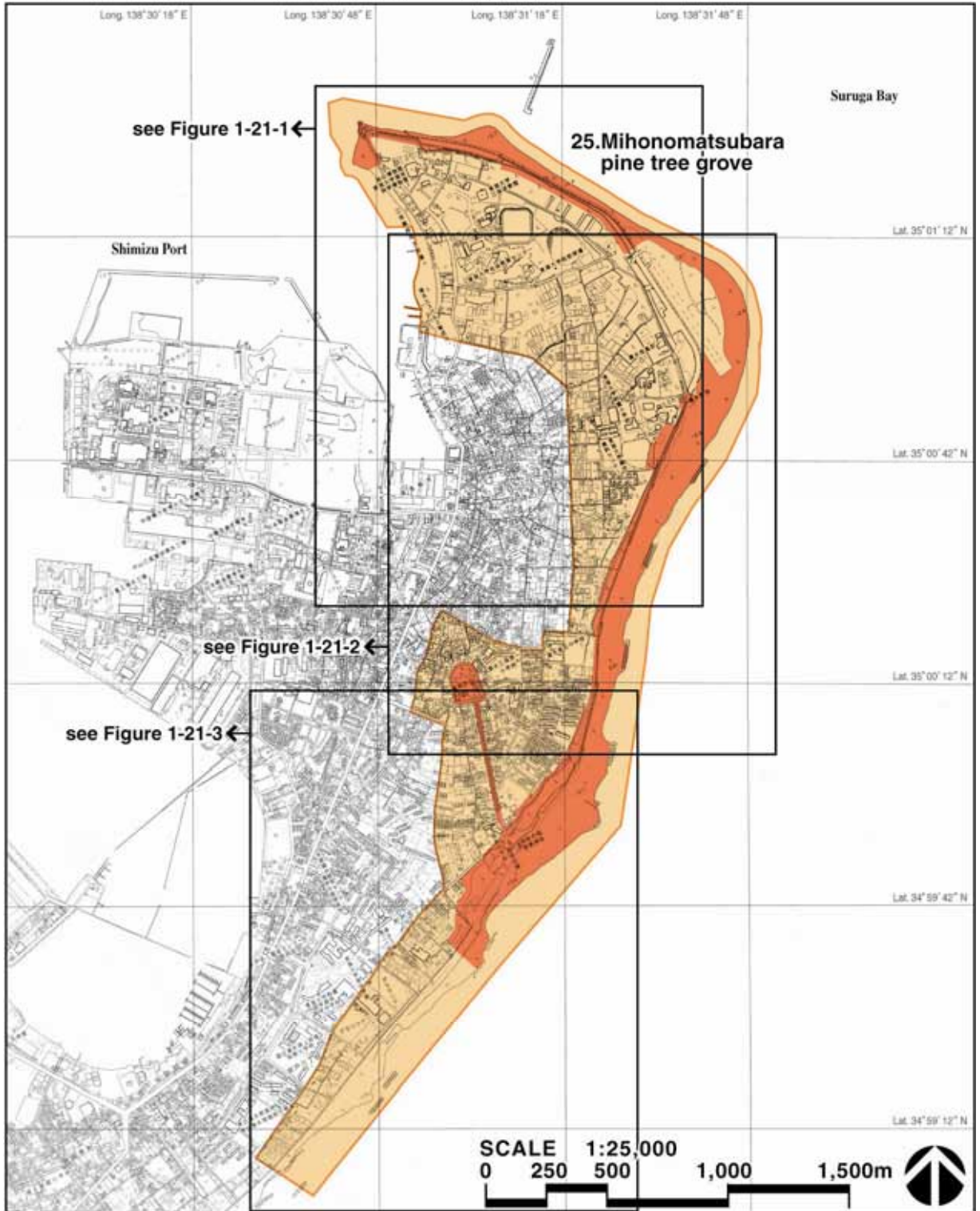


Figure 1-20 Topographical map indicating the extent of Shiraito no Taki waterfalls © PREC Institute Inc.

key plan

Component Part 25. Mihonomatsubara pine tree grove



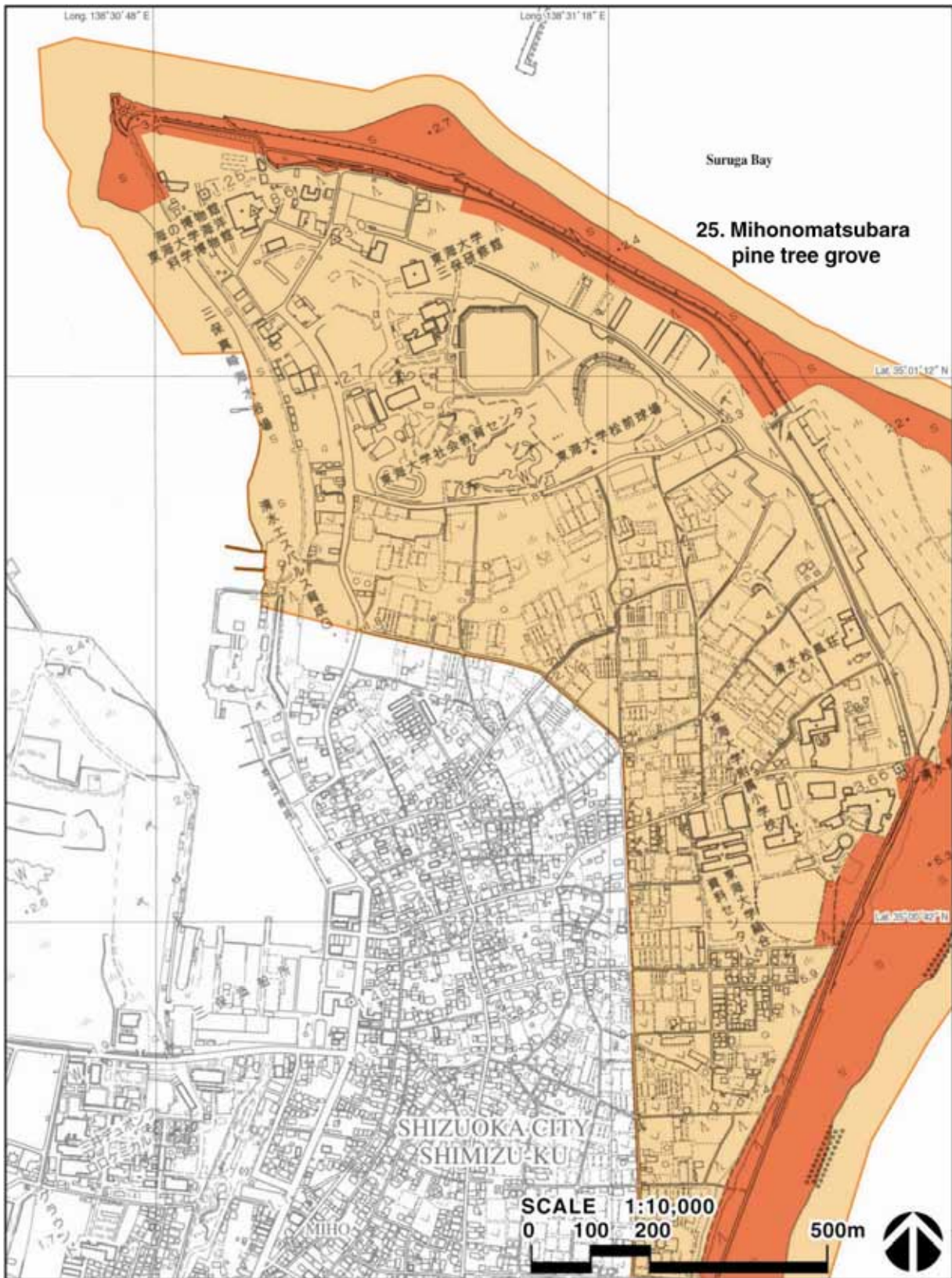
Legend

- Nominated property (25. Mihonomatsubara pine tree grove)
- Buffer zone

Figure 1-21 Topographical map indicating the extent of the Mihonomatsubara pine tree grove © PREC Institute Inc.



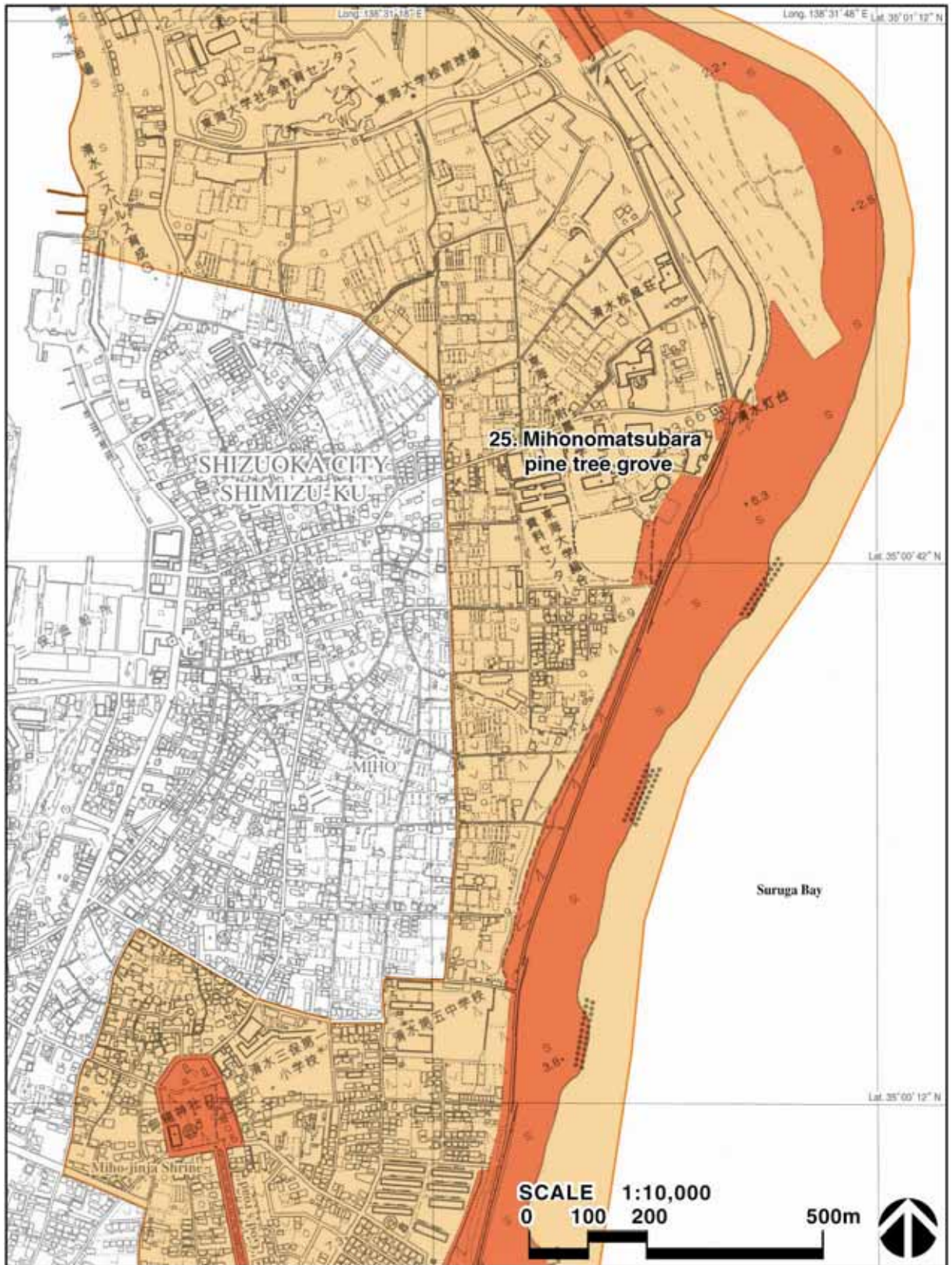
key plan



Legend

- Nominated property (25. Mihonomatsubara pine tree grove)
- Buffer zone

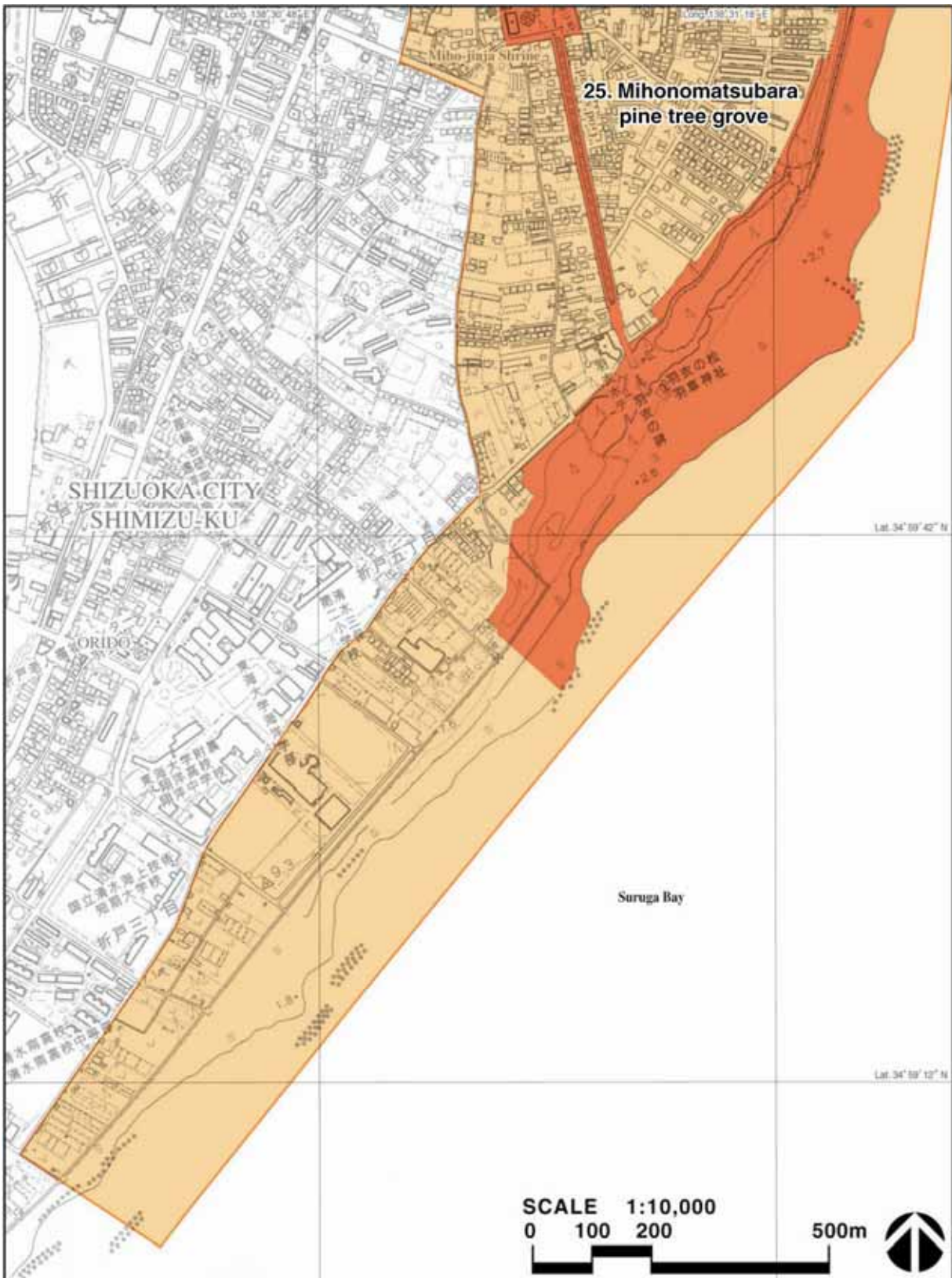
Figure 1-21-1 Topographical map indicating the extent of the Mihonomatsubara pine tree grove (1/3) © PREC Institute Inc.



Legend

- Nominated property (25. Mihonomatsubara pine tree grove)
- Buffer zone

Figure 1-21-2 Topographical map indicating the extent of the Mihonomatsubara pine tree grove (2/3). © PREC Institute Inc.



- Legend**
- Nominated property (25. Mihonomatsubara pine tree grove)
 - Buffer zone

Figure 1-21-3 Topographical map indicating the extent of the Mihonomatsubara pine tree grove (3/3) © PREC Institute Inc.

Chapter 2

Description

2.a. Description of the Property

1) Description of the Property as a Whole

(i) Overview

Fujisan is Japan's highest peak, a solitary stratovolcano that stands 3,776 meters high. The pitch of the slope increases as the altitude rises, creating a beautiful catenary curve and giving the mountain an exceptional conic shape. The base of the southern slopes of Fujisan extends all the way to the shores of Suruga Bay, and as a stratovolcano whose slopes rise continuously from the sea to the summit, Fujisan is among the world's highest.

From ancient times, a unique cultural tradition of worshipping Fujisan arose as people made worship-ascents¹ to the summit and slopes of Fujisan, as well as pilgrimages to sacred sites on the mountain and around its base as a means to acquire spiritual power from the gods and buddhas residing on the mountain and to seek an experience of symbolic death and spiritual rebirth. This tradition has been handed down faithfully through the generations and finds expression today in the form of the current ascents of Fujisan as well. In addition, the awe with which Fujisan was regarded, based on the uniquely Japanese religion of Shinto, inspired a tradition that emphasized coexistence with the natural environment created by the volcano, love and respect for the mountain's majestic form, and gratitude for the bounty that Fujisan bestows upon the people through the springs found at the foot of the mountain.

Moreover, Fujisan has come to have symbolic meaning as well. It has inspired a variety of iconography of outstanding universal significance that has made Fujisan a symbol of Japan and Japanese culture—most notably the Ukiyo-e prints by Katsushika Hokusai (ca. 1760–1849) and Utagawa Hiroshige (1797–1858), which were influential internationally as well.

In this way, Fujisan has secured a globally recognized position as a celebrated mountain through mountain-worship activities dating back to the premodern era and through artistic activities inspired by the viewing of the mountain.

Photo 2-1 Fujisan viewed from Suruga Bay © Shizuoka Prefectural Tourism Association

(ii) Origins and natural setting

Fujisan is located roughly at the center of the Japanese Archipelago at a latitude of 35°21'39" N and a longitude of 138°43'9" E (coordinates refer to Kengamine, the highest of the peaks along the crater of Fujisan). It lies at the convergence point of three tectonic plates—the Philippine Sea Plate, the Eurasian Plate, and the North American Plate—lying under which on the eastern side is the subducted Pacific Plate.

The geological composition of Fujisan comprises five strata formed during the various periods of volcanic eruptions: (1) a base stratum formed by eruptions of a submarine volcano primarily during the Miocene epoch of the Neogene period during the Cenozoic era (23 million–5 million years ago); (2) the Sen-Komitake Kazan (Pre-Komitake Volcano), which formed on top of the base during the

¹ Worship-ascent (“Tohai”):

Refers to the act of climbing step-by-step using a kongozue (a long walking stick or pilgrim's staff) from the Sengen-jinja shrines at the foot of Fujisan up to the final destination, the crater of Fujisan, which was believed to be the place of the Shinto deity, Asama no Okami. At the summit, they carried out a practice called ohachimeguri, (around the bowl”) which was a pilgrimage to a number of slightly elevated points around the crater walls.

Pleistocene epoch during the Quaternary period of the Cenozoic era (approx. 2.58 million–10,000 years ago); (3) the Komitake Kazan (Komitake Volcano), which overlaps with the Sen-Komitake Kazan (Pre-Komitake Volcano) but is completely distinct in terms of composition and properties; (4) the Ko-Fuji Kazan (Old Fuji Volcano), which formed on top of the others; and (5) the Shin-Fuji Kazan (Young Fuji Volcano), which formed when eruptions once again covered the earlier volcanic layers [refer to figure. 2-1].

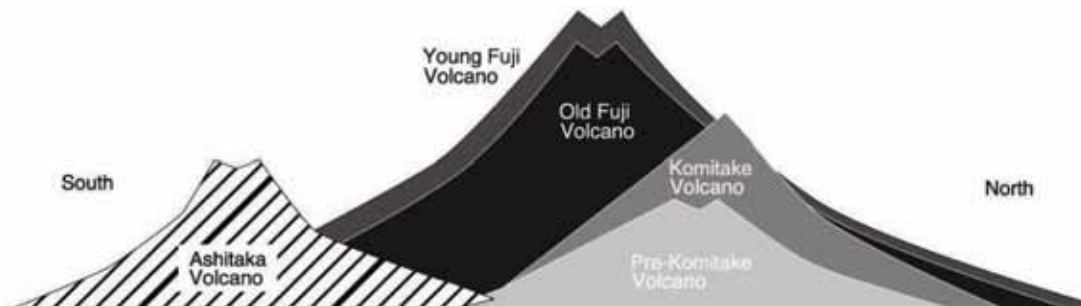


Figure 2-1 Schematic diagram of Fujisan (adopted with modification from Nakata, Yoshimoto and Fujii, 2007).

The crater at the summit last experienced an explosive magma eruption roughly 2,200 years ago, but there has continued to be volcanic activity in certain areas of the Fujisan Mountain Area since the dawn of recorded history. In particular, in the region sandwiching the summit from the northwest to southeast, fissures have appeared due to the continuing northward movement by the Philippine Sea Plate, which is pushing on the Eurasian Plate from south-southeast, and a series of parasitic volcanoes have formed nearly in a straight line along that line.

There have been at least ten confirmed periods of eruptions at the mountain area over the past 1,200 years: 781, 800-802, 864-866, 937, 999, 1033, 1083, 1435-1436, 1511, and 1707.

The ejecta such as the lava that flowed in the past from the volcano to the foot of Fujisan is primarily basaltic volcanic matter, and with the summit as the central point, it extends outward to a radius of approximately 15–20 kilometers (at the widest points, roughly 30–40 kilometers). Because it was of a moderate viscosity, a conic stratovolcano was formed that is nearly symmetrical on all sides and at its base. Around the foot of Fujisan, a uniquely volcanic topography can be found that includes numerous wind caves² and lava tree molds³, and at the very end of the lava flows there are plentiful springs⁴, fed by the rainfall on Fujisan, that produce 4.5 million–6.8 million m³ of potable water each day. In particular, the springs on the northern and western bases of the mountain, along with rainfall, create an arch of lakes, springs, and waterfalls that surround the foot of the mountain. These include the five lakes included in the “Fujigoko” (Fuji Five Lakes), the Oshino Hakkai springs, the Shiraito no Taki waterfalls, and many other water features.

² Wind caves:

Generally refers to caves that have atmospheric circulation. In particular, the wind caves on Fujisan were created by lava. In some cases, the caves were formed after just the surface of the lava had hardened and the molten lava inside continued to flow, while in other cases gas accumulated within the lava flow, creating hollows within the lava. For further information on wind caves, please see the description of Component Part 23.

³ Lava tree molds:

Hollows that are formed when trees are caught up in lava flows, the lava begins to harden around the tree, and the tree then is incinerated by the heat of the lava, leaving a cylindrical hole where the tree had been. For further information, see the references to Component Parts 21 and 22.

⁴ Among the various springs at the foot of Fujisan, those that are particularly striking include the Kakitagawa River (about million m³ of water daily) and Wakutamaike Pond (140,000 m³/day) on the southern side of the mountain, Shiraito no Taki waterfalls (150,000–160,000 m³/day) and the Inokashira springs (120,000 m³/day in total) to the west, and the Oshino Hakkai springs to the north.

The forest limit, at an elevation of about 2,500 meters, is the location for Fujisan's fifth station ⁵, above which lies volcanic wilderness and below which lies forests filled with different species of trees depending on the elevation. Because the alpine zone (2,500 meters and up), centered on the volcanic wilderness, experiences high temperatures and aridity in the summer, extremely low temperatures in the winter, and is covered in constantly shifting volcanic rubble, it is a harsh environment for diverse vegetation to survive in, and thus one only finds high-elevation plants in this zone, such as *Aconogonum weyrichii* var. *alpinum* and *Arabis serrata*. Below that, in the subalpine zone (1,600–2,500 meters), there is mainly a natural forest comprised primarily of Veitch's silver fir (*Abies veitchii*), the northern Japanese hemlock (*Tsuga diversifolia*), and other conifers, while in the mountain zone (900–1,600 meters) there is a mixture of suitably managed planted forests of Japanese cypress trees (*Chamaecyparis obtusa*) and other trees along with natural forests of the Japanese beech (*Fagus crenata*), *Quercus mongolica* ssp. *crispula*, and other broadleaf trees.

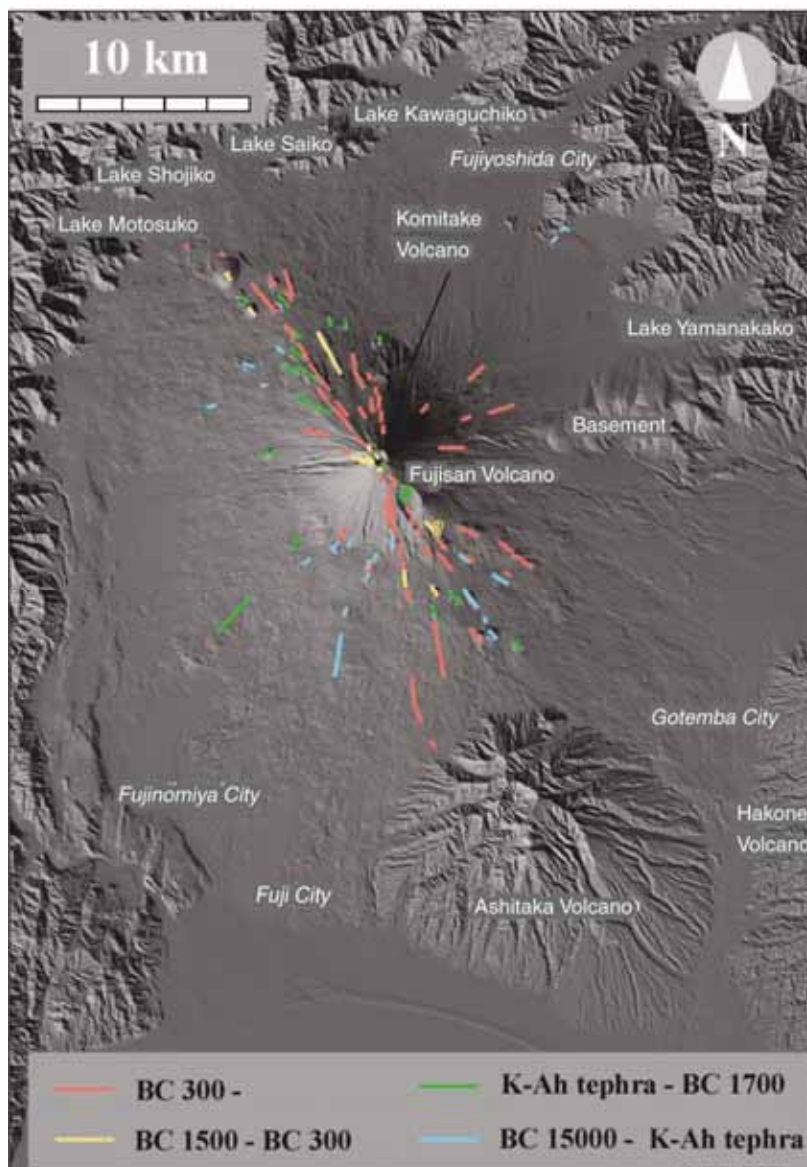


Figure 2-2 Distribution of eruptive fissures younger than 15,000 BC (Takada et al., 2007).

⁵ Fujisan's fifth station:

The routes from the base of Fujisan to the summit are divided into 10 segments that are roughly based on elevation, and to the fifth station of the 10. Although the precise elevation of the fifth station differs based on the route, it is generally is roughly 2,400–2,500 meters in elevation. Because this station was considered to be the border between the earth and it was called "Tenchi no Sakai" (literally, "the heaven-earth border").

(iii) Notable cultural characteristics – “object of worship” and “source of artistic inspiration”

Fujisan’s natural volcanic environment inspired a feeling of reverence among the Japanese people, who had a time-honored tradition of worshipping mountains and other elements of nature, and so Fujisan became an “object of worship” that transcended the framework of Japan’s various religions and sects.

It began with the practice of veneration from afar (“Yohai”), as people at the base of the mountain gazed up at Fujisan in admiration. As eruptions subsided, Fujisan became the site for ascetic practices⁶ by the Buddhist ascetics⁷, a unique religion created through a syncretism of Japan’s ancient mountain-worship and the Buddhism that had been introduced from abroad. Many of these ascetics began going to the mountain to carry out their practices and make worship-ascents to the mountain’s summit. Eventually, not only mountain ascetics but also general pilgrims⁸ guided by ascetics began to aim for the summit. From the 17th century on, as one type of Fujisan-worship group known as “Fuji-ko” (Fuji pilgrimage association) began to flourish, a large number of the Fuji-ko adherents⁹ participated in worship-ascents. To serve these various pilgrims and Fuji-ko adherents, shrines and Buddhist facilities were built on the mountain area or around the base of the mountain, and at the same time various facilities such as a system of ascending routes and mountain huts was set up as well. In the process, organizations were established to manage those facilities and to support the worship-ascent activities of the pilgrims and Fuji-ko adherents. At the same time, a variety of natural features that had been formed at the foot of the mountain by volcanic activities—a wind cave, lava tree molds, lakes, springs, and waterfalls—began to be viewed as sacred sites, and there was a boom in religious pilgrimages to those sites as well.

The zone above the forest limit on the mountain (around elev. 2,500 meters) was known to pilgrims and Fuji-ko adherents as “Yakeyama” (literally, burned mountain) or “Hageyama” (literally, bald mountain) and was regarded as a sacred area belonging to the “other world” (the world after death). In particular, the Fuji-ko adherents based near the entrance to the Yoshida Ascending Route at the northern foot of the mountain were accustomed to referring to the wooded region as “Kiyama” (literally, tree mountain) or “Miyama” (literally, deep mountain) and the areas that had become

⁶ Ascetic practices:

The practices associated with Japan’s mountain worship generally entailed sequestering oneself on a sacred mountain, meditating, and carrying out acts that involved physical pain or danger. Particularly in the case of Fujisan worship, worship-ascents were considered to be an important element as well. Hasegawa Kakugyo, considered to be the founder of the Fuji-ko groups, is said to have stood for 1,000 days inside a wind cave, and in order to cleanse his body and mind, he went to the lakes and waterfalls around Fujisan to undergo in-water religious training. Fuji-ko adherents emulated Kakugyo by visiting lakes and waterfalls to undergo in-water religious training as well.

⁷ Buddhist ascetics:

A unique Japanese religion that was formed through a syncretic blend of Japan’s ancient worship of mountains based on Shinto beliefs, and the esoteric Buddhism and Taoism (belief in immortals) that had entered the country from China. The practitioners of ascetic Buddhism were known as mountain ascetics. They would sequester themselves in the mountains and carry out extremely austere practices in order to attain “Satori”, or enlightenment.

⁸ Pilgrims (“Doja”):

A general term referring to those who climbed mountains as part of their faith. There were two types of Fujisan pilgrims: those who belonged to the Fuji-ko societies that became popular in Edo from the 17th century on, and those who were led by mountain ascetics. For the purpose of this nomination, we have differentiated between the two. The former type of pilgrims are referred to here as “Fuji-ko adherents,” while those who were pilgrims before the Fuji-ko became popular, those pilgrims who were guided by the mountain ascetics of the Murayama Sengen-jinja Shrine at the southern foot of Fujisan, and others who made worship-ascents unrelated to the Fuji-ko are referred to as “pilgrims.”

⁹ Fuji-ko adherents:

In this nomination, this term is used to refer to those pilgrims who specifically belonged to Fuji-ko societies.

grasslands because of resource use by local residents were called “Kusayama” (literally, grass mountain) or “Kayahara” (literally, thatch field). A conscious linkage was made between Fujisan’s landscape structure and the worship-ascent beliefs of being able to cleanse oneself of worldly sins and impurities by making the trip from the secular world of the “Kusayama” to the otherworldly “Yakeyama”. Moreover, the lakes, springs, and waterfalls scattered widely around the base of the mountain were seen as the perfect place for the cold-water ablutions (“Mizugori”) in which people entered the water to purify their bodies prior to climbing the mountain, and in particular, the practice of making a circuit of eight lakes (“Hakkaimeguri”)—including the five lakes included in the “Fujigoko” (Fuji Five Lakes) —and conducting these water rituals became pervasive among many of the Fuji-ko adherents.

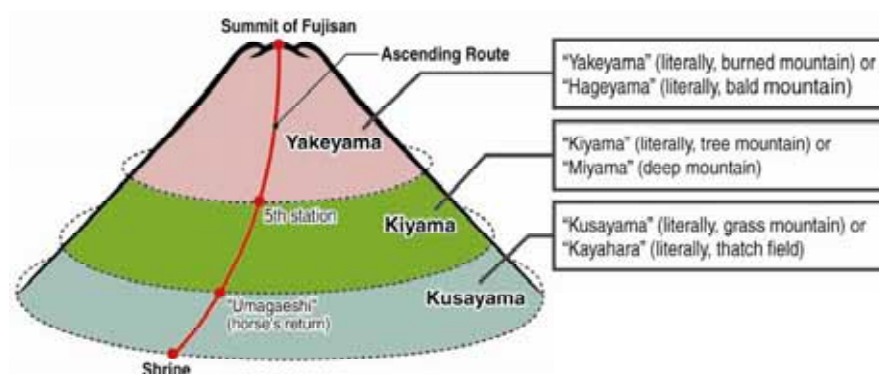


Figure 2-3 Zones of Fujisan (adopted from a drawing provided by Fujiyoshida Museum of Local History).

Table 2-1 Plants and their vertical distribution

Southern side		Stages of Fujisan ascent	Northern side	
Major plants	Vertical zones		Vertical zones	Major plants
<i>Aconogonum weyrichii</i> , <i>alpinum</i> , <i>Arabis serrata</i> , etc.	Alpine (2,500m-)	“Yakeyama” Forest limit (2,500 m)	Alpine (2,500m-)	<i>Aconogonum weyrichii</i> , <i>alpinum</i> , <i>Astragalus adsurgens</i> , <i>Alnus maximowiczii</i> , <i>Vaccinium vitis-idaea</i> , <i>Arabis serrata</i> , etc.
<i>Tsuga diversifolia</i> , <i>Larix kaempferi</i> , <i>Betula ermanii</i> , <i>Abies veitchii</i> , <i>Abies homolepis</i> , etc.	Sub-alpine (1,700-2,500m)	“Kiyama” Umagaeshi (1,000- around 1,500 m)	Sub-alpine (1,600-2,500m)	<i>Abies veitchii</i> , <i>Abies mariesii</i> , <i>Tsuga diversifolia</i> , <i>Larix kaempferi</i> , <i>Betula ermanii</i> , <i>Cacalia adenostyloides</i> , <i>Clintonia udensis</i> , <i>Rhododendron</i>
<i>Quercus mongolica</i> , <i>Quercus crispula</i> , <i>Fagus crenata</i> , etc.	Mountainous (900-1,700m)	“Kusayama”	Mountainous (830-1,600m)	<i>Quercus mongolica</i> , <i>Quercus crispula</i> , <i>Fagus crenata</i> , <i>Pinus densiflora</i> , <i>Rhododendron dilatatum</i> , <i>Rosa hirtula</i> , <i>Rhododendron japonicum</i> , <i>Castanea crenata</i> , <i>Quercus serrata</i> , <i>Tsuga sieboldii</i> , <i>Chamaecyparis obtuse</i> , <i>Picea</i>

The majestic form of Fujisan as seen from the shores of the nearby lakes or seaside—particularly the snow-capped visage of Fujisan in the winter—has been admired by people throughout the ages, arousing a desire among those who view it to engage in various artistic and creative endeavors. Thus, Fujisan has continued to have the nature as a “source of artistic inspiration”. In particular, the pitch of Fujisan’s slopes increases as it rises above the 1,500-meter mark, so the exquisite curve of that higher slope has served as the focal point for many pictures and other representations of the mountain’s contours. The scope of these upper reaches of the mountain area corresponds roughly to

the sacred area above a borderline on each ascending route known as Umagaeshi¹⁰.

Photo 2-2 “The Great Wave off Kanagawa” of “Thirty-Six Views of Mt Fuji” (1831 - 1836) by Katsushika Hokusai (collection of Yamanashi Prefectural Museum, Yamanashi)

Photo 2-3 (right) Fuji Mandala Painted on Silk (ca. 16th century) (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka) © *Fujisan Hongu Sengen Taisha Shrine*

Photo 2-4 Fujisan viewed from south (spring) © *Shizuoka Prefectural Tourism Association*

Photo 2-5 Fujisan viewed from north (summer) © *Yamanashi Prefecture*

Photo 2-6 Fujisan viewed from southeast (autumn) © *Shizuoka Prefectural Tourism Association*

Photo 2-7 Fujisan viewed from northeast (winter) © *Yamanashi Prefecture*

Photo 2-8 Fujisan viewed from north (autumn) © *Narusawa Village*

2) Composition of the Property

The nominated property is comprised of a total of 25 component parts, as shown in table 2-2. In addition, one of those component parts, the Fujisan Mountain Area, includes nine constituent elements, such as the mountaintop worship sites and ascending routes.

As shown in figure 2-4, this cluster of component parts and constituent elements express Fujisan’s nature either as an “object of worship” or a “source of artistic inspiration”, and its scope is sufficient to demonstrate that Fujisan (1) is testimony to a unique mountain-related cultural tradition of Fujisan worship; (2) has a direct and tangible association with images of outstanding universal significance among the many artistic works it has inspired; and (3) as a result, is an outstanding example of a type of landscape of a sacred and majestic mountain that has become a celebrated mountain worldwide.

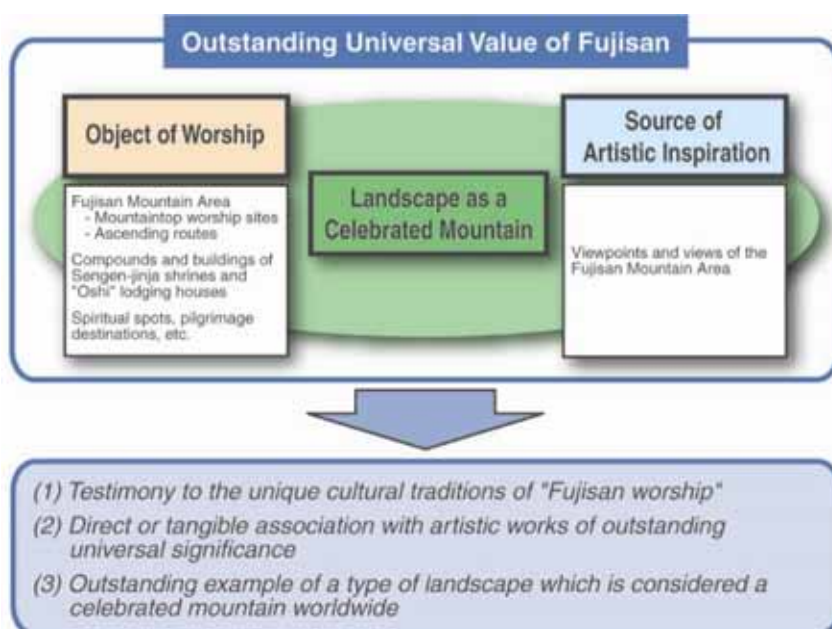


Figure 2-4 Schematic diagram of the Outstanding Universal Value of Fujisan

¹⁰ Umagaeshi:

When making worship-ascents, ascents on horseback were permitted only up to a certain point, beyond which, it was believed, lay the sacred area of the mountain. During the 18th to mid-19th centuries, the boom period for worship-ascent activities, Umagaeshi (literally, "the point where horses must turn back") was consistently located at an elevation of about 1,500 meters.

Table 2-2 Categorization of component parts and constituent elements based on the two aspects of Fujisan

No.	Component parts (1 to 25) and constituent elements (1-1 to 1-9)	Object of worship	Source of artistic inspiration
1	Fujisan Mountain Area		
	1-1 Mountaintop worship sites		
	1-2 Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)		
	1-3 Suyama Ascending Route (present Gotemba Ascending Route)		
	1-4 Subashiri Ascending Route		
	1-5 Yoshida Ascending Route		
	1-6 Kitaguchi Hongu Fuji Sengen-jinja Shrine		
	1-7 Lake Saiko		
	1-8 Lake Shojiko		
1-9 Lake Motosuko			
2	Fujisan Hongu Sengen Taisha Shrine		
3	Yamamiya Sengen-jinja Shrine		
4	Murayama Sengen-jinja Shrine		
5	Suyama Sengen-jinja Shrine		
6	Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)		
7	Kawaguchi Asama-jinja Shrine		
8	Fuji Omuro Sengen-jinja Shrine		
9	“Oshi” Lodging House (Former House of the Togawa Family)		
10	“Oshi” Lodging House (House of the Osano Family)		
11	Lake Yamanakako		
12	Lake Kawaguchiko		
13	Oshino Hakkai springs (Deguchiike Pond)		
14	Oshino Hakkai springs (Okamaike Pond)		
15	Oshino Hakkai springs (Sokonashiike Pond)		
16	Oshino Hakkai springs (Choshiike Pond)		
17	Oshino Hakkai springs (Wakuike Pond)		
18	Oshino Hakkai springs (Nigoriike Pond)		
19	Oshino Hakkai springs (Kagamiike Pond)		
20	Oshino Hakkai springs (Shobuike Pond)		
21	Funatsu lava tree molds		
22	Yoshida lava tree molds		
23	Hitoana Fuji-ko Iseki		
24	Shiraito no Taki waterfalls		
25	Mihonomatsubara pine tree grove		

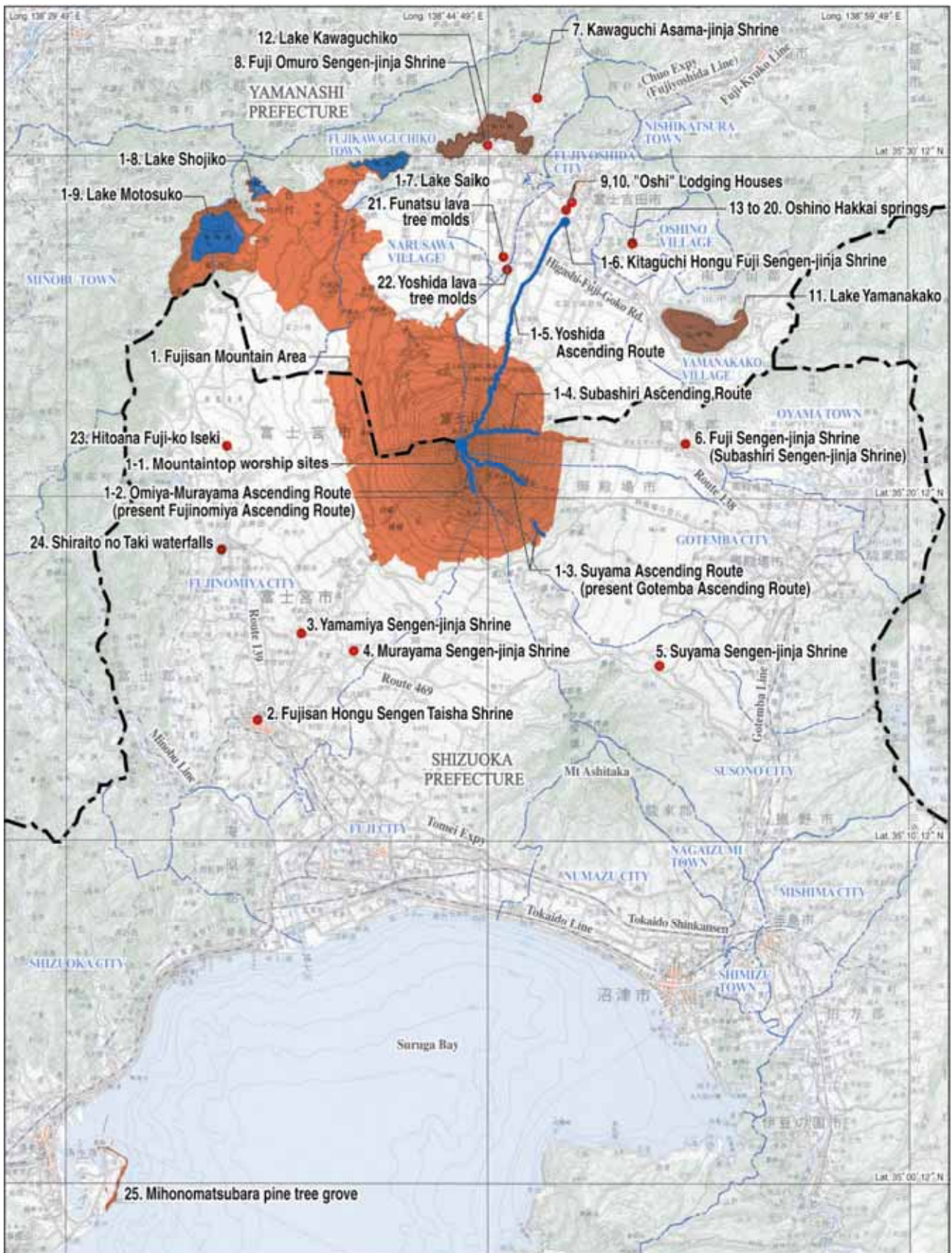


Figure 2-5 Map indicating the extent of the nominated serial property © PREC Institute Inc.

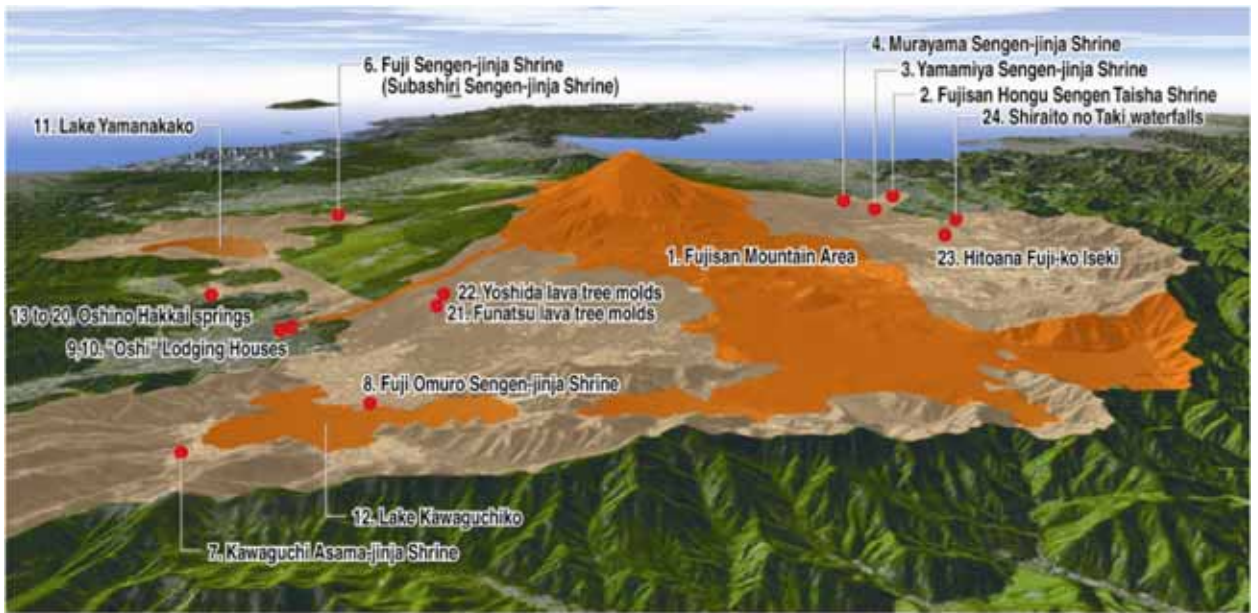


Figure 2-6 Bird's-eye view of Fujisan from north © Shizuoka Prefecture



Figure 2-7 Bird's-eye view of Fujisan from south © Shizuoka Prefecture

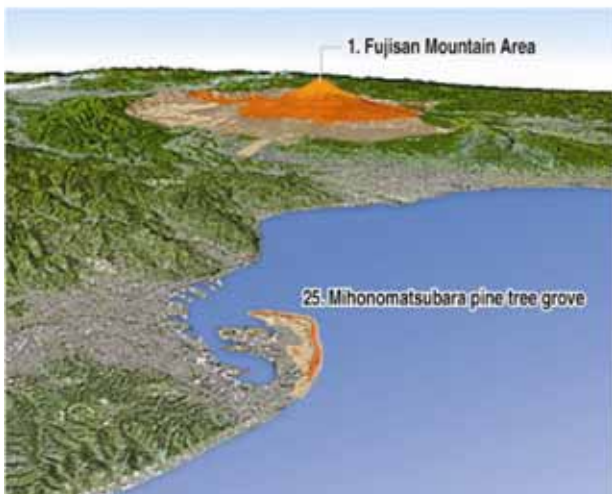


Figure 2-8 Bird's-eye view of Fujisan from southwest © Shizuoka Prefecture

3) Categorization of the Property's Component Parts and Constituent Elements by Its Two Aspects: "Object of Worship" and "Source of Artistic Inspiration"

As noted in 2.a.2) above, based on Fujisan's characteristics of being an "object of worship" and a "source of artistic inspiration", the nominated property's 25 component parts and the nine constituent elements included in Component Part 1 can generally be classified into two categories:

(1) places of worship-ascent and pilgrimage; and (2) viewpoints and views.

The former can further be broken down into three subcategories based on the nature of each component part and constituent element: (a) the Fujisan Mountain Area from Umagaeshi up, the mountaintop worship sites, and the ascending routes extending from the base to the summit of the mountain; (b) the compounds and buildings of the Sengen-jinja shrines and the "Oshi" Lodging Houses at the foot of the mountain; (c) the wind cave, lava tree molds, lakes, springs, and waterfalls that became spiritual spots and pilgrimage destinations.

These categories and subcategories are described in detail below.

(i) Places of worship-ascent and pilgrimage based on Fujisan's aspect as an "object of worship"

(a) The Fujisan Mountain Area from Umagaeshi up, the mountaintop worship sites, and the ascending routes extending from the base to the summit of the mountain

The scope of the Fujisan Mountain Area (Component Part 1) as an "object of worship" corresponds to the area above Umagaeshi, an approximate elevation of 1,500 meters, which is a borderline that expresses the sacred nature of the area. In particular, the area above the forest limit was considered to be the "other world" for humans, or in other words the world after death, and within that, the area above the eighth station¹¹ is part of the compound of the Fujisan Hongu Sengen Taisha Shrine (Component Part 2) and is viewed to be extremely sacred.

The Fujisan Mountain Area contains the mountaintop worship sites (Constituent Element 1-1) that dot the crater walls, and several ascending routes (Constituent Elements 1-2 to 1-5) that extend from Sengen-jinja shrines at the base of the mountain up to the summit. Also included are facilities such as the mountain huts that are found alongside the ascending routes to offer assistance to pilgrims and Fuji-ko adherents as they made their worship-ascents and carried out their ascetic practices, as well as the stone structures such as stelae that they erected as evidence of their worship of Fujisan.

Among the ascending routes are the Omiya-Murayama Ascending Route (Constituent Element 1-2) on the southern slope of the mountain, which is thought to have first been cleared in the 12th century by the priest Matsudai¹² as he carried out his ascetic practices; the Suyama Ascending

¹¹ Fujisan's eighth station:

the routes from the base of Fujisan to the summit are divided into 10 segments roughly based on elevation, and this represents the eighth station of the 10. While the precise location differs according to the route, it is situated at an elevation of about 3,200-3,375 meters.

¹² Matsudai:

Matsudai, a priest of the Shugen sect of ascetic Buddhism is mentioned in the "Honchouseiki", a historical document of Japan compiled in the late 12th century.

Route (Constituent Element 1-3) on the southeastern slope, which is mentioned in a 1486 entry in the “Kaikokuzakki”¹³ (Record of Travels); and the Subashiri Ascending Route (Constituent Element 1-4) on the eastern slope, where archaeological excavations at the seventh station discovered a round plaque bearing the image of a buddha (“Kakebotoke”)¹⁴ with the inscription of the year 1384. The northern Yoshida Ascending Route (Constituent Element 1-5) is considered to have been the main route for Fuji-ko adherents and from the latter half of the 18th century on, it became the most popular route for both Fuji-ko adherents and other pilgrims as well.

In addition to the small shrines and stelae found along the ascending routes, other key sites including small wooden or stone-made mountain huts were built to shelter the Fuji-ko adherents and other pilgrims or climbers. These elements, including the routes themselves, are specific features that indicate Fujisan’s unique worship-ascent system.

Once Fuji-ko adherents and other pilgrims reached the summit, they carried out a practice called “Ohachimeguri”, (literally, “going around the bowl”) which was a pilgrimage to a number of slightly elevated points around the crater wall at the summit that had been named to reflect the Buddhist world as depicted in the Buddhist mandalas. This practice is still carried out today by many of those who climb Fujisan, making the mountaintop worship sites (Constituent Element 1-1) that provide the setting for that practice, along with the ascending routes themselves, an indispensable feature for indicating Fujisan’s unique worship-ascent system.

As described above, the Fujisan Mountain Area from Umagaeshi up, the mountaintop worship sites, and the ascending routes extending from the base to the summit of the mountain fully indicate the importance of Fujisan as an “object of worship”.

1. Fujisan Mountain Area

1-1. Mountaintop worship site

1-2. Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)

1-3. Suyama Ascending Route (present Gotemba Ascending Route)

1-4. Subashiri Ascending Route

1-5. Yoshida Ascending Route

Photo 2-10 Yoshida Ascending Route [1-5] © Imaki Hidekazu

¹³ Kaikokuzakki:

A journal and a collection of poems written by Shogoin-Monzeki Dokojunko of Kyoto when she travelled in Hokuriku, Karuizawa, and the Oshu regions of Japan from 1486 to 1487.

¹⁴ Hanging Buddha (Kakebotoke):

A round plaque bearing the image of a Buddha, that is to be hung in the sanctum as the object for worship

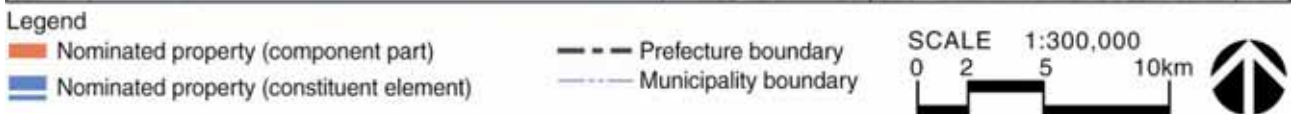
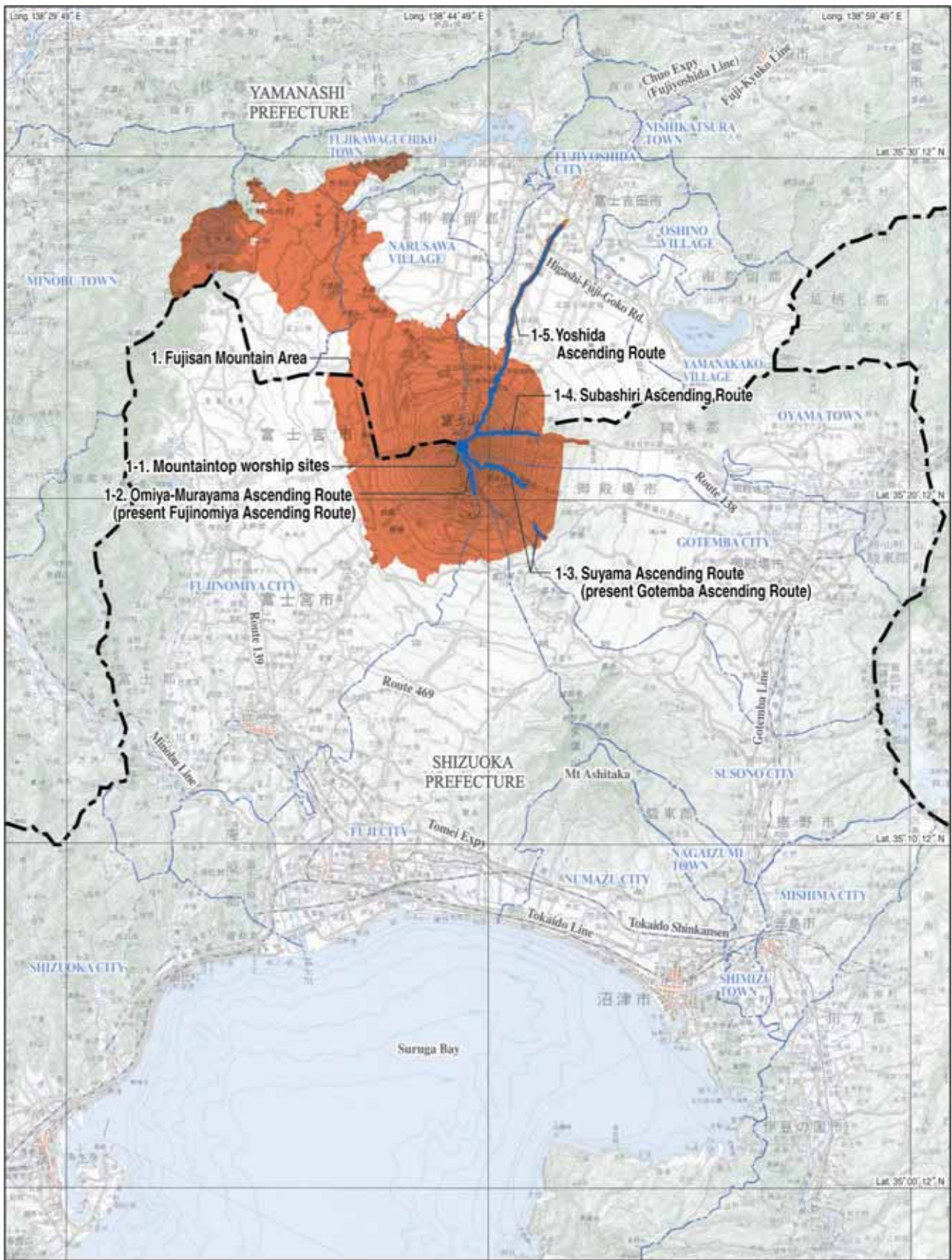


Figure 2-9 Map indicating the property (the Fujisan Mountain Area from Umagaeshi up, the mountaintop worship sites, and the ascending routes extending from the base to the summit of the mountain) © PREC Institute Inc.

(b) The compounds and buildings of the Sengen-jinja shrines and the “Oshi” Lodging Houses

From ancient times, Fujisan has repeated a cycle of dormancy and volcanic activity, and it thus became the focus of veneration from afar (“Yohai”) as people at the base of the mountain looked to the summit in worship. It is recorded in historical documents from a number of the Sengen-jinja shrines that exist today that they were supposed to be built on sites from which people had venerated Fujisan in the age of Japanese mythology¹⁵. In particular, the layout of the compound of the Yamamiya Sengen-jinja Shrine (Component Part 3) has no main building and is built on an axis that stresses the view of Fujisan, which is thought to reflect the method in which the ritual of veneration from afar of Fujisan was carried out in ancient times.

Subsequently, Fujisan began to erupt again in the late 8th century, and in the early 9th century the ritsuryo government (centralized government under the ritsuryo codes) based in Kyoto built a Sengen-jinja shrine at the southern base of the mountain that worships Fujisan as the “Goshintai” (literally, the sacred body of the god). In the latter half of the 9th century, a shrine was built on the northern base of the mountain as well in order to quell the eruptions. These shrines are believed to have been the origins of the Fujisan Hongu Sengen Taisha Shrine (Component Part 2) and the Kawaguchi Asama-jinja Shrine (Component Part 7), respectively.

In the latter half of the 11th century, as the volcanic eruptions subsided and the mountain entered a dormant period, followers of ascetic Buddhism—a belief system created through a fusion of mountain worship based on the ancient Japanese Shinto religion, and the esoteric Buddhism and Taoism (belief in immortals) that had been introduced from China—began actively carrying out ascetic practices in the Fujisan Mountain Area. Their bases of activity would later develop into the Murayama Sengen-jinja Shrine (Component Part 4) and the Fuji Omuro Sengen-jinja Shrine (Component Part 8).

As the worship-ascents became popular among the masses, the Sengen-jinja shrines built at the base of the ascending routes, including the Suyama Sengen-jinja Shrine (Component Part 5) and the Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) (Component Part 6) thrived and became more influential.

At the base of the Yoshida Ascending Route, houses (Component Parts 9 and 10) were built for the “Oshi” guides who made arrangements for the worship-ascents and provided lodging for Fuji-ko adherents, and improvements were made to the compound of the Kitaguchi Hongu Fuji Sengen-jinja Shrine (Constituent Element 1-6) as a place for people to worship before making the ascent. These shrines and “Oshi” Lodging Houses clearly convey to the present day the conditions in the latter half of the 18th century and the 19th century, when the Fuji-ko were at the height of popularity among the commoners of the great city of Edo, the seat of the Shogunate.

As described above, the scope of the compounds of the Sengen-jinja shrines and “Oshi” Lodging Houses fully indicates the importance of Fujisan as an “object of worship”.

1-6. Kitaguchi Hongu Fuji Sengen-jinja Shrine

¹⁵ Japanese mythology:

In Japanese history books compiled in the 8th century, such as Kojiki (Records of Ancient Matters) and Nihon shoki (Chronicles of Japan), legends related to the creation of the nation up until that point were depicted as myths.

2. Fujisan Hongu Sengen Taisha Shrine
3. Yamamiya Sengen-jinja Shrine
4. Murayama Sengen-jinja Shrine
5. Suyama Sengen-jinja Shrine
6. Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)
7. Kawaguchi Asama-jinja Shrine
8. Fuji Omuro Sengen-jinja Shrine
9. “Oshi” lodging house (Former House of the Togawa Family)
10. “Oshi” lodging house (House of the Osano Family)

Photo 2-11 Kitaguchi Hongu Fuji Sengen-jinja Shrine [1-6]. ©*Imaki Hidekazu*

Photo 2-12 Fujisan Hongu Sengen Taisha Shrine [2] ©*PREC Institute Inc.*

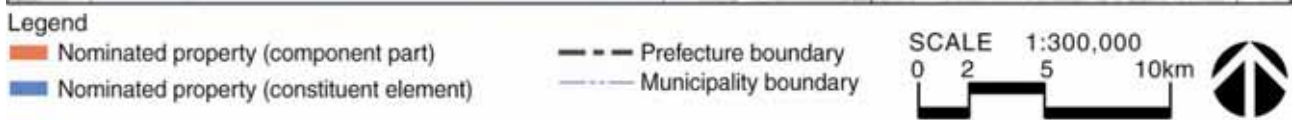
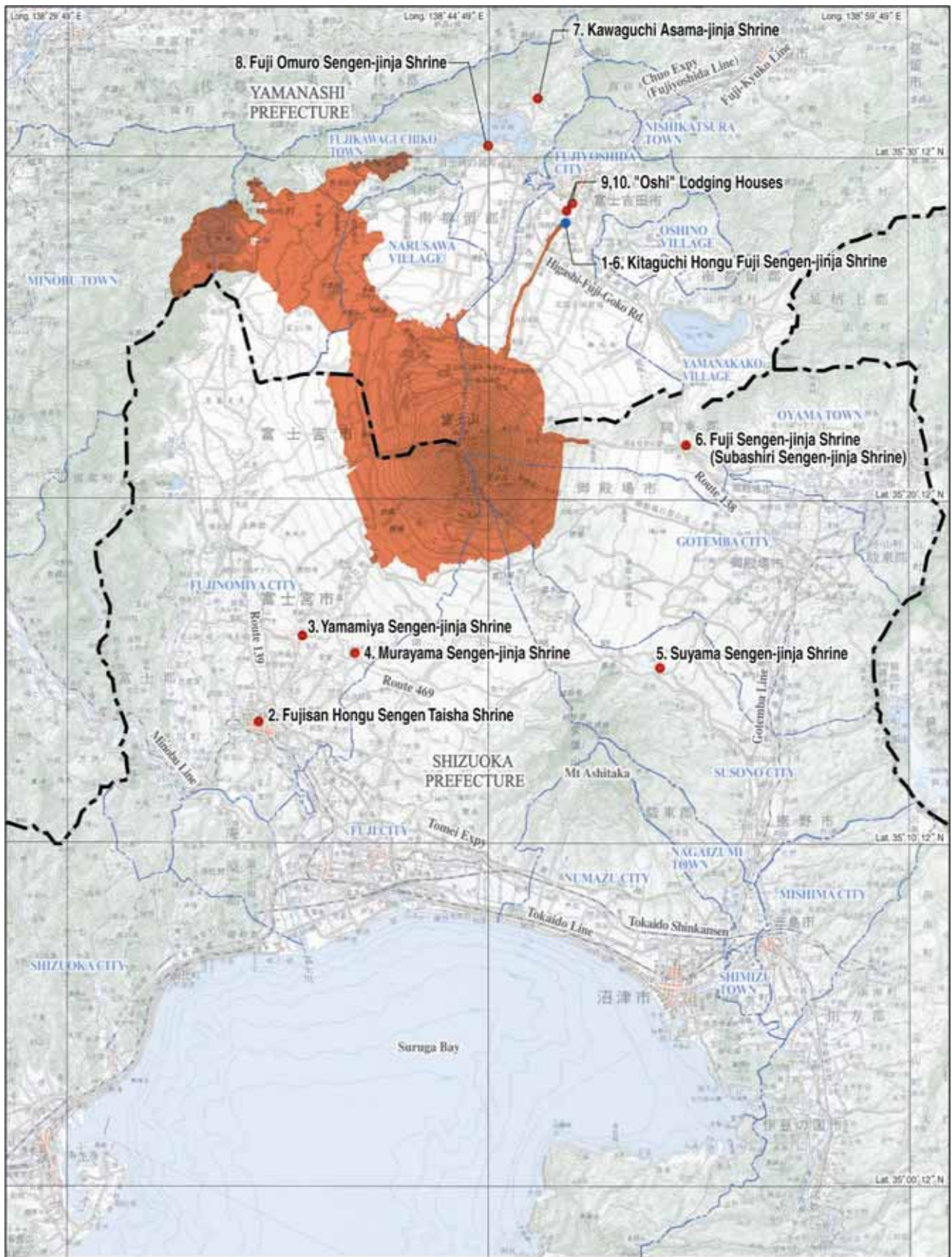


Figure 2-10 Map indicating the property (the compounds and buildings of the Sengen-jinja shrines and the "Oshi" Lodging Houses) © PREC Institute Inc.

(c) Wind cave, lava tree molds, lakes, springs, and waterfalls that became spiritual spots and pilgrimage destinations

From the latter half of the 18th century on, the Fuji-ko groups became tremendously popular and not only did the adherents seek to make worship-ascents of Fujisan, but they also made pilgrimages to and conducted ascetic practices at a wind cave (Component Part 23), lava tree molds (Component Parts 21 and 22), lakes (Constituent Elements 1-7 to 1-9 and Component Parts 11 and 12), springs (Component Parts 13 to 20), waterfalls (Component Part 24), and other natural sites around the base of the mountain where the ascetic Hasegawa Kakugyo and his disciples once practiced. In particular, those who became leaders known as “Sendatsu”¹⁶ in the Fuji-ko would unfailingly visit and carry out ascetic rituals at these sites.

Kakugyo, who is considered the founder of the Fuji-ko, secluded himself in the Hitoana cave (located within Component Part 23, the Hitoana Fuji-ko Iseki) and carried out acts of austerity such as standing on tiptoe on a small piece of timber for 1,000 days. He also is said to have carried out cold-water ablutions and other water-related rituals in the eight lakes (including the five lakes included in the “Fujigoko” (Fuji Five Lakes); Constituent Elements 1-7 to 1-9 and Component Parts 11 and 12) at the foot of the mountain and in the pool below the Shiraito no Taki waterfalls (Component Part 24). Many of the subsequent Fuji-ko adherents made pilgrimages to these sites to worship and emulate the rituals carried out by their founder. Among the places that became the focus of these ascetic practices were certain springs and lava tree molds that were considered sacred locations and pilgrimage sites by some Fuji-ko adherents. These included (a) the Oshino Hakkai springs (Component Parts 13 to 20), sites of pilgrimages that were said to imitate Kakugyo’s “Hakkai” practices, where adherents made a circuit of eight small springs found in the present-day Oshino region known as “Fujisan Nemoto Hakkō” and carried out water rituals at each; (b) the Funatsu lava tree molds (Component Part 21) where the legend holds that he worshipped Asama no Okami¹⁷; and (c) the Yoshida lava tree molds (Component Part 22).

As described above, the scope of the wind cave, lava tree molds, lakes, springs, and waterfalls that became spiritual spots and pilgrimage destinations fully indicates the importance of Fujisan as an “object of worship”.

1-7. Lake Saiko

1-8. Lake Shojiko

1-9. Lake Motosuko

¹⁶ Sendatsu:

In the Fuji-ko, “Oshi” guides would bestow the qualification of Sendatsu on leaders of Fuji-ko adherents. “Oshi” guides would be in charge of all the arrangements for the Fuji-ko adherents who made worship-ascents during summer, including providing lodging and meals and usually worked to spread Fujisan worship and to engage in prayer-giving and invocation, while Sendatsu would guide them up the mountain and play a central role in religious ceremonies such as the Otakiage fire ceremony. One could not become a Sendatsu without of course first having completed many worship-ascents, as well as having made the “Hakkaimeguri” pilgrimage to eight lakes or completed other difficult ascetic practices.

¹⁷ Asama no Okami:

In order to pacify repeated eruptions, people started to worship Fujisan itself or the god residing in Fujisan as Asama no Okami in the late 8th century. Particularly from the 18th century to the early 19th century when Fuji-ko became popular, many adherents of Fuji-ko believed Kohohana Sakuya Hime (goddess of flowering tree) as the incarnation of Asama no Okami or the goddess Fujisan.

11. Lake Yamanakako
12. Lake Kawaguchiko
13. Oshino Hakkai springs (Deguchiike Pond)
14. Oshino Hakkai springs (Okamaike Pond)
15. Oshino Hakkai springs (Sokonashiike Pond)
16. Oshino Hakkai springs (Choshiike Pond)
17. Oshino Hakkai springs (Wakuike Pond)
18. Oshino Hakkai springs (Nigoriike Pond)
19. Oshino Hakkai springs (Kagamiike Pond)
20. Oshino Hakkai springs (Shobuike Pond)
21. Funatsu lava tree molds
22. Yoshida lava tree molds
23. Hitoana Fuji-ko Iseki
24. Shiraito no Taki waterfalls

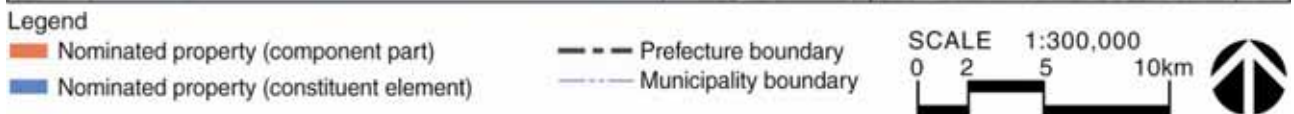
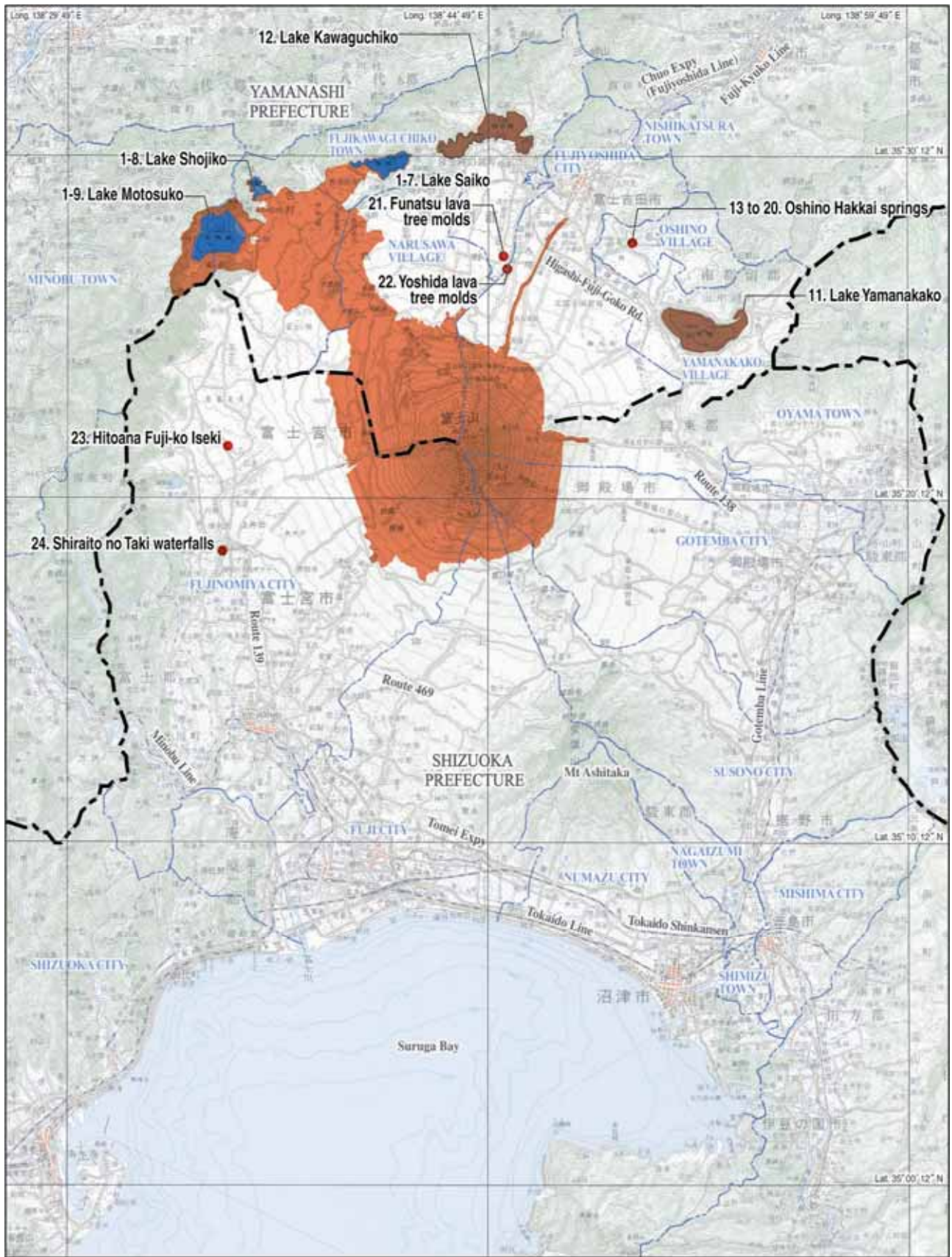


Figure 2-11 Map indicating the property (wind caves, lava tree molds, lakes, springs, and waterfalls that have become sacred sites and destinations for pilgrimage) © PREC Institute Inc.

(ii) Viewpoints and views based on Fujisan's aspect as a "source of artistic inspiration"

The Nakanokura Pass, which is located on the northwest shore of Lake Motosuko (Constituent Element 1-9), found at the northwest corner of the Fujisan Mountain Area (Component Part 1), is the spot from which a photograph of Fujisan was taken that has been used several times in the design of Japan's bank notes¹⁸. Also, the Mihonomatsubara pine tree grove (Component Part 25), situated on the western shore of Suruga Bay, is a scenic seaside location with a dense grove of pine trees that was invariably included in Ukiyo-e prints and other classical artistic depictions of Fujisan. Accordingly, these two locations are extremely important as representative viewpoints from which to view Fujisan.

The scenic landscape of the Fujisan Mountain Area (Component Part 1) as seen from the Nakanokura Pass, located on the northwestern banks of Lake Motosuko (Constituent Element 1-9), is included in the scope of the nominated property. It includes a view with the lake stretching out broadly in the foreground, thick groves of trees surrounding the base of the mountain in the intermediate range, and the top of the mountain in the distance, thus providing an exquisite vista of the entire Fujisan Mountain Area (Component Part 1).

As described above, the scope of these two representative viewpoints from which to view the Fujisan Mountain Area and the landscape that can be seen from there fully indicates the importance of Fujisan as a "source of artistic inspiration" as people viewed and admired the mountain.

1. Fujisan Mountain Area

1-9. Lake Motosuko

25. Mihonomatsubara pine tree grove

Photo 2-14 Aerial view of Fujisan and Lake Motosuko from northwest ©PREC Institute Inc.

Photo 2-15 View of the Fujisan Mountain Area from the viewpoint on the shore of Lake Motosuko
© Imaki Hidekazu

Photo 2-16 View of the Fujisan Mountain Area from the viewpoint on the Mihonomatsubara pine tree grove
© Shizuoka Prefectural Tourism Association

¹⁸ A photograph of Lake Motosuko and the Fujisan Mountain Area taken by Koyo Okada (1895-1972) from the Nakanokura Pass has been used several times in the design of Japan's ¥1,000 and ¥5,000 bank notes.

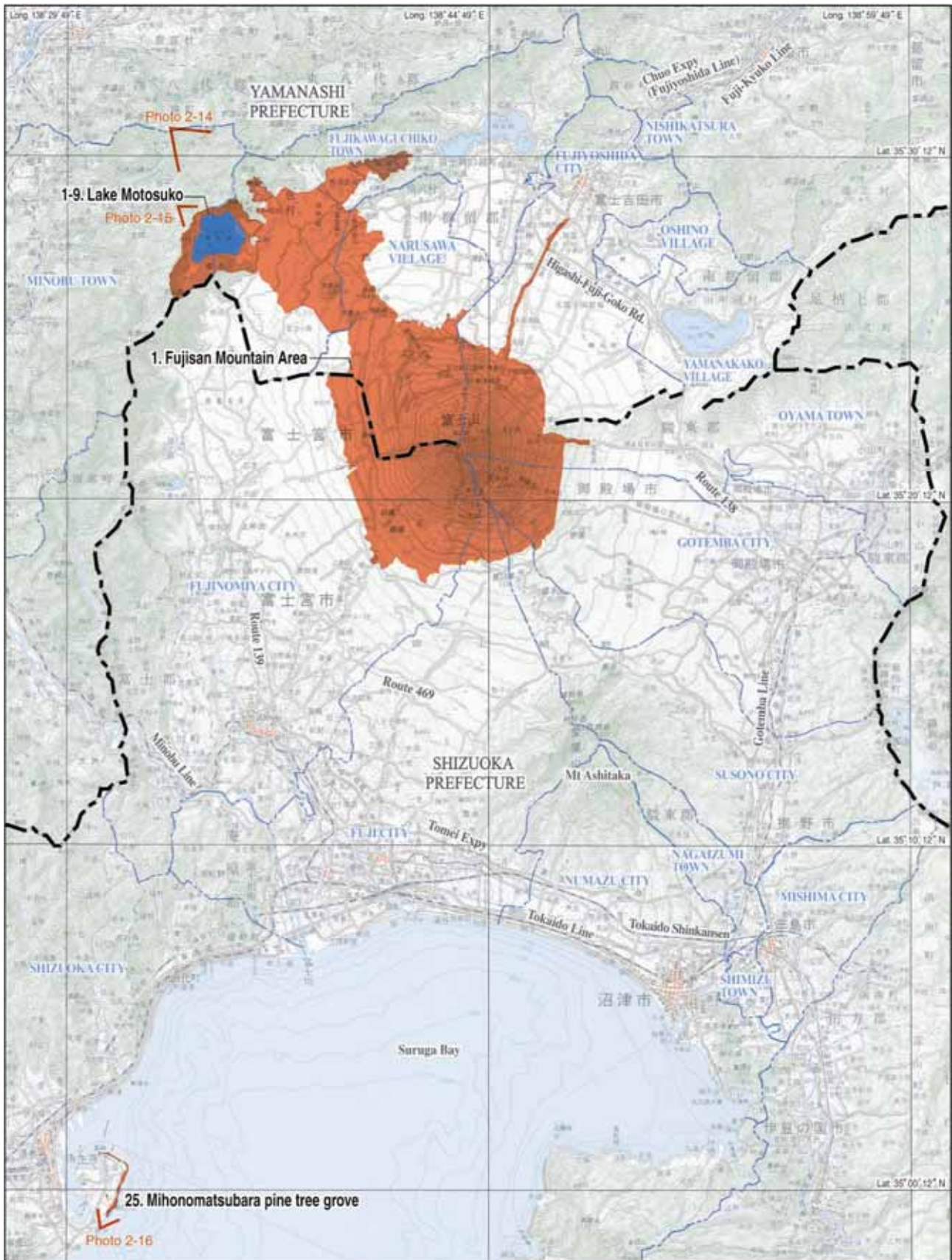


Figure 2-12 Map indicating the property (viewpoints and views on Fujisan's aspect as a source of artistic inspiration)
 © PREC Institute Inc.

4) Description of Component Parts

Component Part 1. Fujisan Mountain Area

Description

The Fujisan Mountain Area is an essential component part to justify the Outstanding Universal Value of Fujisan both as an “object of worship” and a “source of artistic inspiration”.

The Fujisan Mountain Area (Component Part 1) corresponds to altitudes greater than approximately 1,500 m beyond “Umagaeshi” (literally, horse’s return, meaning the limit of ascent on horseback), which is a marker of the boundary of the sacred space. It covers a sufficient area of the views of Fujisan seen from the two representative viewpoints that inspired artistic works of outstanding universal significance, including the areas constituting the views particularly of the mountaintop and the ridge lines extending to its right and left.

The area above the forest limit at an altitude of approximately 2,500 m around the fifth station was considered a sacred area or the “other world” to humans (the world after death), and was called “Yakeyama” (literally, burned mountain) or “Hageyama” (literally, bald mountain) by pilgrims and Fuji-ko adherents.

Out of the Fujisan Mountain Area, the area above the eighth station (altitude approximately 3,200 to 3,375 m) has been regarded as the compound of the Fujisan Hongu Sengen Taisha Shrine since 1779. This is based on the belief that Asama no Okami (the god of Sengen) is seated at the bottom of the crater (inner sanctum) on the mountaintop; therefore, the area starting from the eighth station, which is almost the same altitude as the bottom of the crater to the mountaintop, is considered the most sacred area.

The Fujisan Mountain Area (Component Part 1) contains 9 constituent elements (from 1-1 to 1-9) that represent the Outstanding Universal Value of Fujisan in both aspects as an “object of worship” and a “source of inspiration”.

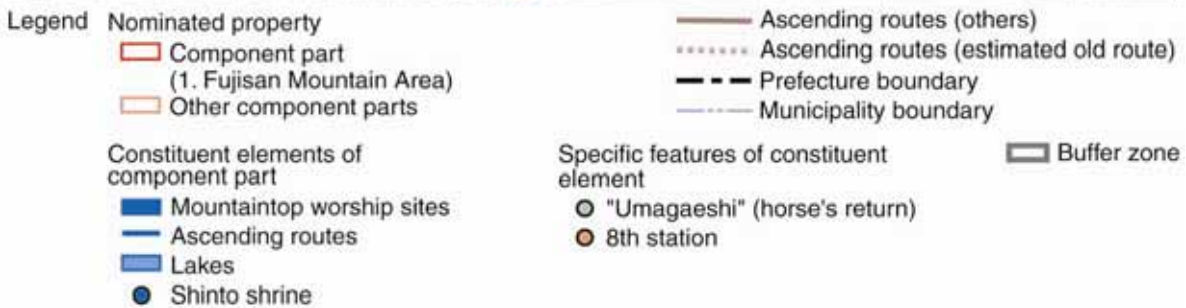
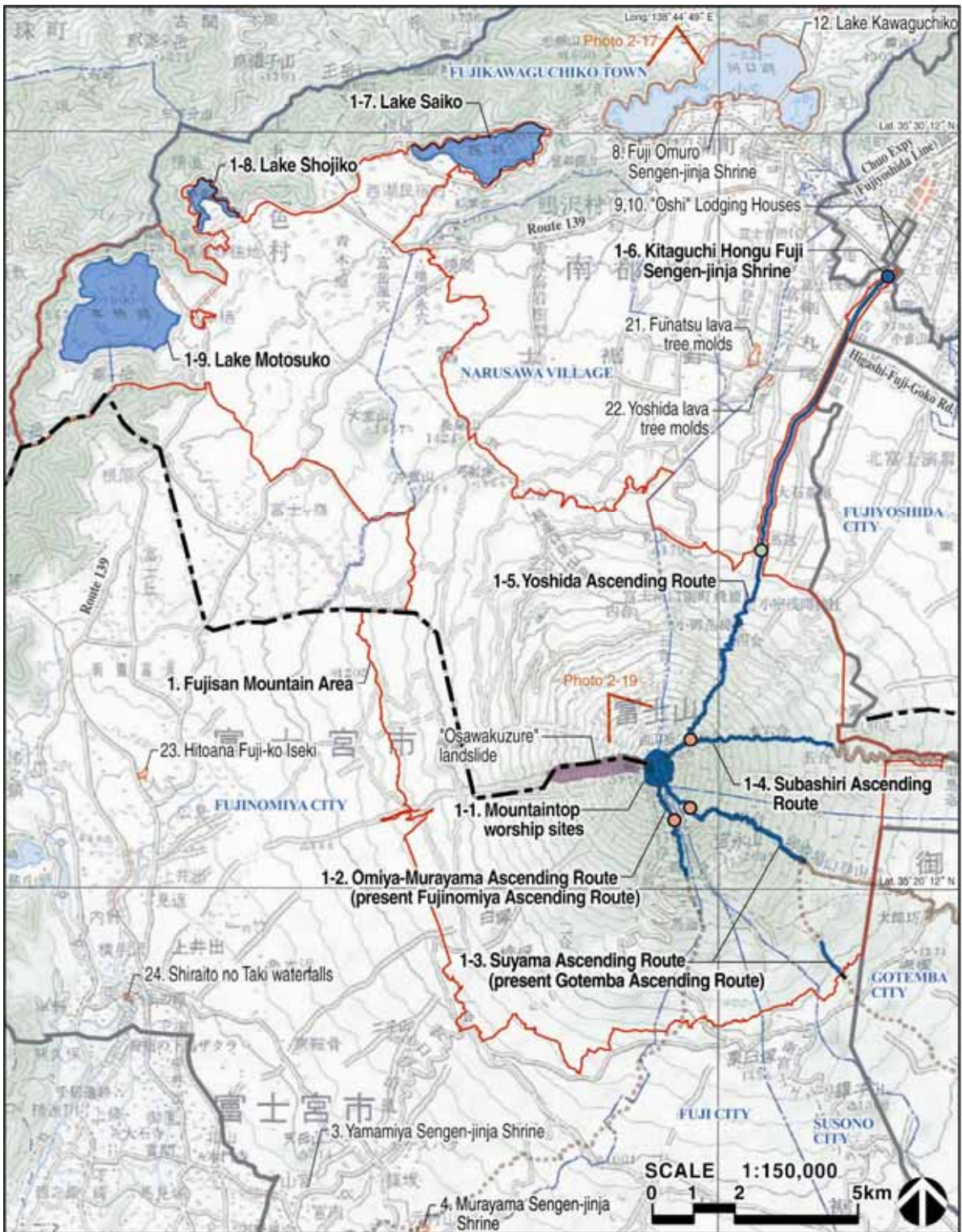


Figure 2-13 Map of the Fujisan Mountain Area © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

1911. Of the Imperial Forest¹⁹ designated by the Meiji government of Japan that was established in 1868, the most area on the Yamanashi Prefecture side was granted to Yamanashi Prefecture. The forest management as a prefectural property was initiated.
1924. Provisionally designated²⁰ as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
1926. “Fujisan Primeval Forest”, constituting a part of the view of the Fujisan Mountain Area from Nakanokura Pass on the northwestern shore of Lake Motosuko was designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
1936. Designated as Fuji-Hakone National Park²¹ under the National Parks Law.
1947. Came to be administered and managed as a National Forest in relation to the abolishment of the Imperial Forest system as a result of the unification of forest organizations.
1951. The Law on the Administration and Management of National Forests was enacted.
1952. The area provisionally designated as a Place of Scenic Beauty under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments was cancelled and newly designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.
1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty.
1966. The designated area of the Special Place of Scenic Beauty was expanded.
1969. Erosion and landslide control project at Osawakuzure²² was initiated by the national government. This project continues on the southwestern slope.
1996. Response measures to the tree falls caused by typhoons were initiated by the national government, Yamanashi Prefecture, and Shizuoka Prefecture. This project still continues.
2010. The designated area of the Natural Monument, Fujisan Primeval Forest, was expanded and renamed as the “Fujisan Primeval Forest and Aokigaharajukai Woodland”.
2011. The area including the mountain area higher than the eighth station (but excluding the

¹⁹ Imperial Forest:

Refers to the forests that are the property of the Imperial Family of Japan. On Fujisan, the forests that had originally been the Edo Shogunate became the state owned forests and then Imperial Forests in 1889.

²⁰ Provisional designation:

Under the Law for the Preservation of Historic Sites, Places of Scenic Beauty, and Natural Monuments enacted in 1917, the property were selected for designation by the Minister of Education as a Historic Site, Place of Scenic Beauty, Monument and it was deemed necessary to protect the property prior to its designation, the regional chief (equivalent to prefectural governor) was allowed to make a provisional designation.

²¹ Fuji-Hakone National Park:

This national park became “Fuji-Hakone-Izu National Park” in 1955 with the addition of the Izu Area.

²² Osawakuzure:

A large area of sand/soil collapse that has continued for approximately 1,000 years at the source of the Osawagawa River on the west slope of Fujisan (the area from immediately below the summit to an altitude of around 2,200 m).

Omiya-Murayama Ascending Route, the Suyama Ascending Route, the Subashiri Ascending Route, and the Yoshida Ascending Route), the section of the Yoshida Ascending Route below the eighth station, and the compound of Kitaguchi Hongu Fuji Sengen-jinja Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties.

2011. Lake Saiko, Lake Shojiko, and Lake Motosuko were designated as a Place of Scenic Beauty as a whole under the Law for the Protection of Cultural Properties.

2012. The entire sections of Omiya-Murayama Ascending Route, the Suyama Ascending Route, and the Subashiri Ascending Route and the section of the Yoshida Ascending Route above the eighth station were added to the Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs reported in favor of the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology will be issued around February 2012).

Osawakuzure © Mount Fuji Sabo Office, Ministry of Land, Infrastructure, Transport and Tourism

Photo 2-17 Aerial view of Fujisan from north ©PREC Institute Inc.

Photo 2-18 Aerial view of Fujisan from south ©Fuji City

Constituent Element 1-1. Mountaintop worship sites

Description

The mountaintop worship sites that are included in the Fujisan Mountain Area (Component Part 1) are an essential constituent element that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

At the Fujisan mountaintop, a group of places and facilities associated with Fujisan worship is distributed along the crater wall.

As people began to perform worship-ascents, the construction of Buddhist temples and the donation of Buddhist statues etc. took place at the mountaintop under the influence of the ascetic Buddhism of the preceding periods; then, the religious activities at the mountaintop became more organized. It became a common practice of pilgrims and Fuji-ko adherents to await and see “Goraigo” (or Goraiko)²³ near the summit, to worship and offer money to the gods and Buddhas such as Asama no Okami, believed to be seated at the inner sanctum (“Naiin”) at the very bottom of the crater, or its “Honjibutsu”, Dainichi Nyorai (Mahavairocana Buddha)²⁴, and then to make a

²³ Goraigo (Goraiko):

“Goraigo” (sacred arrival) is a Brocken spectre interpreted as the apparition of the Buddha. Later, the sunrise from the mountaintop came to be called similarly-pronounced “Goraiko” (sacred light).

²⁴ Honjibutsu:

With the rise of Buddhism in Japan, a belief that the indigenous gods of Japan and Buddhist gods were actually the same became popular. According to this belief, the indigenous Shinto gods were in fact avatars or local Japanese manifestations of the various Buddhas and bodhisattvas described in the Buddhist scriptures.

circuit pilgrimage called “Ohachimeguri”, visiting the several peaks around the crater wall (Mt Kengamine, Mt Mishimagatake, Mt Komagatake, Mt Sengendake, Mt Jojudake, Mt Izudake, Mt Dainichidake, Mt Kusushidake, and Mt Hakusandake) to simulate visiting the worlds of Buddha that are depicted in Buddhist mandalas. During the pilgrimage, Buddhist priests and Fuji-ko adherents collected springwater from the wells at the mountaintop called “Kimmeisui” (literally, golden clear water) and “Gimmeisui” (literally, silvery clear water) and worshipped Buddhist images in small shrines at Higashiyasunokawara and Mt Kengamine.

The group of places and facilities on the mountaintop that are associated with Fujisan worship is said to originate from those built by Matsudai, a 12th-century Buddhist. Subsequently, Buddhist sutras²⁵, “Kakebotoke” (hanging Buddhas), Buddhist statues²⁶ and other items were carried to the mountaintop or buried there as offerings. Money was also thrown into the crater that was considered the “inner sanctum”. In addition, by the 17th century at the latest, the Dainichido (Mahavairocana Buddha Hall) had been built at the mountaintop end of the Omiya-Murayama Ascending Route (at the location of the present Okumiya of the Fujisan Hongu Sengen Taisha Shrine) and the Yakushido (Bhaisajyaguru Buddha Hall) was built at the mountaintop end of the Yoshida and Subashiri Ascending Routes (at the location of Kusushi-jinja Shrine at present).

In accordance with the Meiji government’s decree of 1868 to separate Shinto and Buddhism, Buddhist facilities and statues at the mountaintop were removed in 1874; the names of the peaks associated with Buddhas were also changed and Buddhist temples such as the Dainichido (Mahavairocana Buddha Hall) were converted to Shinto shrines. However, people’s worship of the mountaintop did not change.

Even today, stone monuments and Buddhist statues remain at many places on the mountaintop; torii gates stand at the peaks (regarded as sacred spots) and at places for worshipping the inner sanctum (Murayama-Omiya worshipping place, Suyama worshipping place, and Yoshida-Subashiri worshipping place). In particular, the worshipping of “Goraigo (Goraiko)” (sunrise) at the mountaintop and the practice of “Ohachimeguri”, making a circuit of the crater wall peaks at the mountaintop, are still conducted by many climbers today. Through such activities, the quintessence of Fujisan worship has been loyally passed on to the present day.

²⁵ Buddhist sutra:

The oldest found on the mountaintop is estimated to date from between the end of 12th century and the early 13th century.

²⁶ Buddhist statue:

Probably identical to the statue of Buddha, which is introduced in the “Kaikokushi Soko”, a 19th-century journal, enshrined in a mountain hut on the summit of Fujisan; a statue that has an inscription of the year 1303 (privately owned) is currently housed at the Yamanashi Prefectural Museum.

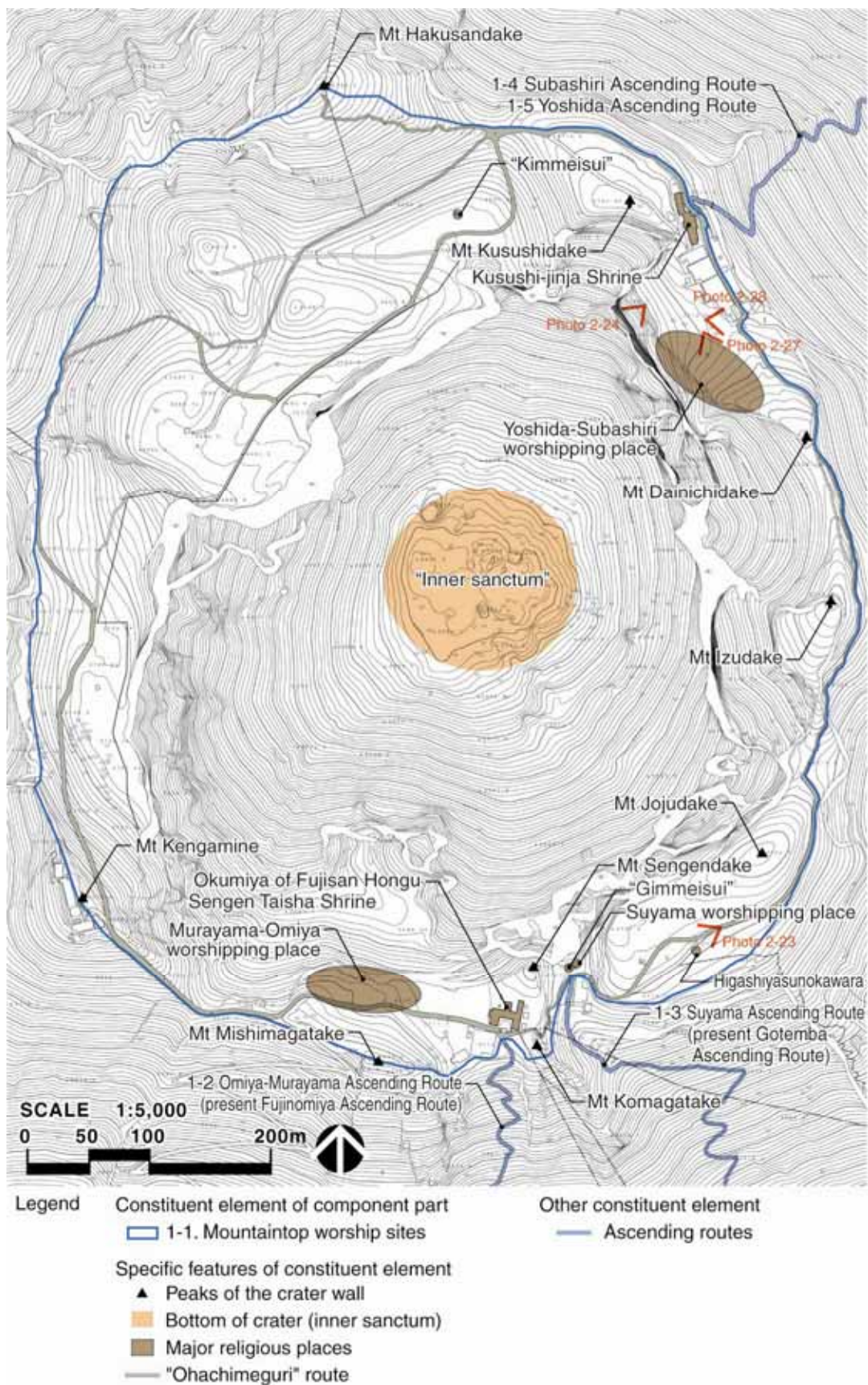


Figure 2-14 Map of mountaintop worship sites (adopted from "Fujisancho Shinko Iseki" (Shizuoka Prefecture Buried Cultural Properties Research Institute, 2009))

History of Legal Protection, Repair and Promotion

1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments
1936. Designated as Fuji-Hakone National Park under the National Parks Law.
1952. The area provisionally designated as a Place of Scenic Beauty under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments was cancelled and newly designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.
1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty.
2011. The area including the mountaintop was designated as a Historic Site under the Law for the Protection of Cultural Properties.

Photo 2-19 Crater viewed from northwest © *Yamanashi Prefecture*

Photo 2-20 (left) Excavated artifact (Buddhist sutra found in a container case) from the mountaintop (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka) © *Fujiyoshida Museum of Local History*

Photo 2-21 (middle) Excavated artifact (hanging Buddha) from the mountaintop (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka) © *Fujinomiya City Board of Education*

Photo 2-22 (right) Excavated artifact (Buddhist statue with the inscription of the year 1303) from the mountaintop (private collection) Photo by *Yamanashi Prefectural Museum*

Photo 2-23 “Ohachimeguri” (a circuit of the peaks of the crater wall at the mountaintop) © *Imaki Hidekazu*

Photo 2-24 Crater including the inner sanctum © *Imaki Hidekazu*

Photo 2-25 Okumiya of Fujisan Hongu Sengen Taisha Shrine (front) © *Imaki Hidekazu*

Photo 2-26 Kusushi-jinja Shrine (front) © *Imaki Hidekazu*

Photo 2-27 Climbers awaiting the sunrise (“Goraigo” or “Goraiko”) at the mountaintop © *PREC Institute Inc.*

Photo 2-28 (right) Sunrise (“Goraigo” or “Goraiko”) viewed from the mountaintop. © *PREC Institute Inc.*

Constituent Element 1-2. Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)

Description

The Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route) is an essential constituent element that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

The Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route) (Constituent Element 1-2) is an ascending route that starts from Fujisan Hongu Sengen Taisha Shrine (Component Part 2) at the southwestern foot of Fujisan and reaches the south side of the mountaintop via the Murayama Sengen-jinja Shrine (known as Kohoji Temple) (Component Part 4).

It is said that climbing the southern side of Fujisan started as a result of the activities of the 12th-century Buddhist priest Matsudai and that organized climbing by the Shugen sect of ascetic Buddhism began in the early 14th century, mainly on the southern side.

From the 17th century to the late 19th century, three powerful lodging house groups known as “Murayama Sambo”²⁷ (the three lodging houses of Murayama) took care of the Murayama Sengen-jinja Shrine (Kohoji Temple) and ascending routes. The Shugen ascetics affiliated with them performed religious training at the ascending routes etc. In addition, ordinary people also began undertaking the worship-ascent, as depicted in the “Fuji Mandala Painted on Silk” [refer to Photo 2-3.], which was considered to be drawn in the 16th century.

From the records of the “Daikyobo”, one of the lodging house groups, which date back to the period between the late 18th and early 19th centuries, the number of pilgrims in ordinary years was in the hundreds, but it reached around 2,000 in the year of “Goennen”, which is the special year celebrated every 60 years based on the legend of the birth of Fujisan²⁸.

In addition, the Omiya-Murayama Ascending Route was taken by Sir Rutherford Alcock (1809-1892), an English minister, who became the first foreigner to climb Fujisan in 1860.

In 1906, a new route opened that reaches the present sixth station (at an altitude of 2,600 m) from Omiya without passing through Murayama. As a result, the old section lost its function as an ascending route. In this particular section, it is now difficult to identify the original course of the ascending route, excluding some areas and the religious facility sites. In addition, a motorway that reaches an altitude of 2,400 m was opened in 1970; after that, people used the motorway to begin their ascent of climb Fujisan. Currently, the section from the fifth station to the summit is called the “Fujinomiya Ascending Route”; however, the area nominated as the Omiya-Murayama Ascending Route extends only from the sixth station to the summit. Alongside this section, several mountain huts can be found that provide accommodation to climbers.

Since the 18th century, people from the villages at the foot of the mountain have been maintaining a tradition of building a torii gate as an offering on the ascending route near the summit in the Year of the Monkey²⁹, which comes around every 12 years.

²⁷ Murayama Sambo:

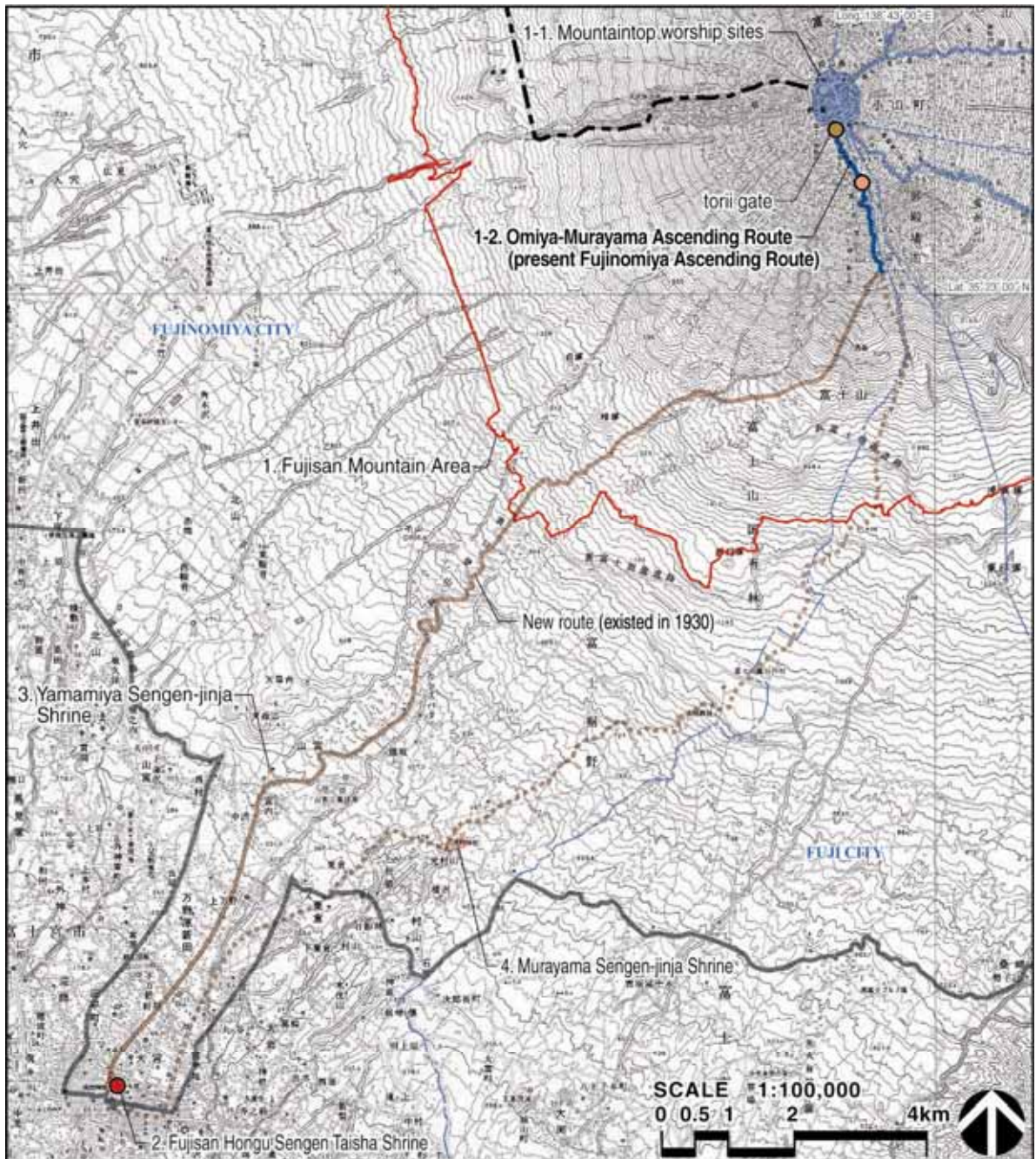
The presumptive locations are shown in Figure 2-32.

²⁸ Legend of the birth of Fujisan:

The legend says that Fujisan was created overnight in the 92nd year of Emperor Koan (probably ca. 300 B.C.). The legend spread after the 13th century. It is thought that the custom of celebrating the anniversary of Fujisan every 60 years after the birth of Fujisan as the year of “Goennen” started around the 15th century. Particularly in the “Goennen” years of 1800 and 1860, it is recorded that many pilgrims and Fuji-ko adherents climbed Fujisan.

²⁹ The Year of the Monkey:

This year occurs every 12 years, which was also considered an important year, because the birth year of Fujisan was also a year of Monkey.



Legend

Nominated property

- Component part (1. Fujisan Mountain Area)
- Other component parts

Constituent element of component part

- 1-2. Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)

Specific features of constituent element

- Ascending route
- 8th station
- Major religious facility

*Refer to Chapter 5 (Figure 5-9) for mountain huts

Other constituent elements

- Mountaintop worship sites
- Ascending routes

Other features (not included in the nominated property)

- Ascending route
- Ascending route (estimated route)
- Buffer zone
- Prefecture boundary
- Municipality boundary

Figure 2-15 Map of Omiya-Murayama Ascending Route. © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1947. Came to be administered and managed as a national forest in relation to the abolishment of the Imperial Forest system as a result of the unification of forest organizations.
- 1951. The Law on the Administration and Management of National Forests was enacted.
- 1952. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.
- 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty.
- 2012. Designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs reported in favor of additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology will be issued around February 2012.

Photo 2-29 Fuji Mandala Painted on Silk (part where Omiya-Murayama Ascending Route is depicted. Circa 16th century) (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka) © *Fujisan Hongu Sengen Taisha Shrine*

Photo 2-30 Torii gate near the summit built by people living in mountain-foot villages © *PREC Institute Inc.*

Photo 2-31 Omiya-Murayama Ascending Route (near the 9.5th station point) © *PREC Institute Inc.*

Constituent Element 1-3. Suyama Ascending Route (present Gotemba Ascending Route)

Description

The Suyama Ascending Route (present Gotemba Ascending Route) is an essential constituent element that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

The Suyama Ascending Route (present Gotemba Ascending Route) (Constituent Element 1-3) starts at Suyama Sengen-jinja Shrine (Component Part 5) at the south-eastern foot of Fujisan and reaches the south-eastern part of the mountaintop.

Although its origin is not clear, there is a word in the “Kaikokuzakki” dating from the late 15th century, “Suhmaguchi”, which is construed as the Suyama Ascending Route. As a result of the Hoei eruption³⁰ of 1707, which occurred near the ascending route, it suffered devastating damage. Subsequently, the course of the route was partially changed and it was not until 1780 that the ascending route was fully recovered.

The ascending route and a well at the mountaintop known as “Gimmeisui” were managed by Suyama Sengen-jinja Shrine and Suyama Village, where the route was located. In many places

³⁰ Hoei eruption:

The eruption that occurred on the south-eastern slope of Fujisan in 1707 (the 4th year of Hoei). Three creators were formed as a result. The volcanic ash reached Edo, some 100 km away. The Hoei eruption is the last known eruption of Fujisan.

alongside the ascending route, spots remain that were used by the Shugen ascetics affiliated with Murayama Sengen-jinja Shrine (Kohoji Temple) for religious training and/or prayer. In addition, along the ascending route near the first station, a wind cave called Suyama Otainai³¹ (“sacred womb”) can be found, which is said to have been visited by pilgrims who made the worship-ascent.

The annual number of people who made the worship-ascent on the Suyama Ascending Route is estimated to have been approximately 5,400 people in 1800 (“Goennen” year), approximately 1,700 in the early 1840s, and approximately 3,600 in 1860 (the “Goennen” year).

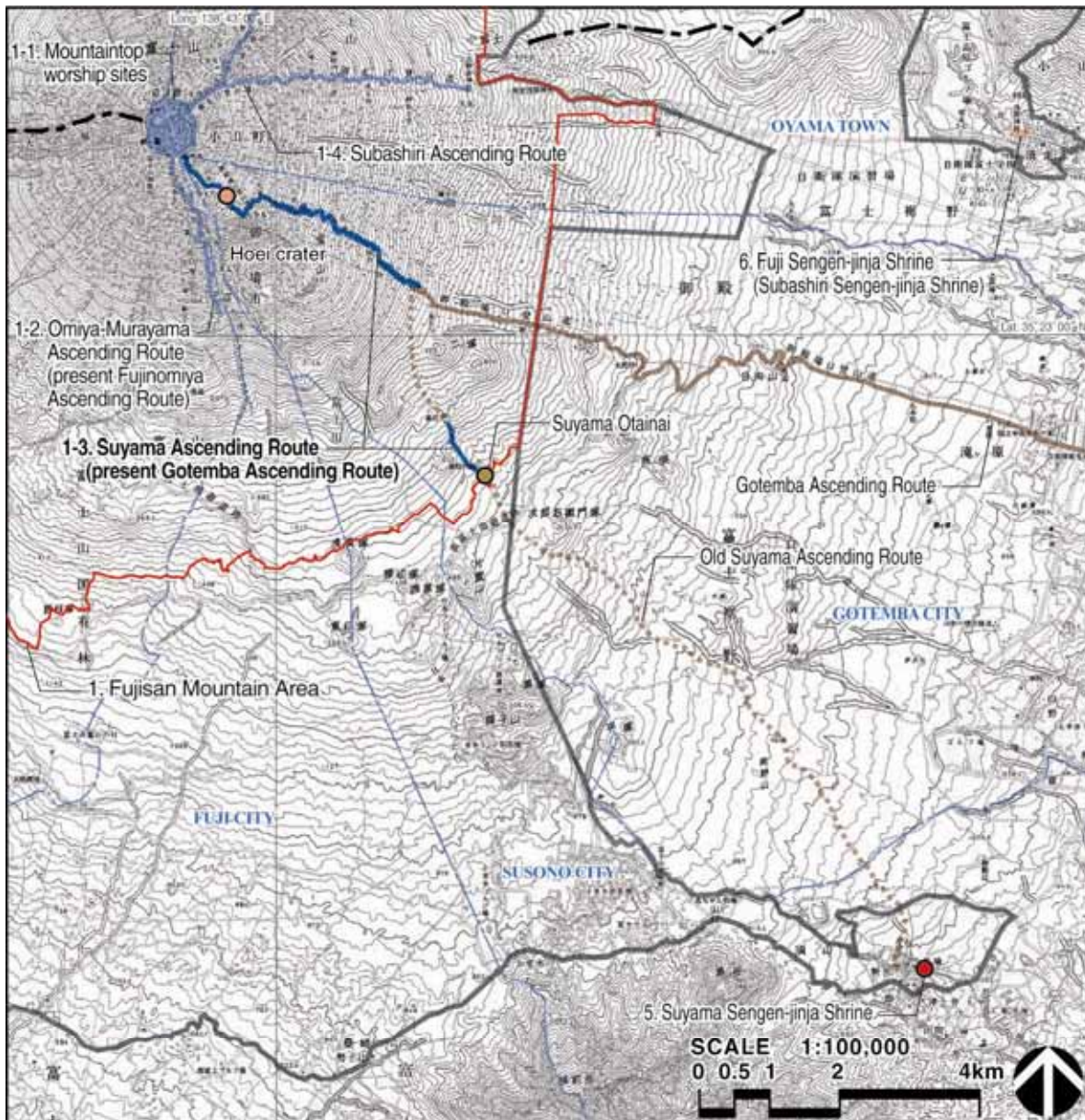
In 1883 the Gotemba Ascending Route was opened, which connects to the point of the 2.8th station of the Suyama Ascending Route (at an altitude of 2,050 m). Also, the Tokaido Honsen railway line opened in 1889, making the Gotemba Ascending Route more convenient than the Suyama Ascending Route.

Furthermore, in 1912 a section of the Suyama Ascending Route became part of the army’s maneuver field and therefore was no longer used as an ascending route. Consequently, the worship-ascents on the Suyama Ascending Route declined completely.

Below the 2.8th station point, it is only limitedly possible to identify the course of the Suyama Ascending Route that existed before the opening of the Gotemba Ascending Route. The area nominated as the Suyama Ascending Route consists of two parts: the section from the 2.8th station point to the summit, which is still in use by the name of “Gotemba Ascending Route” and the section near the first station of the Suyama Ascending Route (at an altitude of 1,435 m to 1,690 m) that is in use as a walking trail. In addition, alongside the route above the 2.8th station point, several mountain huts exist, many of which provide accommodation to climbers today.

³¹ Otainai:

The details of the religious activities associated with Otainai are described in the explanation for Component Parts 21 Funatsu lava tree molds and Yoshida lava tree molds.



Legend

Nominated property

- ▭ Component part (1. Fujisan Mountain Area)
- Other component parts

Constituent element of component part

- 1-3. Suyama Ascending Route (present Gotemba Ascending Route)

Specific features of constituent element

- Ascending routes
- 8th station
- Major religious facility

*Refer to Chapter 5 (Figure 5-9) for mountain huts

Other constituent elements

- Mountaintop worship sites
- Ascending routes

Other features (not included in the nominated property)

- Ascending route
- ⋯ Ascending routes (estimated route)

Buffer zone

- Prefecture boundary
- Municipality boundary

Figure 2-16 Map of Suyama Ascending Route © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1947. Came to be administered and managed as a national forest in relation to the abolishment of the Imperial Forest system as a result of the unification of forest organizations.
- 1951. The Law on the Administration and Management of National Forests was enacted.
- 1952. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.
- 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty.
- 1966. The designated area of the Special Place of Scenic Beauty was expanded.
- 2012. Designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs reported in favor of the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology is planned to be issued around February 2012.)

Photo 2-32 Suyama Ascending Route (near the 1st station) © Imaki Hidekazu

Constituent Element 1-4. Subashiri Ascending Route

Description

The Subashiri Ascending Route is an essential constituent element that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

The Subashiri Ascending Route (Constituent Element 1-4) starts at Fuji Sengen-jinja Shrine (Component Part 6) at the eastern foot of Fujisan, merging with the Yoshida Ascending Route (Constituent Element 1-5) at the eighth station (at an altitude of approximately 3,350 m), and reaching the eastern side of the mountaintop.

Although its origin is not clear, a “Kakebotoke” (hanging Buddha) with an inscription of the year 1384 was excavated on the route at the seventh station (at an altitude of approximately 2,925 m), and is the oldest extant example of an offering to Fujisan. There is a description regarding the congestion of pilgrims on the Suyama Ascending Route in the year 1500 in the “Katsuyamaki”³².

By the 17th century at the latest, Fuji Sengen-jinja Shrine and Subashiri Village (present Subashiri in Oyama Town), where the route was located, gained control of the entire ascending route up to the mountaintop, entertaining the authority to own a part of the money people left at the mountaintop as an offering. However, in the 18th century, conflicts arose between Subashiri Village and Fujisan Hongu Sengen Taisha Shrine (Component Part 2) over authority of the

³² Katsuyamaki:

A record written by several people, which describes events from 564 to 1563 about the records of landlords, disasters in the area on the northern side of Fujisan. When the “Kaikokushi”, a general book about Kai Province (present Yamanashi Prefecture), was newly compiled in 1814, the collection of records thusfar was named “Katsuyamaki”.

mountaintop. After they asked the Edo Shogunate for mediation in both 1703 and 1772, the Shogunate officially vested authority in Subashiri Village.

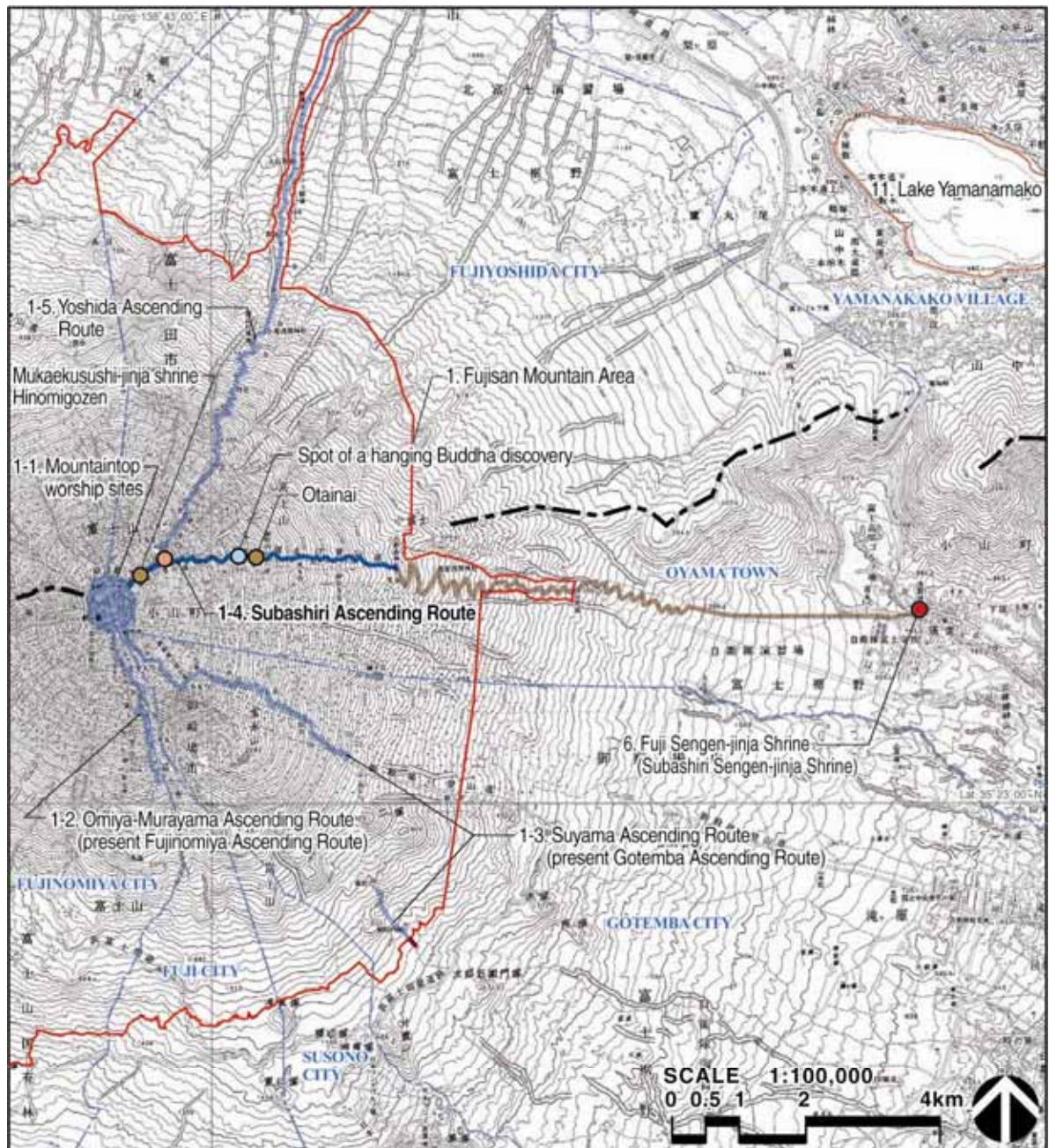
At the time of the Hoei eruption in 1707, not only the ascending route but also the Fuji Sengen-jinja Shrine and Subashiri Village were buried and devastated under sand from the eruption. However, as early as the following year, recovery was completed with support from the Edo Shogunate. A large number of pilgrims and Fuji-ko adherents came back to make the worship-ascent in the subsequent years. In the late 18th century, the series of sacred sites and pilgrimage destinations that existed between Edo and Fujisan were integrated into pilgrimage routes together with the Subashiri Ascending Route. As a result, the number of pilgrims and Fuji-ko adherents reached approximately 10,000 annually on average and even as high as 23,700 in 1800 (the special year of “Goennen”).

In 1959, a road compatible with the passage of buses was constructed from the southern foot of the mountain to the present fifth station (at an altitude of approximately 2,000 m). Consequently, the section of the ascending route below the fifth station was rarely used, resulting in some sections where the ascending route cannot be identified. The area nominated as the Subashiri Ascending Route is the section from the fifth station to the summit, which is still in use today. Alongside this section, several mountain huts exist, most of which provide accommodation to climbers. At most of the mountain huts, precious materials such as “Maneki”³³ donated by Fuji-ko groups have been preserved.

In 1979, several Shinto shrines that existed alongside the ascending route below the fifth station were relocated and merged to form the Komitake-jinja Shrine at the fifth station. Around the old sixth station (at an altitude of approximately 2,700 m), there is an “Otainai” wind cave that attracted worship from pilgrims and Fuji-ko adherents. Furthermore, the Mukaekusushi-jinja Shrine can be found at the ninth station (at an altitude of approximately 3,575 m) and is thought to have existed in the 18th century as a subsidiary shrine of Fuji Sengen-jinja Shrine (Component Part 6) as well as the flatland called “Hinomigozen”, one of the places to worship the sunrise from afar.

³³ Maneki:

A wooden plate or a cloth on which the name or stamp of a Fuji-ko group is shown. Fuji-ko adherents left “Maneki” in shrines and/or mountain huts along ascending routes to show their passage in the process of worship-ascent. Refer to page A2-17 of Appendix 2. Photo 2-46.



Legend

Nominated property

- Component part (1. Fujisan Mountain Area)
- Other component parts

Constituent element of component part

- 1-4. Subashiri Ascending Route

Specific features of constituent element

- Ascending route
- 7th station
- 8th station
- Major religious facilities

*Refer to Chapter 5 (Figure 5-9) for mountain huts

Other constituent elements

- Mountaintop worship sites
- Ascending routes

Other feature (not included in the nominated property)

- Ascending route
- Buffer zone
- Prefecture boundary
- Municipality boundary

Figure 2-17 Map of Subashiri Ascending Route © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1947. Came to be administered and managed as a national forest in relation to the abolishment of the Imperial Forest system as a result of the unification of forest organizations.
- 1951. The Law on the Administration and Management of National Forests was enacted.
- 1952. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.
- 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty.
- 1966. The designated area of the Special Place of Scenic Beauty was expanded.
- 2012. Designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs reported in favor of the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology is planned to be issued around February 2012.)

Photo 2-33 Excavated artifact (“Kakebotoke”, or hanging Buddha) from Subashiri Ascending Route front (left) and back (right) (collection of Oyama Town Board of Education, Shizuoka) © *Oyama Town Board of Education*

Photo 2-34 Subashiri Ascending Route after the confluence point with Yoshida Ascending Route (near the 8.5th station point) © *Imaki Hidekazu*

Photo 2-35 Subashiri Ascending Route (from 5th to 6th stations). © *Oyama Town Board of Education*

Constituent Element 1-5. Yoshida Ascending Route

Description

The Yoshida Ascending Route is an essential constituent element that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

The Yoshida Ascending Route (Constituent Element 1-5) is an ascending route starting at the Kitaguchi Hongu Fuji Sengen-jinja Shrine (Constituent Element 1-6) and reaching the eastern part of the mountaintop.

At the second station of the Yoshida Ascending Route (at an altitude of approximately 1,720 m), it is said, there used to be a statue of a god inscribed with a year in the late 12th century that had been donated as an offering. It is thought that in the 13th and 14th centuries at the latest a center for Shugen ascetics was formed there. According to the “Katsuyamaki”, many people made the worship-ascent using the Yoshida Ascending Route in the late 15th century.

From the 16th century to the 17th century, Hasegawa Kakugyo is said to have undergone religious training using the Yoshida Ascending Route. In the early 18th century, Jikigyo Miroku (1671-1733), who built the foundation of the flourishing of Fuji-ko, designated this Yoshida Ascending Route as the primary route for his followers when he passed away in the religious

training attempting to enter the supreme plane of meditation ³⁴. Thus, from the late 18th century when the number of Fuji-ko adherents gradually increased, the number of people who used the Yoshida Ascending Route in order to climb to the mountaintop increased, almost equaling the total number of climbers using other ascending routes.

At the important points along the route, there are torii gates, or their remains, to signify the boundaries of the sacred area, the mountain-ascent gate in the compound of the Kitaguchi Hongu Fuji Sengen-jinja Shrine, which marks the starting point of the Yoshida Ascending Route, “Umagaeshi” (the limit of ascent on horseback), the second station where the main shrine of the Fuji Omuro Sengen-jinja Shrine (Component Part 8) existed, and “Tenchi no Sakai” (literally, border between Heaven and Earth), which marked the boundary between “Yakeyama”(literally, burned mountain) and “Kiyama” (literally, tree mountain). In addition, there were several locations along the Yoshida Ascending Route that would build (in the minds of pilgrims and Fuji-ko adherents) the impression of Fujisan as a sacred mountain, such as the Suzuharasha Shrine at the first station, where Dainichi Nyorai (Mahavairocana Buddha) had been worshipped before the national movement to abolish Buddhism, and the remains and sites of the religious facilities at the second station, such as the Gyojado (Pilgrims Hall) at the second station. The pilgrims and Fuji-ko adherents erected stone monuments and other stone-made structures at many locations along the ascending route to record the successful worship-ascent or pilgrimage, and also to pay tribute or pray for the souls of the Fuji-ko leaders called “Sendatsu” and other people.

There are several examples of historical significance among the natural features along the route, such as the Eboshiiwa Rock, where Jikigyo Miroku entered the supreme plane of meditation, at the 7.5th station point. Other examples are the Kyogatake, where Nichiren ³⁵ (1222 – 1282) is said to have enshrined the Lotus Sutra, as well as the Gozaishi Rock, where Hasegawa Kakugyo is said to have undergone religious training, and the Kameiwa Rock, where the Eight Great Dragon Kings ³⁶ are worshipped as the gods of the water. Along the route below the fifth station, there are the vestiges of rest facilities etc. for pilgrims and Fuji-ko adherents, such as the Chujikido (a building for having lunch and rest) at the third station. Along the route above the fifth station, many mountain huts that provide accommodation to climbers can be found. At these mountain huts, precious materials such as the “Maneki” donated by Fuji-ko adherents, as well as the statues of gods and Buddhas have been preserved.

The Yoshida Ascending Route is the only old ascending route that can be climbed on foot from the mountain base to the summit and the entire route is included in the nominated property. In addition, it is an ascending route used by many climbers still today. The traditional use, initiated by Fuji-ko adherents who used it as the main ascending route, has been maintained.

³⁴ Supreme plane of meditation:

The status of becoming a Buddha in this world, transcending the boundary between life and death, for the purposes of the general public until Maitoreya Buddha descends. A religious ideal of esoteric Buddhism related to the belief that a body can reach Nirvana.

Jikigyo Miroku aimed to enter the supreme plane of meditation at the old 7.5 station point (present 8 station) on the Yoshida Ascending Route and passed away in the training.

³⁵ Nichiren:

A 13th-century Buddhist priest, who chose the Lotus Sutra as the correct teachings of the Buddha. The teachings of the sect, which he started, spread mainly among the samurai, merchants, and workers in the Kanto region.

³⁶ Eight Great Dragon Kings:

The gods protecting Buddha's Law, who appear in the Lotus Sutra. Generally, they are associated with rain and water.

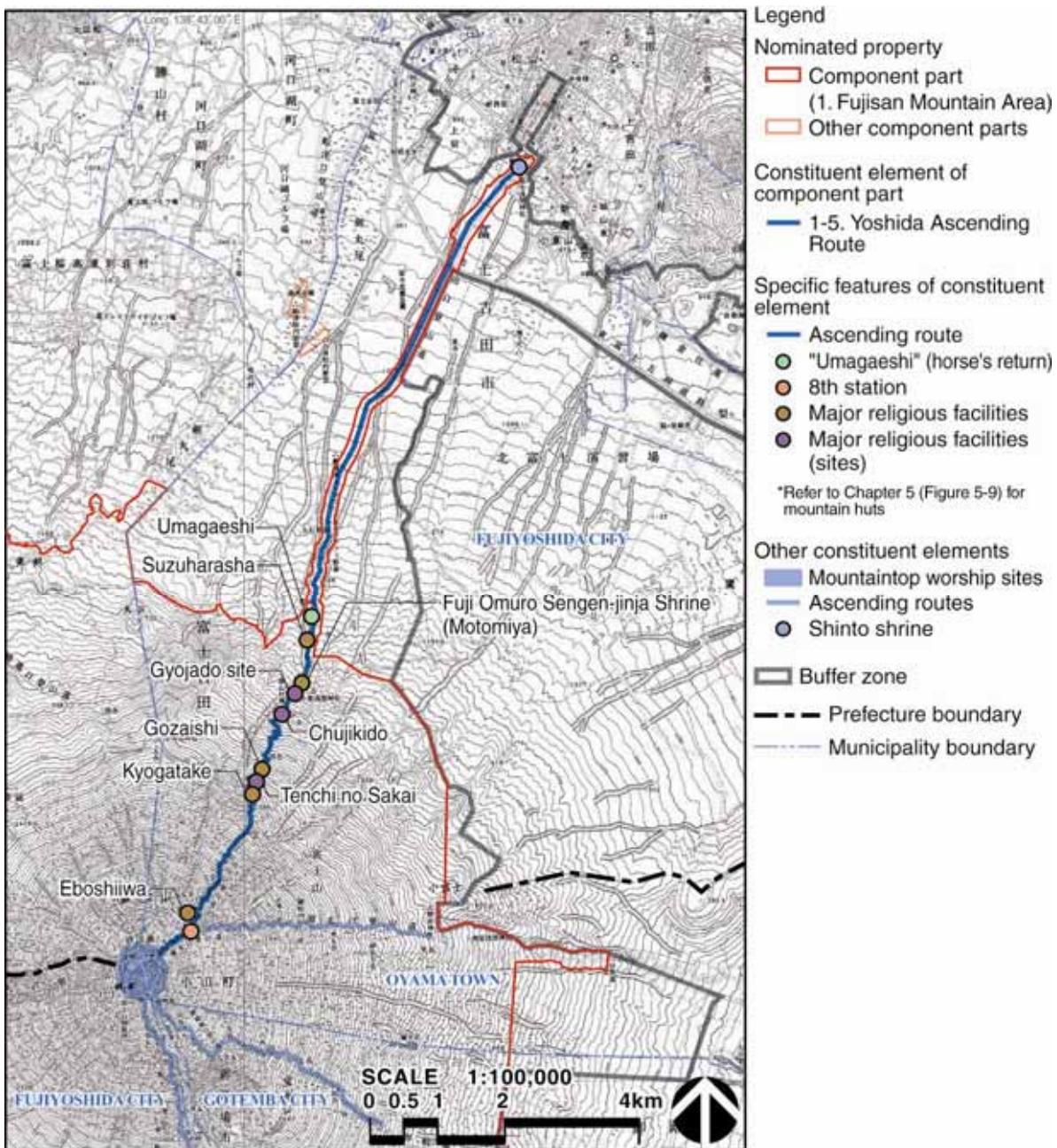


Figure 2-18 Map of Yoshida Ascending Route © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

- 1911. Out of the Imperial Forest designated by the Meiji government of Japan that was established in 1868, the most area on the Yamanashi Prefecture side was granted to Yamanashi Prefecture. At this time, the forest management as a prefectural property was initiated.
- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1947. Came to be administered and managed as a national forest in relation to the abolishment of the Imperial Forest system as a result of the unification of forest organizations.

1951. The Law on the Administration and Management of National Forests was enacted.
1952. The area provisionally designated as a Place of Scenic Beauty under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments was cancelled and newly designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.
1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty.
1996. Response measures to the tree falls caused by typhoons were initiated by the national government and Yamanashi Prefecture. This project continues today.
- 1998 - 2000. Improvement work on Umagaeshi and Suzuharasha on the Yoshida Ascending Route was conducted.
2011. The section of the Yoshida Ascending Route below the eighth station was designated as a Historic Site under the Law for the Protection of Cultural Properties.
2012. The section of the Yoshida Ascending Route from the eighth station to the summit was designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs reported in favor of the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology is planned to be issued around February 2012.)

Photo 2-36 Eboshiwa Rock (left) © *Imaki Hidekazu*

Photo 2-37 Yoshida Ascending Route (near “Umagaeshi”) © *Imaki Hidekazu*

Photo 2-38 Mountain hut of the Yoshida Ascending Route © *PREC Institute Inc.*

Photo 2-39 Yoshida Ascending Route (near the 1st station) © *Imaki Hidekazu*

Photo 2-40 Yoshida Ascending Route (near the 9th station) © *PREC Institute Inc.*

Constituent Element 1-6. Kitaguchi Hongu Fuji Sengen-jinja Shrine

Description

The Kitaguchi Hongu Fuji Sengen-jinja Shrine is an essential constituent element that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

The Kitaguchi Hongu Fuji Sengen-jinja Shrine (Constituent Element 1-6) is a Shinto shrine that developed closely with Fuji-ko and the “Oshi” guides of Yoshida (part of the present-day Fujiyoshida City).

It has its origin as a place to worship Asama no Okami of Fujisan from afar. According to the historical document of the shrine, it is said to date back to the mythological times of Japan. The entire surrounding area was a forested area called “Suwanomori”, which had at its center the Suwa-jinja Shrine in which local tutelary gods were worshipped originally. According to the

“Katsuyamaki”, the torii gate in association with Fujisan itself had been built within the forest by 1480; it is known that in the mid-16th century at the latest the first shrine buildings of the Sengen-jinja Shrine were constructed. Subsequently, the present main hall of the east shrine was built in 1561, the main hall of the west shrine in 1594, and the central main hall in 1615. In the 1730s, the repair work for the buildings in the compound was conducted with contributions from Murakami Kosei (1682-1759), a leader of Fuji-ko, laying the foundation of the landscape of the present shrine compound. The above-mentioned three main halls, the prayer-giving hall, the offering hall, middle gates, subsidiary shrines, etc. were newly built or repaired at this time.

The Fuji-ko adherents who aimed to climb Fujisan, after departing from an “Oshi” lodging house, first visit the Kitaguchi Hongu Fuji Sengen-jinja Shrine. Going through the torii gate to enter the compound, they proceed on the approach road lined with overhanging cypress and cedar trees toward the main hall. On both sides of the approach road stand stone lanterns and near the middle section of the approach remain base stones of a “Niomon” gate, which are the archaeological remains of a Buddhist facility. Near the end of the approach road, a stream runs across the shrine compound; pilgrims and Fuji-ko adherents purified themselves by bathing in this stream. Across the stream over a stone bridge, there is a large torii gate, which ranks among the largest wooden torii gates in Japan. This is thought to be a Fujisan torii gate, rather than a torii gate of a Sengen-jinja shrine, which has been continuously rebuilt since it was first erected in 1480. After the middle gate, the Kaguraden Hall can be found in the front. Every year on the first of July, the mountain-opening festival is observed in prayer for the safety of climbers; on this occasion, the sacred music and dance called “Daidai Kagura” is performed on the Kaguraden Hall as an offering directed to the main hall.

The central main hall is a one-bay structure with a hipped gabled roof of cedar bark. It is attached with a protruding roof to an undulating gable in the front and surrounded at the front and sides with the balustraded veranda supported with inserted bracket arms. The main halls of the east and west shrines standing on the right and left of the main hall are both one-bay structures with a nagare-zukuri style cedar bark roof. Individual parts of the three main halls are lacquered and vividly colored, decorated with engravings and metal fittings. They accurately show the ornamental characteristics of the respective periods of construction.

Until the late 19th century, the Kitaguchi Hongu Fuji Sengen-jinja Shrine administration was in the hands of the “Oshi” guides of Yoshida and the priests of the shrine were selected from “Oshi” guides.

Behind the main hall of the west shrine is the mountain-ascent gate. The Yoshida Ascending Route (Constituent Element 1-5) starts from this shrine compound and extends to the Fujisan mountaintop. Fuji-ko adherents visited the Kitaguchi Hongu Fuji Sengen-jinja Shrine, chanting Buddhist prayer on the way³⁷, after departing from an “Oshi” lodging house. After giving prayer at the prayer-giving hall, they set out on the Fujisan ascent.

Since old times, it has been the rule that the season for the worship-ascent of Fujisan starts on the 1st of July and religious services praying for the safety of people on the mountain during the summer have been conducted at the Kitaguchi Hongu Fuji Sengen-jinja Shrine for the “Mountain-Opening Day”. Today, a grand parade celebrating the opening of the mountain and a ceremony of cutting

³⁷ *Fuji-ko adherents chanted the phrase, zange, rokkon shojo* (repent, repent, cleanse and purify six senses), wishing to cleanse and purify themselves of sins of the secular world. This is known as “Kakenembutsu”.

off the straw festoon called “Shimenawa” at the starting point of the ascending route are conducted on 30 June, the day before the opening of the mountain; it is virtually the mountain-opening festival. After the Mountain-Opening Day and until the “Yoshida no Himatsuri” (Yoshida Fire Festival), which is performed as a ceremony to close the mountain on 26 and 27 August, the Kitaguchi Hongu Fuji Sengen-jinja Shrine compound becomes active with many Fuji-ko adherents travelling to the mountaintop.

The Yoshida Fire Festival, which is performed mainly in the Kitaguchi Hongu Fuji Sengen-jinja Shrine compound, is the ritual of both the Kitaguchi Hongu Fuji Sengen-jinja Shrine and the Suwa-jinja Shrine, located within its compound, at the same time. On 26 August, people depart from the compound carrying portable shrines (one portable shrine of the orthodox style from the Suwa-jinja Shrine and the other in the image of Fujisan shining red in the sunlight) to make a tour of the town toward “Otabisho” (house of rest of the gods) in the Oshi residential area. When the portable shrines arrive at Otabisho, bonfires are lit around the town and the Yoshida Ascending Route mountain huts light torches simultaneously. The Yoshida Fire Festival is important since it represents the tradition of valuing harmony with the natural environment created by the volcano.

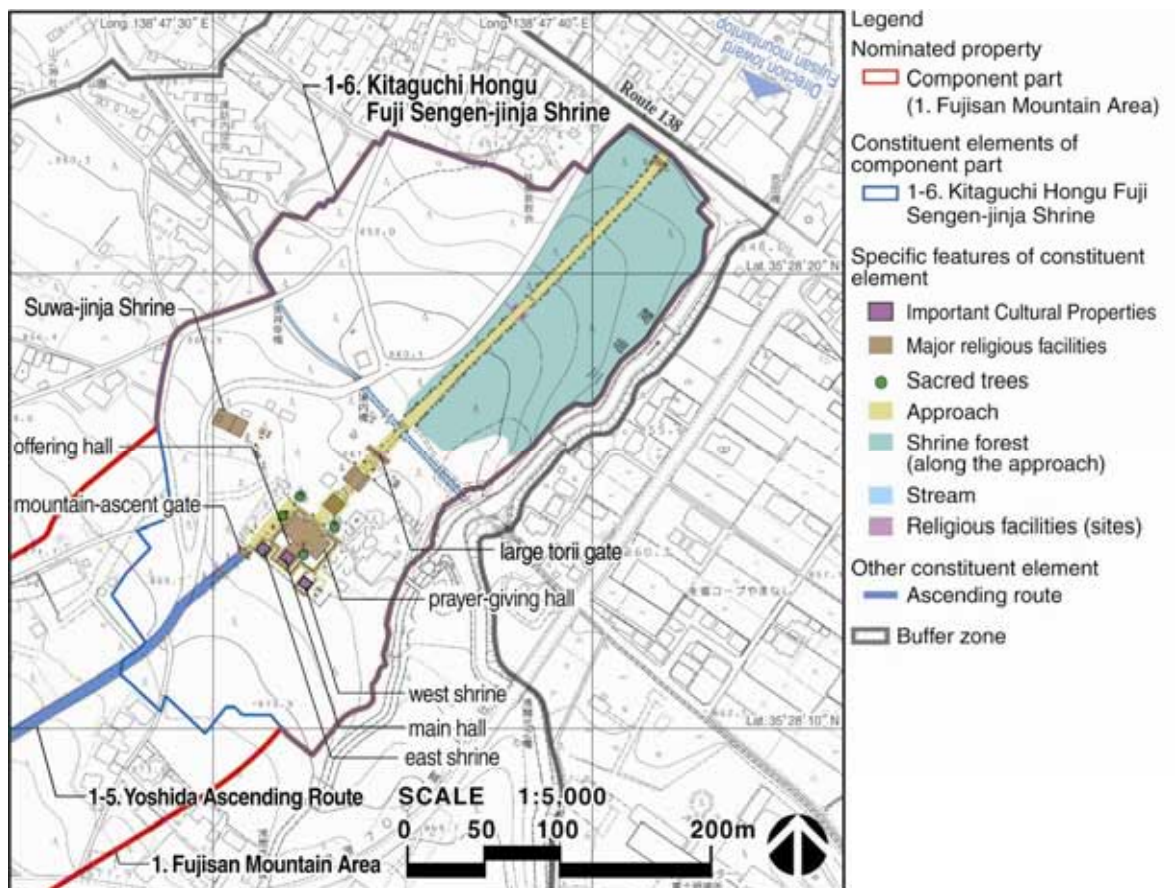


Figure 2-19 Map of Kitaguchi Hongu Fuji Sengen-jinja Shrine ©PREC Institute Inc.

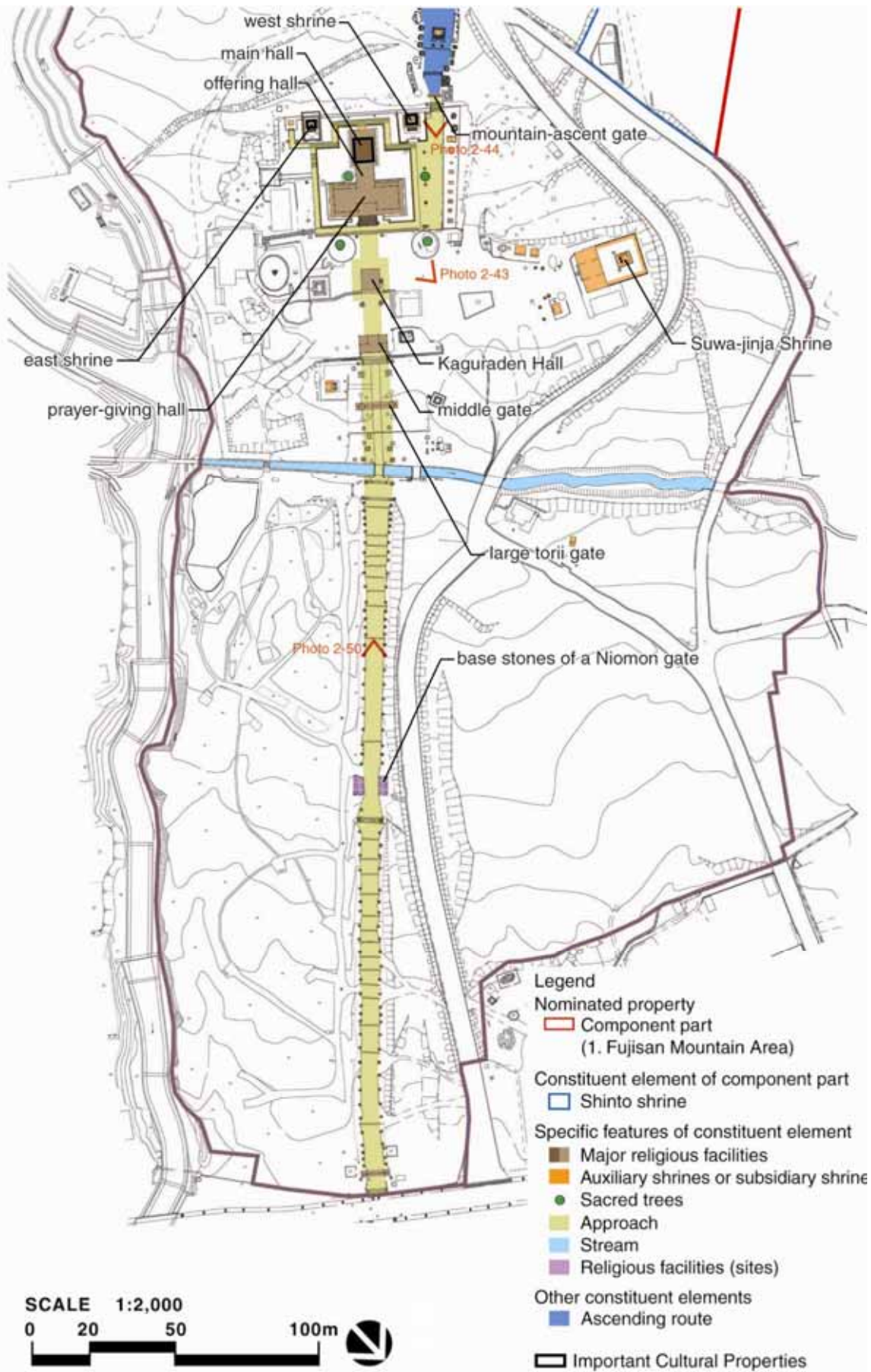


Figure 2-20 Plan of the compound of Kitaguchi Hongu Fuji Sengen-jinja Shrine © PREC Institute Inc.

History of Legal Protection, Repair, and Promotion

- 1907. The main hall of the east shrine was designated as a Specially Protected Building under the Ancient Shrines and Temples Preservation Law.
- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1929. The main hall of the east shrine was designated as a National Treasure under the National Treasures Preservation Law³⁸.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1950. The main hall of the east shrine was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties.
- 1952. The area provisionally designated as a Place of Scenic Beauty under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments was cancelled and the compound was newly designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.
- 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty.
- 1952. Repair work was conducted for the roof etc. of the main hall of the east shrine.
- 1953. The Main Hall and the main hall of the west shrine were designated as Important Cultural Properties under the Law for the Protection of Cultural Properties.
- 1962 - 63. Dismantling repair work was conducted for the main hall of the west shrine.
- 1973 - 74. Repair work with partial dismantling was conducted for the Main Hall, the main hall of the west shrine, and the offering hall.
- 1981 - 82. Repair work with partial dismantling was conducted for the main hall of the east shrine.
- 1997. Repair work with partial dismantlement was conducted for the Main Hall.
- 2011. The compound of the Kitaguchi Hongu Fuji Sengen-jinja Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties.

Photo 2-41 (left) Strow-festoon-cutting ceremony at the mountain-ascent gate ©Imaki Hidekazu

Photo 2-42 (right) Daidai Kagura ©Imaki Hidekazu

Photo 2-43 Kitaguchi Hongu Fuji Sengen-jinja Shrine / Prayer-giving hall ©Imaki Hidekazu

Photo 2-44 Kitaguchi Hongu Fuji Sengen-jinja Shrine / Mountain-ascent gate ©Imaki Hidekazu

³⁸ National Treasures Preservation Law:

Based on Section 3 of the additional provisions of the said law, properties that had been designated as Spec Buildings under the Ancient Shrines and Temples Preservation Law were regarded as National Treasures. This Component Part 2.

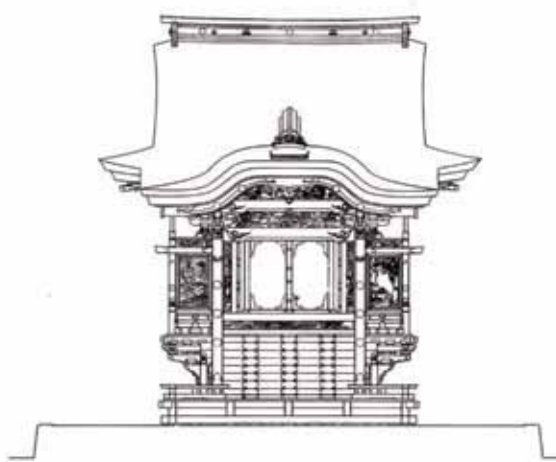


Figure 2-21-1 Elevation (front)

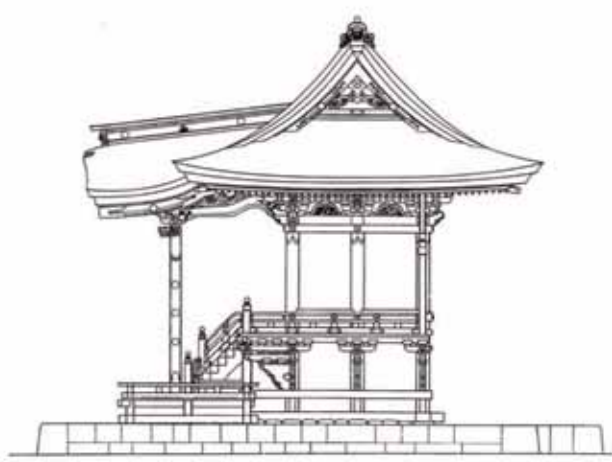


Figure 2-21-2 Elevation (side)

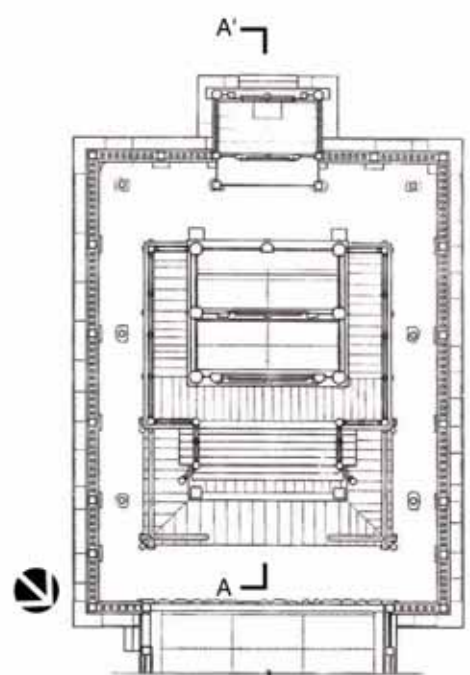


Figure 2-21-4 Plan

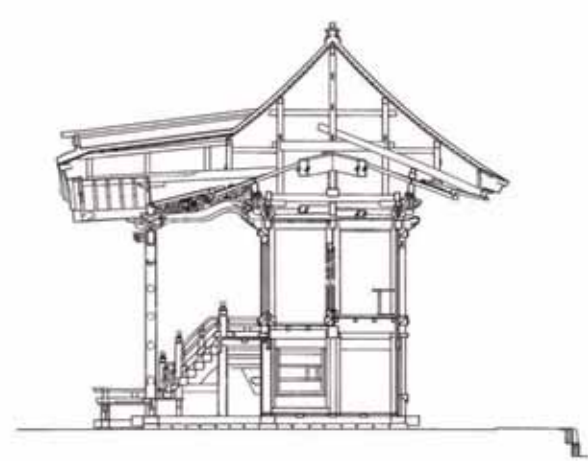


Figure 2-21-3 Section (A-A')

SCALE 1:200
0 1 2 5m

Figure 2-21 Drawings of the main hall of Kitaguchi Hongu Fuji Sengen-jinja Shrine © Fujiyoshida City

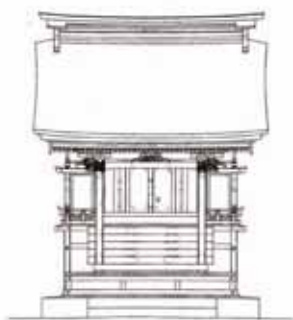
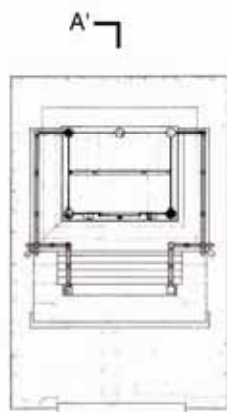


Figure 2-22-1 Elevation (front)



Figure 2-22-2 Elevation (side)



A
A'

Figure 2-22-4 Plan



Figure 2-22-3 Section (A-A')

SCALE 1:200
0 1 2 5m

Photo 2-48 Kitaguchi Hongu Fuji Sengen-jinja Shrine / West shrine (front) © Imaki Hidekazu

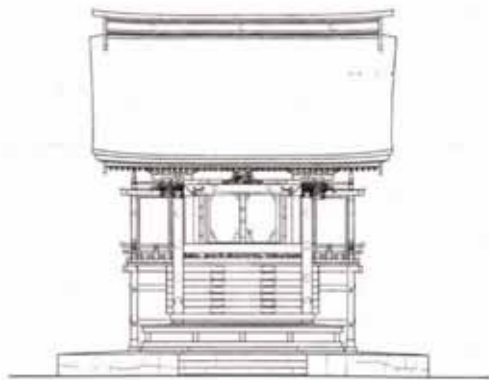


Figure 2-23-1 Elevation (front)



Figure 2-23-2 Elevation (side)

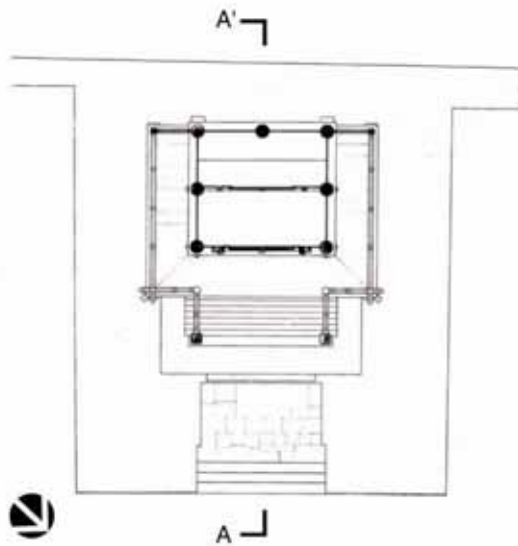


Figure 2-23-4 Plan

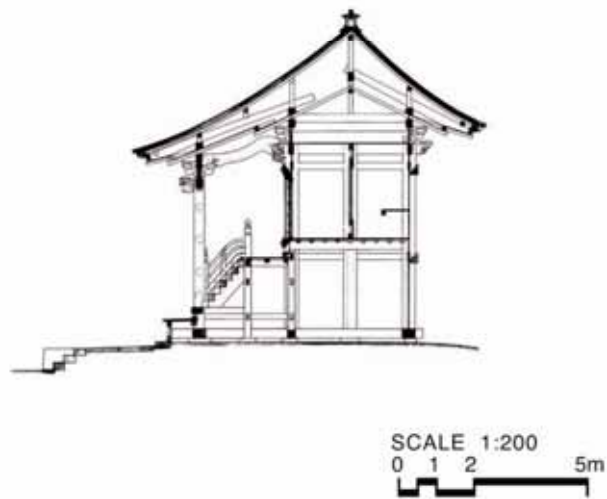


Figure 2-23-3 Section (A-A')

Figure 2-23 Drawings of the main hall of the west shrine of Kitaguchi Hongu Fuji Sengen-jinja Shrine © Fujiyoshida City

Photo 2-49 Yoshida Fire Festival © Imaki Hidekazu

Photo 2-50 (right) “Fuji-ko” adherents in pilgrimage © Imaki Hidekazu

Constituent Element 1-7. Lake Saiko

Description

Lake Saiko is an essential constituent element that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Lake Saiko (Constituent Element 1-7) in its present shape formed as a result of eruptions in the 9th century that caused large quantities of lava to flow into Lake Motosuko and Lake Senoumi, which were dammed lakes formed by the volcanic activities of Fujisan. Including Lake Saiko, the five large lakes that are distributed in an arc at the northern foot of the mountain of Fujisan are called

“Fujigoko” (Fuji Five Lakes).

Based on the tradition that Hasegawa Kakugyo is said to have undergone in-water religious training in lakes at the foot of Fujisan in the late 16th century, the religious training called “Uchihakkaimeguri” (circuit of the eight seas), in which lakes in the Fujisan surrounding areas are serially visited, came to be conducted by Fuji-ko adherents. In a document likely written by Kakugyo in the late 16th century, Lake Saiko was mentioned as one of the lakes in which Kakugyo himself underwent “Hakkaisuigo”. In the “Sanjuichinichi no Omaki”³⁹ written in 1733, Jikigyo Miroku mentioned eight lakes as the pilgrimage destinations for “Uchihakkaimeguri”. Among these eight lakes, the Fujigoko (Fuji Five Lakes) including Lake Saiko have invariably been the pilgrimage destinations for in-water religious training through different periods of time.

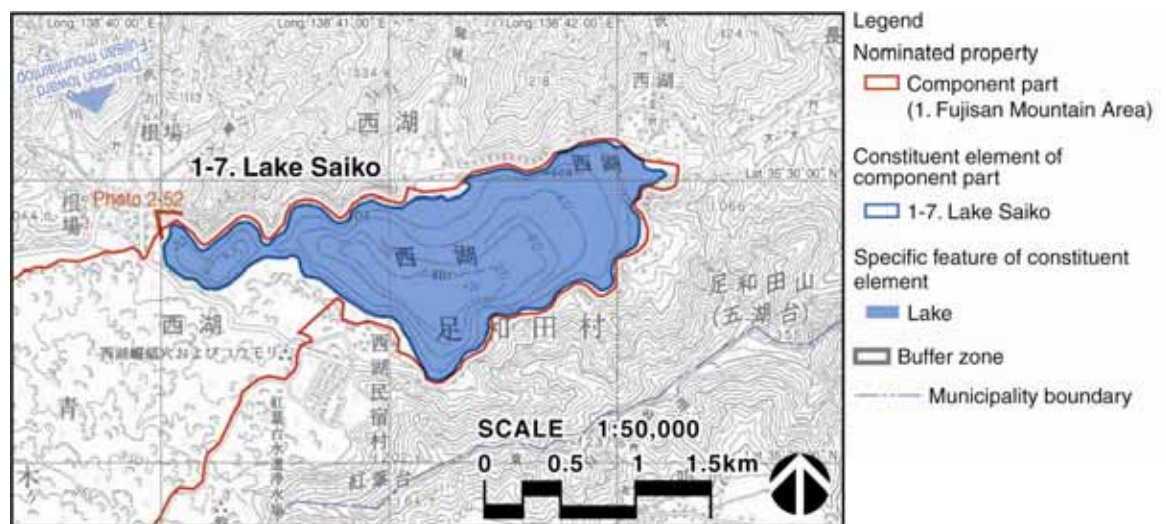


Figure 2-24 Map of Lake Saiko © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1952. The provisional designation of Lake Saiko as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture was cancelled.
- 2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.

Photo 2-51 Aerial view of Lake Saiko from south © PREC Institute Inc.

Photo 2-52 Fujisan viewed from Lake Saiko © Imaki Hidekazu

³⁹ Sanjuichinichi no Omaki:

A record made by Tanabe Juroemon of the words of Jikigyo Miroku, when he fasted on the Eboshiwa Rock at the 7.5th stage of the Yoshida Ascending Route in 1733.

Constituent Element 1-8. Lake Shojiko

Description

Lake Shojiko is an essential constituent element that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

The present landform of Lake Shojiko (Constituent Element 1-8) formed as a result of eruptions in the 9th century that caused large quantities of lava to flow into Lake Motosuko and Lake Senoumi, which were dammed lakes formed by volcanic activities of Fujisan. Including Lake Shojiko, the five large lakes that are distributed in an arc at the northern foot of Fujisan are called “Fujigoko” (Fuji Five Lakes).

Based on the tradition that Hasegawa Kakugyo is said to have undergone in-water religious training in lakes at the foot of Fujisan in the late 16th century, the religious training called “Uchihakkaimeguri” (circuit of the eight seas), in which lakes in the Fujisan surrounding areas are serially visited, came to be conducted by Fuji-ko adherents. In a document likely written by Kakugyo in the late 16th century, Lake Shojiko was mentioned as one of the lakes in which Kakugyo himself underwent “Hakkaisuigo”. In the “Sanjuichinichi no Omaki” written in 1733, Jikigyo Miroku mentioned eight lakes as the pilgrimage destinations for “Uchihakkaimeguri”. Among these eight lakes, the “Fujigoko” (Fuji Five Lakes) including Lake Shojiko have invariably been the pilgrimage destinations for in-water religious training through different periods of time.

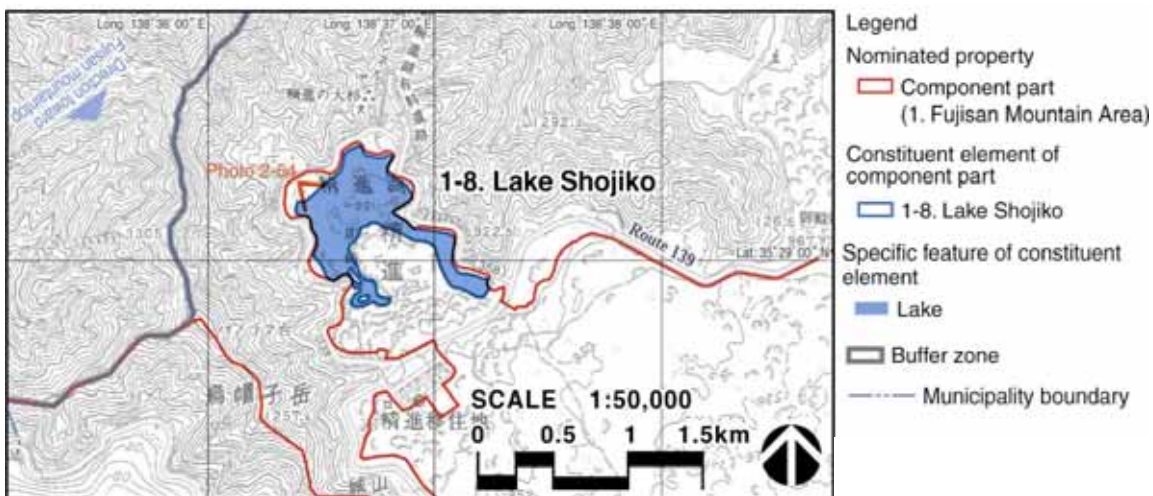


Figure 2-25 Map of Lake Shojiko © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
1936. Designated as Fuji-Hakone National Park under the National Parks Law.
1952. The provisional designation of Lake Shojiko as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture was cancelled.
2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.

Photo 2-53 Aerial view of Lake Shojiko from southeast © *PREC Institute Inc.*

Photo 2-54 Fujisan viewed from Lake Shojiko © *Imaki Hidekazu*

Constituent Element 1-9. Lake Motosuko

Description

Lake Motosuko is an essential constituent element that represents the Outstanding Universal Value of Fujisan as an “object of worship” and a “source of artistic inspiration”.

Lake Motosuko (Constituent Element 1-9) is a dammed lake that was created by the volcanic activities of Fujisan and its scenic landscape is extremely excellent. Including Lake Motosuko, the five large lakes that are distributed in an arc at the northern foot of Fujisan are called “Fujigoko” (Fuji Five Lakes).

Based on the tradition that Hasegawa Kakugyo is said to have undergone in-water religious training in lakes at the foot of Fujisan in the late 16th century, the religious training called “Uchihakkaimeguri” (circuit of the eight seas), in which lakes in the Fujisan surrounding areas are serially visited, came to be conducted by Fuji-ko adherents. In a document likely written by Kakugyo in the late 16th century, Lake Motosuko was mentioned as one of the lakes in which Kakugyo himself underwent “Hakkaisuigyo”. In the “Sanjuichinichi no Omaki” written in 1733, Jikigyo Miroku mentioned eight lakes as the pilgrimage destinations for “Uchihakkaimeguri”. Among these eight lakes, the “Fujigoko” (Fuji Five Lakes) including Lake Motosuko have invariably been the pilgrimage destinations for in-water religious training through different periods of time.

In addition, among the “Fujigoko” (Fuji Five Lakes), Lake Motosuko has inspired many artistic works because of its particularly excellent scenic landscape. Fujisan has been extensively photographed by both professionals and non-professionals. Among them, Okada Koyo (1895-1972), who continuously photographed Fujisan during his life, is particularly known for “Sakasafuji” (literally, Fujisan in reverse), or the photo he took of Fujisan and its reflection on the lake surface from Nakanokura Pass on the northwestern shore of Lake Motosuko in 1935. It was named “Kohan no Haru” (Lakeside Spring) and used as the design for the Japanese bank notes of 5,000-yen and 1,000-yen in 1984 and 2004, respectively.

The view of Fujisan seen from Nakanokura Pass in which the skirts of Fujisan spread out to the shore of Lake Motosuko has been passed down to the present day, almost unchanged from the image of Fujisan photographed in the “Kohan no Haru” (Lakeside Spring).

History of Legal Protection, Repair and Promotion

- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1952. The provisional designation of Lake Motosuko as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture was cancelled.
- 2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.

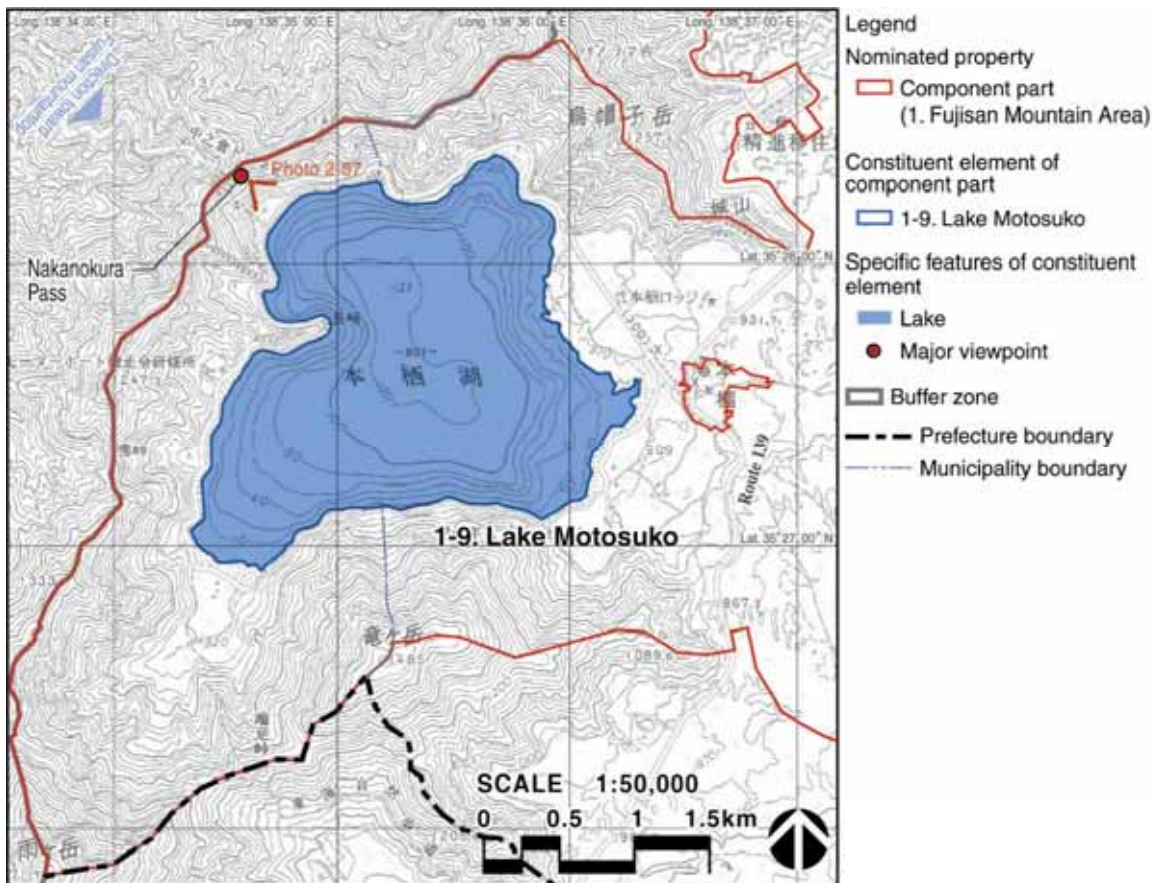


Figure 2-26 Map of Lake Motosuko ©PREC Institute Inc.

Photo 2-55 Aerial view of Lake Motosuko from southeast ©PREC Institute Inc.

Photo 2-56 “Kohan no Haru” (Lakeside Spring) (1935) by Okada Koyo (collection of Shiki-no-Mori Oshino Park Koyo Okada Photo Museum, Yamanashi) © Shiki-no-Mori Oshino Park Koyo Okada Photo Museum

Photo 2-57 Fujisan viewed from Lake Motosuko ©Minobu Town

Component Part 2. Fujisan Hongu Sengen Taisha Shrine

Description

Fujisan Hongu Sengen Taisha Shrine is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Fujisan Hongu Sengen Taisha Shrine (Component Part 2) is a Shinto shrine that was built to worship Asama no Okami, who resides at the bottom of the crater of Fujisan and pacify its eruptions. It is revered as the headquarters of a large number of the Sengen-jinja shrines that have been built to worship the same god in the eastern part of Japan. Today, it widely attracts worship from people, mainly in the eastern part of Japan.

According to the historical document of the shrine, Fujisan Hongu Sengen Taisha Shrine is said to have been separated from the Yamamiya Sengen-jinja Shrine (Component Part 3), which had existed in the early 9th century closer to Fujisan as a place of worship, and was subsequently moved to its current location. It is known as the Shinto shrine that has played a central role through history since old times on the southern side of Fujisan. In the mid-9th century, the Imperial Court in Kyoto awarded divine status of the junior third rank to Fujisan and gradually promoted it in an attempt to

console Asama no Okami and thereby subdue the eruption of Fujisan. In addition, there is a description in the section of the year 1223 of the “Azumakagami”⁴⁰ about the construction of the shrine buildings of Fujisan Hongu Sengen Taisha.

Around in the 15th century, the worship-ascent of Fujisan became popular and Fujisan Hongu Sengen Taisha Shrine became the starting point of Omiya-Murayama Ascending Route (Constituent Element 1-2) together with the Murayama Sengen-jinja Shrine (Component Part 4) (also known as Kohoji Temple). Lodging houses were constructed in the surrounding areas.

Also, this shrine was highly connected with rulers of successive regimes, particularly under the powerful protection of the Edo Shogunate. Thus, the development of shrine buildings and compound was promoted. In 1606, the existing main hall etc. were built under the protection of Tokugawa Ieyasu⁴¹ (1542-1616). The main hall is characterized by the unique double-storied structure known as “sengen-zukuri style” and vermilion-colored. The lower story is 5 bays in width and 4 bays in depth with a hipped roof; the higher story is a 3-bay nagare-zukuri style structure. Both structures have cedar bark roofs and the bracket complexes are vividly colored. An old picture⁴² likely depicting the compound around 1670 shows the torii gate, the approach, Kagamiike Pond and a drum-shaped bridge, the two-storied gate, the prayer-giving hall, the main hall, the subsidiary shrine, etc. in the same layout as they are found today. This picture also depicts Buddhist facilities that existed before the government’s order to abolish Buddhism. As a result of archaeological excavation within the compound, a part of their archaeological remains have been discovered.

As the worship-ascent became more popular, various rights and privileges related to activities on Fujisan, such as an entrance fee, were established. In 1609, the Edo Shogunate awarded Fujisan Hongu Sengen Taisha Shrine the preferential authority to keep the offering money left by people at the mountaintop. Based on this, Fujisan Hongu Sengen Taisha Shrine engaged in the management and control of the mountaintop area and, in 1779, the shrine was officially vested with authority over the areas higher than the eighth station in a trial by the Shogunate. Although the area higher than the eighth station was declared to be national land by the Meiji government in around 1877, it was returned to Fujisan Hongu Sengen Taisha Shrine in 2004 based on a ruling by the Supreme Court in 1974.

There is a pond within the Fujisan Hongu Sengen Taisha Shrine compound called Wakutamaike Pond, whose source is springwater from Fujisan. The forested hill area in the northern half of the compound corresponds to the end of the lava flow from Fujisan; the abundant water flowing from this place nurtures Wakutamaike Pond. According to a strongly supported theory, Fujisan Hongu Sengen Taisha Shrine was deliberately placed at this specific location beside Wakutamaike Pond, boasting abundant springwater (140,000 m³ per day on average), to pacify eruptions of Fujisan with

⁴⁰ Azumakagami:
A historical document describing events of the 12th and 13th centuries.

⁴¹ Tokugawa Ieyasu:
Founder of the Edo Shogunate who established a unified government in Edo (present Tokyo) in 1603, after approximate of the warring period.

⁴² Old picture:
The extant picture is a copy dating from 1708. The main hall, the prayer-giving hall, the two-storied gate, and the subsidiary shrine are shown in the picture, but the offering hall is only discussed in letters. In the early 20th century, the corridor and latticework fence were rebuilt close to the locations indicated in the picture.

springwater and to worship Fujisan as the sacred mountain associated with the water source. Several illustrations including the “Fuji Mandala Painted on Silk”, dating from the 16th century, depict scenes of pilgrims performing ablution in the upper part of Wakutamaike Pond and setting out to Fujisan (refer to Figure 2-59 and page A2-34 of Appendix 2).

Ablution in Wakutamaike Pond continued until the 1920s and the 1930s. However, it is no longer performed today. However, many people who value and use the springwater as sacred water are seen in the shrine compound today. In addition, the Mizuya-jinja Shrine still exists and is depicted as a shrine in charge of the springwater in an old picture probably depicting the scene of the compound around 1670. In July every year, the “Otauesai” festival (rice-planting festival) is performed to pray for a good harvest, representing the loyal transmission of a tradition of expressing gratitude toward Fujisan for the bounty of springwater.

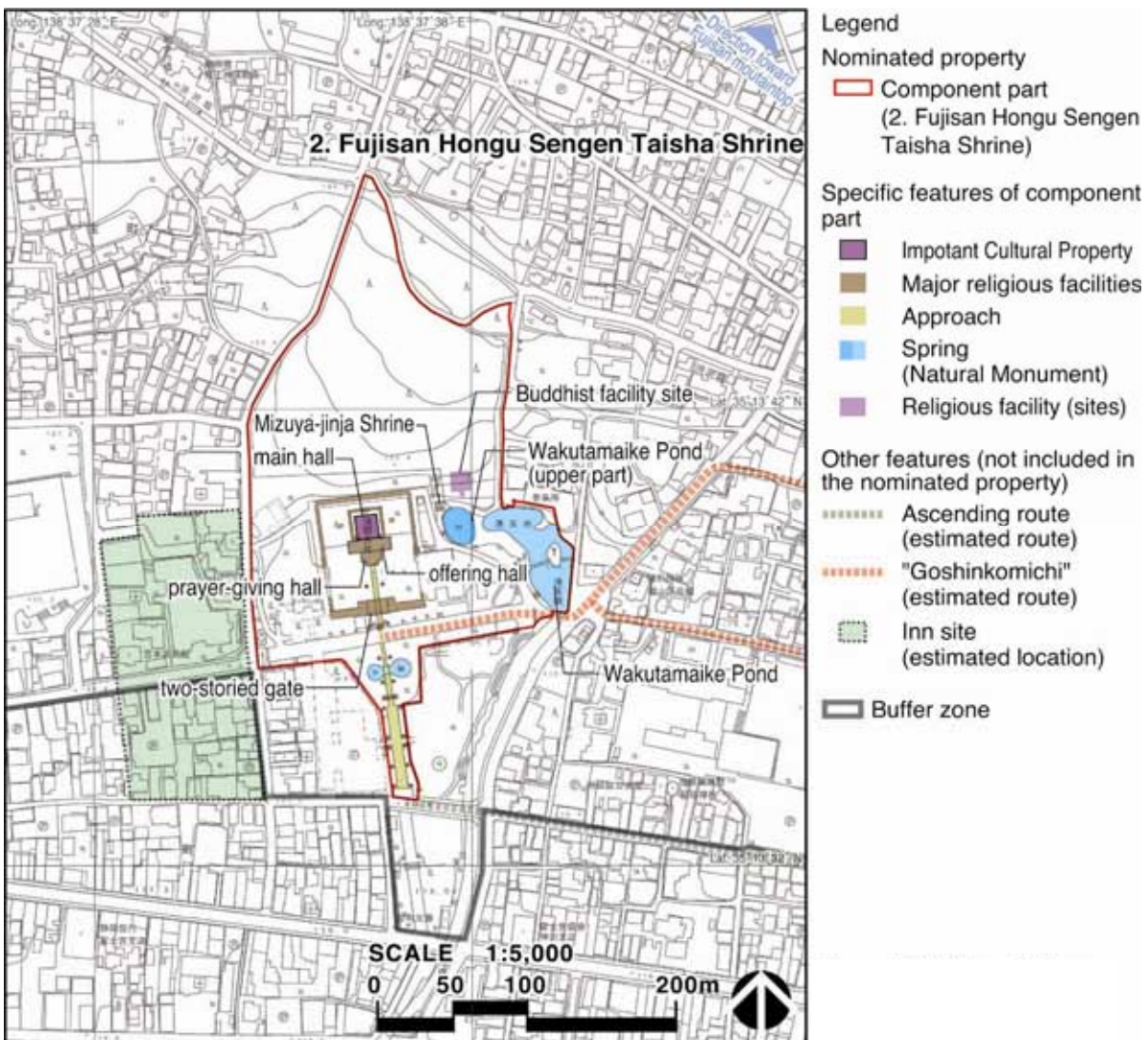


Figure 2-27 Map of Fujisan Hongu Sengen Taisha Shrine © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

1907. The main hall was designated as a Specially Protected Building under the Ancient Shrines and Temples Preservation Law.
- 1922 - 1926. Dismantling repair work and repair work of the prayer-giving hall, the two-storied gate, etc were conducted and the latticework fence was constructed.
1929. The main hall was designated as a National Treasure, following the enactment of the National Treasures Preservation Law.
- 1933 and 1934. Repair of the two-storied gate was conducted.
1936. The wing corridors, surrounding corridors, and latticework fences were attached.
1944. Wakutamaike Pond was designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
1950. The main hall was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties.
- 1951 and 1952. Repair of the roof of the main hall etc. was conducted.
1952. Wakutamaike Pond was designated as a Special Natural Monument under the Law for the Protection of Cultural Properties.
1966. Repair of the roof of the main hall etc. was conducted.
- 1969 and 1970. Repair of the roof of the main hall etc. was conducted.
- 1987 and 1988. Repair work with partial dismantling, including repair of the roof of the main hall was conducted.
2005. Repair of the roof of the main hall etc. was conducted.
2011. Part of the compound of Fujisan Hongu Sengen Taisha Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties.
2012. Part of the compound of the Fujisan Hongu Sengen Taisha Shrine was additionally designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs recommended the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology is planned to be issued around February 2012.)

Photo 2-58 Fujisan Hongu Sengen Taisha Shrine / Wakutamaike Pond (upper part) © *Imaki Hidekazu*

Photo 2-59 Fuji Mandala Painted on Silk (part where Wakutamaike Pond is depicted. Circa 16th century) (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka) © *Fujisan Hongu Sengen Taisha Shrine*

Photo 2-60 Drawing depicting the scene of the compound around 1670 (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka)

Photo 2-61 Fujisan Hongu Sengen Taisha Shrine / Prayer-giving hall and main hall © *PREC Institute Inc.*

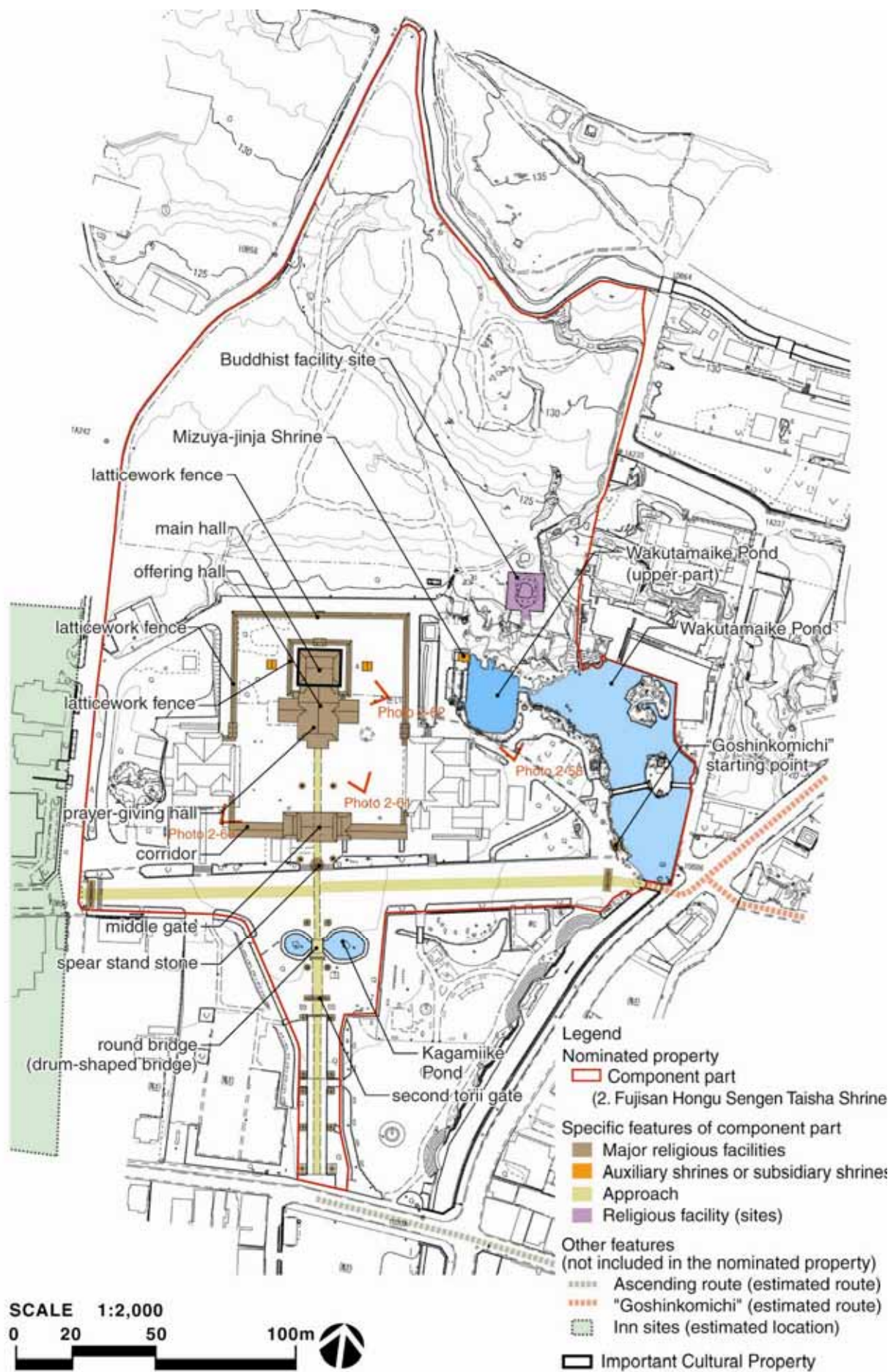


Figure 2-28 Plan of the compound of Fujisan Hongu Sengen Taisha Shrine © PREC Institute Inc.

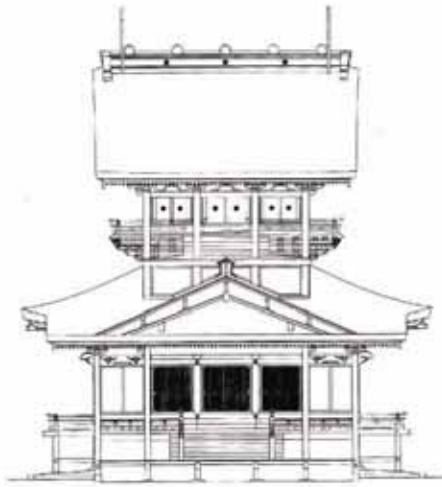


Figure 2-29-1 Elevation (front).

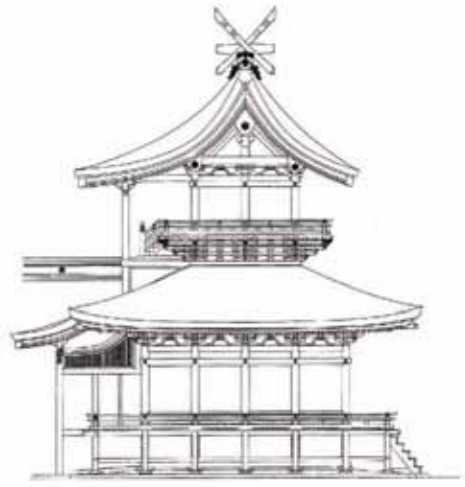


Figure 2-29-2 Elevation (side).

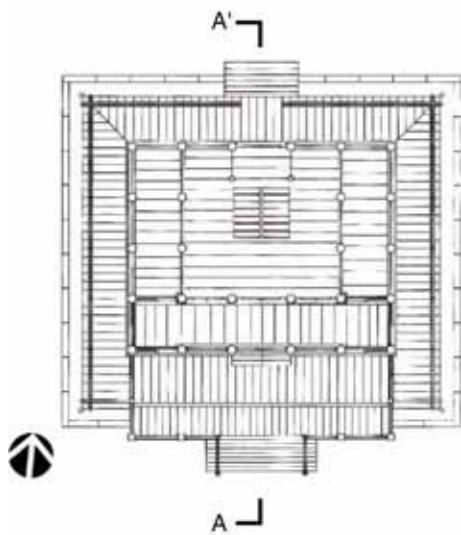
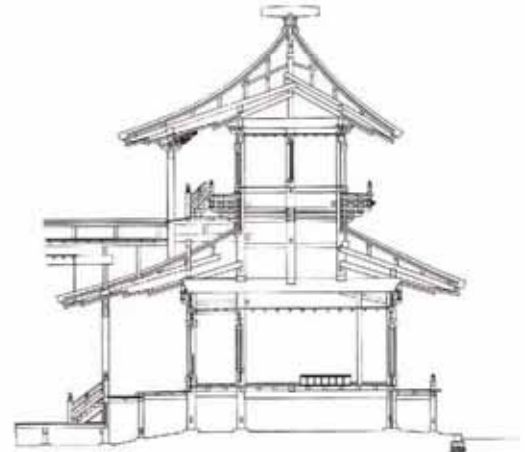


Figure 2-29-4 Plan.



SCALE 1:300
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Figure 2-29-3 Section (A-A').

Figure 2-29 Drawings of the main hall of Fujisan Hongu Sengen Taisha Shrine
© The Japanese Association for Conservation of Architectural Monuments

Component Part 3. Yamamiya Sengen-jinja Shrine

Description

Yamamiya Sengen-jinja Shrine is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

According to the historical document of Fujisan Hongu Sengen Taisha Shrine (Component Part 2), the Yamamiya Sengen-jinja Shrine (Component Part 3) is said to have been the predecessor of Fujisan Hongu Sengen Taisha Shrine.

Yamamiya Sengen-jinja Shrine is characterized by a unique compound layout; namely, it does not have a main hall structure at the end of the approach but instead an altar or stone-partitioned space to offer prayers to Fujisan from afar. This likely reflects and retains the ancient styles of Fujisan worship. Also, the location of the prayer-giving space corresponds to the end of the lava flow that occurred some 2,000 years ago, where it is thought that the vegetation recovery was slow. There, the exposed lava flow is approximately 10 m higher than the tree-covered approach, allowing for a good view of Fujisan. Thus, this was considered an appropriate place for the Yamamiya Sengen-jinja Shrine, whose rituals are based on the worship of Fujisan from afar.

According to the historical document of the shrine, the Yamamiya Sengen-jinja Shrine is said to have been founded at the present location in mythological times of Japan. However, the exact year of construction is not known. Archaeological excavations within the compound have found several pieces of earthenware dating from the 12th to 15th centuries. Also, a historical record ⁴³ remains that confirms the existence of the shrine in 1551.

In addition, the “Fuji Omiya Goshinjicho” (the records of religious activities at Fujisan Hongu Sengen Taisha Shrine) dating from 1577 also has a description of the Yamamiya Sengen-jinja Shrine. It is thought that a ritual related to Asama no Okami called “Yamamiya Goshinko” had already been performed, involving and between this shrine and Fujisan Hongu Sengen Taisha Shrine in the late 16th century at the latest. This ritual comprised annual events in April and November, in which priests of Fujisan Hongu Sengen Taisha Shrine carrying a spear believed to be inhabited by Asama no Okami made a return trip between Fujisan Hongu Sengen Taisha Shrine and Yamamiya Sengen-jinja Shrine. In Fujisan Hongu Sengen Taisha Shrine and Yamamiya Sengen-jinja Shrine compounds, three bed stones called “Hokotateishi” (literally, spear stand stone) remain, which were used to “rest” the spear on them during the divine event. Lined stones in the prayer-giving space, which mark the seating positions of the priests, and the lodging house, which is the only building within the compound, used to play an important role in the past divine events. This divine event continued until 1874 but is not observed today [refer to Appendix 2. p.A2-4].

The route used for “Yamamiya Goshinko” is called “Goshinkomichi” (literally, Goshinko Road), along which there remains a series of stone monuments built in 1691, used as distance markers. Although the exact routing of the original course of the “Goshinkomichi” is not clear, one milestone at the starting point of the Goshinkomichi in Fujisan Hongu Sengen Taisha Shrine and four other stone monuments elsewhere can be seen today. Because the state of preservation of these four

⁴³ In a letter of order that was issued in 1551 (contained in the “*Kyu Daikyobo Fujishi Bunsho*”) by Imagawa Yoshimoto (1519 – 1560), a powerful 16th-century feudal lord of the Tokai region to the south of Fujisan, there is a description of a title of a priestly office of Yamamiya Sengen-jinja Shrine.

stone monuments is fragmental, they are included in the buffer zone, not in the property area.

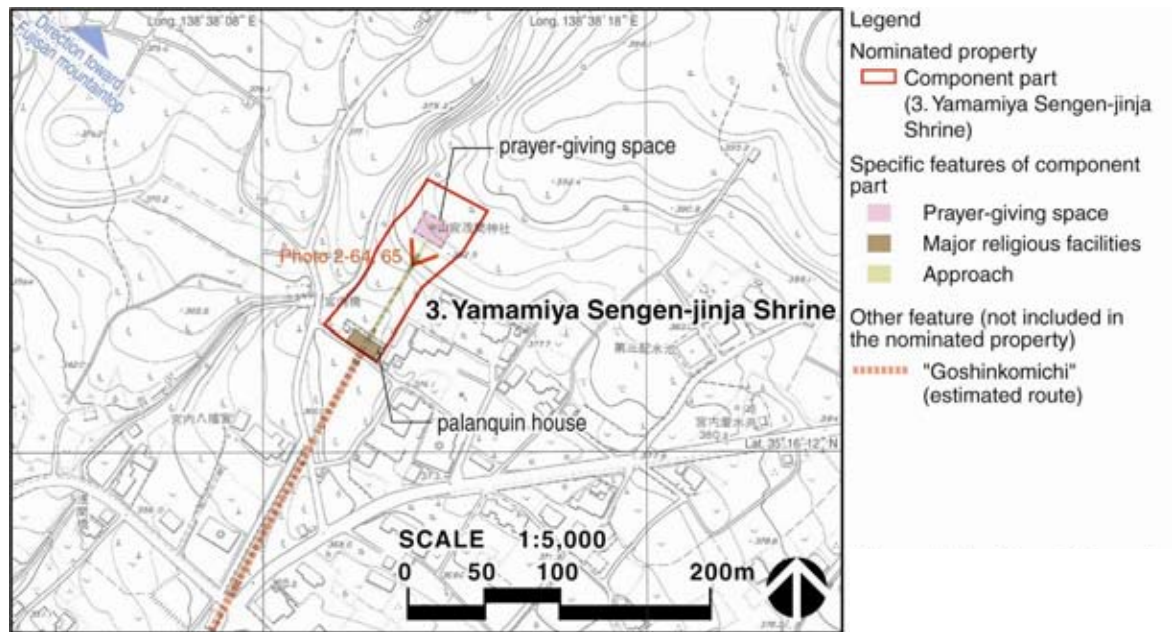


Figure 2-30 Map of Yamamiya Sengen-jinja Shrine © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

2011. Designation of the compound of Yamamiya Sengen-jinja Shrine as a Historic Site under the Law for the Protection of Cultural Properties.

Photo 2-64 Fujisan visible from prayer-giving space © Imaki Hidekazu

Photo 2-65 Yamamiya Sengen-jinja Shrine prayer-giving space © Imaki Hidekazu

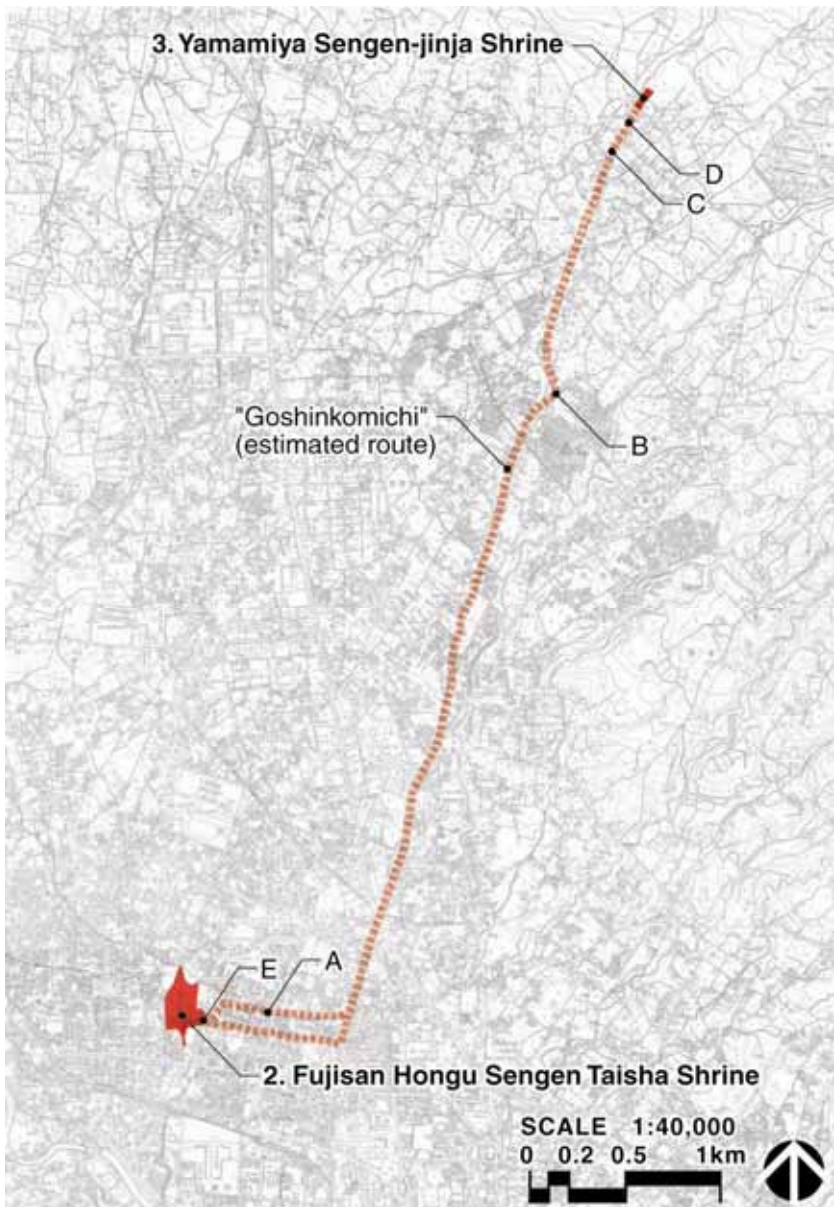


Figure 2-31 Route (estimated) of "Goshinkomichi"

Photo 2-66 A stone monuments remaining along "Goshinkomichi" © Fujinomiya City Board of Education

Photo 2-67 "Goshinkomichi" / Starting point © PREC Institute Inc.

Component Part 4. Murayama Sengen-jinja Shrine

Description

The Murayama Sengen-jinja Shrine is an essential component part that represents the Outstanding Universal Value as an “object of worship”.

Murayama Sengen-jinja-Shrine (Component Part 4) is thought to have been built by Matsudai, who is recorded as a Buddhist priest in the early to mid-12th century. It was also called Kohoji Temple⁴⁴, being a religious facility of Shintoism-Buddhism fusion.

The area of the component part is densely covered with trees, including a large cypress tree that is considered a sacred tree and contains a torii gate. Also, it contains a shrine building at the end of the approach, the Dainichido (Mahavairocana Buddha Hall) as a facility particularly of Kohoji Temple, the platform for the fire-burning ritual called “Goma” (Skt: Homa) by the Shugen sect of ascetic Buddhism, and the ablution spot used by pilgrims. In addition, an archaeological excavation performed within the compound identified the surface of the land formation for the compound dating back to the 16th century and the remains of buildings that could date back to the 17th century or later. The existing Dainichido (Mahavairocana Buddha Hall) enshrines Buddhist statues associated with the Shugen sect of ascetic Buddhism, including a statue of Dainichi Nyorai (Mahavairocana Buddha) inscribed with the year 1259.

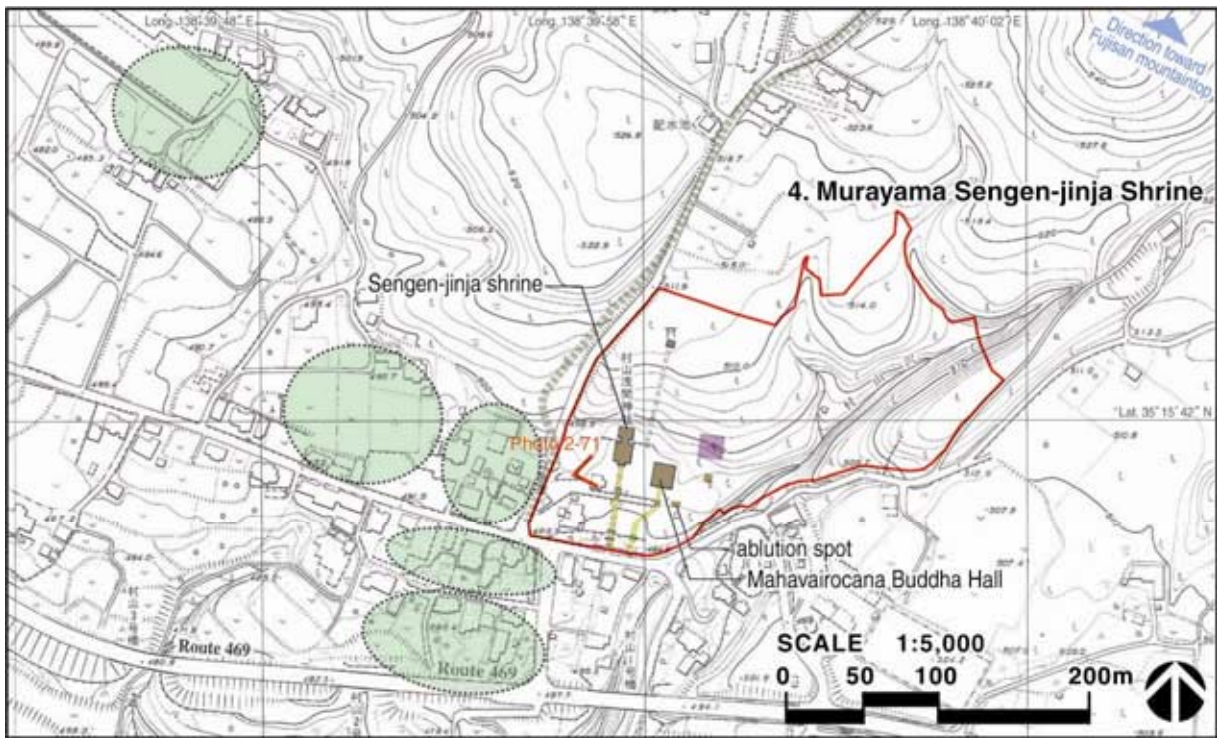
In the early 14th century, a Buddhist priest from Kohoji Temple, Raison, organized the priests of the Shugen sect at Fujisan. Kohoji Temple flourished as a center of the Shugen sect at Fujisan.

In the 15th and 16th centuries, worship-ascents by ordinary people led by priests of the Shugen sect also increased, as depicted in “Fuji Mandala Painted on Silk” from the 16th century. This picture shows that the pilgrims visited the shrine building to pray, underwent ablution, and travelled the ascending route to the west of Kohoji Temple toward Fujisan. The ablution spot used by many pilgrims since then is also included in the property area.

Many of the pilgrims that were organized by Kohoji Temple after the 14th century were from regions to the west of Fujisan. This may be because Kohoji Temple had a close relationship with Shogoin Temple in Kyoto, a central Buddhist temple of ascetic Buddhism at that time.

Kohoji Temple was abolished by the Meiji government’s decree of 1868 to separate Shintoism and Buddhism, and it was divided into Murayama Sengen-jinja Shrine and the Dainichido (Mahavairocana Buddha Hall). In addition, a hall located to the north-east of the Dainichido (Mahavairocana Buddha Hall) in dedication to the priest Matsudai had also to change the object of worship and was relocated toward the northern part of the compound to become the present Takane Sochinjusha Shrine. Furthermore, in 1872, the Shugen sect of ascetic Buddhism was banned; as a result most of the Shugen-sect priests became laymen. Nevertheless, the activities of ascetic Buddhism were continued by some Shugen priests until the 1940s.

⁴⁴ Kohoji Temple:
Also called Fujisan Kohoji or Murayama Kohoji.



Legend

Nominated property

- Component part (4. Murayama Sengen-jinja Shrine)

Specific features of component part

- Major religious facilities
- Approach
- Religious facilities (sites)

Other features (not included in the nominated property)

- Ascending route (estimated route)
- "Murayama Sambo" (three lodging houses of Murayama) (estimated location)

Figure 2-32 Map of Murayama Sengen-jinja Shrine © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

2011. The compound of the Murayama Sengen-jinja Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties.
2012. The area of the compound of the Murayama Sengen-jinja Shrine designated as a Historic Site was extended under the Law for the Protection of Cultural Properties (the official notice of the Ministry of Education, Culture, Sport, Science and Technology is to be issued in September 2012).

Photo 2-68 Mahavairocana Buddha with the inscription of the year 1259. (collection of Murayama Sengen-Jinja Shrine, Shizuoka) © Fujinomiya City Board of Education

Photo 2-69 Fuji Mandala Painted on Silk (part where Murayama Sengen-jinja Shrine is depicted. Circa 16th century) (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka) © Fujisan Hongu Sengen Taisha Shrine

Photo 2-70 Ablution spot © PREC Institute Inc.

Photo 2-71 Murayama Sengen-jinja Shrine / Sengen-jinja Shrine (left) and Dainichido (Mahavairocana Buddha Hall) (right) © Imaki Hidekazu

Component Part 5. Suyama Sengen-jinja Shrine

Description

Suyama Sengen-jinja Shrine is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Suyama Sengen-jinja Shrine (Component Part 5), located at the southeastern foot of Fujisan, is a Shinto shrine that marks the starting point of the Suyama Ascending Route (Constituent Element 1-3).

The entire area of the present shrine compound, including the torii gate and the approach, is shrouded by a divine atmosphere, being physically covered by a group of large cypress trees, including some revered as sacred trees.

The existing shrine building, which is sited within the shelter structure, is an 1823 reconstruction. According to the historical document of the shrine, construction of the Shinto shrine is said to date back to the mythological times of Japan. Based on a record on the ridgepole of the shrine building, it likely existed already in 1524 at the latest. In addition, the building of Furumiya-jinja Shrine, sited within the shelter structure at the side of the main hall, likely was the former main hall of Suyama Sengen-jinja Shrine, based on its name (“Furumiya” means the old shrine) and the shape of the beam estimated to date back to the 17th century.

Based on an article of the year 1486 of the “Kaikokuzakki” (travel notes around the country) regarding the Suyama Ascending Route and an official document recording offerings of swords, paraphernalia, and horses to the Suyama Sengen-jinja Shrine by the Takeda clan, a powerful feudal lord who ruled the region in the early 16th century, it is understood that Suyama Sengen-jinja Shrine was a powerful Shinto shrine in the southern area of Fujisan and occupied an important position in worship-ascent from the southeastern side of Fujisan.

After 1780, when Suyama Ascending Route fully recovered from the damage it suffered in the Hoei eruption of 1707, many pilgrims coming mainly from east of Fujisan visited Suyama Sengen-jinja Shrine. Once the Gotemba Ascending Route was opened in 1883 (refer to 1-3 Suyama Ascending Route), the number of people visiting Suyama Sengen-jinja Shrine has been decreasing gradually up to the present.

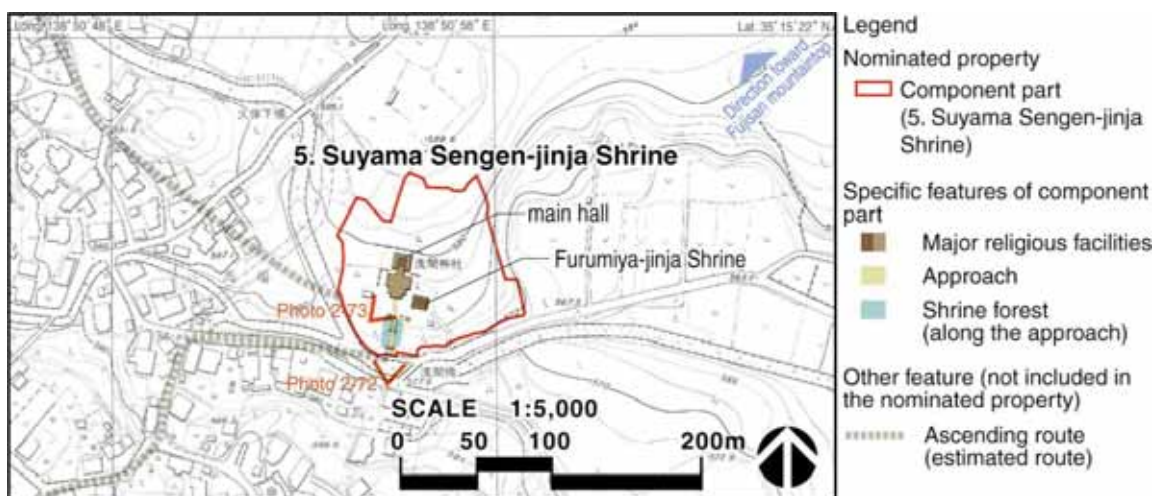


Figure 2-33 Map of Suyama Sengen-jinja Shrine © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

2011. The compound of the Suyama Sengen-jinja Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties.

2011. Remodeling of the prayer-giving hall was initiated.

Photo 2-72 Suyama Sengen-jinja Shrine covered with large cypress trees. © *Imaki Hidekazu*

Photo 2-73 Suyama Sengen-jinja Shrine / Sengen-jinja Shrine (left) and Furumiya-jinja Shrine (right) © *Imaki Hidekazu*

Component Part 6. Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)

Description

Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) (Component Part 6), located at the eastern foot of Fujisan, is a Shinto shrine that marks the starting point of the Subashiri Ascending Route (Constituent Element 1-4).

According to the historical document of the shrine, construction of the shrine buildings is said to date back to the early 9th century.

In the 16th century, under the protection by the Takeda clan, a powerful feudal lord who ruled this region, Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) was given the right to keep part of the offering money left at the mountaintop. Based on an article in the section of the year 1500 of the “Katsuyamaki” about the congestion of pilgrims on the Subashiri Ascending Route, it is known that Fuji Sengen-jinja Shrine had an important position in the worship-ascent from the eastern side of Fujisan.

Although the shrine buildings of Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) collapsed in the Hoei eruption of 1707, they were rebuilt in 1718. From a picture drawn after that, it is known that the torii gate, the approach, and the two-storied “Shimmo” gate (god’s gate) were aligned in a straight line in the compound, which was covered with trees, including large cypress trees considered sacred. The prayer-giving hall, the offering hall, and the main hall were located at the end -- similar to the existing layout and structure. When repair work was conducted on the main hall in 2009, signs of repair work conducted since 1718 were identified in many places; however, it was also found that part of the original structural members dating from the time of reconstruction in 1718 had been used in every repair work.

After the late 18th century, many people from east of Fujisan came to visit the Fuji Sengen-jinja Shrine. Also, many adherents of Fuji-ko, who often travelled the Subashiri Ascending Route when descending the mountain frequently visited Fuji Sengen-jinja Shrine.

Currently, on both sides of the approach that connects to the ascending route, approximately 70 stone structures remain, including stone monuments, which were mainly donated by Fuji-ko adherents in the early 20th century. One of these monuments celebrate 899 worship-ascents (the maximum ever achieved) and one was relocated from a Fuji mound (“Fujizuka”, or replica of Fujisan) in Tokyo [refer to Appendix 2. p.A2-95].

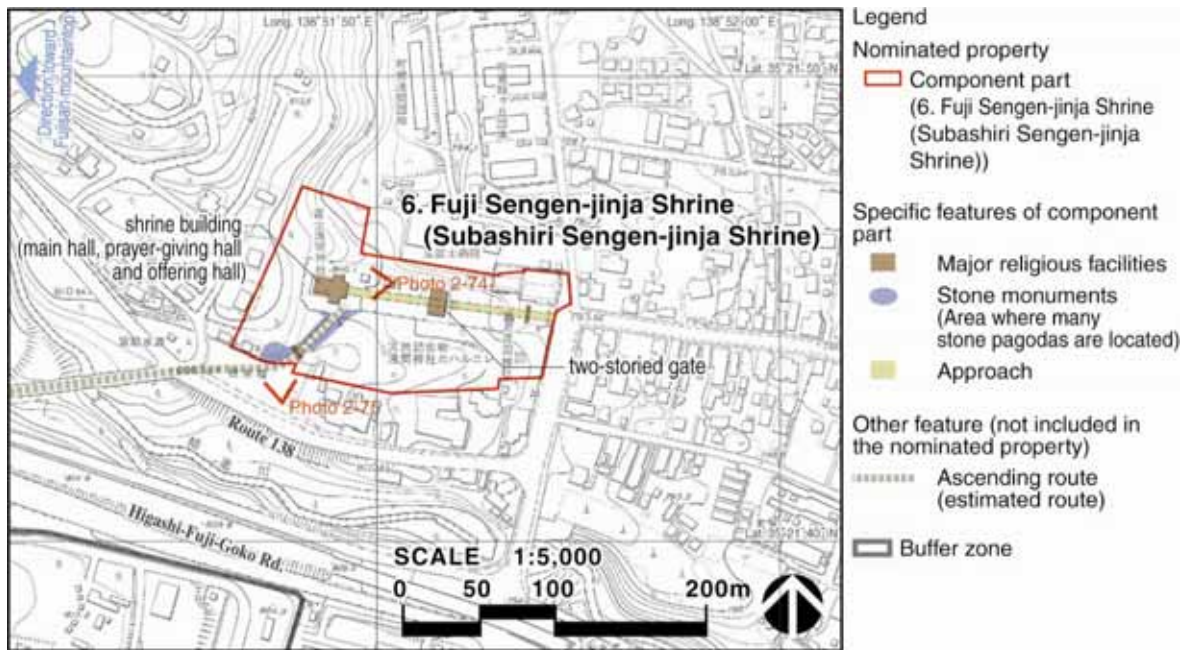


Figure 2-34 Map of Fuji Sengen-jinja Shrine © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

2009. Dismantling repair work of the main hall and repair work of the approach were conducted.

2011. The compound of the Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) was designated as a Historic Site under the Law for the Protection of Cultural Properties.

Photo 2-74 Fuji Sengen-jinja Shrine / Prayer-giving hall © Imaki Hidekazu

Photo 2-75 Stone monuments in Fuji Sengen-jinja Shrine © Imaki Hidekazu

Component Part 7. Kawaguchi Asama-jinja Shrine

Description

Kawaguchi Asama-jinja Shrine is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

The “Nihon Sandai Jitsuroku”⁴⁵ states that a Sengen-jinja shrine was built on the northern side of Fujisan in 865 in association with the eruptions that occurred from 864 to 866. The description of the “Kaikokushi”⁴⁶ written in the 19th century shows that the above-mentioned shrine is actually the present-day Kawaguchi Asama-jinja Shrine (Component Part 7). According to the “Kaikokushi”, the shrine buildings were burned down in a fire in 1606, but were rebuilt the next year.

On passing through the large torii gate, visitors enter a sacred space lined with sacred trees such as cypress trees. Through the middle gate are a subsidiary shrine etc. The prayer-giving hall is

⁴⁵ Nihon Sandai Jitsuroku:

An official historical document of Japan compiled from 894 to 901 by order of Emperor Uda (867 - 931).

⁴⁶ Kaikokushi:

A comprehensive book on the history of the Province of Kai (present Yamanashi Prefecture) compiled in 1814.

found in the center and the main hall at the end, the space being covered with dense trees, including seven large cypress trees.

The Kawaguchi area, centering on Kawaguchi Asama-jinja Shrine, functioned as a post town on a government road from the Kofu Basin. As worship-ascent of Fujisan spread among ordinary people, the area developed as an “Oshi” village around the 16th century. However, as Fuji-ko increased in popularity in Edo (present-day Tokyo), which resulted in the flourishing of the “Oshi” guides of Yoshida, the function of the Kawaguchi area as an “Oshi” village declined in and after the 19th century.

On the other hand, Kawaguchi Asama-jinja Shrine continues to organize religious events that are closely associated with Fujisan even today. At the festival of “Magomi” (literally, grandson-seeing) on 25 April, it is believed that the goddess of the shrine, Konohana Sakuya Hime⁴⁷ (goddess of the flowering tree), makes a trip to bring baby clothes from the shrine to the cape of “Ubuyagasaki”, or the birthplace of her grandchild, on the shore of Lake Kawaguchiko. It is said that offerings were made in old times from a rock at the cape of Ubuyagasaki toward Fujisan to pacify the divine spirit of Asama no Okami. In the summer, when many people were present, the Daidai Okagura festival was organized in the compound to pray for the successful achievements of the wishes made by people who gathered to worship the Kawaguchi Asama-jinja Shrine. In the festival, the Daidai Okagura was performed by “Oshi” guides as an offering. Currently, the Daidai Okagura festival occurs on 28 July every year. In addition, the dance of “Chigo no Mai” (literally, children’s dance) which is performed as an offering by children living in Kawaguchi at the offering hall during the “Magomi” festival and the Daidai Okagura festival originates from the shrine maidens’ dance of the Daidai Okagura. The traditional performing art associated with Asama no Okami of Fujisan such as these is still performed in the Kawaguchi area, though its function as an “Oshi” village has been lost [refer to Appendix 2. p.A2-55].

History of Legal Protection, Repair and Promotion

- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1952. The provisional designation of the compound of Kawaguchi Asama-jinja Shrine by the Governor of Yamanashi Prefecture was cancelled.
- 2011. The compound of Kawaguchi Asama-jinja Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties.

⁴⁷ Konohana Sakuya Hime:

A goddess that appears in Japanese mythology. Worshipped as the “goddess of fire”, because she gave birth in fire. Also as the goddess of Fujisan, which is a volcano, the goddess is worshipped at many Sengen-jinja shrines as the main divinity. Particularly, as Fuji-ko became popular from the 18th century to the early 19th century, many Fuji-ko adherents regarded Konohana Sakuya Hime as the manifestation of Asama no Okami or the goddess of Fujisan.

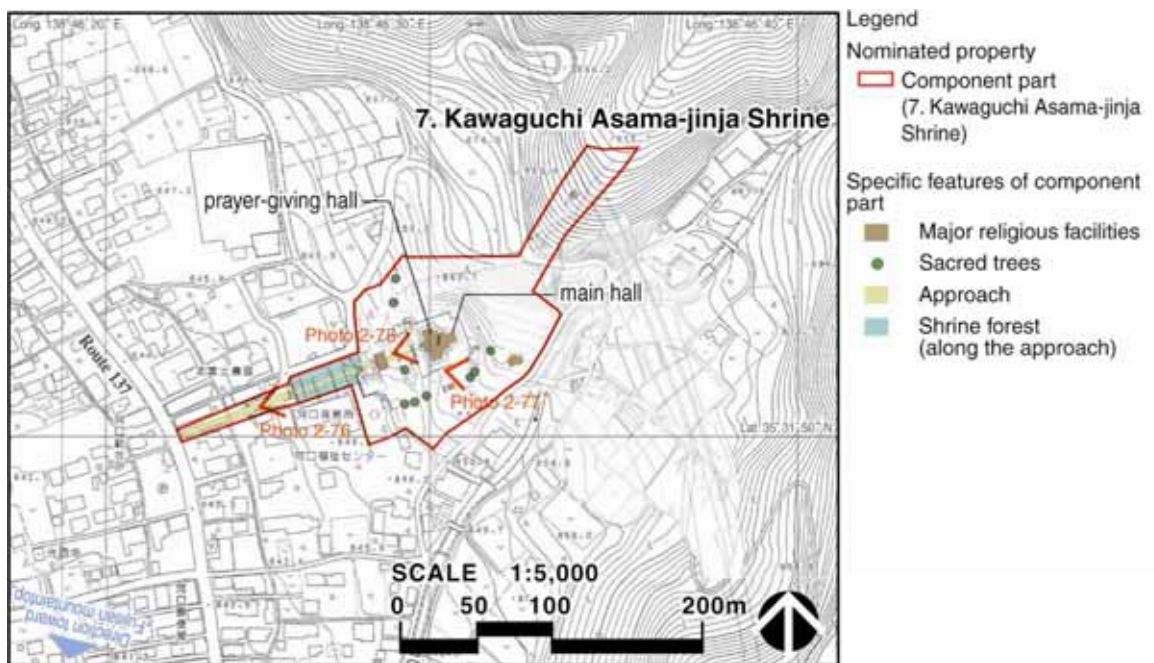


Figure 2-35 Map of Kawaguchi Asama-jinja Shrine © PREC Institute Inc.

Photo 2-76 (left) Approach and large torii gate © Imaki Hidekazu

Photo 2-77 (right) Sacred trees (cypress) © Imaki Hidekazu

Photo 2-78 Kawaguchi Asama-jinja Shrine / Prayer-giving hall © Imaki Hidekazu

Photo 2-79 “Chigo no mai” (children’s dance) © Imaki Hidekazu

Component Part 8. Fuji Omuro Sengen-jinja Shrine

Description

Fuji Omuro Sengen-jinja Shrine is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Fuji Omuro Sengen-jinja Shrine (Component Part 8), located on the northern side of Fujisan, consists of two parts: “Motomiya” (literally, original shrine), where the original shrine compound is located, and “Satomiya” (literally, village-shrine), where the relocated shrine buildings exist. Both shrine compounds constitute the integral value as the compound of the Fuji Omuro Sengen-jinja Shrine – the Motomiya seated at the second station of the Yoshida Ascending Route (Constituent Element 1-5) functions as a center for various forms of Fujisan worship such as Shugen asceticism and worship-ascent. The present Satomiya houses the main shrine, which was relocated from Motomiya to its present compound on the shore of Lake Kawaguchiko as a dwelling place of the local tutelary god.

According to the “Kaikokushi”, it was in the early 9th century that Motomiya was built at the second station of the Yoshida Ascending Route.

Although the center of the Shugen sect of ascetic Buddhism on Fujisan was Murayama Sengen-jinja Shrine (Component Part 4) (Kohoji Temple) located on the southwest side, the Buddha Hall dedicated to En no Gyoja was also built in Omuro located at the second station on the northern

side between the 13th and 14th centuries as a central religious facility for activities within the mountain area. Subsequently a Sengen-jinja shrine and a Buddhist temple were built at Omuro and recognized as important religious centers of Fujisan worship on the Yoshida Ascending Route.

According to the “Kaikokushi”, construction of the shrine buildings dates back to 1508. Even though constructed at the low altitude of the second station of Fujisan, they are subject to severe climate conditions. Therefore, the buildings of Fuji Omuro Sengen-jinja Shrine have suffered repeated damage. According to the historical document of the shrine, it is said that repair work was conducted repeatedly from the late 12th century to the late 16th century and that extensive repairs were performed in the late 16th century by Takeda Shingen (1521 – 1573), a local feudal lord.

The main hall of Fuji Omuro Sengen-jinja Shrine, which is currently at Satomiya, was rebuilt in the Motomiya compound in 1612. After reconstruction, repairs were made in 1698 and 1867. However, because it was extremely difficult to reach and maintain Motomiya at the second station during the winter, the shrine was relocated in 1973 and 1974 to the present Satomiya, close to human settlements on the shore of Lake Kawaguchiko, to protect the main hall permanently from the severe natural conditions. The main hall of Motomiya after relocation consists of a one-bay structure with a hipped gabled roof, attached with a protruding roof with an undulating gable in the front and surrounded by a veranda at the front and sides with wooden screens in the rear. It is surrounded by the middle gate, wing corridors, and fences.

The compound of Satomiya is covered with trees such as cedars, which produce a sacred and awe-inspiring space. The approach extends from the torii gate to the main hall of Satomiya. Subsidiary shrines can be found in the area after the middle gate, with the main hall and the accompanying prayer-giving hall and offering hall further toward the end of the compound. The main hall is protected by a sheltering structure that was later expanded to protect also the prayer-giving and offering halls.

History of Legal Protection, Repair and Promotion

- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1952. The provisional designation of the compound of the Fuji Omuro Sengen-jinja Shrine as a Place of Scenic Beauty was cancelled.
- 1973 and 1974. The main hall of Motomiya was relocated from the second station of the Yoshida Ascending Route to Satomiya on the shore of Lake Kawaguchiko.
- 1985. The main hall that was relocated from Motomiya to Satomiya was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties.
- 2011. The compound of Fuji Omuro Sengen-jinja Shrine, consisting of the two parts of Motomiya and Satomiya, was designated as a Historic Site under the Law for the Protection of Cultural Properties.

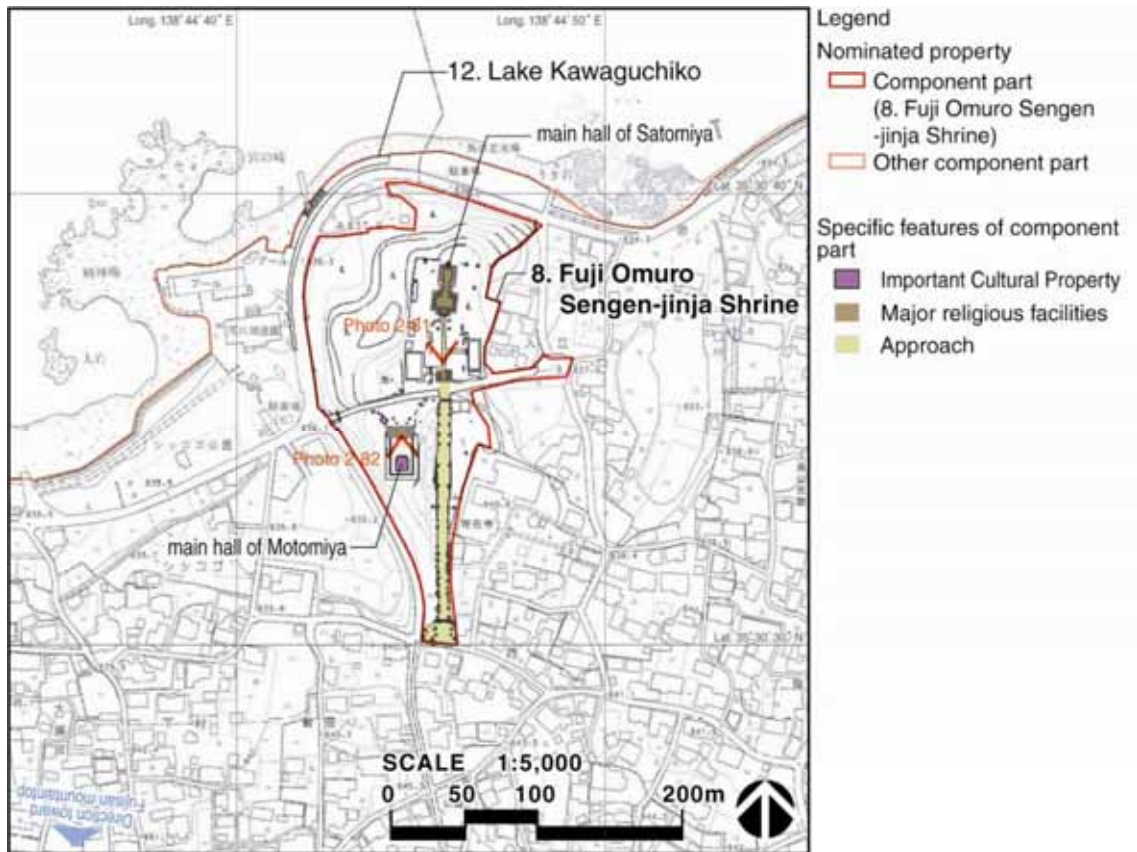


Figure 2-36 Map of Fuji Omuro Sengen-jinja Shrine ©PREC Institute Inc.

Photo 2-80 Remain of prayer-giving hall of Fuji Omuro Sengen-jinja Motomiya at the 2nd station of Yoshida Ascending Route ©Imaki Hidekazu

Photo 2-81 Fuji Omuro Sengen-jinja Shrine. Satomiya ©Imaki Hidekazu

Photo 2-82 Fuji Omuro Sengen-jinja Shrine / Motomiya main hall (front) ©Imaki Hidekazu



Figure 2-37-1 Elevation (front).



Figure 2-37-2 Elevation (side).

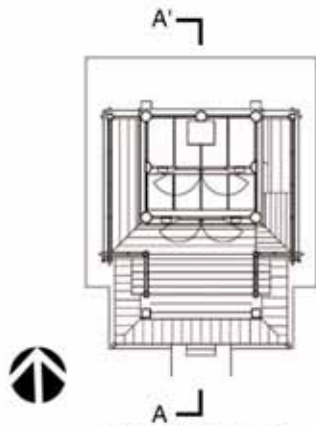


Figure 2-37-4 Plan.

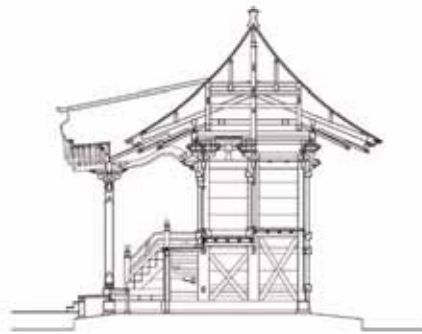


Figure 2-37-3 Section (A-A').

SCALE 1:250
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Figure 2-37 Drawings of the main hall of Fuji Omuro Sengen-jinja Shrine
© Fujikawaguchiko Town Board of Education

Component Part 9. “Oshi” Lodging House (Former House of the Togawa Family)

Description

The “Oshi” lodging house (Former House of the Togawa Family) is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

The nominated property contains two “Oshi” lodging houses: the Former House of the Togawa Family (Component Part 9) and the House of the Osano Family (Component Part 10). While the latter is an 1861 reconstruction showing the plane structure of Fuji-ko’s peak, the former was built in 1768 and remains well-preserved as a precious example of the oldest “Oshi” lodging house. Both are representative and typical examples, representing the design and structure of the buildings and premises of “Oshi” lodging houses.

“Oshi” were the professional guides who took all the necessary care, including accommodations and meals, of people who made worship-ascent during the summer. They usually worked to spread Fujisan worship and engaged in prayer-giving and invocation. The “Oshi” guides of Yoshida, the representative “Oshi” of Fujisan, built large-scale “Oshi” villages on both sides of the road that extended north-south from the area in front of the gate to Kitaguchi Hongu Fuji Sengen-jinja Shrine (Constituent Element 1-6), which marked the start of the Yoshida Ascending Route (Constituent Element 1-5).

The houses of “Oshi” are characterized by narrow, oblong plots that are deeper than they are wide; the gateway passage was laid down facing and extending from the main street, with a

watercourse traversing the precincts. A building that was used for both residential and lodging purposes was located at the end of the precincts across the watercourse.

At the Former House of the Togawa Family, the Fuji-ko adherents guided here by their leader, or “Sendatsu”, first washed their hands and feet with water from the watercourse traversing the precincts. Then, reaching the main house, the leader, or “Sendatsu”, was received by the “Oshi” guide and entered the main house from the platform entrance, while the followers entered it from the veranda. From the platform entrance, the guest rooms continue to the back of the main house and there is a sanctum in a detached building that was added to the main building. Before the detached building was added, there was a room with a sanctum at the innermost part of the main house. “Oshi” guides and Fuji-ko adherents gathered and prayed in front of the sanctum, preparing themselves for worship-ascent.

Built in 1768, the Former House of the Togawa Family is an example of the oldest extant “Oshi” house. To accommodate the explosively increasing number of Fuji-ko adherents due to the flourishing of Fuji-ko practice, the Former House of the Togawa Family was extended with a detached building, in which the sanctum was set up.

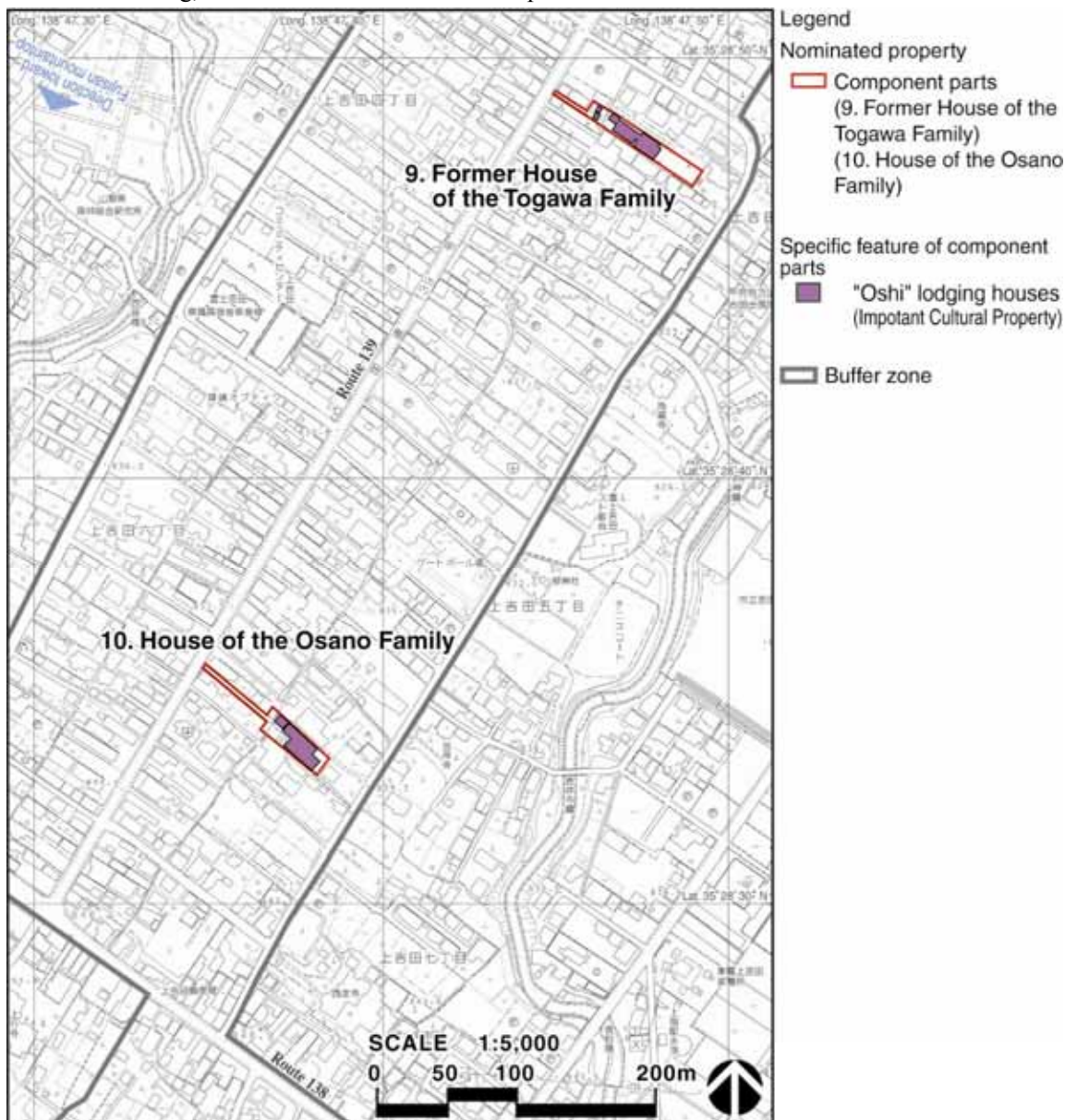


Figure 2-38 Map of “Oshi” Lodging Houses ©PREC Institute Inc.

History of Legal Protection, Repair and Promotion

1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
1952. The provisional designation of the precincts of the Former House of the Togawa Family as a Place of Scenic Beauty was cancelled.
2011. Designated as an Important Cultural Property under the Law for the Protection of Cultural Properties.

Photo 2-83 “Oshi” lodging house (Former House of the Togawa Family) / Front gate and gateway © *Imaki Hidekazu*

Photo 2-84 Watercourse traversing the gateway © *Imaki Hidekazu*

Photo 2-85 “Oshi” lodging house (Former House of the Togawa Family) © *Imaki Hidekazu*

Photo 2-86 “Oshi” lodging house (Former House of the Togawa Family) / Interior (sanctum) © *Imaki Hidekazu*

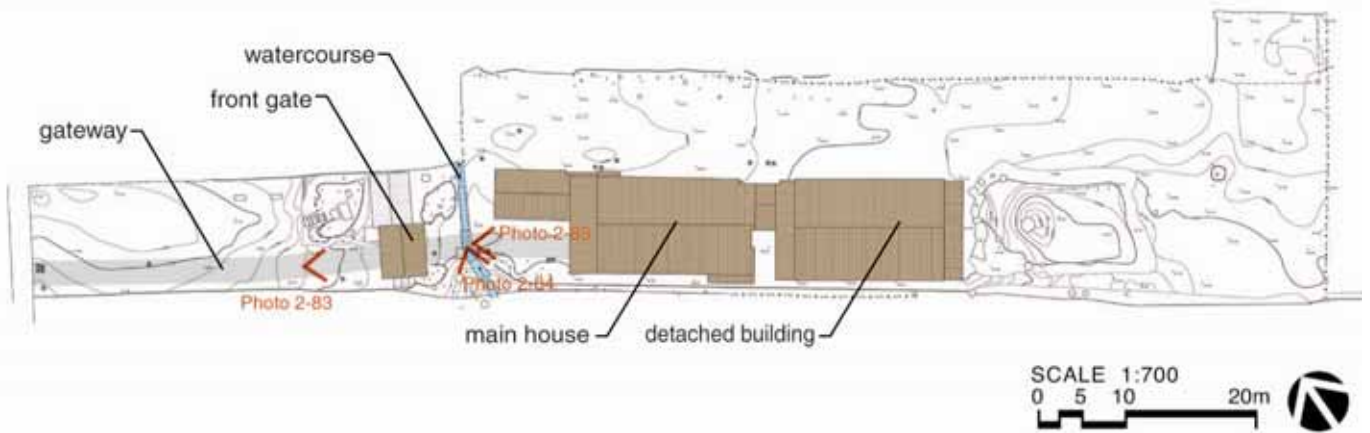


Figure 2-39 Plan of "Oshi" lodging house (Former House of the Togawa Family) © Fujiyoshida City



Figure 2-40-1 Elevation (side)



Figure 2-40-2 Section (A-A')



Figure 2-40-3 Plan



Figure 2-40-4 Elevation (front)

SCALE 1:300
0 1 2 5m

Figure 2-40 Drawings of "Oshi" lodging house (Former House of the Togawa Family) © Fujiyoshida City

Component Part 10. Ōshi” Lodging House (House of the Osano Family)

Description

The “Oshi” lodging house (House of the Osano Family) is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

The nominated property contains two “Oshi” lodging houses: the House of the Osano Family (Component Part 10) and the Former House of the Togawa Family (Component Part 9). However, while the latter was built in 1768 and remains well-preserved as a precious example of the oldest “Oshi” lodging house, the former is an 1861 reconstruction showing the plane structure of Fuji-ko’s peak. Both are representative and typical examples showing the design and structure of the buildings and premises of “Oshi” lodging houses.

“Oshi” were the professional guides who took all the necessary care, including accommodations and meals, of people who made the worship-ascent during the summer. They usually worked to spread Fujisan worship and engaged in prayer-giving and invocation. The “Oshi” guides of Yoshida, the representative “Oshi” of Fujisan, built large-scale “Oshi” villages on both sides of the road that extended north-south from the area in front of the gate to Kitaguchi Hongu Fuji Sengen-jinja Shrine (Constituent Element 1-6), which marked the starting point of the Yoshida Ascending Route (Constituent Element 1-5).

The houses of “Oshi” are characterized by narrow, oblong plots that are deeper than they are wide; the gateway passage was laid down facing and extending from the main street, with a watercourse traversing the precincts. A building that was used for both residential and lodging purposes was located at the end of the precincts across the watercourse.

At the House of the Osano Family, the Fuji-ko adherents guided here by their leader, or “Sendatsu”, first washed their hands and feet with water from the watercourse traversing the precincts. Then, reaching the main house, the leader, “Sendatsu”, was received by the “Oshi” guide and entered the main house from the platform entrance while the followers entered from the veranda. From the platform entrance, guest rooms continue to the back of the main house with a sanctum in the innermost part of the main house. “Oshi” guides and Fuji-ko adherents gathered and prayed in front of the sanctum, preparing themselves for the worship-ascent.

Gate posts and stone lanterns remaining in the precincts of the House of the Osano Family were donated by Fuji-ko groups strongly associated with the house.

The House of the Osano Family was newly constructed in 1861 at a time when “Oshi” lodging houses’ land formation and the architectural style of buildings such as layout and structure of the “Oshi” lodging houses were established. While the Former House of the Togawa Family is a precious example of the oldest, well-preserved “Oshi” lodging house, the House of the Osano Family is a typical example of the “Oshi” Lodging House at the peak of Fuji-ko.

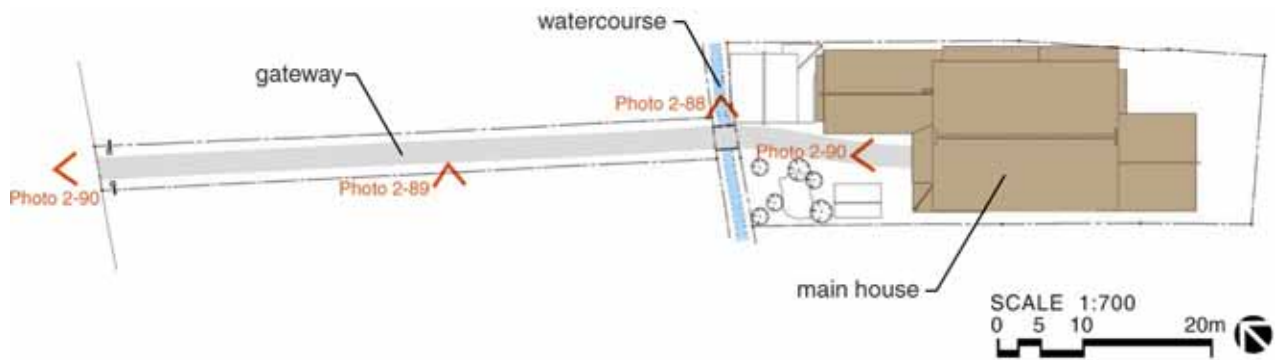


Figure 2-41 Plan of "Oshi" lodging house (House of the Osano Family) © Fujiyoshida City Board of Education



Figure 2-42-1 Elevation (side)



Figure 2-42-2 Section (A-A')



Figure 2-42-3 Plan



Figure 2-42-4 Elevation (front)

SCALE 1:300
0 1 2 5m

Figure 2-42 Drawings of "Oshi" lodging house (House of the Osano Family) © Fujiyoshida City Board of Education

History of Legal Protection, Repair and Promotion

1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
1952. The provisional designation of the precincts of the House of the Osano Family as a Place of Scenic Beauty was cancelled.
1976. Designated as an Important Cultural Property under the Law for the Protection of Cultural Properties.
1979. Repair of the roof etc. was conducted.
- 1996 to 1998. Repairs, including replacement of the decayed rainwater guttering, were conducted.

Photo 2-87 (left) “Oshi” lodging house (House of the Osano Family) / Gateway ©*Imaki Hidekazu*

Photo 2-88 (middle) Watercourse traversing the gateway © *Imaki Hidekazu*

Photo 2-89 (right) Stone lantern donated by Fuji-ko group ©*Imaki Hidekazu*

Photo 2-90 Entrance of “Oshi” lodging house (House of the Osano Family) ©*Imaki Hidekazu*

Photo 2-91 “Oshi” lodging house (House of the Osano Family) / Interior (sanctum) ©*Imaki Hidekazu*

Component Part 11. Lake Yamanakako

Description

Lake Yamanakako is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Lake Yamanakako (Component Part 11), located at the northeastern foot of Fujisan, is a dammed lake that was created by the volcanic activities of Fujisan. Including Lake Yamanakako, the five large lakes that are distributed in an arc at the northern foot of Fujisan are called “Fujigoko” (Fuji Five Lakes).

Based on the tradition that Hasegawa Kakugyo is said to have undergone in-water religious training in lakes at the foot of Fujisan in the late 16th century, the religious training called “Uchihakkaimeguri”(circuit of the eight seas), in which lakes in the areas surrounding Fujisan are serially visited, was performed by Fuji-ko adherents. In a document likely written by Kakugyo in the late 16th century, Lake Yamanakako was mentioned as one of the lakes in which Kakugyo himself underwent “Hakkaisuigyō”. In the “Sanjuichinichi no Omaki” written in 1733, Jikigyō Miroku mentioned eight lakes as pilgrimage destinations for “Uchihakkaimeguri”. Among them, the “Fujigoko” (Fuji Five Lakes) including Lake Yamanakako have invariably been pilgrimage destinations for in-water religious training through different periods.

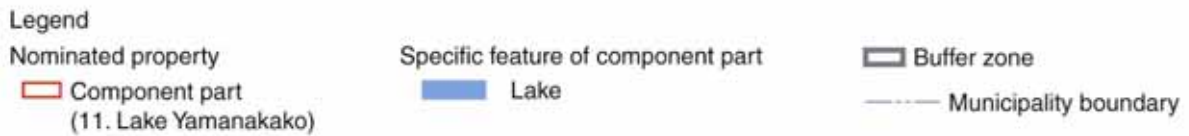
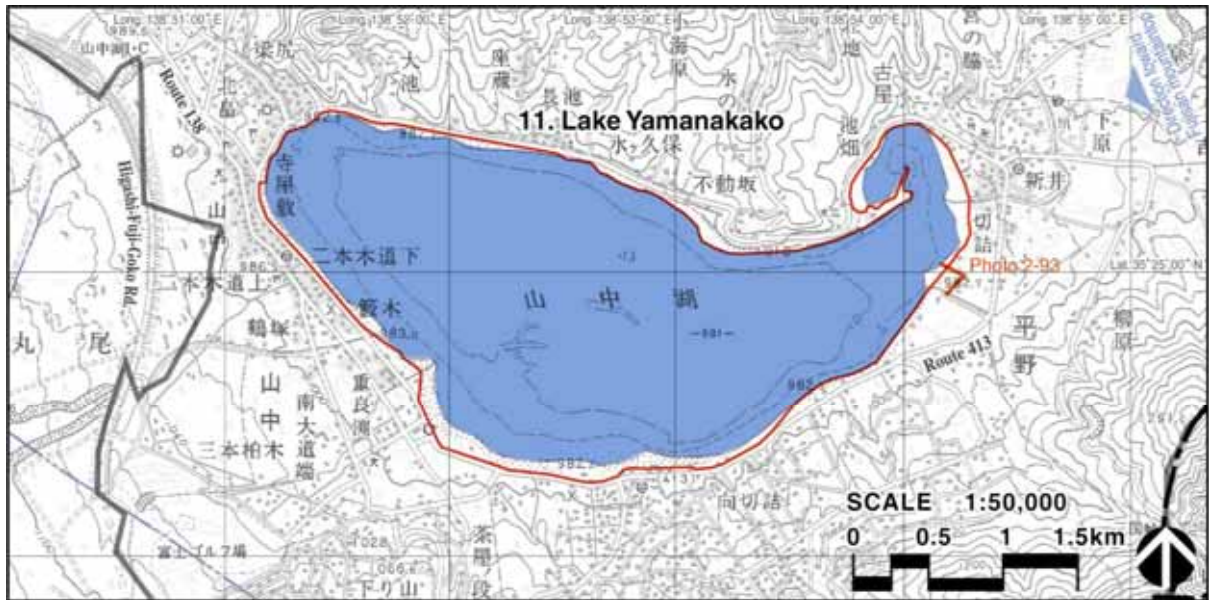


Figure 2-43 Map of Lake Yamanakako © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1952. The provisional designation of Lake Yamanakako as a Place of Scenic Beauty was cancelled.
- 2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.

Photo 2-92 Aerial view of Lake Yamanakako from west © PREC Institute Inc.

Photo 2-93 Fujisan viewed from Lake Yamanakako © Imaki Hidekazu

Component Part 12. Lake Kawaguchiko

Description

Lake Kawaguchiko is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Lake Kawaguchiko (Component Part 12), located at the northern foot of Fujisan, is a dammed lake that was created by the volcanic activities of Fujisan. Including Lake Kawaguchiko, the five large lakes that are distributed in an arc at the northern foot of Fujisan are called “Fujigoko” (Fuji

Five Lakes).

“Ubuyagasaki” on the north shore of Lake Kawaguchiko is where, during the Magomi festival of Kawaguchi Asama-jinja Shrine (Component Part 7), Konohana Sakuya Hime, the goddess of the shrine, descends to see her newly born grandchild.

Based on the tradition that Hasegawa Kakugyo is said to have undergone in-water religious training in lakes at the foot of Fujisan in the late 16th century, the religious training called “Uchihakkaimeguri” (circuit of the eight seas), in which lakes existing in the areas surrounding Fujisan are serially visited, were performed by Fuji-ko adherents. In a document likely written by Kakugyo in the late 16th century, Lake Kawaguchiko was mentioned as one of the lakes in which Kakugyo himself underwent “Hakkaisuigyo”. In the “Sanjuichinichi no Omaki” written in 1733, Jikigyo Miroku mentioned eight lakes as pilgrimage destinations for “Uchihakkaimeguri”. Among them, the “Fujigoko” (Fuji Five Lakes) including Lake Kawaguchiko have invariably been pilgrimage destinations for in-water religious training through different periods.

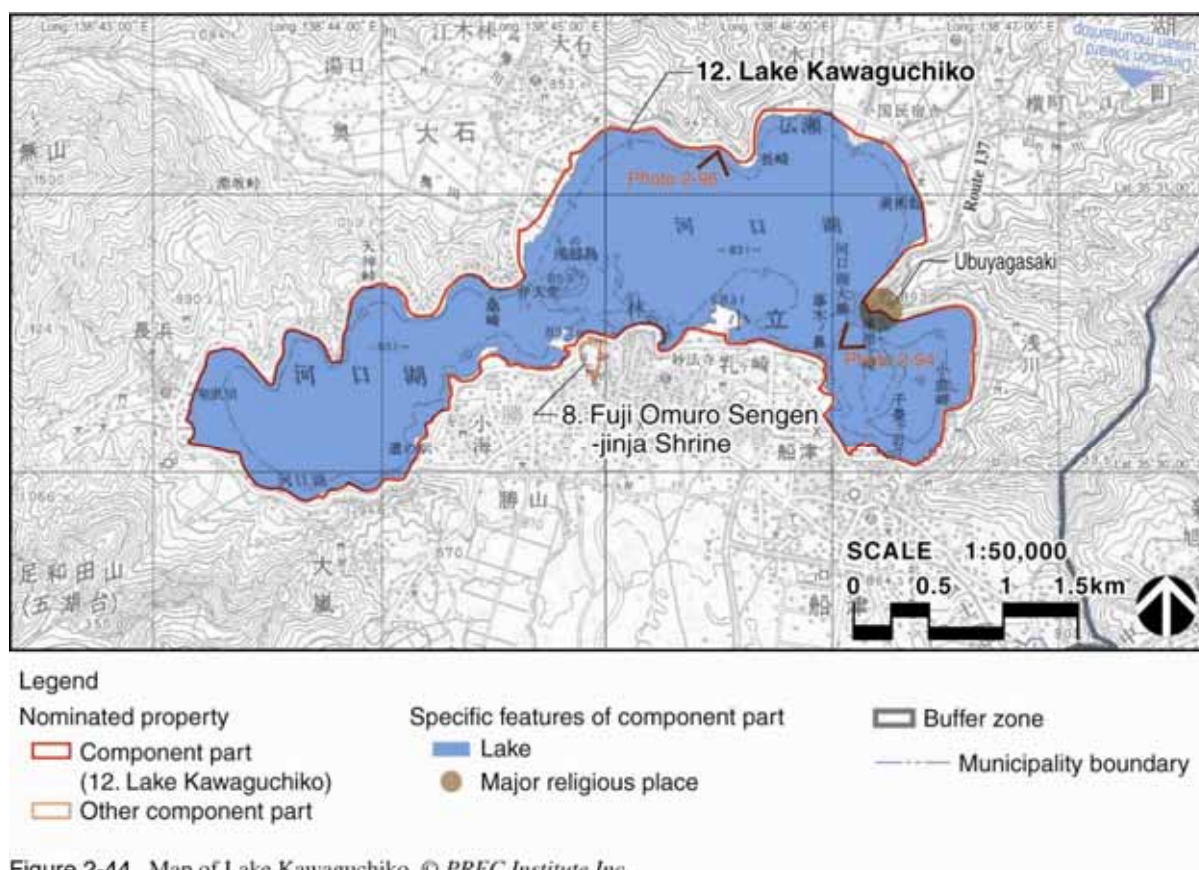


Figure 2-44 Map of Lake Kawaguchiko © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1952. The provisional designation of Lake Kawaguchiko as a Place of Scenic Beauty was cancelled.

2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties.

Photo 2-94 “Ubuyagasaki” on the north shore of Lake Kawaguchiko © *Imaki Hidekazu*

Photo 2-95 Aerial view of Lake Kawaguchiko from southwest © *PREC Institute Inc.*

Photo 2-96 Fujisan viewed from Lake Kawaguchiko © *Imaki Hidekazu*

Component Part 13. Oshino Hakkai springs (Deguchiike Pond)

Component Part 14. Oshino Hakkai springs (Okamaike Pond)

Component Part 15. Oshino Hakkai springs (Sokonashiike Pond)

Component Part 16. Oshino Hakkai springs (Choshiike Pond)

Component Part 17. Oshino Hakkai springs (Wakuike Pond)

Component Part 18. Oshino Hakkai springs (Nigoriike Pond)

Component Part 19. Oshino Hakkai springs (Kagamiike Pond)

Component Part 20. Oshino Hakkai springs (Shobuike Pond)

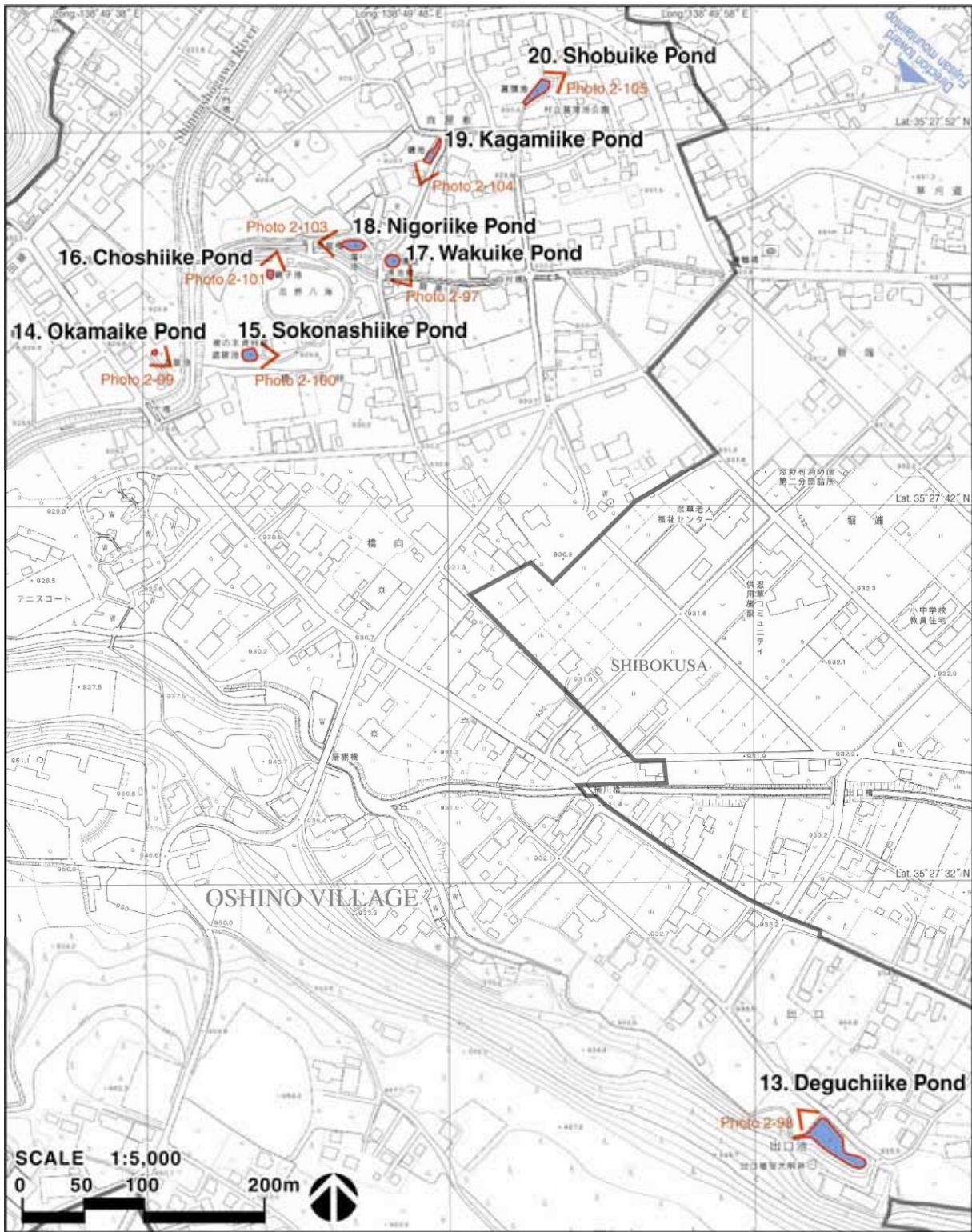
Description

Oshino Hakkai springs are essential component parts that represent the Outstanding Universal Value of Fujisan as an “object of worship”.

Oshino Hakkai springs (Component Parts 13 to 20) are a group of eight springs formed by the underflows of Fujisan, each of which was a pilgrimage destination of Fujisan worship in association with one of the Eight Great Dragon Kings.

Pilgrims and Fuji-ko adherents setting out to ascend Fujisan purified themselves with water from Oshino Hakkai springs.

Based on the tradition that Hasegawa Kakugyo is said to have undergone in-water religious training in lakes at the foot of Fujisan in the late 16th century, people started to perform the pilgrimage called “Fujisan Nemoto Hakko” (eight lakes at the base of Fujisan) in Oshino Hakkai springs in 1843, making a circuit of eight small springs. The Fuji-ko adherents opened a path from Deguchiike Pond (Component Part 13) to Shobuike Pond (Component Part 20) and dredged the ponds to enshrine the Eight Great Dragon Kings. Subsequently, the Oshino Hakkai springs continued to be pilgrimage destinations up to the late 19th century. Pilgrims and Fuji-ko adherents conducted ablution in these springs, then set out on the worship-ascent of Fujisan the next morning.



Legend

Nominated property

Component parts
(13 to 20. Oshino Hakkai springs)

Specific feature of component parts

Springs

Buffer zone

Figure 2-45 Map of Oshino Hakkai springs © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
1934. Designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
1952. The provisional designation of Oshino Hakkai springs as a Place of Scenic Beauty was cancelled.
2012. The area designated as a National Monument was extended and at the same time a part of the designation was cancelled under the Law for the Protection of Cultural Properties (the official notice of the Ministry of Education, Culture, Sport, Science and Technology is to be issued in September 2012).

- Photo 2-97 Oshino Hakkai springs (Wakuike Pond [Component part 17]) © *Imaki Hidekazu*
- Photo 2-98 Deguchiike Pond [Component Part 13] © *Imaki Hidekazu*
- Photo 2-99 Okamaike Pond [Component Part 14] © *Imaki Hidekazu*
- Photo 2-100 Sokonashiike Pond [Component Part 15] © *Imaki Hidekazu*
- Photo 2-101 Choshiike Pond [Component Part 16] © *Imaki Hidekazu*
- Photo 2-102 Guide map for pilgrimage, “Motohakko Saiko” [Revival of Motohakko Circuit] (1843) (collection of Toenji, Yamanashi) © *Toenji*
- Photo 2-103 Nigoriike Pond [Component Part 18] © *Imaki Hidekazu*
- Photo 2-104 Kagamiike Pond [Component Part 19] © *Imaki Hidekazu*
- Photo 2-105 Shobuike Pond [Component Part 20] © *Imaki Hidekazu*

Component Part 21. Funatsu lava tree molds

Description

Funatsu lava tree molds are an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Lava tree molds are the caves created when a lava flow engulfs trees and solidifies, with the trees burned to disappear. Among them, those resembling the shape of hollowed-out human bodies became objects of worship, called “Otainai”. This initiated the religious practice of making a circuit inside the caves called “Tainaimeguri” (literally, touring inside the body). Funatsu lava tree molds (Component Part 21) and Yoshida lava tree molds (Component Part 22) are representative examples.

Since both lava tree molds are located close to the Yoshida Ascending Route (Constituent Element 1-5), many Fuji-ko adherents regarded them as important and the two groups of “Otainai” were considered part of the series of spiritual sites. The Fuji-ko adherents who engaged in Tainaimeguri visited the “Otainai” one day before they made the worship-ascent and purified themselves by going inside the caves. They then returned to an “Oshi” lodging house and prepared themselves for the worship-ascent the next day.

In the early 17th century, Hasegawa Kakugyo is believed to have found one of the Funatsu lava tree molds when he made the worship-ascent of Fujisan and used this place as a place to worship

Asama no Okami. In addition, in 1673, Murakami Kosei (1682-1759) discovered the largest cave among the Funatsu lava tree molds. In this cave, he enshrined Asama no Okami again, erecting the shrine building of Utsumuro Sengen-jinja Shrine near the cave entrance. Inside the cave, Konohana Sakuya Hime (goddess of the flowering tree), who is worshipped by Fuji-ko adherents as the incarnation of Asama no Okami and the goddess of Fujisan, are enshrined.

In addition, lava tree molds, including Funatsu lava tree molds, became the object of worship for those wishing to ensure the safe delivery of babies, because of their resemblance to wombs, which are the origin of life. This worship of natural objects shaped by volcanic activities nurtured traditions that emphasized the coexistence of nature and people.

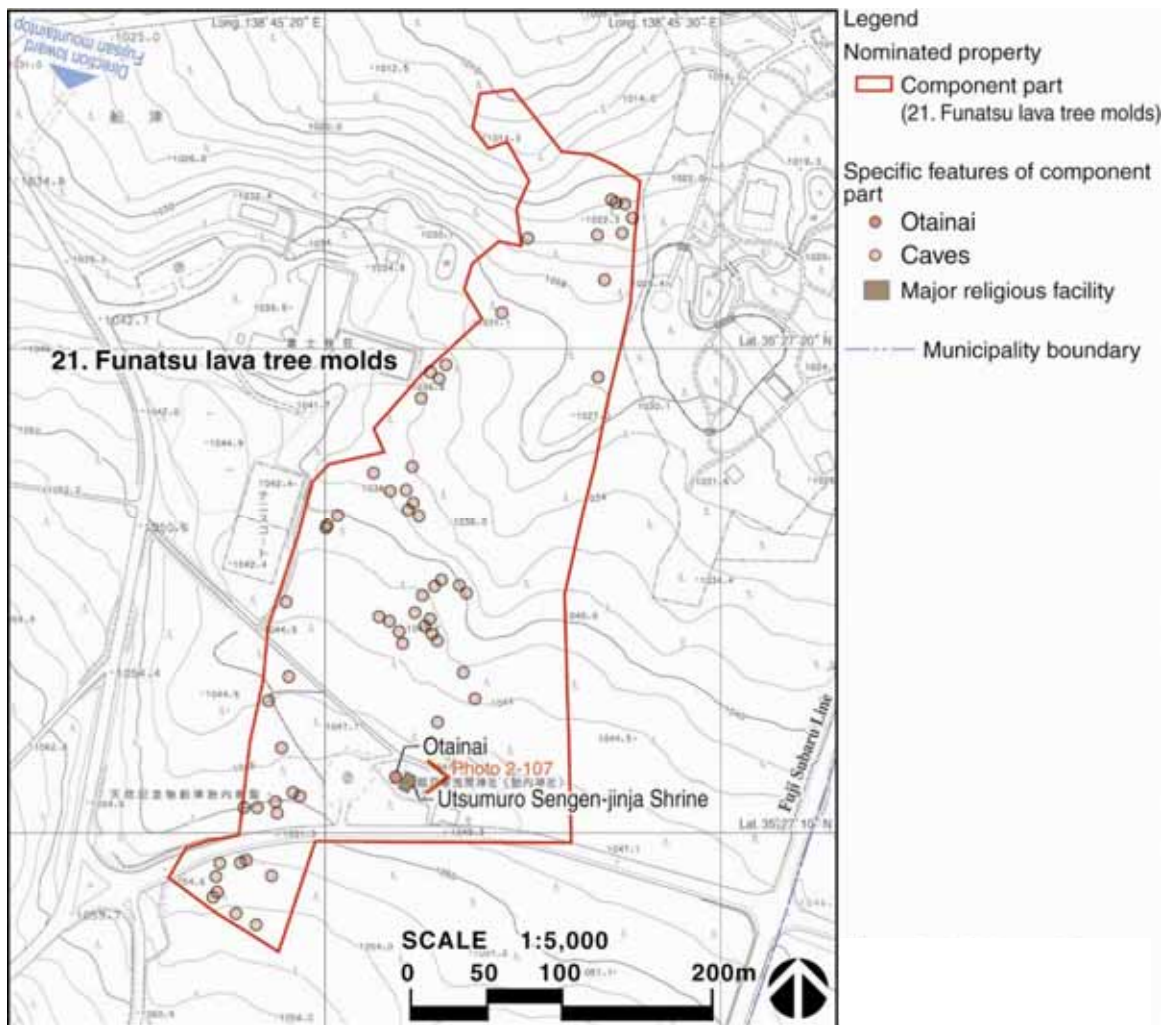


Figure 2-46 Map of Funatsu lava tree molds ©PREC Institute Inc.

History of Legal Protection, Repair and Promotion

- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1929. Designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1952. The provisional designation of Funatsu lava tree molds as a Place of Scenic Beauty.

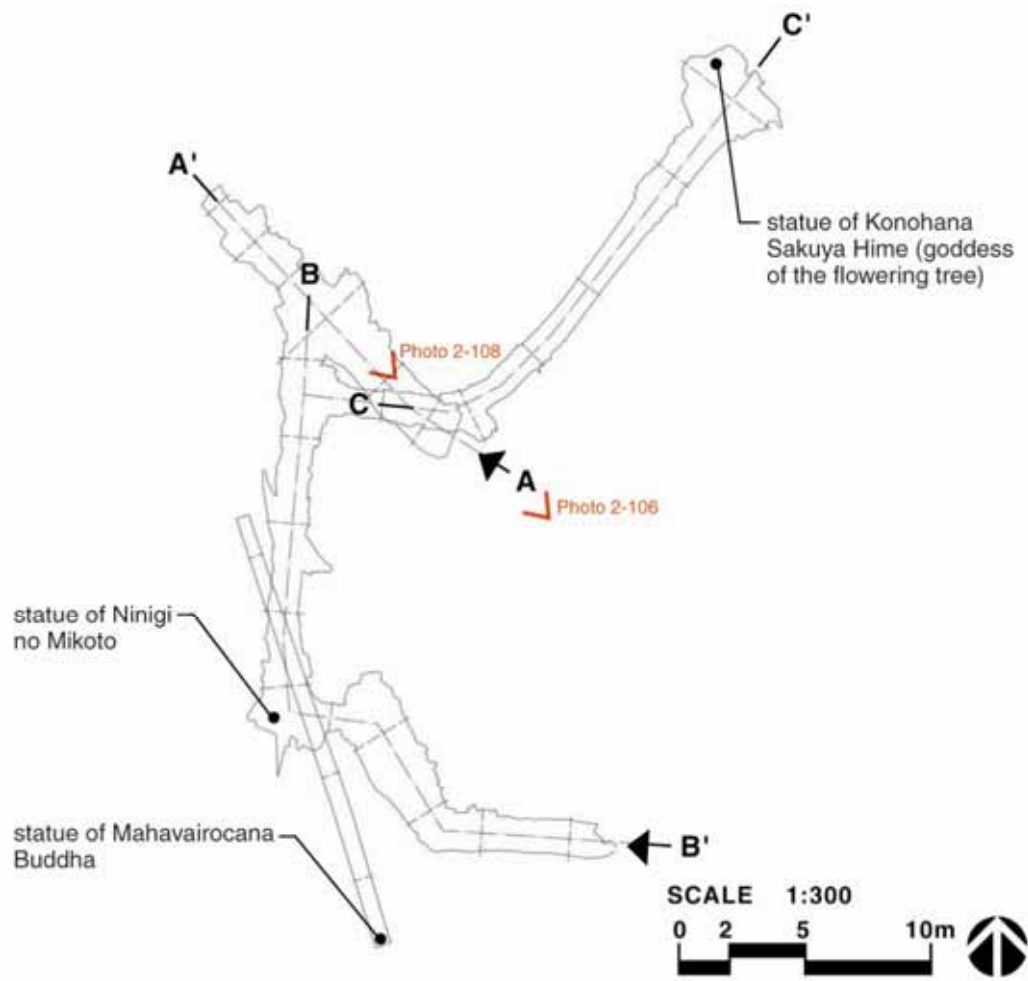


Figure 2-47-1 Plan



Figure 2-47-2 Section (A-A')



Figure 2-47-3 Section (B-B')

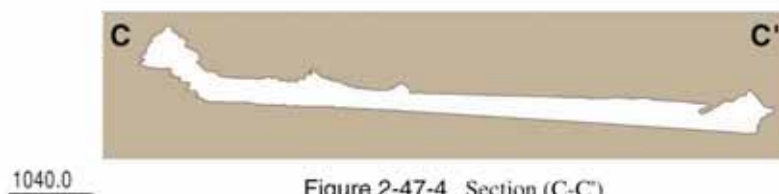


Figure 2-47-4 Section (C-C')

Figure 2-47 Drawings of Funatsu lava tree molds ("Otainai") © Fujikawaguchiko Town Board of Education

Photo 2-106 Funatsu lava tree molds (entrance to “Otainai”) © *Imaki Hidekazu*

Photo 2-107 Utsumuro Sengen-jinja Shrine © *Imaki Hidekazu*

Photo 2-108 Funatsu lava tree molds (inside of “Otainai”) © *Imaki Hidekazu*

Component Part 22. Yoshida lava tree molds

Description

Yoshida lava tree molds are an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Lava tree molds are the caves created when a lava flow engulfs trees and solidifies with the trees burned to disappear. Among them, those resembling the shape of hollowed-out human bodies became objects of worship called “Otainai”. This initiated religious practice of making a circuit inside the cave called “Tainaimeguri” (literally, touring inside the body) started. Yoshida lava tree molds (Component Part 22) and Funatsu lava tree molds (Component Part 21) are representative examples.

Since both lava tree molds are located close to the Yoshida Ascending Route (Constituent Element 1-5), many Fuji-ko adherents regarded them as important and the two groups of “Otainai” were considered part of the series of spiritual sites. The Fuji-ko adherents who engaged in Tainaimeguri visited the “Otainai” one day before they made the worship-ascent and purified themselves by going inside the caves. They then returned to an “Oshi” lodging house and prepared themselves for the worship-ascent the next day.

Yoshida lava tree molds, located on the northern side of Fujisan, were found by a Fujiko adherent in 1892 and have since become a pilgrimage destination. Inside the caves, gods such as Konohana Sakuya Hime (goddess of the flowering tree), who is worshipped by Fuji-ko adherents as the incarnation of Asama no Okami and the goddess of Fujisan, are enshrined.

In addition, lava tree molds, including Yoshida lava tree molds, became objects of worship for those wishing to ensure the safe delivery of babies, because of their resemblance to wombs, which are the origin of life. This worship of natural objects shaped by volcanic activities nurtured traditions that emphasized the coexistence of nature and people.

History of Legal Protection, Repair and Promotion

- 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1929. Designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.
- 1936. Designated as Fuji-Hakone National Park under the National Parks Law.
- 1952. The provisional designation of Yoshida lava tree molds as a Place of Scenic Beauty was cancelled.

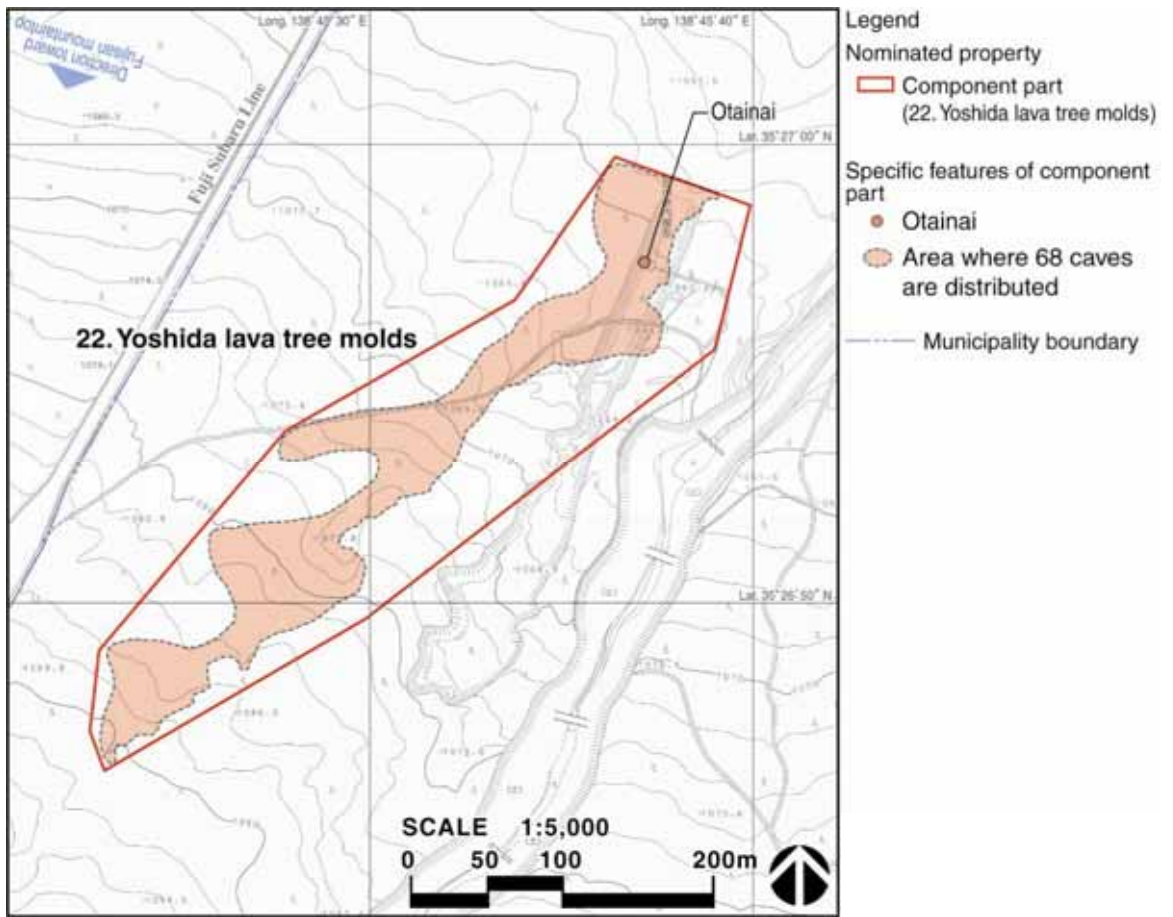


Figure 2-48 Map of Yoshida lava tree molds © PREC Institute Inc.

Photo 2-109 Yoshida lava tree molds (entrance to “Otainai”) © Imaki Hidekazu

Photo 2-110 Yoshida lava tree molds (inside of “Otainai”) © Imaki Hidekazu

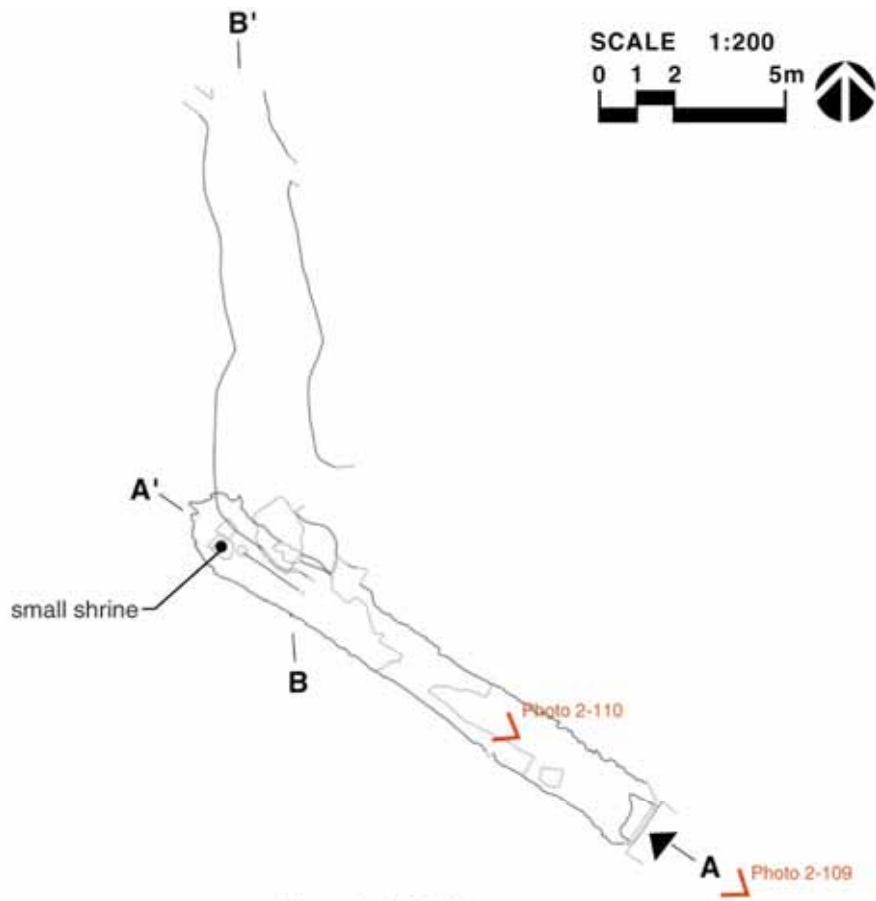


Figure 2-49-1 Plan.

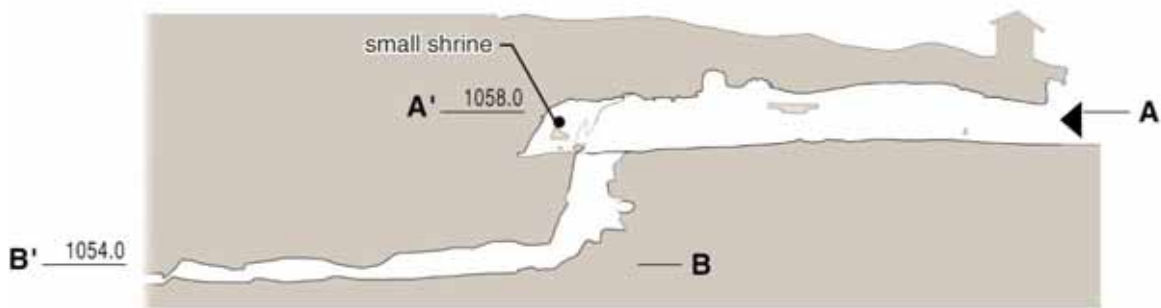


Figure 2-49-2 Section

Figure 2-49 Drawings of Yoshida lava tree molds ("Otainai") © Fujikawaguchiko Town Board of Education

Component Part 23. Hitoana Fuji-ko Iseki

Description

Hitoana Fuji-ko Iseki is an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Hitoana Fuji-ko Iseki (Component Part 23) is located on the western side of Fujisan and contains a group of approximately 230 monuments and pagodas that were erected by Fuji-ko adherents, including a wind cave called “Hitoana”, where it is believed that Hasegawa Kakugyo vanished while entering Nirvana as a result of ascetic practices.

The “Azumakagami”⁴⁸ (Mirror of Eastern Japan) contains a description of the spiritual experience of a samurai who explored the cave by order of the second shogun of the Kamakura Shogunate, Minamoto no Yoriie (1182-1204). It is known that the Hitoana cave was revered as the “dwelling place of Asama no Okami” as early as in the 13th century. This reverence spread widely among people as the popular story of the spiritual experience of Asama no Okami and the existence of Hitoana became more widely known.

According to old Fuji-ko-related documents, Hitoana is where Hasegawa Kakugyo is said to have undergone religious training such as keeping standing on the cut end of a vertically-erect rectangular timber and received revelation from Asama no Okami during his religious training in the 16th century to the 17th centuries. Also, based on the tradition that Kakugyo said that Hitoana was the Buddhist “Pure Land” or the gate to it, numerous enthusiastic Fuji-ko adherents came to Hitoana and underwent religious training. Inside Hitoana, several stone-made images of Buddha can be found with inscriptions dating them to 1664 and 1673, which were donated by the third and fourth successors to Kakugyo. At the peak of Fuji-ko, adherents built many stone monuments to pray for or pay homage to Kakugyo, Jikigyo Miroku, and other Fuji-ko leaders called “Sendatsu” and/or to record the number of worship-ascents they completed. These stone monuments was erected in different places by different Fuji-ko groups, probably reflecting their competition with one another to demonstrate the power of their groups.

Currently, although some people make pilgrimage to Hitoana, the organization and activities of Fuji-ko have declined; there have been no new stone monuments since 1964

History of Legal Protection, Repair and Promotion

1936. Designated as Fuji-Hakone National Park under the National Parks Law.

2012. Designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs reported in favor of the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology is planned to be issued around February 2012.)

⁴⁸ Azumakagami:
There is an article of the year 1203 regarding Hitoana.

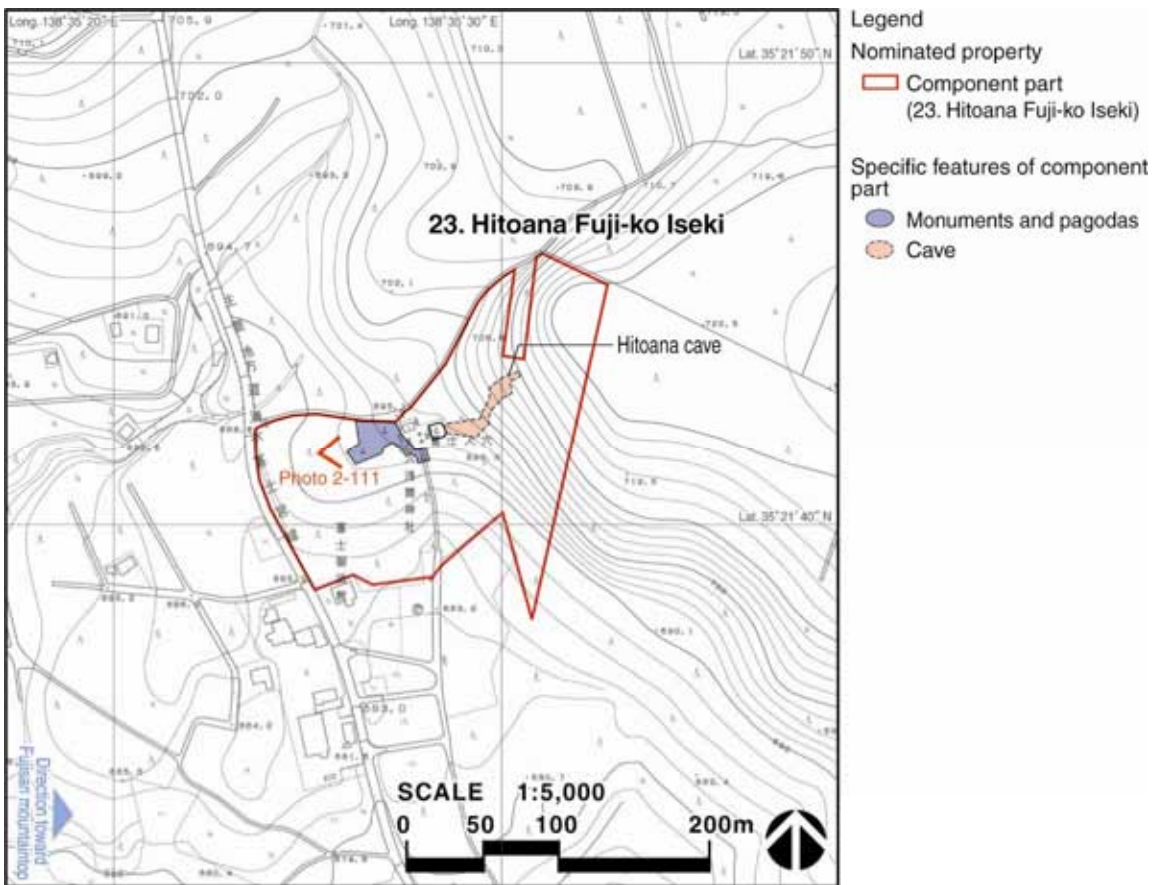


Figure 2-50 Map of Hitoana Fuji-ko Iseki ©PREC Institute Inc.

Photo 2-111 Fujisan visible from Hitoana Fuji-ko Iseki ©PREC Institute Inc.

Photo 2-112 Stone-made images of Buddha remaining at “Hitoana” ©Imaki Hidekazu

Photo 2-113 Hitoana Fuji-ko Iseki (monuments and pagodas) ©Imaki Hidekazu

Photo 2-114 “Hitoana” (entrance) ©Imaki Hidekazu

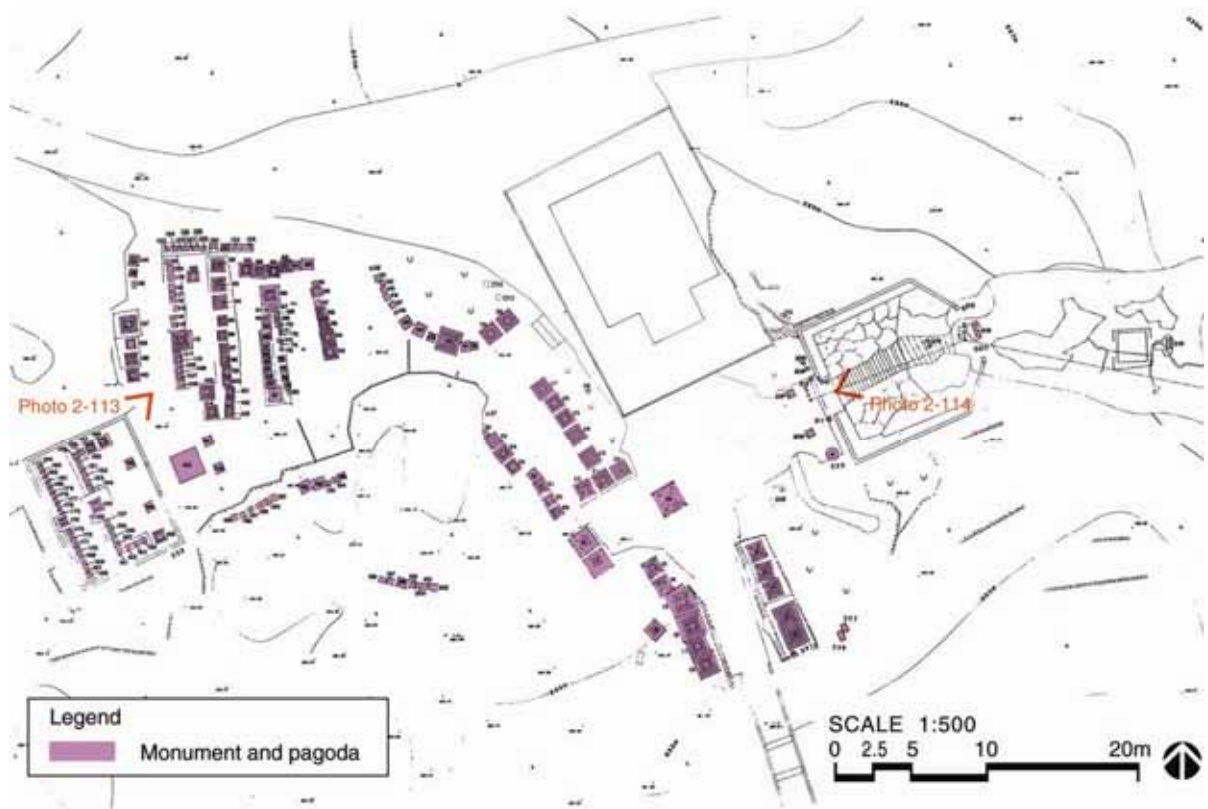


Figure 2-51 Drawings of Hitoana Fuji-ko Iseki (monuments and pagodas)

Component Part 24. Shiraito no Taki waterfalls

Description

Shiraito no Taki waterfalls are an essential component part that represents the Outstanding Universal Value of Fujisan as an “object of worship”.

Shiraito no Taki waterfalls (Component Part 24) are located on the southwestern side of Fujisan and originate from the springwater of Fujisan. The name of the waterfalls, “Shiraito” (white threads), is based on the appearance of the springwater. At total of 150,000 to 160,000 m³ of water flows daily, representing countless white threads.

According to Fuji-ko-related documents, Hasegawa Kakugyo is said to have undergone in-water religious training at the Shiraito no Taki waterfalls, in combination with religious training in the Hitoana cave. Therefore, the waterfalls became a destination for pilgrimage and religious training by Fuji-ko adherents and others. Pictures drawn by Fuji-ko adherents can still be found depicting not only the scene of the religious training in Shiraito no Taki waterfalls around the mid-18th century but also the stone monuments that still exist today [refer to Photo 3-18].

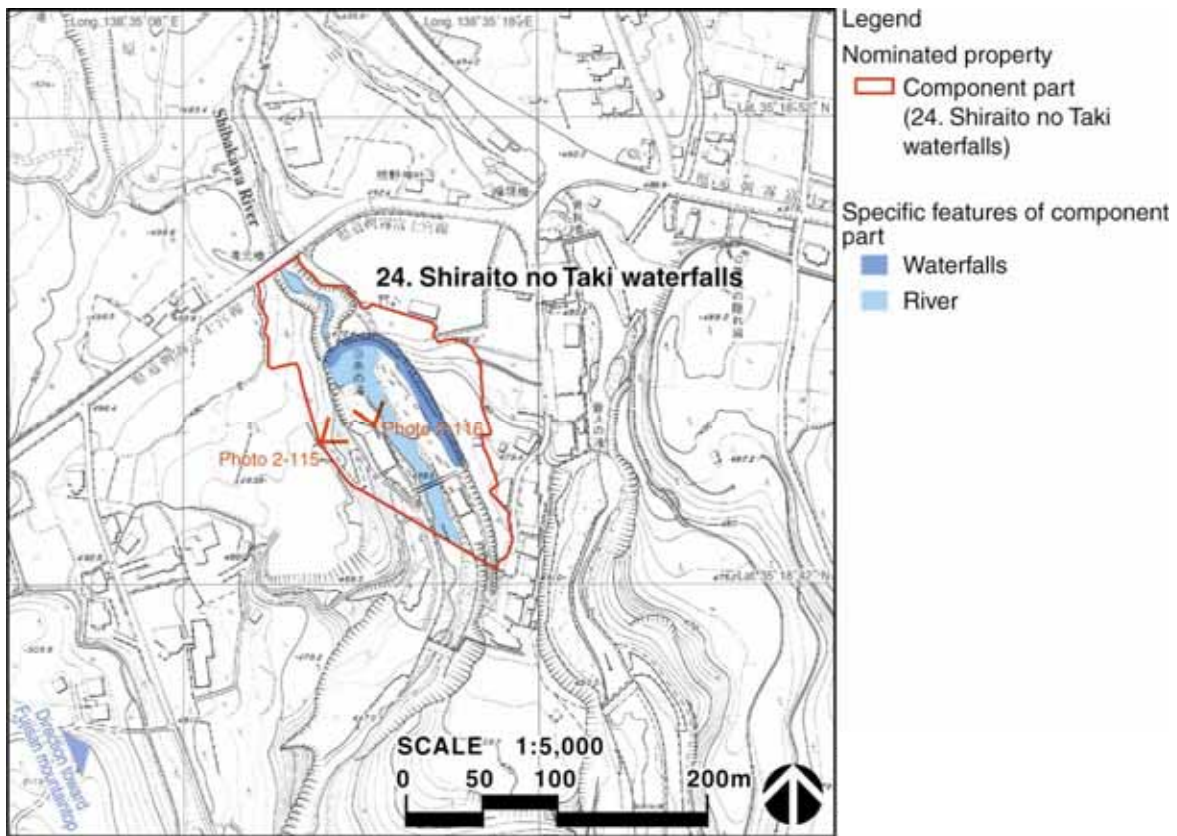


Figure 2-52 Map of Shiraito no Taki waterfalls © PREC Institute Inc.

History of Legal Protection, Repair and Promotion

1936. Designated as Fuji-Hakone National Park under the National Parks Law.

1936. Designated as a Place of Scenic Beauty and a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.

Photo 2-115 Fujisan visible from Shiraito no Taki waterfalls © Imaki Hidekazu

Photo 2-116 Shiraito no Taki waterfalls © Imaki Hidekazu

Component Part 25. Mihonomatsubara pine tree grove

Description

The Mihonomatsubara pine tree grove is an essential component part that represents the Outstanding Universal Value of Fujisan as a “source of artistic inspiration”.

The Mihonomatsubara pine tree grove (Component Part 25) is located approximately 45 km southwest of the Fujisan mountaintop and consists of a sand bar covered with a grove of pine trees facing Suruga Bay. The sand bar extends for approximately 7 km, on which some 50,000 black pine trees (*Pinus thunbergii*) stand in a group over a length of approximately 4.5 km. Among them, the area around the “Feather Robe” pine tree (“Hagoromo no Matsu”), which was likely the stage of the “Legend of Feather Robe”⁴⁹ (a story about an encounter of a local fisherman with a celestial nymph associated with Fujisan) is known as a scenic spot with a particularly beautiful view of Fujisan, with the pine tree grove in the foreground. “God’s road”, lined with pine trees, extends from the “Feather Robe” pine tree to the Miho-jinja Shrine compound, of which the foundation is said to date back to the 9th century. During the divine events at Miho-jinja Shrine, the “Feather Robe” pine tree serves as the landmark for the god to arrive from the sea. The god then takes “god’s road” to the shrine compound.

Since the “Man-yoshu” (Collection of a Myriad Leaves), Japan's oldest anthology of poems, was compiled in the 8th century, the Mihonomatsubara pine tree grove became the subject of “waka” poems. It also became the stage of the “Noh” play titled “Hagoromo” (Feather Robe) which was written based on the “Legend of Feather Robe” probably in the 15th century. The pine tree grove impressed Japanese people as a spot to view Fujisan. In the late 19th century, the Noh play, “Hagoromo” (Feather Robe), was also introduced to people outside Japan and included in the works of Modernist writers such as Yeats (1865 -1939) and Pound (1885 -1972). It contributed to the global dissemination of the Japanese traditional performance art, “Noh”.

Furthermore, as a result of paintings since the 16th century, the Mihonomatsubara pine tree grove became recognized as a scenic spot that appears in typical compositions for depictions of Fujisan and it is known as the viewpoint or stage of internationally renowned works of art, including the works of Utagawa Hiroshige (1797-1858).

History of Legal Protection, Repair and Promotion

1922. Designated as a Place of Scenic Beauty under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments.

1977. A section designated as a Place of Scenic Beauty was removed from the designated area.

1990. A neighboring area was additionally designated as a Place of Scenic Beauty and a part of the designated area was removed.

⁴⁹ Legend of Feather Robe:

The legend of Feather Robe is a swan maiden story. The legend has a variety of local versions that are traditionally told in Japan. Among them, the legend of feather robe set at the Mihonomatsubara pine tree grove has the following plot: a celestial nymph descends to Earth and puts her feather robe on a pine tree. A local fisherman picks up the robe and the nymph cannot fly back to heaven without the feather robe, asks him to return it. The nymph performs a celestial dance to convince the fisherman and finally flies back to the heaven in the direction of Fujisan. The “Feather Robe” pine tree (“Hagoromo no Matsu”) is said to be the pine tree on which the nymph put her robe. However, the existing pine tree is not as old as the story. In the grove, a piece of cloth is enshrined in Miho-jinja Shrine, representing a piece from the feather robe.

- Photo 2-117 “Feather Robe” pine tree © *Imaki Hidekazu*
- Photo 2-118 Miho-jinja Shrine © *Shizuoka Prefecture*
- Photo 2-119 “God’s road” © *Shizuoka Prefecture*
- Photo 2-120 Aerial view of Fujisan and the Mihonomatsubara pine tree grove from southwest © *Shizuoka Prefecture*
- Photo 2-121 “Noh” performance of Miho. (“Hagoromo” (“Wago no Mai”)) © *Hagoromo Matsuri Committee*
- Photo 2-122 “Suruga Mihonomatsubara” of “Thirty-Six Views of Fuji” (1858) by Utagawa Hiroshige (collection of Tokaido Hiroshige Art Museum, Shizuoka)
- Photo 2-123 “Surugawan Fuji Embo Zu” [Distant view from Suruga Bay] (1799) by Shiba Kokan (collection of Shizuoka Prefectural Museum of Art, Shizuoka)
- Photo 2-124 Fujisan viewed from the Mihonomatsubara pine tree grove © *Shizuoka Prefecture*

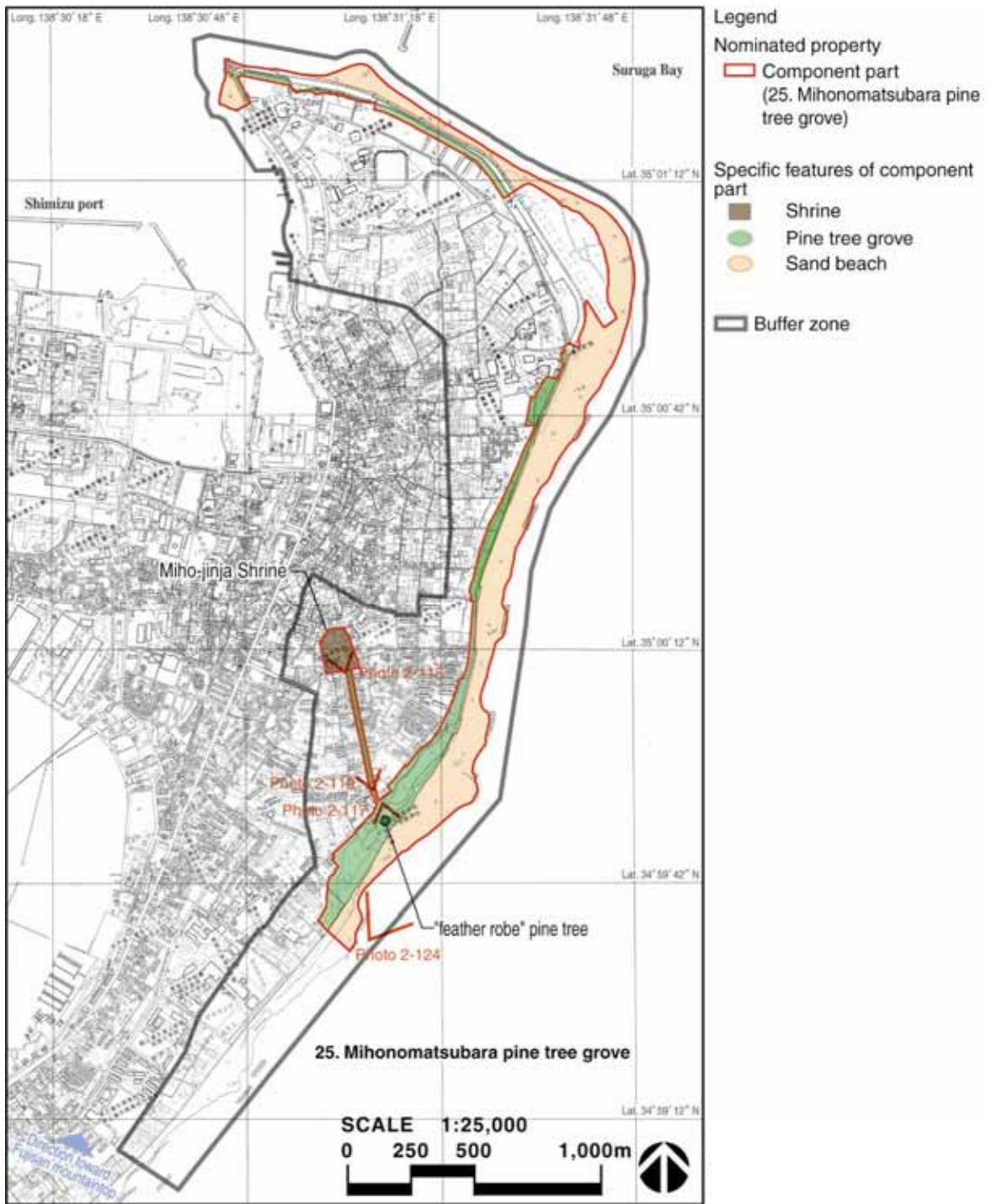


Figure 2-53 Map of Mihonomatsubara pine tree grove ©PREC Institute Inc.

5) Overview of the Component Parts and Constituent Elements and Specific Features included therein

Table 2-3 shows the component parts and the constituent elements and the specific features included therein.

Table 2-3 Overview of component parts and constituent elements, and specific features included therein

No.	Component parts	Constituent elements	
1	Fujisan Mountain Area	1-1	Mountaintop worship sites
		1-2	Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)
		1-3	Suyama Ascending Route (present Gotemba Ascending Route)
		1-4	Subashiri Ascending Route
		1-5	Yoshida Ascending Route
		1-6	Kitaguchi Hongu Fuji Sengen-jinja Shrine
		1-7	Lake Saiko
		1-8	Lake Shojiko
		1-9	Lake Motosuko
2	Fujisan Hongu Sengen Taisha Shrine		
3	Yamamiya Sengen-jinja Shrine		
4	Murayama Sengen-jinja Shrine		
5	Suyama Sengen-jinja Shrine		
6	Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)		
7	Kawaguchi Asama-jinja Shrine		
8	Fuji Omuro Sengen-jinja Shrine		
9	“Oshi” Lodging House (Former House of the Togawa Family)		
10	“Oshi” Lodging House (House of the Osano Family)		
11	Lake Yamanakako		
12	Lake Kawaguchiko		
13	Oshino Hakkai springs (Deguchiike Pond)		
14	Oshino Hakkai springs (Okamaike Pond)		
15	Oshino Hakkai springs (Sokonashiike Pond)		
16	Oshino Hakkai springs (Choshiike Pond)		
17	Oshino Hakkai springs (Wakuike Pond)		
18	Oshino Hakkai springs (Nigoriike Pond)		
19	Oshino Hakkai springs (Kagamiike Pond)		
20	Oshino Hakkai springs (Shobuike Pond)		
21	Funatsu lava tree molds		
22	Yoshida lava tree molds		
23	Hitoana Fuji-ko Iseki		
24	Shiraito no Taki waterfalls		
25	Mihonomatsubara pine tree grove		

	Specific features		
	Natural	Historical	Social
	Inner sanctum and peaks (Mt Kengamine, Mt Mishimagatake, Mt Komagatake, Mt Sengendake, Mt Jojudake, Mt Izudake, Mt Dainichidake, Mt Kusushidake, and Mt Hakusandake)	Okumiya of the Fujisan Hongu Sengen Taisha Shrine, Kusushi-jinja Shrine, Kimmeisui, Gimmeisui, Higashiyasunokawara, worshipping place (Murayama-Omiya, Suyama and Yoshida-Subashiri), and Ohachimeguri pilgrimage route	
		Ascending route and torii gates (donated by Fujisan-worshippers' groups)	Mountain huts
	Suyama Otainai	Ascending route	Mountain huts
	Otainai	Ascending route, spot of a hanging Buddha discovery (at the 禰 station), Komitake-jinja Shrine, Mukaekusushi-jinja Shrine, and Hinomigozen	Mountain huts
	Gozaishi, Eboshiiwa, and Kameiwa	Ascending route, mountain-ascent gate, Umagaeshi, Suzuharasha, Fuji Omuro Sengen-jinja Shrine (Motomiya), Gyojado site, Chujikido, Tenchi no Sakai, and Kyogatake	Mountain huts
	Forest (including sacred trees)	Main Hall, main hall of east shrine, main hall of west shrine, prayer-giving hall, offering hall, Kaguraden, Suwa-jinja Shrine, middle gate, large torii gate, torii gates, Niomon gate base stones, and approach	
	Lake		
	Lake		
	Lake and Nakanokura Pass		
	Wakutamaike Pond and forest	Main hall, prayer-giving hall, offering hall, two-storied gate, corridors, latticework fence, torii gates, approach, subsidiary shrines (Mizuya-jinja Shrine and two other shrines), Kagamiike Pond, rounded bridge (drum-shaped bridge), Goshinkomichi, milestone of Goshinkomichi, Hokotateishi, and Buddhist facility site	
	Forest	Prayer-giving space (including altar and stone-partitioned space), approach, palanguin house, and Hokotateishi	
	Forest (including a sacred tree)	Shrine buildings (main hall, prayer-giving hall, and offering hall), Mahavairocana Buddha Hall, Takane Sochinjusha Shrine, torii gate, approach, ablution spot, Goma platform, and building site	
	Forest (including a sacred tree)	Main hall (including shelter house), Furumiya-jinja shrine (including shelter house), torii gates, and approach	
	Forest (including a sacred tree)	Shrine buildings (main hall, prayer-giving hall, and offering hall), two-storied gate (god's gate), torii gates, approach, and stone monuments of Fuji-ko adherents	
	Forest (including a sacred tree)	Shrine buildings (main hall and prayer-giving hall), middle gate, torii gate, and approach	
	Forest	Shrine buildings (Satomiya main hall and Motomiya main hall), middle gate, torii gates, and approach	
		Gateway passage, water course, gate, main house, and detached building	
		Gateway passage, water course, main house, gate posts, and stone lanterns	
	Lake		
	Lake and Ubuyagasaki		
	Spring		
	Spring		
	Spring		
	Spring		
	Spring		
	Spring		
	Spring		
	Spring		
	Spring		
	Spring		
	Spring		
	“Otainai”	Utsumuro Sengen-jinja Shrine	
	“Otainai”		
	Wind cave	Monuments and pagodas, Stone-made images of Buddha	
	Waterfalls		
	Pine trees and sand beach	“Feather Robe” pine tree (“Hagoromo no Matsu”) and Miho-jinja Shrine	

2.b. History and Development

1) Form and Formation

The original form of Fujisan was generally created in three stages. (1) First, building on top of a stratum formed by eruptions of a submarine volcano during the Miocene epoch, the first epoch of the Neogene period during the Cenozoic era (23 million–5 million years ago), the Sen-Komitake Kazan (Pre-Komitake Volcano) was formed between 400,000 and 100,000 years ago along with surrounding volcanoes such as Mount Ashitakayama, which is adjacent to the southern foot of present-day Fujisan; covering that was the Komitake Kazan (Komitake Volcano), which had an elevation of about 2,500 meters. (2) Next, about 100,000 years ago, the Ko-Fuji Kazan (Old Fuji Volcano) emerged at the base of the Komitake Kazan (Komitake Volcano), and through a series of explosions, eruptions, and sector collapses, the Komitake Kazan (Komitake Volcano) was nearly completely concealed; the height of the volcano grew to more than 3,000 meters. (3) Starting about 10,000 years ago, the Shin-Fuji Kazan (Young Fuji Volcano) began spewing out a massive lava flow from near the northwestern hillside, continuing to grow until it had completely covered the Ko-Fuji Kazan (Old Fuji Volcano). In this way, by about 5,600 to 3,500 years ago, more or less the same shape of the present Fujisan had been formed.

At the foot of the mountain, the repeated lava flows have caused a multilayered lava bed to accumulate, and the foot of the mountain base has spread to create a vast circumference around this stratovolcano. At the extremities of these lava flows, numerous springs were formed, fed by the precipitation on Fujisan. In particular at the northern foot of the mountain, in the area between the base of Fujisan and the mountains to its north, there are lowlands where spring water and precipitation accumulate, creating lakes and springs such as the five lakes included in the “Fujigoko” (Fuji Five Lakes) and the Oshino Hakkai springs⁵⁰. In addition, numerous caves were formed within the lava flows, including wind caves that were formed when the lava was flowing down and began to harden from the exterior after coming into contact with air or ground, and the lava tree molds left behind when tree trunks captured in the lava were completely incinerated, leaving a cylindrical hollow in the lava.

The crater at Fujisan’s summit last experienced an explosive magma eruption 2,200 years ago, but eruptions continued at a group of parasite volcanoes in areas sandwiching the summit from north-northwest to south-southeast. There have been at least ten confirmed periods of eruptions at the mountain area over the past 1,200 years: 781, 800–802, 864–866, 937, 999, 1033, 1083, 1435–1436, 1511, and 1707.

⁵⁰ *The lakes and springs around the base of Fujisan include the five lakes included in the “Fujigoko (Fuji Five Lakes)” and Oshino Hakkai springs at the northern foot of the mountain; the Wakutamaike Pond located within the compound of the Fujisan Hongu Sengen Taisha Shrine on the southern side of the mountain; and Kakitagawa River and Kohamaike Pond at the southeastern foot of the mountain. Of these lakes and springs, important ones in terms of reflecting Fujisan’s nature as an “object of worship” and as an “source of artistic inspirations” are all included in the nominated Property’s Component Parts and Constituent Elements.*



Figure 2-54 Distribution map of Young Fuji Oldest Basaltic Lava Flows and major springs in the end areas of those basaltic flows (adopted from Distribution map of Young Fuji Oldest Lava Flows (Tsuchi, 2007))

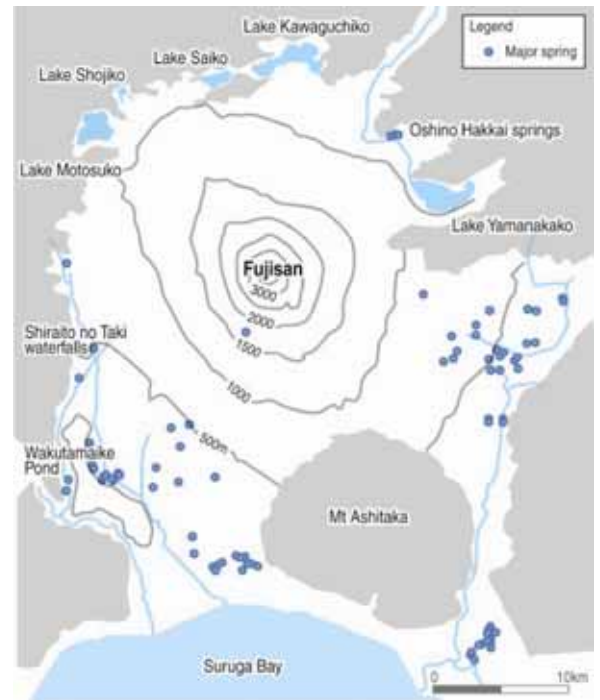


Figure 2-55 Distribution map of springs originating from Fujisan Volcano (adopted from a map of springs issued by Shizuoka Prefecture (2002))

2) The Buds of Devotion and of Artistic and Creative Activity

As a result of the repeated eruptions and lava flows, Fujisan was considered a frightening and mysterious mountain, and from ancient times it was an “object of worship” as people looked up at the mountain in a form of worship known as veneration from afar (“Yohai”).

At the base of Fujisan, archaeological remains⁵¹ have been discovered dating back 13,000–14,000 years, including the remains of a village that may have been built with consideration to the views of Fujisan, and the remains of stone arrangements that are thought to have been sites for rituals or grave sites.

From the latter half of the 8th century, a time when Japan’s ancient system of governance under the ritsuryo state (or “state based on law”) was nearly completed, people sought to quell the repeated eruptions by worshiping Asama no Okami, whom they believed to be the god of Fujisan itself or to reside at the bottom of the crater on the bottom of the volcano and subsequently came to deify Fujisan itself. Sengen-jinja shrines (shrines dedicated to Asama no Okami) were built in locations where Fujisan could be viewed and venerated from afar, and this became one element of the state’s policy on religion. In order to pacify the explosive Fujisan, the ritsuryo state conferred a court title on Asama no Okami, which gradually became higher in rank [refer to Appendix 2. p.A2-33].

The magnificent form of Fujisan and the wonderful scenic landscapes in the nearby areas were also becoming the focus of artistic endeavors. It served as the theme for countless examples of waka poetry, stories, and other literature including the Man-yoshu (Collection of a Myriad

⁵¹ The archaeological sites at the base of the mountain include such important sites as the Oshikakubo Iseki (Fujinomiya, Shizuoka) see p.A-68 of Appendix 2, which includes remains of a settlement more than 10,000 years old, and the Iseki Historic Site (also in Fujinomiya, Shizuoka), which includes remains from rituals and settlements from roughly 4,000 years ago.

Leaves)⁵², Japan's oldest collection of waka, as well as Japan's oldest written legend, "Taketori Monogatari" (The Tale of the Bamboo Cutter)⁵³. It has also been depicted in a multitude of paintings, including the oldest extant example of an illustration on a paper screen from Shotoku Taishi Eden (The illustrated biography of Prince Shotoku)⁵⁴. [refer to Appendix 2. p.A2-69 and 70]

From the latter half of the 12th century, the political center in Japan shifted from Kyoto to Kamakura, and as a result there was a rise in traffic coming and going along the main road connecting the two cities, which ran along the southern base of Fujisan. Consequently, large numbers of people recorded information about the striking volcanic cone of Fujisan, allowing its existence to become known throughout Japan.

Photo 2-125 "Ippen Hijirie" by Eni (6th volume, 3rd part. 1299). (National Treasure, collection of Shojokoji (Yugyoji))

3) Ascetic Buddhism--The Fusion and Diffusion of Japan's Ancient Mountain Worship and Foreign Religions and its Spread

As eruptions subsided around the 12th century, Fujisan became the training grounds for ascetic Buddhism, a syncretic religion formed through a fusion of Japan's ancient mountain worship, which focused on reverence for mountains as elements of nature, and the esoteric Buddhism and Taoism (belief in immortals) that had been transmitted from China. Fujisan was transforming into a site where numerous ascetics would venture into the mountain area and practice severe ascetic rituals in order to obtain spiritual power from Asama no Okami.

Among the many people carrying out ascetic practices on Fujisan during this period, the most famous was the priest Matsudai, who is said to have climbed Fujisan several hundred times and to have built the Dainichiji Temple at the summit. At the time, there was a popular belief that the indigenous gods of Japan and the Buddhist gods based on foreign Buddhist teachings were in fact one and the same with the former being the incarnations of the latter (manifestation theory)⁵⁵, and the summit of Fujisan was recognized as a place where buddhas manifested themselves in the form of Shinto deities. As a result, it was thought that the summit was the place where Dainichi Nyorai of

⁵² Man-yoshu:

The oldest extant collection of Japanese waka poetry, compiled in the to late 8th centuries. Famous poems include Yamabe Akahito's "When from Tago shore / We rowed far out and turned to look, / Pure white it was, / The towering cone of Fuji Gleaming under fallen snow!" (vol. 3, no. 18; trans. Edwin Cranston) and Takahashi no Mushimaro's poem, "Lofty and dreadful / Is the cone of Fuji— / Clouds of the sky, / Fearing to drift across its face, / Trail hesitant upon the air" (vol. 3, no. 21; trans. Edwin Cranston).

⁵³ Taketori Monogatari (The Tale of the Bamboo Cutter):

An example of Japanese narrative literature believed to have been written in the late 9th century. The folktale centers on Kaguya-hime, who was found in a glowing bamboo stalk by an old bamboo cutter, and is then raised by the old man and his wife. In the final scene of the story, the emperor is grieving for the loss of Kaguya-hime, who has become a celestial maiden and returned to the moon world. He orders that the letter she left behind be taken to the top of Fujisan—the point closest to Heaven—and be burned. According to the story, the smoke from that letter still lingers over the top of Fujisan at that time.

⁵⁴ Shotoku Taishi Eden (The illustrated biography of Prince Shotoku):

This 11th-century masterpiece painted on screens in a hall of the Horyu-ji East Temple (one of the buildings included in the "Buddhist Monuments in the Horyu-ji Area" property that was inscribed on the World Heritage List in 1993) features an image of Fujisan.

⁵⁵ Manifestation theory:

This is one of a number of theories that emerged at the time when Buddhism was flourishing that held that indigenous gods of Japan and Buddhist gods were one and the same. It was based on the thinking that Japanese gods were actually incarnations of Buddhist deities that had transformed and manifested themselves in Japan.

Buddhist tradition appeared in the form of Asama no Okami (Sengen Daibosatsu)⁵⁶, and thus reaching the top of the mountain took on great significance.

In this way, worship-ascents led by mountain ascetics became popular among the common people in the 15th to 16th centuries, and Fujisan became known as a destination for worship-ascents. The original forms of the ascending routes that are still used today are thought to all have been created in the 14th to late 15th centuries. It was also around that time that lodgings and other support facilities for a large number of pilgrims began to be built in various areas along the ascending routes, and on or around the compounds of the Sengen-jinja shrines on the southern and northern foot of the mountain that served as the starting point of those routes.

Photo 2-126 Religious habit and tools used by Shugen priests of Murayama up to the 1940s (collection of Fuji Municipal Museum, Shizuoka) © *Fuji Municipal Museum*

4) The Popularization of Worship-Ascents--The Fuji-ko

In the first half of the 17th century, the internal warfare that had plagued Japan continuously for roughly 150 years finally came to an end. Under the Shogunate in Edo, a steady peace prevailed and the country's economy grew, setting the stage for large numbers of commoners to try to make worship-ascents of Fujisan.

Through that process, it was Hasegawa Kakugyo (the ascetic who was said to have achieved a religious awakening through austere practices at the Fujisan Mountain Area and at wind caves around the base of the mountain such as Hitoana, including standing on tiptoe on a small piece of timber for 1,000 days) who in the 16th to 17th centuries responded to the requests that were coming primarily from the common people from Edo (present-day Tokyo) for more immediate spiritual and material benefits through Buddhist teachings, such as perpetual youth, longevity, and sound health. Kakugyo is believed to have created the fundamental organizations for Fujisan worship, which later came to be known as Fuji-ko.

The spirit of Kakugyo was handed down from one generation of disciples to the next, and among those disciples it would be Murakami Kosei (1682–1759) and Jikigyo Miroku (1671–1733) who would play particularly important roles in the subsequent development of the Fuji-ko. At first, Murakami Kosei was the more influential of the two as he played a role in repairing the buildings of a Sengen-jinja shrine at the base of Fujisan and other initiatives. Jikigyo Miroku had raised the ideal of alleviating the suffering of the common people and reforming the world, and after he passed away in the religious training attempting to “enter the supreme plane of meditation” at the Eboshiiwa Rock, a little ways past the seventh station on the Yoshida Ascending Route, he won the devotion of many people, which subsequently helped the Fuji-ko to flourish even more. The teachings of Jikigyo Miroku gradually moved away from mysticism and evolved into a rational doctrine with a unique practical morality. Because the Fuji-ko had become so widely popular among the common people in the mid-18th century, the Shogunate in Edo, which was fearful of mass religious organizations, went

⁵⁶ Sengen Daibosatsu:

According to manifestation theory, Asama no Okami was the incarnation of Dainichi Nyorai (Mahavairocana the Buddha) appeared on Fujisan; the designation of bosatsu or bodhisattva was therefore given, and the god was thus referred to as Daibosatsu (Sengen being a different reading of the characters for Asama).

so far as to ban these associations.

It was a rule of pilgrims and Fuji-ko adherents to form a fixed and ongoing relationship with specific “Oshi” guides running the lodging houses who were priests. When they went on worship-ascents, the pilgrims would stay at the house of the “Oshi” or at the other pilgrim lodging, they would receive prayers or religious guidance, carry out ritual ablutions at springs or elsewhere, and pay homage at the Sengen-jinja shrines before they left to pursue their climb to Fujisan’s summit. Teahouses and huts were built along the ascending routes, and numerous facilities to support many pilgrims and Fuji-ko adherents were systematically created.

Members of the Fuji-ko also tried to emulate leaders such as Kakugyo in both word and deed, and thus the wind caves, lava tree molds, lakes, springs, waterfalls, and other natural phenomena at the base of Fujisan were also considered to be sites for their ascetic practices. In this way, pilgrimages to nearby sacred locations also became a regular practice along with the worship-ascents of Fujisan, and over the two-month period each summer when the mountain was opened to climbers, an average of 10,000–20,000 people would climb the mountain to worship at the summit.

In addition, Fuji-ko adherents built replicas of Fujisan known as Fuji mounds, or “Fujizuka”, near their residences. By climbing these Fuji mounds it became possible to experience a quasi-worship-ascent, and it was believed that one could obtain benefits similar to those from worship-ascents of Fujisan. Many of these mounds were built in locations that had views of Fujisan, and so they also played the role of being sites for venerating Fujisan from afar, as people climbed to the top of the mound and worshipped the mountain in the distance [refer to Appendix 2. p.A2-95].

Photo 2-127 (right) Fujisan climbers' guide map of the Edo Period (collection of Fujiyoshida Museum of Local History, Yamanashi) © *Fujiyoshida Museum of Local History*

Photo 2-128 (bottom) Drawing on a votive wooden tablet depicting pilgrimage to Mt Fuji (1900) (collection of Oshi Jomonji) Photo by *Fujiyoshida Museum of Local History*

Photo 2-129 “A Group of Mountain Climbers” of “Thirty-Six Views of Mt Fuji” (1831 - 1836) by Katsushika Hokusai (collection of Yamanashi Prefectural Museum, Yamanashi)

Photo 2-130 (left) Toshima-Nagasaki Fujizuka (Fuji mound), Important Tangible Folk Cultural Property © *Toshima Ward Board of Education*

Photo 2-131 (right) Shitaya Sakamoto Fujizuka (Fuji mound), Important Tangible Folk Cultural Property © *Taito Ward Board of Education*

5) The Diversification of Artistic Works and Japonisme

On the artistic front, from the 14th to 16th centuries on, large numbers of paintings were created that took Fujisan as their theme, and the form of Fujisan became a standard image.

In particular, from around the 17th to mid-19th centuries, the form of Fujisan became a motif in literature, paintings, crafts, gardens, and other artistic fields. At the same time, artists explored diverse representations of the mountain landscape, such as the popular style of painting where Mihonomatsubara pine tree grove and Fujisan were presented together as one iconic image [refer to Appendix 2. p.A2-69]. The majestic form of Fujisan offered inspiration to Katsushika Hokusai (ca. 1760–1849) and Utagawa Hiroshige (1797–1858), who created numerous Ukiyo-e prints such as the Thirty-Six Views of Mt. Fuji series of pictures that depicted Fujisan’s form from distant viewpoints

and from close-up [see the images on the cover pages of each chapter of this nomination dossier and refer to Appendix 2. p.A2-77] .

The novel composition and vivid hues displayed in these collections of images had an artistic and cultural impact on Western artists. In particular, they were the driving force behind a ground-breaking artistic trend in the West in the latter half of the 19th century known as Japonisme⁵⁷. In this way, the iconic Fujisan influenced the works of Impressionist and fin de siècle artists, and at the same time the composition of pictures including the form of Fujisan became known abroad as a symbol of Oriental Japan [refer to Appendix 2. p.A2-90] .

Among the foreigners who visited Japan and were inspired by Fujisan to pen entries in their travel journals [refer to Table 2-4], many wrote of the iconic nature of Fujisan as a symbol of Japan and Japanese culture. In premodern times as well, Fujisan was Japan's most famous volcano, but as Japan established a modern state system after the opening up of Japan to the outside world in the late 19th century, the nature of Fujisan changed from being a mountain representative of Japan to a mountain that symbolizes Japan and Japanese culture.

Photo 2-132 “Thunderstorm beneath the Summit” of “Thirty-Six Views of Mt Fuji” (1831 - 1836) by Katsushika Hokusai (collection of Yamanashi Prefectural Museum, Yamanashi)

Photo 2-133 “Gunjo Fuji” (Fujisan in deep blue. 1917-1918) by Yokoyama Taikan (collection of Shizuoka Prefectural Museum of Art, Shizuoka)

6) An Object of Respect and Adoration--Establishing Fujisan's Position as a Celebrated Mountain

As Fujisan was undergoing its transformation into a symbol of Japan and Japanese culture, the feeling of respect and adoration for the mountain was becoming increasingly strong. People started calling mountains in other parts of Japan that had shapes similar to Fujisan by nicknames that contained the word “Fuji” as an expression of their strong affection for Fujisan. These mountains—more than 300 in number—were known as “Furusato Fuji” (literally, hometown Fujisan) [refer to Appendix 2. p.2-94] . Japanese who moved abroad gave similar nicknames to local mountains as an expression of their feelings for Fujisan and their dear homeland of Japan. Examples include referring to Mount Rainier in the United States as “Tacoma Fuji,” Peru's El Misti as “Peru Fuji,” and Mount Mayon in the Philippines as “Luzon Fuji.”

Artificial hills that replicated the shape of Fujisan were found in Japanese gardens as well. Methods for creating gardens were established that re-created sea, mountains, and other forms of nature in a limited space, and thus examples appeared that sought to create ideal landscapes close to home by emulating various scenic spots within the garden. Particularly in Edo (present-day Tokyo) from the 18th century on, each “Daimyo” (feudal lord) would have a large-scale strolling garden built, and the dirt left over from the excavation for ponds was used to build artificial hills in the garden in the shape of Fujisan. Because one could view the real Fujisan from the top of these

⁵⁷ Japonisme:

This refers to the fascination with Japan witnessed in the West, particularly in France, around the mid-19th century. Japanese artwork (Ukiyo-e, crafts, etc.) was on exhibit at the Paris Exposition Universelle. It drew a great deal of attention and influenced the sense of color and human and landscape composition of Impressionist and art nouveau artists.

artificial hills constructed in gardens, they were known as “Fujimiyama” (literally, “a mountain for viewing Fujisan”). In this way, the scenic Fujisan became known throughout Japan as a “celebrated mountain”.

In addition, because of their admiration and fondness for Fujisan, people began to positively associate Fujisan with such connotations as being the “best in Japan” and “something auspicious,” and so Fujisan was incorporated in the design of various items for daily use. The iconography of Fujisan came to be used frequently—not only in high-class artistic and craft items, but in the packaging of mass-produced goods and print advertising for products. In particular, at modern Japan’s public bath houses, Fujisan was a favorite choice for the background images behind the bathtubs, acting as a talisman to help soothe away the day’s fatigue and inviting the patrons to Amida Buddha’s Pure Land of Utmost Bliss.

Photo 2-134 “Tacoma Fuji” (Mt Rainier, United States of America) © *USGS / Cascades Volcano Observatory*

Photo 2-135 “Peru Fuji” (Mt Misti, Peru) photo by *Valentin*

Photo 2-136 “Luzon Fuji” (Mayon Volcano, Philippines) © *USGS*

Photo 2-137 Artificial hill that replicated the shape of Fujisan in a Japanese garden (Suizenji Jojuen, Kumamoto)
© *Kumamoto City*

Photo 2-138 The background image of Fujisan behind the bathtub at Japan’s public bath house (Asahiya, Tokyo)
© *Yamanashi Prefecture*

7) The Aftermath of the Movement to Abolish Buddhism--Improving the Ease of Climbing Fujisan and Passing on the Essential Meaning of the Worship-Ascent

The Meiji government was established in 1868, after overthrowing the Edo Shogunate. Its policies of promoting the modernization and Westernization of Japan had an impact on the worship of Fujisan as well. The government undertook a strategy of separating Buddhism and Shintoism and banned ascetic Buddhism; the ensuing movement to abolish Buddhism (“Haibutsukishaku”) sought to convert Buddhist facilities into Shinto facilities. However, partly as a result of a government decree in 1872 that lifted the gender ban on mountain worship, the worship-ascents and other ascents of Fujisan continued and expanded.

From the end of the 19th century on, railways and roads for automobiles were built at the base of the mountain, greatly improving the accessibility for people who make worship-ascents and other climbers. In 1889, the national railway’s Tokaido Line reached the southern base of the mountain, while horse-drawn train lines and the national railway’s Chuo Honsen Line reached the northern base of the mountain around 1900. The opening of the railways made it even more popular for people to travel from Tokyo to climb Fujisan. In 1929, a road was built that connected Kitaguchi Hongu Fuji Sengen-jinja Shrine with Umagaeshi (elev. 1,450 meters), and in 1937, large buses began using that road to transport people who make worship-ascents and other climbers.

Following the end of World War II, while the essence of Fujisan worship was carried on in the act climbing of the mountain, the values and economic circumstances of the Japanese people had

changed, resulting in a shift from a religious worship-ascent to a broader ascent motivated by an admiration for Fujisan as well. Also, two new toll roads opened—the Fuji Subaru Line on the northern slope in 1964, and the Fujisan Sky Line on the southern slope in 1970—that allowed automobiles to drive halfway up the mountain, after which the trend was to start one’s climb from the midway point up the slopes (elev. 2,300–2,400 meters). As a result, the number of people climbing Fujisan increased dramatically, reaching an annual average of about 300,000 people. Although the motives for people’s ascents have changed and the transportation to the starting point of the climb has changed as well, today’s method of climbing Fujisan—hiking with a kongozue walking stick (pilgrim’s staff) in hand, proceeding at nighttime step-by-step up the mountainside to the summit, to experience “Goraigo” (also known as “Goraiko”, a religious term referring to the Amida Buddha welcoming souls into the Buddhist Pure Land) at sunrise—still embodies the essential nature of the worship-ascents that were based on Fujisan worship.

Photo 2-139 Post card picture of the Meiji and Taisho Periods (horse-led coach station that opened on the north side of Mt Fuji around 1900) (collection of Fujiyoshida Museum of Local History, Yamanashi)

8) The History of Modern Preservation Efforts

In 1924, under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments, the Fujisan Mountain Area and a broad area of the northern side including the Fujisan Mountain Area received a provisional designation⁵⁹ as a Place of Scenic Beauty. In 1936, not only the area provisionally designated but also a surrounding swath around the mountain including the “Fujigoko” (Fuji Five Lakes) and Shiraito no Taki waterfalls were designated as part of the Fuji-Hakone National Park under the National Parks Law (now the Natural Parks Law⁵⁸). In this way, Fujisan and its surrounding area have been the object of protective efforts both for the cultural value of its wonderful scenic landscape as well as for being Japan’s foremost natural scenic location. In addition, the woodlands midway up the slopes of Fujisan were known as “Ohayashi” during the Edo Period and were under the protection of the Edo Shogunate; they were then assumed as a state-owned forest in 1869, and became an Imperial Forest (i.e., the property of the imperial household) in 1889, each designation bringing with it the appropriate protection.

In the post–World War II era, the provisional designation as a Place of Scenic Beauty under the prewar Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments was replaced in 1952, when the area from around fifth station up to the summit of Fujisan, as well as part of the ascending routes, were designated as a Place of Scenic Beauty under the newly integrated and enacted Law for the Protection of Cultural Properties. Moreover, the same year it was designated as a Special Place of Scenic Beauty, and in 1966, the area covered by that designation was expanded. Then in 2011, based on the Law for the Protection of Cultural Properties, the area from the eighth station up, the ascending routes, the compounds of the Sengen-jinja shrines were designated as a Historic Site. The Imperial Forest became a National Forest in 1947, and has been

⁵⁸ Natural Parks Law:

The English title of the “Natural Parks Law” has been changed to “Natural Park Act” recently. In the text of document, the old title, “Natural Parks Law”, is used, whereas the text of the law included in Appendix 10 is based on the English title, “Natural Park Act”.

subject to the appropriate preservation administration under the Law on the Administration and Management of National Forests that was enacted in 1951.

Yamanashi Prefecture and Shizuoka Prefecture each drew up their own Preservation and Management Plans for Fujisan as a Special Place of Scenic Beauty—Yamanashi in 1978 (subsequently revised in 1999 and 2006) and Shizuoka in 2006—and in 2012 the two prefectures agreed on Preservation and Management Plans for Fujisan as a Historic Site, through which they are carrying out the appropriate measures for the preservation and utilization of Fujisan as a cultural property.

The buildings and sites related to Fujisan worship, such as the cluster of compounds and buildings belonging to the Sengen-jinja shrines as well as those of the “Oshi” Lodging Houses at the foot of Fujisan, have been designated and protected since 1907 as Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, and Natural Monuments under the Ancient Shrines and Temples Preservation Law (1897–1929), the National Treasures Preservation Law (1929–1950), the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (1919–1950), and the Law for the Protection of Cultural Properties (1950–present). Preservation and management plans have been established for each of these cultural properties (refer to Attached Document 1 of Appendix 8, “Fujisan Comprehensive Preservation and Management Plan for the summaries of individual plans), and thorough preservation and management is being implemented that reflects the location and nature of each one.

In addition, with the objective of comprehensively managing the entire property including the Fujisan Mountain Area, all the other component parts and constituent elements, the “Fujisan Comprehensive Preservation and Management Plan” (Appendix 8) was set out in January 2012, under which the unified preservation and management of the property is being carried out.

Not only government institutions but also numerous nonprofit organizations and nongovernmental organizations are also conducting initiatives to protect Fujisan’s natural environment. These initiatives include trash collection along the hiking trails and around the base of the mountain, as well as efforts to preserve the springs (both those that are component parts of the nominated property and those that are ⁵⁹not), afforestation efforts to protect the sources of those springs, efforts to restore the natural forests, and so on. All of these efforts are motivated at least in part by a feeling of worship and love for Fujisan.

Photo 2-140 Contemporary nature protection activities (tree planting) © *Shizuoka Prefecture*

Photo 2-141 Contemporary nature protection activities (litter cleaning) © *Fujisan Beautification Foundation*

⁵⁹ Springs not included in the nominated property:

Among the springs on the southeastern base of Fujisan that are not component parts of the nominated property, one example is the Kakitagawa River, a river designated as a Natural Monument in 2011 that is formed by spring water fed by the rainfall on Fujisan that emerges at the southeastern end of the lava flows. A similar example is Kohamaike Pond, designated as a Natural Monument and a Place of Scenic Beauty in 1954. This pond is also fed by spring water that emerges at the southeastern end of the lava flows, and in 1890 it was incorporated into the garden of Rakujuen, a villa for Prince Komatsu (Akihito).

Table 2-4 Fujisan Seen by Foreign People

Name (birth - death)	Brief explanation about the author
Year of visit to Japan	
<i>Description relating to Fujisan</i>	

Engelbert Kaempfer (1651-1716)	A German national who stayed in Japan as a doctor for the Dutch trading house for 2 years from 1690, during which he visited the Shogunate in Edo twice. Published "The History of Japan" after returning to his home country.
Visited Japan in 1690	
<p><i>we saw for the first time the marvelously <u>high and most beautiful mountain of the world</u> <u>Fuji no yama</u>.</i> <i>(...)</i> <i>Similar to Mount Tenerife, it is of incredible height, so that in comparison the surrounding mountains look like low hills. Therefore the mountain served us for many miles as point of view along the way and when plotting the map. The mountain is conical in shape and so beautiful that one may easily call it the most beautiful mountain in the world, even though devoid of grasses and plants and the greater part of it is covered with a white mantle of snow the time.</i> [Cited from: Bodart-Bailey, Beatrice M. ed. "Kaempfer's Japan. Tokugawa Culture Observed / Engelbert Kaemper". University of Hawai'i Press, 1999.]</p>	

Shin Yu-Han (1681-?)	Visited Japan in 1719 as a documentation officer of the 9 th Korea Communication Mission
Visited Japan in 1719	
<p><i>I stopped the palanquin to take a look at it, as the mountain stands soaring high and perpendicular against the blue sky like a white gem hairpin, while the lower part below the middle is shrouded in a cover of clouds. It is as beautiful as the white lotus flowering in Gem Pond of Mt. Wuyang in China. It is hardly a usual sight in the world. If the First Emperor of the Qin Dynasty had had this view on Mt Taishan, he would certainly have flown over the sea to this place to search for immortality. <u>(omitted) Although there are many mountains in the world that come to my mind, none of them would not compete with Mt Fuji.</u></i> <i>Japanese people rejoiced at the real sight of the mountain. Indeed, the absolute height of the peak defies the weight of the sky, penetrating it like an ornamental hairpin, and the mountain is as immaculate as a white gem.</i> [Translated from: "Kaiyuroku". Trans. by Jai-eun Kan. Heibonsha, 1974.]</p>	

Carl Thunberg (1743-1828)	Renowned Swedish natural scientist. Stayed in Japan in 1775 and 1776 to study animals and plants.
Visited Japan in 1775	
<p><i>[I have seen the peak of Mt. Fuji for the past several days (...)] This mountain is the tallest in the island and is always covered in snow. Its peak, so white as to be blinding, pierces the clouds and shines with the illumination of snow. Its base extends up toward the peak, forming a conical shape, similar to a steeped piece of Ta Tang or a rhinoceros' horns. The Japanese ascend the mountain to make pilgrimage to the wind gods, but 6,000 steps are needed to reach the summit, taking several days to climb. However, descent is both simple and quick. It takes only a few hours.</i> [Re-translated from Japanese translation in: "Tsunberugu Nihon Kiko". Trans. by Tamaki Yamada. Sunnansha, 1941.]</p>	

Johan Frederik van Overmeer Fisscher (1800-1848)	An administrator of the Dutch trading house on Dejima in Nagasaki in 1822. Accompanied a trip of the chief trader, Jan Cock Blomhoff, to visit the Shogunate in Edo.
Visited Japan in 1822	
<p><i>[It is not strange at all that the Japanese try to present this mountain through a variety of line drawings and sketches. We do not grow tired of viewing it and have stopped many times to commend its beautiful and praiseworthy natural scenery.</i></p> <p><i>One of the most beautiful mountains in Japan is the famous Mt. Fuji (...) In August, people make pilgrimages here for religious purposes, and, as they worship the gods residing in the shrines located among the summit's rocks, it is a unique time to visit. I have seen this place with my own eyes, and I can easily understand why the Japanese are so fascinated by the beauty and fecundity of the mountain and its surroundings, as attested to by the many pictures and various metal castings depicting Fuji's form, as well as the many novels and poems singing and write down the aspects of Mt. Fuji.]</i></p> <p>[Retranslated from Japanese translation in: Shoji, Mitsuo. "Nihon Fuzoku Biko". Trans. by Jiro Numata. Heibonsha, 1978.)</p>	

Philipp Franz Balthasar von Siebold (1796-1866)	A German doctor and naturalist. Made efforts in introducing Western culture during the period when Japan was closing its doors to foreign countries. Stayed in Japan from 1823 to 28 and from 1859 to 63.
Visited Japan in 1823, 1859	
<p><i>[I cannot see Mt. Fuji due to the clouded sky. However, at around lunch time the weather improved slightly, and before I knew it I was once again staring in wonder at the summit, wrapped in snow, stretching upwards. It goes without saying that only the folds of the mountains facing downwards were covered with snow, forming a long white strip and shining from its summit to the middle of its ridges. I also enjoyed viewing the incredibly beautiful scenery at its base.</i></p> <p>[Retranslated from Japanese translation in: "Edo Sampo Kiko". Trans. by Shin Saito. Heibonsha.]</p>	

Samuel Wells Williams (1812-1884)	A linguist and missionary from the USA. Accompanied Matthew Calbraith Perry's expedition to Japan (1853 and 1854). Perry is known to have visited the secluded Japan and opened its doors.
Visited Japan in 1853	
<p><i>[This is the haziest day since the fleet first arrived at this bay. I couldn't see the crests of abruptly soaring heights of Fuji, the great landmark. As an aside, Mt. Fuji becomes more vivid as one approaches the evening, rather than during the day, and more often than not it seemed more clear and beautiful during sunrise. At those times, the peak often shone against the splendor of crimson backdrop.]</i></p> <p>[Retranslated from Japanese translation in: "Peruri Nihon Enseiki". Iwanami Shoten.]</p>	

Townsend Harris (1804-1878)	The first US Consul General to Japan. Known for concluding the Treaty of Amity and Commerce (United States - Japan). Stayed in Japan from 1856 to 62.
Visited Japan in 1856	
<p><i>[It is a grand scene beyond all description. It was covered in snow. In the shining of the sun, it looked like frozen silver. I even thought that its awe-inspiring, lofty form was yet more inspiring than that of the famous Dhaulagiri in the Himalayas, which I saw in January] 1855.</i></p> <p>[Retranslated from Japanese translation in: "Nihon Taizaiki". Trans. by Seiichi Sakata. Iwanami Bunko.]</p>	

Henry Heusken (1832-1861)	Interpreter and secretary for Harris when the Treaty of Amity and Commerce (United States - Japan) was concluded.
Visited Japan in 1856	Stayed in Japan from 1856 and died in Japan in 1861.
<p><i>Rounding a mountain, I sight through the foliage of a few pine trees a white peak that glimmers in the sun. In an instant I realize that I am looking at Fujiyama. Never in my life will I forget the sight of that mountain as I saw it today for the first time, and I don't think anything in the world will ever equal its beauty.</i></p> <p><i>There are mountains three times higher than Fuji; the glaciers of Switzerland are as impressive and magnificent; the summit of The Himalayas, the sublime Dawalaquiri, and the venerable heights, but one cannot see it until one has climbed other mountains that hide it from the plains; one sees but ice and glaciers; snows surround you wherever you may turn your eyes. But here, in the midst of a smiling countryside covered with abundant crops-with pine groves and giant camphor trees that seem to vie in longevity with the very soil where they were born, and shade with their majestic foliage for some miya, or chapel, dedicated to the ancestors of the Empire, and as a backdrop for this theater of plenty and serenity-the pure outline of Fujiyama rises like two symmetrical lines toward the sky, whose pale blue seemed dark, contrasted with the immaculate snows of the mountain that reflected, like another Kohinoor, the rays of the sun.</i></p> <p><i>In spite of myself I pulled the reins of my horse and, carried away by an outburst of enthusiasm, I took off my hat and cried: "Great, glorious Fujiyama!" <u>Glory forever to the mountain of mountains of the Pacific Sea, which alone raises its venerable brow covered with eternal snows above the verdant countryside of Nippon! Jealous of its beauty, it will not suffer a rival which might lessen its splendor. Its crown of snow stands out alone above the highest mountains of Nippon.</u></i></p> <p>[Cited from: Heusken, Henry. "Japan Journal 1855-1861". Rutgers, 1964.]</p>	

Laurence Oliphant (1829-1888)	A British traveler and writer born in South Africa.
Visited Japan in 1858	Accompanied the envoy extraordinary to Qing as a secretary and came to Japan in 1858 to conclude the Anglo-Japanese Treaty of Amity and Commerce. Appointed as a secretary for the British legation in Japan in 1861.
<p><i>[Note too that Mt. Fuji is considered an object of worship, it is at the same time also exalted by its beautiful scenery, exemplary form, commanding height, and volcanic character, and leaves a deep impression on the artistic emotions of Japan. It forms the background of nearly all the landscape paintings, and is a preferred component in the design of lacquerware and pottery. It is occasionally covered in snow, and occasionally shows signs of eruption. Its form during these times of dramatic and fearful changes in nature have been depicted in the oral tradition.</i></p> <p><i>However, the conically-shaped summit stretched forth in the reaches of the blue sky, with its snow-capped peak, as it has always been creating the form of these pictures' magnificent scenery. In these pictures Fuji's great peaks have ruled over the capital of great Japan for many a century and in previous times were never seen.</i></p> <p>[Retranslated from Japanese translation in: "Eruginkyo Kennichi Shisetsuroku". Trans. by Akio Okada. Yumatsudo Shoten.]</p>	

Sir Rutherford Alcock (1809-1897)	Came to Japan in 1859 as the first British consul general and the minister extraordinary and plenipotentiary to Japan.
Visited Japan in 1859	Became the first foreigner to climb Fujisan in 1860.

(At last we were fairly on our way and our pilgrimage to 'Fusisaeus et singularis' as Kempfer describes it 'which in beauty, perhaps, hath not its equal.' It may be seen from Yeddo at a distance of some eighty miles, on a bright summer evening, lifting its head high into the clouds, the western sun setting behind it and making a screen of gold on which its purple mass stands out in bold relief. Or, early in the morning, its glittering cone of snow, tipped with the rays of the rising orb —and in either aspect it is certainly both singular and picturesque, springing abruptly from broad base into an almost perfect cone, truncated only at the extreme pinnacle, and towering far above all the surrounding ranges of hills. To the Japanese who are anything but cosmopolitan it may be the matchless for which as Kcempfer goes on to say, 'poets cannot find words, nor painters skill and colours sufficient, to represent the mountain as they think it deserves.'

[Cited from: Alcock, Rutherford, Sir. "Capital of the Tycoon: Narrative of a Three Years' Residence in Japan". Greenwood Press, 1969.]

Friedrich Albrecht Graf zu Eulenburg (1815-1881)	A diplomat and politician of the Kingdom of Prussian. Came to Japan in 1860 accompanying a painter, A. Berg (1825-1884), etc. Concluded the Prusso-Japanese Treaty of Amity and Commerce in the following year.
Visited Japan in 1860	

[It was a truly wonderful morning. The wonder of the shining Japanese scenery showed me all its distinctive flavors as if it had truly prepared for my leaving. The sky is a clear blue, with layers of heavy grey clouds lying horizontally above the snow-tipped mountains. Above them conical shaped magnificent Mt. Fuji stood like a white giant. Thousands of white sails floated above the small wavelets of the bay like snowflakes. And then, the fleet converged to depart the bay in order to scrounge around the long awaited quiet sea.

[Retranslated from Japanese translation in: "Oiren Buruku Nihon Enseiki". Trans. by Akio Nakai. Yushodo Shoten.]

Sir Ernest Satow (1843-1929)	A British diplomat. Consecutively served as a translator and a British minister to Japan for the British legation and established the foundation of Japanology in the UK. Stayed in Japan from 1862 to 1883 and from 1895 to 1900.
Visited Japan in 1862, 1895	

Next morning when we rose at six, we got a beautiful view of Fuji, the "Peerless One," springing from the ground as it seemed almost behind the inn, and lifting its beautiful head into the pale blue sky, above horizontal wreaths and stretches of cloud.

(...)

in front, the base of the great mountain was hidden by the low range which runs down into the sea near Kambara, and a white cloud encircled its middle. Wringman sat down to make a sketch, from which he painted a picture which is still in my possession.

(...)

We then had a view of Fuji almost rising out of the sea and drawing its skirts up gradually behind it, curious but not so beautiful as when it is partly concealed by lesser summits which afford standard of comparison.

[Cited from: Satow, Ernest, Sir. "A Diplomat in Japan". ICG Muse, Inc., 2000.]

Aime Humbert (1819-1900)	Came to Japan as a chief delegate in 1863 to conclude the Treaty of Amity and Commerce between Switzerland and Japan.
Visited Japan in 1863	
<p><i>[The search for dreams is not unrelated to the charms found in a tea house on the outskirts of Edo. Such houses are built in the most prime locations for viewing Mt. Fuji. In view of the extraordinary mountain scenery, whether at sunrise or sunset, whether under a clear sky or a storm, its form fulfills all manner of fantastic imagination.]</i></p> <p>[Retranslated from Japanese translation in: "Amberu Bakumatsu Nihon Zue". Trans. by Kunitaro Takahashi. Yushodo Shoten.]</p>	

Sir Harry Parkes (1825-1885)	Came to Japan as a minister to Japan superseding Sir Alcock in 1865. Climbed Fujisan with his wife and others in 1866. At that time, Fujisan was closed to women and thus his wife was the first female foreigner to climb Fujisan.
Visited Japan in 1865	
<p><i>[The sun has already risen, lighting up the mountain in one brief instant, without impeding my view, with the mountains of Hakone before me, as I look about I see several red lakes. Although the truly exquisite natural scene has appeared before my eyes, the biting cold is too much to bear. The thermometer registers 35 degrees.]</i></p> <p>[Retranslated from Japanese translation in: "Nihon Shimbun". Sekai Bunko.]</p>	

Vittorio Arminjon (1830-1897)	An Italian navy man who visited Japan in 1866 for trading. In the same year, concluded the Italian-Japanese Treaty of Amity and Commerce.
Visited Japan in 1866	
<p><i>[The sky was heavy with clouds. However the cloud suddenly vanished, and above the city skyline appeared the awe-inspiring Mt. Fuji. We were located approximately 80 miles from the mountain. Mt. Fuji means "splendid mountain". When the Japanese emissaries returned to Europe, they gazed upon the mountain and did a little dance in happiness (...) Mt. Fuji is depicted in all manners of graphical works and novels. It is a mountain that has been sanctified by religious tradition. Many pilgrims visit the base of this mountain to perform Buddhist rituals. In the summer they climb up to the volcanic crater and pray to the spirits of the Dharma masters) who lived and died there]</i></p> <p>[Retranslated from Japanese translation in: "Bakumatsu Nihon Ki". Trans. by Toshio Tanuma, Sangaku Shobo/]</p>	

Georges Bousquet (1846(?) - 1937)	French lawyer. Submitted a petition of the "Law School Plan" with the intention of making the Japanese legal system functional and created an opportunity to make the law school of the Ministry of Justice. Stayed in Japan from 1872 to 1876.
Visited Japan in 1872	
<p><i>[And then Fujiyama rises above our heads with incomparable sharpness. The volcano blots out the round sun, shrouded in purple, rising proudly like a saint of a church whose front is surrounded by a brightly shining backdrop. As if in the appearance of such an unthinkable object, we feel coming to mind a blinding, pagan sensation. Then, faced with the enchanting expansion of the forces of nature, we feel as if we are going into this dangerously reverent mind-set. Why was primeval man able to reject the wisdom, will, of the almighty stars that showed him such a grand spectacle before his very eyes? As I look back, I can view magnificent scenery. At the other side of the lake that runs along its entire length, we see the mountains growing broader and broader, and at the tiny distance between the mountains, Fujiyama, ever all-knowing, divine, and entire, rises shrouded in the rose like a gigantic stamen in the center of a flower. It would take numerous volumes and months to mark down impressions that cannot be depicted with pen alone and to describe the ever-changing beauty]</i></p>	

of the mountain. However, maintaining in mind the beauty of that memory is just like maintaining the charm of perfume in a bottle. The following is what I can say together with the Latin poets, and is definitely about this kind of journey: "Remembering is but a temporary enjoyment"

[Retranslated from Japanese translation in: "Nihon Kembun Ki". Trans. by Yoshiyuki Noda and Keiichiro Kuno. Misuzu Shobo.]

Basil Hall Chamberlain (1850-1935)	Born in the UK. Together with Sir Ernest Satow and William George Aston, one of the most famous Japanologists from the late 19 th century to the early 20 th century. Stayed in Japan from 1873 to 1911.
Visited Japan in 1873	

Natives and foreigners, artists and holiday-makers, alike fall down in adoration before the wondrous mountain which stands utterly alone in its union of grace and majesty.
[Cited from: Chamberlain, Basil Hall. "Things Japanese". Shueisha, 1898.]

Isabella Bird (1831-1904)	A British female traveler. The first woman selected as a special member of the Royal Geographical Society at the age of 62. Had a distant view of Fujisan from Tokyo Bay during her first visit to Japan.
Visited Japan in 1878	

[On deck I frequently heard voices singing praise of Mt. Fuji, and although I searched for location for a long time, I was unable to find it anywhere. It wasn't on land, but rather up toward the heavens I looked, and unimaginably high in the sky I saw a giant, cone-shaped mountain (...) Except for Tristan da Cunha (a volcano located at the southernmost reaches of South America) - another cone-shaped snow-covered mountain - I have never before seen such an awe-inspiring, lofty mountain. Whether from near or far, nothing could diminish its height and magnificence. As Mt. Fuji is both a divine mountain and one that inspires nostalgia in the Japanese people, Japanese art never grows tired of drawing its form.]

[Retranslated from Japanese translation in: "Nihon Okuchi Kiko". Trans. by Kenkichi Takanashi. Heibonsha.]

Alfred Parsons (1847-1920)	A British watercolor painter. Compiled scenes from his stay in Japan in 1892 and published a book called "Notes in Japan" four years later.
Visited Japan in 1892	

[The great Japanese mountain are well known amongst us foreigners. Their forms are introduced in countless movies, and it's foreign name, "Fujiyama", is as widely familiar as Mont Blanc or Pike's Peak (...) However, whatever name it is known by, Mt. Fuji has a unique appeal. It is so wonderful as to sear itself into the memory of all travelers who first view it, whether it be Fuji viewed walking through Yokohama, Fuji seen from Ueno in Tokyo, on the other side of phone lines crossing it in all directions like a mist, or Fuji viewed from the decks of a steamship cutting through waves as it crosses Suruga Bay.]

Mt. Fuji appears so tall that I think it sticks out a little too far. The fact that its long, relaxed contours stretch upward limitlessly to 12,000 feet about sea level, it is completely unsurrounded by mountains that compete with it in height, and viewing of the particularly exaggerated perspective of its wide base compared to its narrow peak all contribute to making this impression even stronger. It is in fact that case due to this, one's latent, greedy spirit is made to crave the fact that Mt. Fuji is such an excellent highland location.]

[Retranslated from Japanese translation in: Fushimi, Isao. "Fugaku Rekiran. Gaikokujin no Mita Fujisan". Gendai Ryoko Kenkyujo, 1982.]

Walter Weston (1861-1940)	A British missionary. Stayed in Japan from 1888 to 1894 and visited the Hida Mountains, the Kiso Mountains, and the Akaishi Mountains for recreation. Also stayed in Japan from 1902 to 1906 and from 1911 to 1915.
Visited Japan in 1888, 1902, and 1911	
<p><i>[Once, I caught a glimpse of Fuji's light black conical form far to the south, and it looked as if it was floating in the space between heaven and earth.</i></p> <p><i>The evening sun sunk behind Fuji, but the remaining light warmed up the peaks of the far Hakone Mountains. Its skirts, ever spacious, was of an indescribable beauty.</i></p> <p><i>I had a good view, to the point that I couldn't help but look at it over and over, even as I climbed my shoes. The landscape toward the Hakone Mountains was particularly wonderful. The more I climbed, the more expansive the view became. Even now, the sea looks huge, taking up a large portion of the scenery. The broad, ever-changing view is what makes climbing Fuji so interesting. For various reasons, it makes a greater impression on me than the mountain views of the Swiss Alps. Of course, even with the Swiss Alps I have looked down on the mountains of Switzerland and Italy, but looking down on the expansive blue plains of the Pacific Ocean is a completely different, deep sensation to those climbing Fuji.</i></p> <p><i>The view from the summit contains lakes, forests, oceans, and plains, and it is as if one were looking at a gigantic map with a variety of changes in coloration and light. Turning my eyes from the mountains as pale as death lying at my feet, crossing over the expansive land filled to the brim with the green of spring, and staring across the waves of the seaside far in the distance is truly magnificent. The fresh, invigorating feeling I tasted coming in contact with this strange scene is in a league of its own. I will never be able to forget the impression I got looking at this wonderful view from the summit. <u>It is the most beautiful mountain in the most beautiful country.</u> God keeps the most enjoyable memories of this scenery forever deep within my heart like a valuable treasure.</i></p> <p>[Retranslated from Japanese translation in: "Gogatsu no Fujiyama". Trans. by Kiyoshi Hirose. Tokyo Sogensha.]</p>	

Patrick Lafcadio Hearn (1883-1981)	A journalist (newspaper reporter), travel writer, essayist, novelist, and Japanologist born in Greece. Came to Japan in 1890 and naturalized as a Japanese citizen in 1896. Climbed Mount Fuji in 1898.
Visited Japan in 1890	
<p><i>[On a clear, cloudless day, especially in spring or fall, the mountainous form outlined with accumulated snow or the first snowfall of the season, the beauty of Fuji sticking out proudly from the far reaches of the sky <u>is the most elegant spectacle in all Japan - no, it is, in fact, one of the greatest spectacles.</u> Because the foot of the mountain, free of snow, is largely of a blue that is often mistaken for the sky, people can only look at the cone-shaped mountain, bristled with the white snow, as it reaches up to the heavens (...) Even more than a hand-held fan, the mountain in its airy form, seeming rather in fact like the essence or illusion of a fan, stretching a hundred miles in the distance, <u>is of a grandeur that can compete with any other mountain.</u> In a height of 12,500 feet, can be distantly seen from 13 countries.</i></p> <p><i>It is naked in form right up to its peak, enormous in scale, and is so wonderful that one thinks it has just now suddenly burst forth, rising from the earth. There will never again be a more beautiful (...) Despite this, one can say that the beauty of this mountain lies more in its symmetry than its coloration.</i></p> <p>[Retranslated from Japanese translation in: "Fujisan". Trans. by Teichi Hirai. Shudoshsha.]</p>	

Theodor von Lerch (1869-1945)	A soldier of the Austro-Hungarian Monarchy and the first person who formally taught skiing in Japan. The first person who skied from the mountaintop of Fujisan in 1912. Stayed in Japan from 1910 to 1912.
Visited Japan in 1910	
<p><i>[When I attempted to take my eyes off it after having gotten my first glimpse, a scene that I will never forget until the end of my life suddenly appeared. One shining point of light in the foggy sky, a shimmering white pyramid. Though the land itself is still obscured, Mt. Fuji was already shining in the sun. To me, one who had thought just that the snowy mountain was hidden by clouds, this scene even seemed odd. As a greeting by the Land of the Rising Sun welcoming me in, could there ever be something more beautiful? I remained standing there seemingly forever, in rapture at this short-lived natural wonder. Fuji's summit is located at 3,800 meters. It stretches forth to the heavens, and is <u>universally known throughout the world as a symbol of Japan.</u></i></p> <p><i>As we skiers zig-zag ascending mountains, the sea of fog right in front of us becomes even brighter. In this way we burst forth to the free heavens above, just as if we were coming out from behind a heavy curtain. Oh, the view of Fuji in full splendor! Right up to its summit, it shines in the dazzling light of the sun. Above that, the fully clear, deep blues of the heavens – a heaven unto itself.</i></p> <p>[Retranslated from Japanese translation in: “Meiji no Nihon no Omoide”. Trans. by Osamu Nakano. Chugai Shobo.]</p>	

Paul Claudel (1868-1955)	A playwright and poet representing 20 th -century France. Also excelled as a diplomat and worked hard to promote economic and cultural exchange between Japan and France when he was an ambassador to Japan. Stayed in Japan from 1921 to 1927.
Visited Japan in 1921	
<p><i>Et au-dessus de tout le pays, dominant les plaines et les montagnes, les îles et l'océan, s'élève <u>comme l'autel le plus grandiose que la nature ait jamais élevé à son Créateur, comme une borne milliaire digne de marquer le point où le soleil, après sa longue course au travers des Eaux inhabitées, va s'engager dans sa carrière humaine, la masse énorme du Fuji.</u></i></p> <p>[Cited from: Claudel, Paul. “L'Oiseau Noir dans le Soleil Levant”. Gallimard, 2001.]</p>	

Katharine Samson (1883-1981)	Stayed in Japan from 1928 to 1939 together with her husband who worked for the British Embassy as a diplomat. Published “Living in Tokyo 1928-1936” in the UK in 1937.
Visited Japan in 1928	
<p><i>So up I went instead; and there she was, gleaming across the bay in brilliant sunshine. I never feel like using such a term as “towering giant” about Fujisan: she is curiously ethereal; she hangs from Heaven. It is astonishing, in fact, how easy it is to miss seeing her altogether. You look across in the direction where she should be and you cannot find her; you raise your eyes to search, and there she is, her classic peak appearing much further up the sky than you had remembered, over the bank of clouds. There is nothing of the masculine magnificence of the great icy ranges about Fuji; she is a dream, a poem, an inspiration, and on seeing her again after absence my heart misses a beat. There is an extraordinary beauty about her. One can understand how she exercises so tremendous a grip on the imagination and aesthetic sensibility of the Japanese people.</i></p> <p>[Cited from: Sansom, Katharine. “Living in Tokyo”. Harcourt, Brace & Company, 1937.]</p>	

Bruno Taut (1880-1938)	Internationally renowned architect representing Germany before World War II.
Visited Japan in 1933	Came to Japan in May 1933 on the invitation from the International Architectural Association of Japan when he was hunted by the Nazi regime. During his stay until October 1936, he introduced to the world the beauty of Japanese buildings such as Ise Jingu Shinto Shrine and Katsura Villa (Detached Palace) as well as the excellence of traditional Japanese culture through numbers of books and created a sensation.
<p><i>[Mt. Fuji is always marvelous, no matter when I see it. It's form appearing above clouds is beyond compare. Light clouds sometimes seem like the atmosphere itself. At some time, the summit can even be seen. Although it is of course a physical entity, it is distilled. It truly is a symbol of Japanese culture.</i></p> <p><i>Mt. Fuji is a miracle of nature, its pure outline reaching forth into the clouded sky such that we want to call it closed off. However, it is in reality a small mountain, and naught but a dwarf compared with Gauri Sankar. But it's because of this that it is chosen by heaven!</i></p> <p><i>Last evening, Mt. Fuji was shining divinely. It was truly a miracle of nature, as if a true sculptor's crafted object. The issue of "mountains" has been resolved without leaving anything out from the point of view of "Alps Construction" Natural and form - this is the secret of Japan.</i></p> <p><i><u>Mt. Fuji is a mountain of the gods. Here lies the origin of Japan, Shintoism, and the culture thereof.</u> The form of this mountain, the most refined in the world, is one that comes straight from heaven.</i></p> <p><i>The Japanese cannot resist gazing upon and admiring it (even those gentlemen who are up "European style" are no exception), Here, the Japanese people's ideals for living as created by the great artists is faithfully manifested.</i></p> <p>[Retranslated from Japanese translation in: "Nihon". Trans. by Hideo Shinoda. Iwanami Shoten.]</p>	

Chapter 3

Justification for Inscription

3.1.a Brief synthesis

Fujisan is Japan's highest peak (elev. 3,776 m) and the sacred, majestic form of its solitary volcanic cone is known throughout the world as a symbol of Japan.

The worship of Fujisan is unique in nature, centering on efforts to draw power from the deities residing on the mountain and to experience of a symbolic death and rebirth in the course of making worship-ascents from the slopes to the summit of the mountain and pilgrimages to religious sites at the foot of the mountain. As the beliefs, ceremonies, and religious activities of Fujisan-worship evolved, the awe that the volcanic Fujisan inspired gave birth to traditions that emphasized coexistence with nature, and that in turn evolved into traditions focused on reverence and affection for Fujisan's majestic form and gratitude for the blessings it provides through the springs at its base and other natural attributes. The essence of those traditions has transcended the ages and continues to be faithfully preserved to the present day, influencing the form and spirit of contemporary ascents of the mountain and pilgrimages to the sites on and at the base of Fujisan.

In addition, these traditions served as inspiration for the Ukiyo-e prints by Katsushika Hokusai (ca. 1760-1849) and Utagawa Hiroshige (1797-1858), depicting the many facets of Fujisan, and as the wellspring for the transformation of Fujisan into an iconic figure with outstanding universal significance. In this way, Fujisan has become a significant symbol of Japan and Japanese culture.

As is stated above, through both the religious practices associated with the mountain from premodern times and the artistic activity inspired by the mountain's landscape, people all over the world have come to see Fujisan as an outstanding example of a type of Japan's majestic and sacred mountain landscape, and as a result it has secured a spot as one of the world's celebrated mountains. Accordingly, it possesses Outstanding Universal Value.

3.1.b Criteria under which inscription is proposed

1) Definition of the Nominated Property according to the Convention

Fujisan, the nominated property, corresponds to the "sites" defined in Article 1 of the World Heritage Convention, and paragraph 45 of the Operational Guidelines for the Implementation of the World Heritage Convention (hereinafter referred to as the "Operational Guidelines" in this chapter).

However, among the component parts and the constituent elements of the nominated property, the buildings of the Sengen-jinja shrines can be characterized as "monuments," and two sets of buildings that comprise the "Oshi" Lodging Houses can be characterized as "a group of buildings" as defined in Article 1 of the Convention and paragraph 45 of the Operational Guidelines.

2) Justification for Inscription under the Proposed Criteria

For the reasons outlined below, Criteria (iii), (iv), and (vi) are proposed for the justification for inscription of Fujisan on the World Heritage List.

Figure 3-1 shows the relation of the above-mentioned three Criteria to the Outstanding Universal Value of Fujisan.

Figure 3-2 shows the schematic interrelations among the three Criteria.

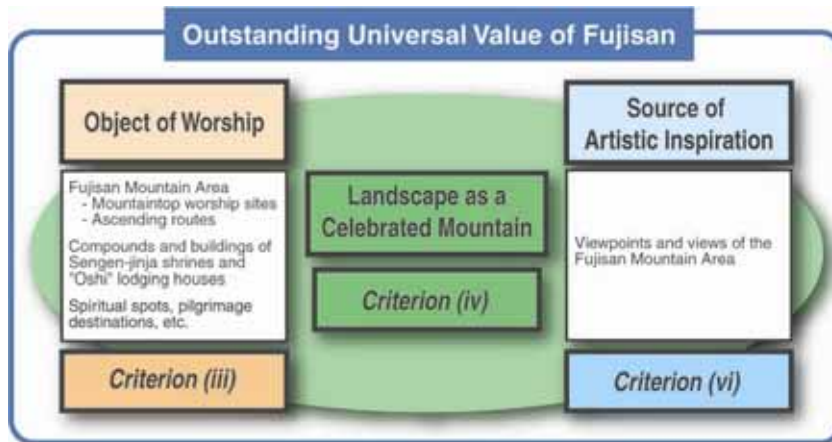


Figure 3-1 Relation between the OUV of Fujisan and the three Criteria

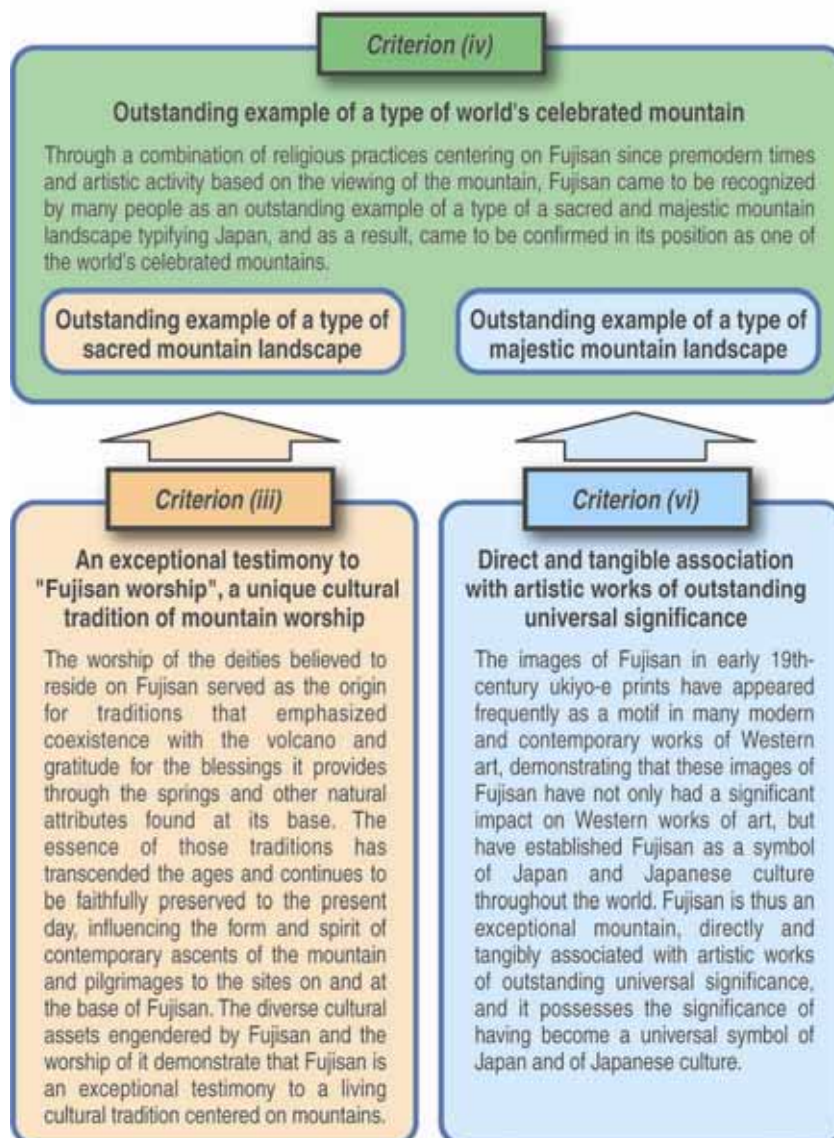


Figure 3-2 Interrelations among the three Criteria

Criterion (iii)

To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared

Citation for Criterion (iii)

There is a common Asian cultural tradition of religious veneration of mountains, in which specific mountains with unique forms or other natural attributes are considered to be the abodes of gods or buddhas and are regarded as sacred objects of worship. The religious traditions surrounding Fujisan are of a unique nature even in this context. The majestic form of Fujisan as a solitary stratovolcano, coupled with the volcanic activity that the upper regions of the mountain still exhibited from time to time, led people to worship it from afar as an expression of the awe with which the deities of the mountain were regarded. In addition, Fujisan also inspired worship-ascents to the peak and pilgrimages to sacred sites on the lower slopes and at the foot of the mountain, undertaken with the intent of imbuing the pilgrim with the spiritual powers possessed by the gods and buddhas believed to reside there.

Particularly in the 18th and early 19th century, when Fujisan 's majestic form was easily visible from the streets of Edo (present-day Tokyo), the seat of the Edo Shogunate, the practices of veneration from afar, worship-ascents, and pilgrimages to sacred sites on Fujisan became widespread among the common people. In the process, the beliefs as well as the ceremonial and religious activities related to Fujisan worship were established. These were mainly focused on the worship-ascent to the summit of Fujisan, combined with pilgrimages to sacred sites on the mountain and around its base, as a means to acquire the spiritual power from the gods and buddhas residing on the mountain and to seek an experience of symbolic death and spiritual rebirth.

In addition, the awe with which Fujisan was regarded, based on the uniquely Japanese religion of Shinto, inspired a tradition that emphasized coexistence with the natural environment created by the volcano. That tradition further inspired love and respect for Fujisan, and gratitude for the bounty the people through the springs found at the base of the mountains. These feelings also served as a matrix that gave birth to a deep adoration of the majestic form of the mountain as well as countless works of art depicting Fujisan.

Thus, the essential nature of the traditions surrounding Fujisan have transcended the ages, being faithfully handed down in the form and spirit as evidenced in contemporary ascents of the mountain and pilgrimages to the sacred sites on and at the base of the mountain. The diverse cultural assets engendered by Fujisan and its worship demonstrate that Fujisan is an exceptional testimony to a living cultural tradition centered on mountains.

(i) The historically established cultural tradition of worshipping Fujisan

The idea that particular mountains with unique forms or other natural attributes are the abodes of gods or buddhas and are thus sacred objects of worship or veneration is a form of religious belief concerning mountains that is common throughout Asia. In the case of Fujisan in particular, the depths of the crater on the summit were believed to be the abode of the deity of the volcano, Asama no Okami¹, while the zone from the forest limit to the summit (from the fifth station of the ascent onward) of this independent stratovolcano with an imposing conical form was regarded as a sacred region and was considered to be the “other world” (the world after death).

In the eighth to ninth centuries, when the volcano was more active, various points at the foot of the mountain were chosen as places from which to venerate the peak from a distance as an expression of awe and respect for Asama no Okami and as a supplication to quiet the mountain’s eruptions and seismic disturbances. At a number of these, Sengen-jinja shrine compounds (dedicated to Asama no Okami) were established.

Around the 12th century, as volcanic activity subsided, the Fujisan Mountain Area became a center for religious practice by Buddhist ascetics, who explored the mountain seeking the spiritual power embodied in Asama no Okami, the Shinto deity and in Dainichi Nyorai (Mahavairocana Buddha), the Buddhist counterpart (“Honjibutsu”). In the 15th and 16th centuries, ordinary people began to make worship-ascents up the mountain, guided by these practitioners.

The worship-ascents began with ritual purification in springs on the mountain foot, followed by a trek from one of the shrines at the base of the mountain up the ascending route, entering the mountain area beyond the fifth station—considered a sacred area and the “other world”—and finally arriving at the summit of the mountain. The goal of these pilgrimages was to acquire spiritual power from the gods and buddhas inhabiting the mountain, and to experience a symbolic death and spiritual rebirth.

Then, beginning in the 17th century, when it was possible to see the distant vista of Fujisan even from the streets of Edo (present-day Tokyo), the seat of power of the Shogunate, religious practices involving the veneration of Fujisan from afar, worship-ascents, and pilgrimages to the mountain became widespread among the common people. From the 18th century to the first half of the 19th century was the most active period for worship-ascents of Fujisan by ordinary people, many of them who had joined in popular religious groups known as Fuji-ko (Fuji pilgrimage associations) led by guides known as “Oshi.” Fujisan’s volcanic activity created numerous natural wonders in the mountain area and at its base—the wind caves, lava tree molds, lakes, springs, waterfalls, etc.—that were venerated by the Fuji-ko adherents as sacred sites, and while the worship-ascent remained the core focus, it was combined with pilgrimages to these sacred sites. Thus the beliefs, rituals, and religious practices associated with the worship of Fujisan were established, through which pilgrims sought to acquire spiritual powers that would heal illness or avert disaster and would allow them to experience a rebirth, cleansed of all sin and impurity.

Thus, during the period from the 15th century to the first half of the 19th century, Fujisan became

¹ Asama no Okami:

In order to pacify repeated eruptions, people started to worship Fujisan itself or the god residing in Fujisan as Asama no Okami in the late eighth century. Particularly from the 18th century to the early 19th century when Fuji-ko became popular, many adherents of Fuji-ko believed Konohana Sakuya Hime (goddess of flowering tree) as the incarnation of Asama no Okami or the goddess of Fujisan.

firmly established as a testimony to a cultural tradition of mountain worship that sought to secure spiritual powers from gods and buddhas and bring about an experience of symbolic death and rebirth through worship-ascents to the summit of Fujisan and pilgrimages to the sacred sites on and at the base of the mountain.

Photo 3-1 (left) Pilgrims on worship-ascent to the summit where Buddhas reside

Photo 3-2 (bottom) Pilgrims with torches in their hand at night.

Fuji Mandala Painted on Silk (part. Circa 16th century) (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka) © *Fujisan Hongu Sengen Taisha Shrine*

(ii) The cultural tradition of worshipping Fujisan remains to the present

The worship of Fujisan was rooted in feelings of awe for the volcanic activity and the natural terrain it produced. While that also was fused with elements conveyed from China and the Korean Peninsula, such as the belief in immortals (Taoism) and Buddhism (especially esoteric Buddhism), it developed into a uniquely Japanese tradition of mountain worship, represented by veneration of the mountain from afar and worship-ascent, and the essence of this tradition has been faithfully transmitted down to the present generation.

The manner in which Fujisan is climbed today—slowly making one’s way step-by-step up the ascending route toward the summit with the support of a long wooden walking stick known as “Kongozue”—is rooted in the style of the traditional worship-ascent, and that tradition has been actively conveyed to the many present-day climbers, including visitors from overseas, who come to the mountain mainly during the summer climbing season. This gives their journey up the slopes of Fujisan a unique character completely different from modern-day sport and recreational climbing. The vista at sunrise from the vicinity of the summit is called “Goraiko” (or “Goraigo”), a religious term recalling the belief, frequently depicted in medieval art, that the Amida Buddha would appear to welcome the souls of dying believers into the Buddhist Pure Land. It is a moment still prized by modern climbers, who climb through the night to be able to experience this sacred essence of the ascent of Fujisan.

In addition to the climb, worship at the Sengen-jinja shrines at the foot of the mountain and a variety of religious ceremonies and practices at sacred places on and around Fujisan—the wind caves, lava tree molds, lakes, springs, waterfalls, and so forth—still continue as living traditions.

Moreover, the awe and reverence with which Fujisan is regarded is based on Japan’s unique religious tradition of Shinto, which takes as its objects of worship the deities residing in natural objects and phenomena. As a result, a tradition was born that emphasized harmonious coexistence with the natural phenomena created by the volcano: people pray to lava tree molds (tubes formed by tree trunks incinerated by volcanic activity) for safe childbirth because of the womb-like appearance of the molds, while the Yoshida Fire Festival had its origins in prayers to quell the eruptions. These types of traditions have been strongly reflected in the reverence for Fujisan felt among present-day Japanese, who still offer prayers of thanks to the mountain for bountiful harvests nourished by the springs that flow at the base of the mountain. This eventually became the source of the deep adoration of Fujisan’s majestic form and of inspiration for countless works of art in which the mountain is depicted.

Thus, the essence of the cultural tradition of worshipping Fujisan has been faithfully transmitted through the ages in the form of various religious ceremonies and practices associated with the worship of Fujisan and the activities of contemporary climbers, and it is also strongly reflected in the attitudes of contemporary Japanese people toward Fujisan.

Photo 3-3 (left) Present-day scene of climbers with “Kongozue”, climbing sticks © *Imaki Hidekazu*

Photo 3-4 (bottom) Lights of night climbing © *Shizuoka Prefectural Tourism Association*

Photo 3-5 Yoshida Fire Festival © *Imaki Hidekazu*

Photo 3-6 Religious ritual by Fuji-ko adherents, a living tradition © *Imaki Hidekazu*

Criterion (iv)
To be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history
Citation for Criterion (iv)
<p>In the 18th and early 19th centuries, the popularity of travel for worship-ascent and pilgrimages to Fujisan reached its height, leading to the formation of an organized system for the worship of Fujisan, comprising a network of climbing routes, which linked the summit of the mountain with the shrines at its base, as well as various sacred sites along those routes and around the base of the mountain. This network was depicted in a vast number of guides and maps, encouraging ordinary people to undertake the pilgrimage and the worship-ascent, and securing the specific typology of Fujisan’s landscape as a sacred and celebrated mountain.</p> <p>The views of Fujisan inspired artists throughout the 18th and 19th centuries to attempt to capture its exquisite form in visual media, and the outstanding universal significance of artistic works, e.g. Ukiyo-e, served to establish the landscape of Fujisan as an exemplar of a celebrated mountain that symbolizes Japan and Japanese culture.</p> <p>Through this combination that has existed since premodern times of religious activities centered on the mountain and artistic activity based on the mountain landscape, Fujisan came to be perceived by many people as an outstanding example of a type of sacred and majestic mountain landscape typifying Japan, and as a result, was confirmed in its position as one of the world’s celebrated mountains.</p>

(i) An outstanding example of a sacred and celebrated mountain landscape

Around the 12th century, as volcanic activity began to show signs of abating, religious ascents of the slopes and to the summit of Fujisan began, spreading widely in the 15th to 16th centuries to the

commoners and gradually assuming the style and form of the worship-ascent.

In the 18th and early 19th centuries, the tradition of worship-ascents to the summit was augmented by pilgrimages to sacred sites near the base of the mountain, and people coming to climb the mountain came to perceive the basic structure of the landscape in terms of the worship of Fujisan. This landscape structure was essentially a reflection of the system of Fujisan worship that comprised the network of ascending routes linking the shrines at the foot of the mountain with the summit of the mountain, as well as various sacred sites along those routes and around the base of the mountain.

Through the pilgrimage process, human beings came to perceive their comparative insignificance in the midst of this vast landscape: they purified themselves on the compounds of the shrines and in the springs and lakes amid the moors and grasslands at the foot of the mountain, called “Kusayama” (literally, grass mountain) or “Kayahara” (literally, thatch field); climbed to the forested region on the middle slopes of the mountain, called “Kiyama” (literally, tree mountain), where they paid homage at a succession of small shrines and other religious facilities set among the trees; and then finally emerged onto the bare, gravelly volcanic landscape of the upper slopes and summit, the zone that was perceived as the world of the gods and buddhas, or the “other world”, called “Yakeyama” (literally, burned mountain) [refer to Figure 3-3]

This conception of the landscape structure of Fujisan was clearly depicted in a large number of pictorial pilgrimage and climbing guides created to popularize the worship of Fujisan among the common people mainly from the 17th through the first half of the 19th century, including Fuji Mandala Painted on Silk, thought to date from the 16th century [refer to Figure 3-7] Using pictorial guides of this sort, the mountaineering ascetics and “Oshi” guides who served as instructors in the worship of Fujisan led an enormous number of ordinary people on worship-ascents and pilgrimages to the sacred mountain.

As the number of people making such ascents and pilgrimages increased during the late 18th and early 19th centuries, the awareness of the landscape structure associated with the worship of Fujisan, as described above, became common among almost all Japanese, and Fujisan became firmly established in their minds as a sacred celebrated mountain.

In this way, the landscape associated with the worship of Fujisan is an outstanding example of a type of landscape that established Fujisan’s position as a sacred and celebrated mountain.

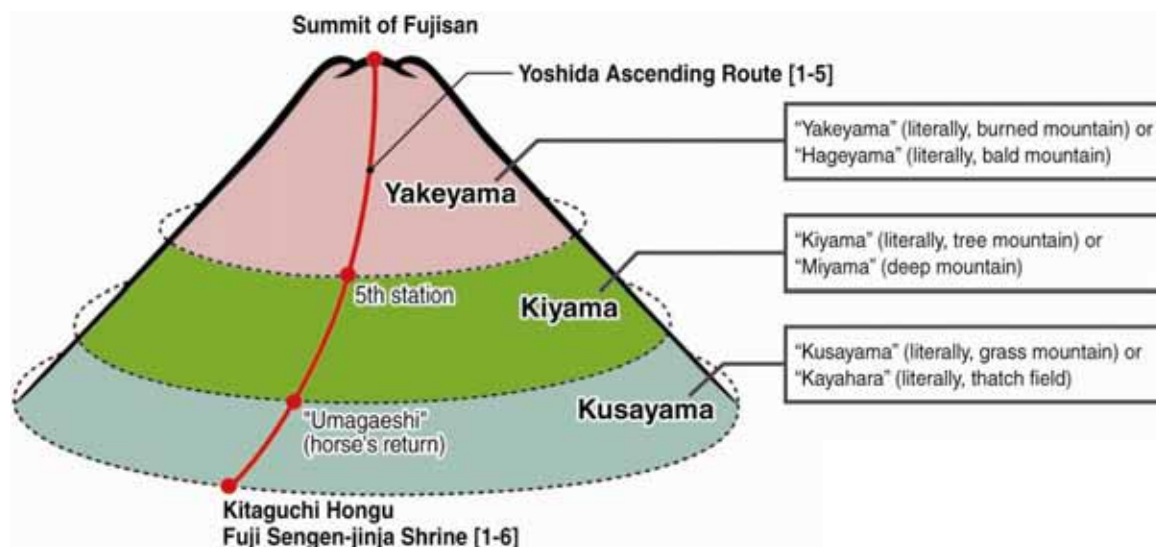


Figure 3-3 Zones of Fujisan (adopted from a drawing provided by Fujiyoshida Museum of Local History)

Photo 3-7 Structure of the landscape of Fujisan worship system in Fuji Mandala Painted on Silk (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka)

(ii) An outstanding example of a celebrated mountain landscape that symbolizes Japan and Japanese culture

From ancient times, Fujisan was considered to be sacred and was the object of veneration from afar (“Yohai”). That evolved over time into the act of viewing Fujisan simply to appreciate its gracefully formed volcanic cone, standing as a solitary and majestic peak amid the surrounding landscape. This noble peak aroused people’s love and inspired them to creative activity. During the course of the 18th and 19th centuries, a number of sites were identified as especially splendid viewpoints for contemplating the mountain, and countless works of art were produced to give pictorial form to Fujisan’s sublimity. One of the best known is world-famous Ukiyo-e printmaker Utagawa Hiroshige’s depiction of Fujisan and the Mihonomatsubara pine tree grove (one of Hiroshige’s famous series of prints on the theme of Fujisan). [refer to Photo 3-8]. A view of Fujisan rising majestically over the forest surrounding Lake Motosuko, one of the “Fujigoko” (Fuji Five Lakes), has been used as an image on Japanese bank notes. [refer to Photo 3-9].

As a result, the landscape of Fujisan is commonly perceived by people throughout the world as an image with outstanding universal significance, making it an outstanding example of a type of landscape that has established Fujisan as a celebrated mountain that symbolizes Japan and Japanese culture.

Photo 3-8 (right) “Suruga Mihonomatsubara” from “Thirty-Six Views of Fuji” by Utagawa Hiroshige (collection of Tokaido Hiroshige Art Museum, Shizuoka)

Photo 3-9 (bottom) Images of Fujisan used on Japanese bank notes

<p>Criterion (vi)</p>
<p>To be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (the Committee considers that this criterion should preferably be used in conjunction with other criteria.)</p>
<p>Citation for Criterion (vi)</p>
<p>As Japan’s highest mountain, and because of the scenic grandeur of its solitary and majestic volcanic cone, Fujisan has inspired a variety of artistic activity. Fujisan was depicted in uniquely Japanese forms of poetry and prose from ancient times. And in particular, the images of Fujisan in early 19th-century Ukiyo-e prints by Katsushika Hokusai (ca.1760-1849) and Utagawa Hiroshige (ca.1797-1858) have appeared frequently as a motif in many modern and contemporary works of Western art, demonstrating that these images of Fujisan have not only had a significant impact on many Western works of art, but have established Fujisan as a symbol of Japan and Japanese culture throughout the world, thus confirming its outstanding universal significance.</p> <p>Fujisan is thus an exceptional mountain, directly and tangibly associated with artistic and literary works of outstanding universal significance, and it possesses the significance of having become a universal symbol of Japan and of Japanese culture.</p>

The majestic visage of Fujisan, its solitary stratovolcanic peak rising up in the distance with lakes or ocean in the foreground, has been a font of inspiration for countless works of art.

Among them, the works that have had the greatest impact outside Japan have been the Ukiyo-e prints created in the first half of the 19th century, especially those of the masters Katsushika Hokusai (ca. 1760-1849) and Utagawa Hiroshige (1797-1858), who each crafted series of prints entitled “Thirty-Six Views of Mount Fuji.” With the opening of Japan in the mid-19th century, these works were exported to the West, and their unique approach to composition and rendering touched off an enthusiasm for Japanese art that came to be known as Japonisme². This, along with a number of Fujisan-themed handicraft works, had a profound influence on Impressionist painters such as Monet and Van Gogh and on fin de siècle artists such as Toulouse-Lautrec and Bonnard.

In addition, from the late 19th to the early 20th century, whether through the paintings and handicrafts Japan sent to international exhibitions, through woodblock prints, postcards, export items, or even through the impressions of Fujisan recorded in travel journals by foreign visitors to Japan, Fujisan served as the inspiration for numerous Western products and works of art.

In this way, Fujisan became a symbol of Japan and Japanese culture, and this symbolic significance came to set it apart from other famous mountains in the eyes of the world.

As a result, Fujisan is an exceptional mountain, directly and tangibly associated with artistic and literary works of outstanding universal significance, and it possesses the significance of having become a universal symbol of Japan and of Japanese culture.

Photo 3-10 “Le Père Tanguy” Vincent VAN GOGH (collection of Musée Rodin, Paris, France)

Photo 3-11 “The Great Wave off Kanagawa” of “Thirty-Six Views of Mt Fuji” (1831 - 1836) by Katsushika Hokusai (collection of Yamanashi Prefectural Museum, Yamanashi)

Photo 3-12 “A Mild Breeze on a Fine Day” of “Thirty-Six Views of Mt Fuji” (1831 - 1836) by Katsushika Hokusai (collection of Yamanashi Prefectural Museum, Yamanashi)

3.1.c Statement of Integrity

The totality of the nominated property not only includes all component parts and constituent elements necessary to express Outstanding Universal Value in terms of Fujisan’s nature as an “object of worship”, but also is of adequate size to completely represent the attributes and processes that convey the property’s significance. In addition, the scope of the nominated property includes all component parts and constituent elements necessary to express its nature as a “source of artistic inspiration”, including (1) the representative viewpoints for viewing Fujisan; and (2) the scenic landscapes of the Fujisan Mountain Area (Component Part 1) that can be seen from these viewpoints. Accordingly, the property retains a high level of integrity.

² Japonisme:

This refers to the fascination with Japan witnessed in the West, particularly in France, around the mid-19th century. Japanese artwork (Ukiyo-e, crafts, etc.) was on exhibit at the Paris Exposition Universelle. It drew a great deal of attention and influenced the sense of color and human and landscape composition of Impressionist and art nouveau artists.

The totality of the nominated property preserves a high level of integrity based on the following conditions set forth in paragraph 88 of the Operational Guidelines.

1) Paragraph 88a: includes all elements necessary to express its Outstanding Universal Value

Paragraph 88b: is of adequate size to ensure the complete representation of the features and processes which convey the property's significance

(i) Integrity in terms of the property's aspect as an "object of worship"

The scope of the nominated property includes all component parts and constituent elements necessary to express Fujisan's aspect as an "object of worship": a) the Fujisan Mountain Area (Component Part 1) from Umagaeshi up, the mountaintop worship sites, the ascending routes extending from the base to the summit of the mountain; b) the main buildings and compounds of the various Sengen-jinja shrines and the "Oshi" Lodging Houses situated at the foot of the mountain; and c) the wind cave, lava tree molds, lakes, springs, waterfalls, and other physical features that have become sacred sites and destinations for pilgrimages.

The Fujisan Mountain Area (Component Part 1) includes within its scope (1) the zone regarded as most sacred of all, rising from the eighth station up to the summit of the mountain, which belongs to the Fujisan Hongu Sengen Taisha Shrine; (2) the zone above the forest limit on the mountain, which was known to Fuji-ko adherents as "Yakeyama" (burnt mountain) and regarded as a sacred area belonging to the "other world" (the world after death); and (3) the entire zone roughly above 1,500 meters in elevation on the mountain, which was traditionally another dividing line between the secular world and the sacred region of the mountain as it marked Umagaeshi, the point at which horses were turned back and not permitted further ascent on horseback. In this way, the sacred character of the Fujisan Mountain Area as an "object of worship" has been completely maintained.

The landscape structure related to worship-ascents and pilgrimages to Fujisan that became established among the masses from the 16th through 19th centuries was schematized along the central axis of the various ascending routes by which lines of pilgrims and Fuji-ko adherents slowly made their way up the mountain to the abode of gods and buddhas at the summit, supplemented by the various Sengen-jinja shrines, the "Fujigoko" (Fuji Five Lakes), and other sites of religious pilgrimage and practice dotted about the base of the mountain. The scope of the nominated property completely encompasses and expresses all of these elements of the landscape structure of Fujisan related to the process of worship-ascent.

The specific features of the collection of mountaintop worship sites (Constituent Element 1-1) at the summit of the mountain, which are laid out in a series along the crater walls, are included within the boundaries of the nominated property.

Regarding the ascending routes, the entirety of the Yoshida Ascending Route (Constituent Element 1-5), which links the eastern face of the summit with the compound of the Kitaguchi Hongu Fuji Sengen-jinja Shrine (Constituent Element 1-6) at the northern base of the mountain, lies within the boundaries of the nominated property. Other ascending routes (Constituent Elements 1-2 to 1-4), including those areas that show vestiges of a vigorous period of worship-ascents during the 18th and 19th centuries, are also included in their entirety within the nominated property. Moreover, the

present-day Gotemba Ascending Route, newly established in the 20th century, is also included within the nominated property as a portion of the Suyama Ascending Route (Constituent Element 1-4). All specific features located along these ascending routes—from the mountain huts that provided rest and lodging for pilgrims and Fuji-ko adherents, to the small shrines and sites established to support the religious ceremonies and worship practiced as part of the worship-ascent—are included within the boundaries of the nominated property.

In addition to the compounds and buildings of the Sengen-jinja shrine complexes (Constituent Element 1-6, Component Parts 2, 4, 5, 6) that serve as the starting points of origin for these ascending routes, those of other significant shrines such as the Yamamiya Sengen-jinja Shrine (Component Part 3), the Kawaguchi Asama-jinja Shrine (Component Part 7), and the Fuji Omuro Sengen-jinja Shrine (Component Part 8) that are indispensable to any discussion of the religious worship of Fujisan are included within the scope of the nominated property. And among the Lodging Houses of the “Oshi”, the guides who welcomed and cared for Fuji-ko adherents, on their worship-ascents of the mountain, two examples (Component Part 9, 10) representative of different eras of construction, and different lot types, layouts of buildings, and so on, are included as component parts within the nominated property as well.

The scope of the nominated property also includes all component parts and constituent elements that are expressive of the sacred sites and pilgrimage destinations around the base of the mountain—the wind cave, lava tree molds, lakes, springs, waterfalls, and other physical features—that served as specific sites where the Fuji-ko adherents carried out pilgrimages or ascetic practices. In particular, two examples of the lava tree molds (Component Parts 21 and 22) are included within the nominated property. They are found along one of the ascending routes and it is thus thought that Fuji-ko adherents, viewing them as a series of sacred wombs (“Otainai”), made these molds a destination of their pilgrimages. Hitoana Fujiko Iseki (Component Part 23), including not only the wind cave itself but also the area of the stone monuments constructed by Fuji-ko adherents, is also included in the property. It also encompasses the entire water surface areas of the “Fujigoko” (Fuji Five Lakes) -- Lake Saiko (Constituent Element 1-7), Lake Shojiko (Constituent Element 1-8), Lake Motosuko (Constituent Element 1-9), Lake Yamanakako (Component Part 11), and Lake Kawaguchiko (Component Part 12) -- and the river area that includes waterfalls themselves and their basin of Shiraito no Taki waterfalls (Component Part 24), which were central sites for water purification rituals conducted by Fuji-ko adherents, as well as those of the eight spring-fed ponds known as the Oshino Hakkai (Component Parts 13 to 20).

For the reasons cited above, in terms of Fujisan’s aspect as an “object of worship”, not only does the nominated property include all component parts and constituent elements necessary to express its Outstanding Universal Value, but it is also of adequate size to ensure the complete representation of the various attributes and processes that convey the property’s significance, and it possesses a high degree of integrity.

Photo 3-13 Fujisan climbers' guide map (1918) (collection of Oyama Town Library, Shizuoka)

(ii) Integrity in terms of the property’s aspect as a “source of artistic inspiration”

The scope of the nominated property includes all component parts and constituent elements

necessary to express its aspect as a “source of artistic inspiration”, including (1) representative viewpoints that provide views of the Fujisan Mountain Area; and (2) the scenic landscapes of the Fujisan Mountain Area as seen from these viewpoints.

The viewpoints encompassed within the scope of the nominated property include the Nakanokura Pass on the northwestern shore of Lake Motosuko (Constituent Element 1-9), a site from which one of Japan’s most famous photographers took the shot that has been featured in engraved reproductions on a succession of Japanese bank notes, as well as the Mihonomatsubara pine tree grove (Component Part 25) on the western shore of Suruga Bay, a place that has served as the setting for many classical poems (waka) and Noh songs, and has provided the picturesque view and classic composition featured in countless paintings of Fujisan.

Among these, the entire pine tree grove of Mihonomatsubara lies within the nominated property, including its sandy beach and the famous “Feather Robe” pine tree (“Hagoromo no Matsu”), which are important attributes of Mihonomatsubara in its role as a viewpoint and as a setting for the arts, thus ensuring that the property is extensive enough to incorporate all elements necessary to express its Outstanding Universal Value.

Similarly, the entire area of the Nakanokura Pass that is used for photography is also included, thereby ensuring that the scope of the nominated property is adequate to express its Outstanding Universal Value.

The areas of the Fujisan Mountain Area (Component Part 1) visible from these two representative viewpoints, which provide views of the mountain extending from its summit down the slopes on both sides for a considerable distance, preserve a more-than-adequate sense of the vistas of Fujisan that have inspired countless works of art and literature.

In particular, the view of Fujisan from the Nakanokura Pass, situated at an intermediate distance on the northwestern shore of Lake Motosuko, takes in the lake itself, as well as the Fujisan Primeval Forest, the Aokigaharajukai woodland, and other forest regions on the slopes of Fujisan, ensuring that all of the important topographical and woodland attributes of the Fujisan Mountain Area (Component Part 1) essential to its visual integrity have been included.

For the reasons cited above, the nominated property includes all elements necessary to express Fujisan’s aspect as a “source of artistic inspiration”, preserving a high level of integrity.

2) Paragraph 88c: suffers from adverse effects of development and/or neglect

As described below in “5.b. Protective Designation,” the appropriate long-term legal measures to protect and maintain the nominated property have been established, with at least one of the following pertaining to each component part and constituent element within the scope of the nominated property: designation under the Law for the Protection of Cultural Properties as Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, or Natural Monuments; as Special Protection Zones or Special Zones under the Natural Parks Law; or as National Forests administered and managed by the national government under the Law on the Administration and Management of National Forests.

The component parts, constituent elements, and specific features included in them, designated under the Law for the Protection of Cultural Properties as Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, or

Natural Monuments, are all covered by their respective preservation and utilization plans or preservation and management plans. In terms of the other component parts and constituent elements of the nominated property, and the specific features included therein, National Park lands are covered by the Fuji-Hakone-Izu National Park Plan and the Fujisan District Park Management Plan based on the Natural Parks Law, while National Forest lands are covered by the Eastern Yamanashi Forest Planning Area Regional Administration and Management Plan and the Fuji Forest Planning Area Regional Administration and Management Plan and the Eastern Yamanashi Forest Planning Area Regional Administration and Management Plan, which are based on the Law on the Administration and Management of National Forests. As a result, the nominated property has suffered no adverse effects from managerial neglect.

The buffer zone surrounding the nominated property is protected by a variety of legal measures, from the Law for the Protection of Cultural Properties, Natural Parks Law, and Law on the Administration and Management of National Forests to the various landscape plans and landscape ordinances enacted by the local governments in accordance with the Landscape Act, as well as landscape ordinances and guidelines for land use projects instituted independently by the local governments. These measures have eliminated adverse effects from external sources within the scope of the nominated property.

In addition, administrative bodies and government agencies with jurisdiction in the matter have led the way, after consultation with other relevant government bodies, local landowners, etc., in establishing the “Fujisan Comprehensive Preservation and Management Plan” for the nominated property that clearly states policies for the amelioration of existing issues, and they are carrying out integrated preservation management and maintenance of the nominated property and its buffer zone. This comprehensive plan also calls upon national and relevant local government organizations to take the initiative in harmonizing areas in the environs of the nominated property not included in the buffer zone by treating them as management zone.

As the foregoing discussion indicates, there have been no adverse effects from development or neglect on the Outstanding Universal Value of the property as cited in paragraph 88 c of the Operational Guidelines, and the Integrity of the nominated property and its surrounding environment has assuredly been preserved.

Photo 3-14 View of the Fujisan Mountain Area from the viewpoint on the shore of Lake Motosuko ©Imaki Hidekazu

Photo 3-15 View of the Fujisan Mountain Area from the viewpoint on the Mihonomatsubara pine tree grove © Shizuoka Prefectural Tourism Association

3.1.d Statement of Authenticity

Based on the attributes selected according to the nature of the individual component parts and constituent elements of the nominated property, and the specific features included therein, each one demonstrates a high level of authenticity.

The Fujisan Mountain Area (Component Part 1) possesses a high degree of authenticity based on its attributes of “spirit” and “function.” In addition, the

compounds and buildings of the Shinto shrines and the “Oshi” Lodging Houses are all highly authentic based on their attributes of “form and design,” “materials and substance,” “traditions and techniques,” “location and setting,” and “use and function.” And moreover, the lava tree molds, the lakes, the springs, the waterfalls, and other natural sites that feature remains connected to the worship of Fujisan also maintain a high level of authenticity based on their attributes of “form,” “location and setting,” “feeling,” and “use and function.”

Paragraph 82 of the Operational Guidelines lists eight attributes to be used in assessing the authenticity of nominated property. The following is an analysis of the authenticity of the various component parts and constituent elements of the nominated property and specific features included therein in terms of the attributes appropriate to them, clearly demonstrating that each of them maintains a high level of authenticity.

(i) The Fujisan Mountain Area from Umagaeshi up, the mountaintop worship sites, and the ascending routes extending from the base to the summit of the mountain

Throughout recorded history, the “spirit” and “function” of the Fujisan Mountain Area (Component Part 1), which includes the Mountaintop worship sites (Constituent Element 1-1) and the ascending routes (Constituent Elements 1-2 to 1-5) as an “object of worship”, has remained unchanged, transcending the ages. Landowners and relevant national and local government organizations continue to carry out the appropriate preservation and management under the applicable laws, maintaining the nominated property in good condition with no loss of its value as a cultural asset.

Thus the Fujisan Mountain Area, which includes the mountaintop worship sites and the ascending routes, maintains a high level of authenticity in terms of its attributes of “spirit” and “function.”

(ii) Buildings and Compounds of the Sengen-jinja shrines and the “Oshi” Lodging Houses

The buildings of the Sengen-jinja shrines and “Oshi” Lodging Houses (Constituent Element 1-6 and Component Parts 2 to 10) maintain the same construction—the same floor plans and external appearance—from when they were originally built in the 18th to early 19th centuries, during the time when the beliefs and activities of Fujisan worship was becoming fully systematized. Modern architectural preservation and restoration efforts have carefully identified portions that were added after the original construction in the course of repair or renovations and have removed later construction materials, while aiming at the restoration of the structures to their original “form and design.”

The “traditions and techniques” involved in the restoration of the fragile “materials and substance” of such wooden structures have also been faithfully inherited. Moreover, the shrine buildings and their compounds and lodging houses have maintained in good condition the “location and setting” of their origins, enveloped since the time of their construction by the surrounding groves

of trees. And the “use and function” of these component parts and constituents elements as worship-related spaces has been well preserved over a considerable period of time.

As indicated by the above description, the shrine buildings and their compounds and “Oshi” Lodging Houses have maintained a high degree of authenticity based on the attributes of “form and design,” “materials and substance,” “traditions and techniques,” “location and setting,” “spirit and feeling,” and “function.”

Photo 3-16 Kitaguchi Hongu Fuji Sengen-jinja Shrine of circa 1925 (post card) (collection of Fujiyoshida Museum of Local History, Yamanashi)

Photo 3-17 Present Kitaguchi Hongu Fuji Sengen-jinja © *Imaki Hidekazu*

(iii) The wind cave, lava tree molds, lakes, springs, and waterfalls that became sacred sites and destinations for pilgrimages

In the caves of the Funatsu lava tree molds (Component Part 21) and Yoshida lava tree molds (Component Part 22), people built small shrines to pray, and thus these lava tree molds continue even today to maintain a sacred “spirit” and the “function” of a religious site. With the exception of the entrance area of the Funatsu cave, which has been modified somewhat to ensure the safety of visitors, the lava tree molds have been faithfully preserved in terms of “form” and “location and setting.”

The Hitoana Fuji-ko Iseki (Component Part 23) has also indisputably maintained its “form” and “location and setting,” as indicated by the historical evidence provided by the inscriptions on the memorial stelae at the site, most of which bear the names of the donors, their Fuji-ko affiliation, the date the stelae were erected, and the dates of death of the people memorialized.

Similarly, historical documents as well as stone monuments left at five lakes included in the “Fujigoko”(Fuji Five Lakes) (Constituent Elements 1-7 to 1-9 and Component Parts 11 and 12) and Oshino Hakkai springs (Component Parts 13 to 20) clearly show that historically these were sites of pilgrimages (e.g., the “Uchihakkaimeguri,” or circuit of the inner eight seas, and the “Fujisan Nemoto Hakko”, or a circuit of eight lakes) establish beyond any doubt the “form” and “location and setting” of these historic monuments as traditional pilgrimage sites.

It is clear from written accounts and illustrations by Fuji-ko adherents that Shiraito no Taki waterfalls (Component Part 24) and the pool beneath it were historically used as a place of ascetic practice, and that this site’s “form” and “location and setting” are highly reliable in terms of historic evidence.

Moreover, the “location and setting” and “feeling” of these lakes, springs, and waterfalls that nurtured the piety of the Japanese people have been preserved unaltered down to the present.

As indicated by the above description, the lava tree molds, lakes, springs, waterfalls, and other sites associated with the worship of Fujisan have maintained a high degree of authenticity, based on the attributes of “form,” “location and setting,” “feeling,” and “use and function.”

Photo 3-18 Scene of ablution in Shiraito no Taki waterfalls (circa 1854) from “Eigyō Shinsan Jiden” [Autography of Eigyo Shinsan, Fuji-ko Leader] (collection of Tateyama Municipal Museum, Chiba) © *Tateyama Municipal Museum*

Photo 3-19 Present Shiraito no Taki waterfalls © *Imaki Hidekazu*

3.1.e Protection and management requirements

The nominated property has been officially designated as Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, and Natural Monuments, in addition to being designated as a National Park, and is also well preserved as a National Forest. The scenic landscape as seen from two scenic viewpoints has been preserved in excellent condition as well.

Also, in terms of the buffer zone of the property, in addition to the protective measures described above, appropriate protection is provided in accordance with the Landscape Act and other relevant laws and regulations. In particular, no buffer zone is set up on the northwestern side of Lake Motosuko (Constituent Element 1-9) and the eastern side of the Fujisan Mountain Area (Component Part 1), since no impact on the view from within the property area is foreseen in light of the control measures under the Yamanashi Prefecture Landscape Ordinance, topographical constraints defying development, existing land uses in the neighboring areas, etc.

Yamanashi Prefecture, Shizuoka Prefecture, as well as the relevant municipal governments included in the respective prefectures are working in cooperation with the relevant national agencies—not only with the Agency for Cultural Affairs, which is the competent authority charged with preserving and managing Japan’s cultural heritage properties, but also with the Ministry of the Environment, the Forestry Agency, and others—and have established the Fujisan World Cultural Heritage Council to create a comprehensive management system for the property. This Council is receiving input from an academic committee of experts for the surveying, preservation and management of Fujisan.

The Fujisan Comprehensive Preservation and Management Plan, which was established in January 2012, covers the whole property and lays out not only methods for the preservation, management, maintenance, and utilization of the nominated property overall and for each individual component part based on its unique characteristics, but also the respective roles that the national and local public bodies and other relevant organizations should play.

(i) Protective designation of the property

The Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, and Natural Monuments that are included in the property have been properly protected under the Ancient Shrines and Temples Preservation Law (enacted in 1897), the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (enacted in 1919), and the National Treasures Preservation Law (enacted in 1929).

In 1950, these laws were integrated and strengthened into the Law for the Protection of Cultural

Properties. Since then, under the provisions of this law, thorough and complete protection measures have been taken for individual component parts of the nominated property and their constituent elements.

In addition, within the Fujisan Mountain Area (Component Part 1), the excellent natural landscape has been protected under the National Parks Law (enacted in 1931) and the Natural Parks Law (enacted in 1957), which replaced it.

The forest on the southern side of the Fujisan Mountain Area was managed as the land under direct jurisdiction of the Shogunate since the 17th century and was taken over as the national property by the Meiji Government. After that, it became the imperial forest and then designated as the national forest in 1947. The national forest has been conserved under the Law on the Administration and Management of National Forests (enacted in 1951).

(ii) Protection of the buffer zone

The boundaries of the buffer zone were defined as the area in which negative physical or visual impacts can be anticipated on the Outstanding Universal Value of Fujisan deriving from the dual aspects of “places of worship-ascent and pilgrimage” as an “object of worship” and of “viewpoints and views” as a “source of artistic inspiration” in consideration of the following five points:

- (1) To maintain the unity, with Fujisan at the center, of a group of component parts and constituent elements such as the compounds and buildings of Sengen-jinja shrines at the mountain foot, “Oshi” lodging houses, and spiritual spots and pilgrimage destinations such as lakes;
- (2) To cover a wide area of the southern mountain foot area for the conservation of the view of Fujisan from the Mihonomatsubara pine tree grove;
- (3) To maintain the landforms, vegetations, and water veins that are appropriate for “places of worship-ascent and pilgrimage” and “viewpoints and views” in the immediate vicinities of the individual component parts and constituent elements and also to ensure the good views from within the individual component parts to outside:
- (4) To cover the compounds of Shinto shrines other than component parts and the areas of the distribution of the “sites known to contain Buried Cultural Properties”³ under the Law for the Protection of Cultural Properties that are related to Fujisan worship; and
- (5) To adopt the boundaries that can be easily recognized as such: for example, boundaries of land uses such as urban areas and roads, administrative boundaries, boundaries based on individual laws and regulations, the locations of landforms and objects such as roads.

In the case that measures are to be taken within the buffer zone to address specific problems or to provide proper conservation, the Law for the Protection of Cultural Properties, the National Parks Law, the Law on the Administration and Management of National Forests, the Landscape Act (and landscape ordinances and landscape plans under the said law), the City Planning Act (and the Zones

³ Sites known to contain Buried Cultural Properties:

Article 92 of the Law for the Protection of Cultural Properties stipulates the “Buried Cultural Properties” and Article 93 of the same law stipulates the sites known to contain Buried Cultural Properties. The existence of such site is officially recognized through the public announcement by each municipal government in Yamanashi Prefecture and Shizuoka Prefecture.

and Districts set out by local governments based on the said law), the Seacoast Law, and the ordinances of Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments are applied and enforced appropriately.

(iii) Comprehensive Preservation and Management Plan

In January 2012, the Agency for Cultural Affairs, the Ministry of the Environment, the Forestry Agency, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments established the “Fujisan Comprehensive Preservation and Management Plan”, which covers the entire area of the property, the buffer zone, and the management zone in coordination with local landowners, managers, etc.

In the preparation of the comprehensive preservation and management plan, full consideration was given to consistency and synergy among the Law for the Protection of Cultural Properties, the Natural Parks Law, and the Law on the Administration and Management of National Forests, individual plans that were prepared in close relation with these laws, the laws, regulations, and other legal and administrative instruments that provide the basis for the conservation of the surrounding area of the property.

(iv) System for preservation and management

Yamanashi Prefecture and Shizuoka Prefecture have set up the “Fujisan World Cultural Heritage Council” (hereinafter referred to as the “Council”), which monitors the existing state of the property and the surrounding environment, ensures the proper enforcement of relevant laws and regulations, and provides the venue for consultation among relevant organizations concerning the preservation and management of the property and the conservation of the surrounding environment.

In addition, the national agencies in charge of relevant laws and regulations (Agency for Cultural Affairs, Ministry of the Environment, Forestry Agency, Ministry of Land, Infrastructure, Transport and Tourism, and Ministry of Defense) provide the Council with advice concerning the preservation and management of the property and the conservation of the surrounding environment as observers of the Council. Also, the Agency for Cultural Affairs, which plays the central role in the preservation and management of cultural heritage properties as the national agency, facilitates communication, coordination, and consultation, as appropriate and needed, about important matters for the preservation and management of the property, the conservation of the surrounding environment, and the preparation of periodic reports on the state of conservation that must be submitted to the World Heritage Committee, in coordination with Yamanashi Prefecture and Shizuoka Prefecture, which play the central role in the Council and other national agencies.

Furthermore, in order for the Council to obtain academic advice from experts, the “Fujisan World Cultural Heritage Academic Committee” (hereinafter referred to as the “Academic Committee”) has been set up.

The Council will have mutual cooperation with organizations and individuals engaging in the preservation and management of the property and the conservation of the surrounding environment.

3.2. Comparative Analysis

The following section presents the results of a comparative analysis of Fujisan with other mountains in Japan and around the world that share similar characteristics. The results of the comparative analysis have also been compiled in a table presented in Appendix 4 based on the items for comparison listed in 3.2.1) below.

1) Selection of Comparison Items

As indicated in section 3.1, Fujisan's Outstanding Universal Value is comprised of two aspects: its nature as an "object of worship" and as a "source of artistic inspiration". Accordingly, in order to compare Fujisan with other mountains in Japan and around the world, it is required to base selection of items for comparison on these two aspects of the mountains.

On September 5–10, 2001, the Government of Japan and the UNESCO World Heritage Centre convened the UNESCO Thematic Expert Meeting on Asia-Pacific Sacred Mountains in Wakayama Prefecture (hereinafter referred to as "Sacred Mountain Expert Meeting in Wakayama"). The "Conclusions and Recommendations" [refer to Appendix 4] of the meeting pointed out that "the Asia-Pacific Region is the most mountainous and densely populated region of the world," and that in addition to having "the highest mountain in the world," it is the region with "the largest number of sacred mountains" in proportion with its dense population. It also noted that the cultural heritage value of these sacred mountains in the Asia-Pacific region could be manifested either in tangible forms (including natural characteristics) or intangible forms.

Based on this perspective, the items below were used to conduct a comparative analysis of Fujisan with other similar mountains, examining both the tangible values—including the natural characteristics of the mountains—and the related intangible values, within the context of the mountains' aspects as an "object of worship" and/or a "source of artistic inspiration".

(i) Aspect as an "object of worship"

Items for comparison with respect to natural characteristics and tangible value

Shape/elevation

Whether it is a solitary peak

Whether it includes rock formations (including caves), or areas of water

Whether it is a volcano

Whether it contains wind caves, springs, lakes, or other features deriving from its nature as a volcano

Whether there exist caves, historical pilgrimage routes/roads for visiting temples or shrines, or shrines/temples

Items for comparison with respect to intangible value

Continuity—are worship-related ceremonies, etc., still conducted?

Presence—is the mountain itself an "object of worship"?

Practice—are worship-ascents of the mountain or pilgrimages to springs and other sites

carried out?

Identity—does the mountain represent the nation or group of people?

Fame—how well is the mountain known or visited?

(ii) Aspect as a “source of artistic inspiration”

Has the scenic beauty of the mountain served as a “source of inspiration” for works of art?

Are artistic depictions of the mountain known in other countries, and have they had a significant impact on the artistic history of the world?

2) Identification of Mountains to Be Compared

Sites to be the focus of the comparative analysis were selected based on aspects of their nature as an “object of worship” and a “source of artistic inspiration”, as described below.

(i) Aspects as an “object of worship”

Mountains known in the Asia-Pacific region for having a close connection to a form of worship that is unique to its respective region

Mountains that were introduced as case studies of sacred mountains in the Asia-Pacific region at the Sacred Mountain Expert Meeting in Wakayama

(ii) Aspects as a “source of artistic inspiration”

Mountains around the world with a clear connection to artistic works

Mountains that have been introduced in scholarly writings⁴ by foreign experts as having a clear connection to artistic works

(iii) Aspects both as an “object of worship” and as a “source of artistic inspiration”

Mountains that were the focus of the typological analysis or thematic analysis outlined in an ICOMOS report⁵

- Mountains in the Asia-Pacific region that have a close connection to a form of worship that is unique to its respective region
- Mountains around the world that have a deep connection to artistic works and have served as the setting for dramatic works
- Mountains around the world that are revered as an “object of worship”

Mountains that were the focus of an analysis included in a research report published by the UNESCO World Heritage Centre on cultural landscapes⁶

- Mountains around the world that are of exceptional aesthetic quality
- Mountains around the world that are significant in terms of group identity

⁴ Léon Pressouyre, *The World Heritage Convention, Twenty Years Later* (Paris: UNESCO Publishing, 1996); Edwin Bernbaum, *Sacred Mountains of the World* (San Francisco: Sierra Club Books, 1990); Jukka Jokilehto et al., *The World Heritage List: What is OUV? Defining the Outstanding Universal Value of Cultural World Heritage Properties* (Berlin: Hendrik Bäßler Verlag, 2008).

⁵ *Filling the Gaps—An Action Plan for the Future* (Paris: ICOMOS, 2005).

⁶ P. J. Fowler, *World Heritage Cultural Landscapes 1992–2002* (Paris: World Heritage Centre, 2003).

3) Identification of Mountains Outside Japan to Be Compared

Compared to people in the Medieval West, when Christianity was dominant, those in the Asia-Pacific region perceived mountains quite differently. In the West at that time, mountains were considered to be the dwelling place of dragons and demons that would harm humans, and thus it was thought that mountains existed in a mutually antagonistic relationship with mankind. Accordingly, if the demons could be driven away, then the mountain would be no more than a material object, and so it was thought that mountains were something that could be conquered. Eventually, this type of thinking gave rise to the modern concept of alpinism—i.e., the idea that a mountain could be conquered by climbing it.

In the Asia-Pacific region, on the other hand, mountains were viewed as the dwelling place of deities and spirits, and the mountain itself was viewed as a god or a spirit. Particularly in East Asia, including Japan, it has been historically common to find acts such as the conferring of court titles on mountains or the offering of sacrifices to mountains; not only was the mountain an “object of worship”, but it was also seen as an entity that could share emotions with humans.

In this respect, a major difference is evident between the West after the Medieval times and Asia Pacific in terms of whether or not a mountain can be treated as an “object of worship”. Accordingly, when selecting mountains outside of Japan to be used in a comparative analysis of Fujisan from the perspective of being an “object of worship”, it is the most appropriate to focus primarily on mountains in the Asia-Pacific region, although Western mountains should remain within the field of vision.

Mountains that have been the subject of artistic works or that have served as an inspiration for artistic creativity exist not only in the Asia-Pacific region but throughout the world. Accordingly, in selecting mountains outside of Japan to be used in a comparative analysis of Fujisan from the perspective of being a “source of artistic inspiration”, the scope should be broadened to include other areas around the world and not just Asia Pacific.

Accordingly, a total of 36 mountains from outside of Japan were selected for this comparative analysis, as indicated in Table 3-1. These include 23 cases of mountains located in the Asia-Pacific region and 13 cases of mountains found in other regions of the world.

Table 3-1-1 Mountains outside Japan selected for comparative analysis (36 in total) (1/2)

	No.	Mountain	Properties	Criteria	Country	Worship	Artistic inspiration
Asia Pacific	1	Uluru, Kata Tjuta	Uluru-Kata Tjuta National Park	(v) (vi) (vii) (viii)	Australia		
	2	Mount Taishan	Mount Taishan	(i) (ii) (iii) (iv) (v) (vi) (vii)	China		
	3	Mount Huangshan	Mount Huangshan	(ii) (vii) (x)	China		
	4	Wudang Mountains	Ancient Building Complex in the Wudang Mountains	(i) (ii) (vi)	China		
	5	Mount Lushan	Lushan National Park	(ii) (iii) (iv) (vi)	China		
	6	Mount Emei	Mount Emei Scenic Area, including Leshan Giant Buddha Scenic Area	(iv) (vi) (x)	China		
	7	Mount Wuyi	Mount Wuyi	(iii) (vi) (vii) (x)	China		
	8	Mount Qingcheng	Mount Qingcheng and the Dujiangyan Irrigation System	(ii) (iv) (vi)	China		
	9	Mount Sanqingshan	Mount Sanqingshan National Park	(vii)	China		
	10	Mount Wutai	Mount Wutai	(ii) (iii) (iv) (vi)	China		
	11	Mount Songshan	Historic Monuments of Dengfeng in “The Centre of Heaven and Earth”	(iii) (vi)	China		
	12	Mt. Huashan (Shaanxi Province), Mt. Hengshan (Hunan Province), Mt. Hengshan (Shanxi Province)	The Four Sacred Mountains as an Extension of Mt. Taishan		China		
	13	Yandang Mountain	Yandang Mountain		China		
	14	Mount Kailas			China		
	15	Sabalán	Sabalán		Iran		
	16	Mount Namsan	Gyeongju Historic Areas	(ii) (iii)	Korea, Republic of		
	17	Mount Halla	Jeju Volcanic Island and Lava Tubes	(vii) (viii)	Korea, Republic of		
	18	Sulaiman-Too Mountain	Sulaiman-Too Sacred Mountain	(iii) (vi)	Kyrgyzstan		
	19	Phou Kao Mountain	Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape	(iii) (iv) (vi)	Lao People's Democratic Republic		
	20	Bogd Khan, Burkhan Khaldun, Otgon Tenger	Mongolia Sacred Mountains: Bogd Khan, Burkhan Khaldun, Otgon Tenger		Mongolia		
	21	Himalayan Range	Sagarmatha National Park	(vii)	Nepal		
	22	Ruapehu, Ngauruhoe, Tongariro	Tongariro National Park	(vi) (vii) (viii)	New Zealand		
	23	Adam's Peak	Central Highlands of Sri Lanka	(ix) (x)	Sri Lanka		

Table 3-1-2 Mountains outside Japan selected for comparative analysis (36 in total) (2/2)

	No.	Mountain	Properties	Criteria	Country	Worship	Artistic inspiration
Other	24	Rocky Mountains	Canadian Rocky Mountain Parks, Dinosaur Provincial Park, Waterton Glacier International Peace Park, Yellowstone National Park	(vii) (viii) (ix) (x)	Canada, USA		
	25	Mount Sinai	Saint Catherine Area	(i) (iii) (iv) (vi)	Egypt		
	26	Mount Sainte-Victoire	Montagne Sainte-Victoire et sites cézaniens		France		
	27	Mount Perdu	Pyrénées - Mont Perdu	(iii) (iv) (v) (vii) (viii)	France, Spain		
	28	Mount Athos	Mount Athos	(i) (ii) (iv) (v) (vi) (vii)	Greece		
	29	Mount Olympus	The broader region of Mount Olympus		Greece		
	30	The Dolomites	The Dolomites	(vii) (viii)	Italy		
	31	Mount Kenya	Mount Kenya National Park/Natural Forest	(vii) (ix)	Kenya		
	32	Mount Huascarán	Huascarán National Park	(vii) (viii)	Peru		
	33	Swiss Alps (Jungfrau, Aletschhorn, Bietschhorn, etc.)	Swiss Alps Jungfrau-Aletsch	(vii) (viii) (ix)	Switzerland		
	34	Mount Kilimanjaro	Kilimanjaro National Park	(vii)	Tanzania		
	35	Appalachian Mountains	Great Smoky Mountains National Park	(vii) (viii) (ix) (x)	USA		
	36	Kilauea	Hawaii Volcanoes National Park	(viii)	USA		
		Fujisan	Fujisan	(iii) (iv) (vi)	Japan		

Worship

- : From the natural/tangible perspective, mountains that feature physical evidence of worship-related activity such as sites of worship, pilgrimage sites, or the remains of such sites, and where religious rites, activities, or other core elements of worship have been transmitted to current generations.
- : In addition to the above, mountains where the act of climbing the mountain itself is viewed as having religious significance, and where areas that display natural features related to the mountain, such as lakes and springs, are considered sites of religious activity as well.

Artistic inspiration

- : Mountains that have been used as the theme of paintings, literary works, etc., and have been the inspiration for numerous works.
- : In addition to the above, mountains that have given rise to artistic or literary schools, and have had an impact overseas. In particular, mountains similar to Fujisan in having an impact abroad that is recognized in art history.

4) Comparison of Fujisan with Mountains Outside Japan

Table 3-1 (p. 166 and 167) lists the 36 mountains outside of Japan that were selected as the subject of comparison in order to clarify the special characteristics of Fujisan. Based on the two aspects that comprise Fujisan's Outstanding Universal Value—i.e., “object of worship” and “source of artistic inspiration”—the table uses either a or a mark to show the degree to which each property conforms to the comparison items shared with Fujisan, as indicated in section 3.2.1) above.

In terms of being an “object of worship”, from the perspective of the property's natural characteristics and tangible value, if physical evidence of worship-related activity such as sites of worship, pilgrimage sites, or the remains of such sites exists, and from the perspective of the property's intangible value, if religious rites, activities, or other core elements of worship have been transmitted to current generations, then the property was given a mark. Among these mountains, a mark was given where the act of climbing the mountain itself is viewed as having religious significance (as represented by worship-ascents), and where lakes, springs, and other areas that display natural features related to the mountain are considered sites of religious activity as well.

In terms of being a “source of artistic inspiration”, those mountains that have been used as the theme of paintings, literary works, and so on, and have been the inspiration for numerous artistic works were given a mark. Among them, those mountains that have also provided an important impetus for the creation of a specific artistic or literary school and have had an impact overseas in an artistic field were given a mark.

The further summary of each mountain included in Table 3-1 and a detailed explanation for its selection based on the two aspects of being an “object of worship” and a “source of artistic inspiration” are provided in Appendix 4.

This section will present a comparative analysis focusing on those mountains indicated in Table 3-1 that received at least one mark based on the above criteria, and following the comparison items based on the two perspectives of (1) natural characteristics and tangible value and (2) intangible value, as outlined in 3.2.1). The results are summarized in Table 3-2 and Table 3-3.

(i) Mountains in the Asia-Pacific region

Among all of the mountains selected for comparison, **Mount Taishan (Table 3-1, no. 2)** has perhaps the strongest similarities to Fujisan. From ancient times, mountains that soared over the planes were held in high esteem in China, being viewed as both the dwelling place of the immortals and as gods themselves. In addition, after Buddhism entered China from India, mountains were perceived as sacred Buddhist sites. In that context, Mount Taishan is considered a sacred site in Confucianism, Buddhism, and Taoism. Particularly in the latter case, the uniquely Chinese teaching of Taoism, Mount Taishan is at the top of the list of the five sacred Taoist mountains—Taishan, Hengshan, Songshan, Huashan, and Hengshan—from which one can infer that its position within China is similar in nature to Fujisan's representative presence as a sacred mountain of Japan.

Starting from the time of the Qin Dynasty (221 BC–206 BC), a Fengshan ceremony (a sacrificial ritual) was held at the summit of Mount Taishan for the enthronement of emperors. By holding these rituals on Taishan, the emperor was believed to acquire divine authority, allowing him to ensure peace in the world, the perpetuity of the state, and his own longevity. In China, it is generally believed that the souls of the dead return to Mount Taishan, where they face judgment by Dongyue

Dadi (the Emperor of the Eastern Peak), who controls the realm of the dead and determines the path they shall take, either toward hell or reincarnation. In addition, the custom of placing stone monuments called “Shigandang” on the outer walls of one’s home or on a fence facing the road in order to ward off evil spirits also originated with Mount Taishan. Another custom was for pilgrims to Taishan to be guided up the mountain by leaders known as “Xiangtou” (spiritual healers or mediums). For those unable to climb the mountain, Dongyue Miao temples—alternate facilities deifying Dongyue Dadi of Mount Taishan—were built in locations throughout China.

The above points indicate that Mount Taishan shares several characteristics with Fujisan, where (a) the form of worship evolved over time from the original method of primarily venerating the mountain from afar to ascetic Buddhism, worship-ascents, and other forms; (b) the common people making worship-ascents as pilgrims or Fuji-ko adherents were led into the mountain by the Shugen ascetics or Fuji-ko leaders; (c) for those unsuited to make the ascent up the mountain, alternate places to worship known as Fuji mounds, or “Fujizuka”, were created in locations where one could view the mountain. However, the primary objective of climbing Mount Taishan is to visit the religious facilities at the summit, and thus it is different in nature from the worship-ascent of Fujisan, where the emphasis is on the very act of climbing the mountain.

Also, the landscape of the summit of Mount Taishan, including an engraved stone monument saying “wuyueduzun,” or “the most respected of the Five Sacred Mountains,” has been selected as an image for

China’s bank note, and the mountain has become recognized as a spiritual symbol of the Chinese people. These points are also commonalities with Fujisan in that the latter has been used as an image on Japanese bank notes and is a celebrated mountain that symbolizes Japan and Japanese culture. However, while many poems were written about Mount Taishan, primarily during the Tang Dynasty, it was not the subject of diverse artistic activities over the long term and did not have a far-reaching impact as Fujisan did on the art history of the West in the 19th century, and thus could be somewhat different in nature.

Photo 3-21 Mt Taishan © *Shizuoka Prefecture*

Mount Huangshan (Table 3-1, no. 3) has been the subject of a wide array of artistic works such as paintings and poems. In particular, the landscapes depicting Huangshan and the landscape artists who found their inspiration in the mountain created a school of artwork known in Chinese art history as the Huangshan school of painting. Accordingly, Huangshan’s nature as a “source of artistic inspiration” bears a strong resemblance to that of Fujisan. However, while paintings depicting Huangshan do adorn walls throughout China—from the Great Hall of the People, overlooking Tiananmen Square in Beijing, to private homes—and are thus widely known and deeply embedded in the lives of the Chinese people, these paintings are considered to have not had an impact on art history beyond China in the way that Fujisan had a far-reaching impact on the art history of the West.

Photo 3-22 Mt Huangshan © *Yamanashi Prefecture*

Mount Lushan (Table 3-1, no. 5) has been depicted in many landscape paintings, including one depicting Mount Lushan ascribed to Gu Kaizhi (ca. 344–ca. 405), and had a significant impact

not just within China, but on Japanese mediaeval landscape painting as well, thus clearly indicating its impact on other countries in terms of its nature as a “source of artistic inspiration”. However, this impact was limited mainly to neighboring countries and it did not have the kind of impact that Fujisan did on the art history of the West, far from the Asia-Pacific region.

Also, the East Grove Temple at the foot of Mount Lushan is famous as the site in China established by Huiyuan (334–416), who transmitted the Pure Land Buddhism from India. Lushan was long known as the only sacred Buddhist site in China, but today it has become a site for diverse religions, as Buddhist and Taoist temples have now been joined by Christian and Islamic temples at the foot of the mountain. Mount Lushan’s nature as an “object of worship” is thus considered to be different from that of Fujisan since the focus is on visiting the religious shrines, temples, and other religious sites at the foot of the mountain rather than the act of climbing the mountain in a worship-ascent.

Photo 3-23 Mt Lushan © *Shizuoka Prefecture*

Mount Emei (Table 3-1, no. 6) is similar to Fujisan in that its natural phenomena such as the Brocken bow that can be seen at its summit are viewed as sacred. Based on the belief that mountains are sacred places of the gods and buddhas, Buddhist, Taoist, and Confucian religious facilities were built at the summit, and although few in number, people do ascend the mountain from temples around the base up to temples at the summit. However, similar to the case of Mount Taishan, the entire objective of these climbers is to visit the religious facilities at the summit of Mount Emei, and thus it is different in nature from the worship-ascents of Fujisan that stress the act of climbing itself.

In addition, Mount Emei has been the subject of poetic works by numerous literary figures, including Li Bai (701–762), Bai Juyi (772–846), and Su Dongpo (1036–1101) among others, and has been depicted in many paintings and drawings. But it has not been the subject of a diverse range of artistic activities as Fujisan has, nor have the works it inspired had a impact on the West.

Photo 3-24 Mt Emei © *Yamanashi Prefecture*

The peak of **Mount Wutai (Table 3-1, no. 10)** is comprised of five plateaus (the east, west, south, north, and central plateaus) and is considered a sacred Buddhist site. At the base of the mountain there are facilities built as substitute sites of worship for each of the temples built on the plateaus. These points are similar to Fujisan, but those who climb Mount Wutai do so primarily to worship at the cluster of temples built on those five plateaus, and thus it differs from the worship-ascents of Fujisan, where the priority is on the act of climbing itself.

Also, the temples on Mount Wutai are considered to be outstanding examples of Tang Dynasty architectural technology and arts, and the mountain is depicted in numerous sculptures and paintings extolling Buddhism, but it did not have a impact in other regions outside of China as Fujisan did on the West.

Photo 3-25 Mt Wutai *Photo by Motonaka Makoto*

Mount Kailas (Table 3-1, no. 14) is considered to be a sacred location in Buddhism (particularly Tibetan Buddhism), Bon, Hinduism, and Jainism. In Buddhism, it is said to be the

earthly manifestation of Mount Sumeru, the center of the universe, while in Hinduism, it is said to be the dwelling place of the supreme god, Shiva. In Bon, it is worshipped as the place where the founder descended to Earth. Pilgrims who travel the long route to arrive at the foot of Mount Kailas do not climb the sacred mountain. Instead, after first bathing in the sacred waters of Lake Manasarovar, they circumambulate the base of the mountain, worshiping at such holy sites as temples known as gompas, sky burial sites, and the footprints of the Buddha carved in stone.

In terms of it being considered a sacred mountain where gods (buddhas) dwell, Mount Kailas is similar in nature not only to other mountains in China but to Fujisan as well. It also is similar to Fujisan in that water rituals are carried out in lakes around the foot of the mountain, and pilgrimages are made to sacred locations around the mountain's base as well. However, the primary form of pilgrimage is circumambulation to sacred sites around the base of the mountain, and ascent of the mountain is not permitted. Accordingly, it is quite different from Fujisan, where there is a spiritual origin to the worship-ascents and thus a clear significance in climbing to the top step by step. Even today, large numbers of common people make the steady trek up Fujisan, trying to reach the area near the peak to experience "Goraigo" or "Goraiko" at sunrise.

Also, unlike Fujisan, there has been no confirmed case of Mount Kailas being the subject of diverse arts or of the end products having an impact abroad.

Photo 3-26 Mt Kailas © *Edwin Bernbaum 2010*

Adam's Peak (Table 3-1, no. 23) is a mountain that many pilgrims climb. It is viewed by Buddhism, Hinduism, and Islam as a site where the deities (buddhas) of each religion have visited. With respect to being a mountain viewed as a sacred dwelling place of deities, it shares a common trait not only with Chinese mountains, but with Fujisan as well. However, the primary objective of climbing Adam's Peak is to visit the large boulder at the summit, which is believed to be the holy footprint of the gods based on the doctrines of each of these three religions, and thus it differs in nature from the worship-ascents of Fujisan, where the act of climbing the mountain is significant in and of itself.

In addition, there has been no confirmed case of Adam's Peak being the subject of diverse artistic works or of such works having an impact abroad.

Photo 3-27 Adam's Peak © *UNESCO/ Namal Kamalgoda*

(ii) Mountains outside of the Asia-Pacific region

The **Rocky Mountains (Table 3-1, no. 24)** and **Appalachian Mountains (Table 3-1, no. 35)** of North America are mountainous areas that provided inspiration to artists, and those artists and their artwork gave rise to specific schools of American art history. However, these works and artists were greatly influenced by Western (European) artwork of the day, and the value of both mountain ranges in terms of being a "source of artistic inspiration" is thus quite different than that of Fujisan, which served as the inspiration for works of art that had an impact on Western art history, including that of Europe.

Photo 3-28 Rocky Mountains © *UNESCO/ Thorsell, J.W.*

Photo 3-29 Appalachian Mountains

Mount Sainte-Victoire (Table 3-1, no. 26) was a favorite subject for artist Paul Cézanne (1839–1906) and it is unquestionably a celebrated mountain in European art history. However, Fujisan had a broad, long-term impact on the arts, ranging from the Ukiyo-e prints of Katsushika Hokusai (1760–1849) and Utagawa Hiroshige (1797–1858), which had a tremendous impact on the artistic style of the Impressionist artists, to the ancient literature and contemporary crafts. By comparison, Mount Sainte-Victoire, through the works of Paul Cézanne, only influenced 20th-century painting. Accordingly, based on the time frame and diversity of its impact, there is a difference in the value of Mount Sainte-Victoire and the value of Fujisan in terms of their nature as a “source of artistic inspiration”.

Photo 3-30 Mont Sainte-Victoire

Mount Perdu (Table 3-1, no. 27) and the **Swiss Alps (Table 3-1, no. 33)** have been the subject of works by globally renowned artists, such as Leonardo da Vinci (1452–1519) and Victor Hugo (1802–1885), but it would be difficult to say that these mountains had a impact on the literary history of other regions simply by being depicted in such works. Accordingly, the value of Mount Perdu and the Swiss Alps as a “source of artistic inspiration” is clearly different from that of Fujisan, which had a significant impact beyond its own region as evidenced by the role that the Ukiyo-e depictions of the mountain played in the art history of the West.

Photo 3-31 Mount Perdu © UNESCO

Photo 3-32 Swiss Alps © UNESCO/Rhb/Robert Bösch

Table 3-2-1 Mountains to be compared from the perspective of being an “object of worship” (remaining evidence of worship-related activity) (1/2)

Mountain	Evidence of worship-related activity	
	Natural characteristics / tangible value ⁷	Intangible value
Mount Taishan	<ul style="list-style-type: none"> - Elev. 1,545 meters at Jade Emperor Peak, the highest point of the mountain range - Temples and routes for going to worship at temples 	<ul style="list-style-type: none"> - Starting from the Qin Dynasty (221–206 BC), the Fengshan ceremony (a sacrificial ritual) was held on Mount Taishan for the enthronement of the emperor, where he would pray for peace in the world, the perpetuity of the state, and his own longevity. - Mount Taishan is considered a sacred site in Confucianism, Buddhism, and Taoism. Particularly in Taoism, Taishan is at the top of the list of the five sacred mountains—Taishan, Hengshan, Songshan, Huashan, and Hengshan - In China, it is believed that the souls of the dead return to Mount Taishan. Enshrined in the mountain are Dongyue Dadi, who governs the life and death of mortals, and Bixia Yuanjun (Princess of the Azure Clouds), goddess of childbirth. In addition, Mount Taishan is the origin of the shigandang stone tablets placed on the exterior of homes to ward off evil spirits, and of many other forms of worship. - Within China, in towns of a certain scale, there are Dongyue Miao and Tianzhai Xinggong temples, alternate Taoist facilities deifying Dongyue Dadi of Mount Taishan that were built to allow those unable to climb the mountain itself to pay homage at these temples instead. - From spring to summer of each year, people climb Mount Taishan, guided by leaders known as xiangtou. - The landscape of the summit of Mount Taishan, including an engraved stone monument saying “wuyueduzun” (“the most respected of the Five Sacred Mountains”), has been used on China’s banknote (five yuan), making the mountain widely known and recognized as a spiritual symbol of the Chinese people.

Table 3-2-2 Mountains to be compared from the perspective of being an “object of worship” (remaining evidence of worship-related activity) (2/2)

Mountain	Evidence of worship-related activity	
	Natural characteristics / tangible value ⁷	Intangible value
Mount Emei	<ul style="list-style-type: none"> - A series of peaks whose elev. of 3,099 meters at the central point of Ten-Thousand Buddhas Peak is similar to that of Fujisan - Temples and routes for going to worship at temples 	<ul style="list-style-type: none"> - Mount Emei is a sacred site connected to Samantabhadra Bodhisattva, and it was the first sacred Buddhist site in China. Currently, the mountain hosts not only Buddhist, but Taoist and Confucian temples as well. - The Broken bow that can be seen at the summit of Mount Emei is called the “Buddha’s halo,” and it is said to bring good fortune to those who witness it.
Mount Wutai	<ul style="list-style-type: none"> - At an elevation of 3,058 meters at Yedou Peak, the mountain peaks of Wutai are similar in height to Fujisan - Temples and routes for going to worship at temples 	<ul style="list-style-type: none"> - Mount Wutai is one of the Four Sacred Mountains of Chinese Buddhism (Mount Wutai, Mount Emei, Mount Jiuhua, and Mount Putuo) and is considered to be the sacred site where Manjusri Bodhisattva achieved enlightenment. It played an important role in the syncretism and development of Buddhism among the Han-Chinese and Tibetan people. - The summit of Mount Wutai is comprised of five flat plateaus (the east, west, north, south, and central plateaus) and temples have been built on each. It is people’s greatest wish to be able to visit these temples to pay homage. To simplify that process, at the base of the mountain there are facilities created as places where people can face each of the temples built on the plateaus and pray.
Mount Kailas	<ul style="list-style-type: none"> - Independent peak with an elevation of 6,656 meters - Pilgrimage sites such as lakes and pilgrimage routes 	<ul style="list-style-type: none"> - A sacred location in Buddhism, Hinduism, Bon, and Jainism. - In Buddhism, Mount Kailas is said to be the earthly manifestation of Mount Sumeru, the center of the universe. - Particularly in Tibetan Buddhism, it is located at the center of the mandala and is considered the supreme location for meditation. - In Indian Hinduism, it is said to be the dwelling place of the supreme god, Shiva. - In Bon, Mount Kailas is worshipped as the place where the founder descended to Earth, while in Jainism, it is thought to be the place where the founder achieved enlightenment. - For Tibetan and Indian pilgrims, Mount Kailas is considered the ultimate destination of their pilgrimage. - The pilgrimage route that circles the base of the mountain is 52 kilometers in length. People are not permitted to climb the sacred mountain, so after first bathing in the sacred waters of Lake Manasarovar, pilgrims circumambulate the base of the mountain, worshiping at such holy sites as temples known as gompas, sky burial sites, and the footprints of the Buddha carved in stone.
Adam’s Peak	<ul style="list-style-type: none"> - Independent peak with an elevation of 2,238 meters - Rock formations - Pilgrimage route 	<ul style="list-style-type: none"> - It is said that the Buddha (Siddhartha Gautama) visited Adam’s Peak. - At the summit of Adam’s peak there is a 1.8-meter rock formation (Sri Pada) with an indentation that is said to be the Buddha’s footprint in Buddhist tradition. Hinduism says it is the footprint of Shiva, while Islam holds that it is the footprint of the first ancestor, Adam. Large numbers of pilgrims visit the summit of Adam’s Peak given that it is considered a sacred location by all of these religions.

⁷ In this column, only those items applicable to the mountains selected for comparison from the perspectives of the natural characteristics and tangible values outlined in section 3.2.1) are included.

Table 3-3 Mountains to be compared from the perspective of being a “source of artistic” inspirations for the arts (association with artistic works)

Mountain	Association with artistic works
Mount Huangshan	<ul style="list-style-type: none"> - The landscape paintings and literary works created in the mid-17th century as well as other artistic works depicting Mount Huangshan are highly esteemed in Chinese art and literary history. - Landscape paintings depicting Mount Huangshan gave rise to an important school in Chinese art history known as the Huangshan school of painting. - Paintings depicting the “Welcoming Guest Pine” on Mount Huangshan adorn walls throughout China—from the Great Hall of the People, overlooking Tiananmen Square in Beijing, to private homes—and are thus widely known among the Chinese people.
Mount Lushan	<ul style="list-style-type: none"> - Mount Lushan has been the subject of poetic works by many writers including Tao Yuanming (365–427) and Li Bai (701–762). - Sei Shonagon, an 11th-century Japanese female poet and court lady, wrote of viewing snow on the Xianglu Peak of Mount Lushan, sung in a poem by Bai Juyi (772-846), in her collection of essays known as Makura no soshi (The Pillow Book). - Among the numerous landscape paintings of Mount Lushan, the image of Li Bai gazing at the waterfalls of Mount Lushan in particular became the subject for works by Japanese artists including Ogata Korin (1658–1716) and Katsushika Hokusai (ca. 1760–1849).
Rocky Mountains	<ul style="list-style-type: none"> - Representative of American artists, Albert Bierstadt (1830–1902) is known as a leader of the Rocky Mountain school of painters. His works depicting the landscapes of the Rocky Mountains are perhaps the most outstanding expressions of the romanticism movement. - Bierstadt’s Rocky Mountain Landscape adorns the walls of the White House in the US capital. - The elevation of the highest peak in the Rockies, Mount Elbert, has an elevation of 4,399 meters, which is higher than that of Fujisan.
Mount Sainte-Victoire	<ul style="list-style-type: none"> - Paul Cézanne (1830–1906) repeatedly used Mount Sainte-Victoire as the primary subject for his secular paintings. In this way, Mount Sainte-Victoire became the most famous mountain in Western works of art.
Mount Perdu	<ul style="list-style-type: none"> - The landscape of Mount Perdu is closely intertwined with the traditional pastoral lifestyle of the mountain’s residents and the unique culture of the Pyrenees that run along the border of France and Spain, as well as with the artistic and literary works of artists such as Victor Hugo. - Mount Perdu played an important role in the development of romanticism in European art. - The elevation of Mount Perdu is 3,352 meters, which is similar to that of Fujisan.
Swiss Alps (Jungfrau, Bietschhorn, and other peaks)	<ul style="list-style-type: none"> - The impressive landscape of the Alps has played an important role in the arts and literature of Europe. - Leonardo da Vinci (1452–1519) used a sketch of Monte Rosa (elev. 4,636), situated on the border between Italy and Switzerland, as the background for the Mona Lisa. Albrecht Dürer (1471–1528), an artist of the German renaissance period, often used sketches of the Alps in his pictures of saints and other religious themes. However, in these pictures, the Alps served not as the primary subject, but as the background of the pictures. - Italian artist Giovanni Segantini (1858–1899) loved the Swiss Alps and continued to paint their majestic form throughout his life, earning him the nickname “the painter of the Alps.” - Finsteraarhorn is the highest peak in the Alps with an elevation of 4,274 meters, making it higher than Fujisan.
Appalachian Mountains	<ul style="list-style-type: none"> - Many of America’s finest landscape artists, such as Frederic E. Church (1826–1900) and Thomas Cole (1801–1848), have painted works depicting the Appalachian Mountains. - In a chapter on “Mixed properties and cultural landscapes” in his report titled The World Heritage Convention, Twenty Years Later, Léon Pressouyre, who was deeply involved in evaluating the value of cultural properties during the early stages of the World Heritage Convention, introduced Fujisan and the Appalachian Mountains as top examples of mountain landscapes that inspired exceptional works of art.

5) Identification of Mountains within Japan to Be Compared

Throughout Japan there are many mountains that have come to be known as sacred mountains in relation to Shinto or Buddhist beliefs. Most of them began long ago as mountains that were venerated from afar as the abodes of deities, and through a syncretic process that blended Japan's ancient Shintoism with the Buddhism that had arrived from the Asian continent, the worship of these mountains developed in close relation to the compounds and buildings of Shinto shrines and Buddhist temples. Among those mountains that were particularly revered by the Japanese people, seven have been selected as examples of mountains within Japan with which Fujisan should be compared. These examples are listed in Table 3-4 below and include several mountains that are inscribed on the World Heritage List (Table 3-4 no. 1–3), one mountain (an island) that is included on Japan's World Heritage Tentative List (Table 3-4 no. 4), and other outstanding mountains.

Table 3-4 Mountains within Japan selected for comparative analysis

No.	Mountain	Properties	Criteria	Country	Worship	Artistic inspiration
1	Mount Misen	Itsukushima Shinto Shrine	(i) (ii) (iv) (vi)	Japan		
2	Mount Mikasayama	Historic Monuments of Ancient Nara	(ii) (iii) (iv) (vi)	Japan		
3	Kii Mountain Range	Sacred Sites and Pilgrimage Routes in the Kii Mountain Range	(ii) (iii) (iv) (vi)	Japan		
4	Okinoshima Island	Okinoshima Island and Related Sites in the Munakata Region		Japan		
5	Mount Tateyama			Japan		
6	Mount Hakusan			Japan		
7	Mount Asosan			Japan		

Worship

- : From the natural/tangible perspective, mountains that feature physical evidence of worship-related activity such as sites of worship, pilgrimage sites, or the remains of such sites, and where religious rites, activities, or other core elements of worship have been transmitted to current generations.
- : In addition to the above, mountains where the act of climbing the mountain itself is viewed as having religious significance, and where areas that display natural features related to the mountain, such as lakes and springs, are considered sites of religious activity as well.

Artistic inspiration

- : Mountains that have been used as the theme of paintings, literary works, etc., and have been the inspiration for numerous works.
- : In addition to the above, mountains that have given rise to artistic or literary schools, and have had an impact overseas. In particular, mountains similar to Fujisan in having an impact abroad that is recognized in art history.

6) Comparison of Fujisan with Mountains within Japan

As was done in the comparative analysis of mountains outside of Japan, the mountains within Japan that were selected in 3.2.5) above were categorized based on the two aspects that comprise Fujisan's Outstanding Universal Value—i.e., its aspects as an “object of worship” and as a “source of artistic inspiration”—and were given a mark (either or) to show the degree to which each property conforms to the comparison items shared with Fujisan.

In this section, all mountains that received a are analyzed according to the two comparative perspectives outlined in 3.2.1): natural characteristics/tangible value and intangible value. The results are summarized in Tables 3-5 and 3-6.

(i) Mountains within Japan that are inscribed on the World Heritage List

Mount Misen (Table 3-4, no. 1) is a mountain with an elevation of 535 meters that is included within the area of the property, Itsukushima Shinto Shrine (inscribed as a cultural property on the World Heritage List in 1996), and it is the highest peak on the island of Itsukushima. In the ancient times, the entire island—including Mount Misen—was considered to be sacred and the place to venerate it from afar was built on the facing shore to the north of the island. Subsequently, the buildings of Itsukushima-jinja were built on the northern shore of the island, creating a scenic view of the front of the shrine that encompassed Mount Misen in the background and the sea surface in front. Itsukushima-jinja and Mount Misen offer evidence of the history of the intermixing and separation of Shinto and Buddhism, and are thus an important example for understanding the unique nature of the Japanese religious space. Mount Misen, which rises up in the background of the buildings of the shrine, was the object of worship from the shrine, and at the same time played a role in the shrine architecture as the backdrop for the front view of the buildings. Accordingly, the relationship between Mount Misen and the buildings of Itsukushima-jinja can be considered as being one step removed from the worship-ascent of Fujisan, where the act of climbing from the shrine compounds at the base of the mountain to the summit is considered significant.

Also, while Itsukushima-jinja's compound and buildings were the subject of numerous poems and pictures from the 11th century on, and while Mount Misen was often depicted in the background of the shrine primarily in pictures from the 17th century on, nonetheless none of those works had an outstanding impact on artistic activities or works in other regions of the world in the way that the Ukiyo-e images of Fujisan had.

Photo 3-33 Mt Misen © *PREC Institute Inc.*

Mount Mikasayama (Table 3-4, no. 2) is a beautiful, solitary knoll rising 294 meters in elevation. It is included in the compound of Kasuga-Taisha (Kasuga Great Shrine), which is one of eight component parts of the Historic Monuments of Ancient Nara (inscribed on the World Heritage List in 1998). Prior to the 8th century, Mount Mikasayama itself was considered a sacred site as the abode of Ubusunagami, or the guardian deity of the people born in that area, and from the 8th century on, it became part of the shrine precincts as the shrine woods of Kasuga-Taisha (Kasuga Great Shrine), which stood at the western base of the mountain. Mount Mikasayama and the compound and buildings of Kasuga-Taisha (Kasuga Great Shrine) are important in terms of understanding Japan's ancient beliefs of nature worship, and of the process and characteristics of the establishment and development of Japanese Shinto shrine compounds and buildings. However, similar to the case of Mount Misen, the relationship between Mount Mikasayama and the compound and buildings of Kasuga-Taisha (Kasuga Great Shrine) is one step removed from the worship-ascent of Fujisan, where the act of climbing from the Shinto shrine compounds at the base of the mountain to the summit is considered significant.

There were also numerous poems written about Mount Mikasayama, some of which were included in the *Man-yōshū* (Collection of a Myriad Leaves), the classic 8th century collection of Japanese poetry, and some imperial poetry anthologies, but unlike the Ukiyo-e depictions of Fujisan, they did not have an outstanding impact on artistic activities or works in other regions of the world.

Since ancient times, the **Kii Mountain Range (Table 3-4, no. 3)**, which has an elevation of 1,000–2,000 meters, has cultivated the spirit of nature worship (Shinto). The area forms the core of the Sacred Sites and Pilgrimage Routes in the Kii Mountain Range (inscribed on the World Heritage List in 2004). Since the arrival of Buddhism from the Asian continent in the 6th century, mountain religions spread in the Kii Mountain Range, and mountain-related religious practices flourished as the area served as a training ground for the ascetic Buddhism that was born through the syncretism of Shinto and Buddhism. Subsequently, the so-called “Kumano Sanzan” temples and shrines located in the Kii Mountain Range became a popular destination for pilgrimages by the imperial family and aristocracy, and from the late 15th century, that practice spread to commoners as well. However, from the 20th century on, the number of people making the pilgrimage to all of the sites by foot decreased.

Similar to the case of the Kii Mountain Range, in early times those climbing Fujisan were primarily ascetics as well, but from the 15th century on it was increasingly commoners—Fuji-ko adherents and other pilgrims—who were undertaking the worship-ascents, and that trend has continued up to the present day, as approximately 300,000 people visit Fujisan during the summer season every year to climb its slopes. The core elements of the worship-ascent activities that derived from Fujisan-worship have been handed down even to people today in the form of mass ascents of the mountain, and in this respect Fujisan surpasses the Kii Mountain Range.

In addition, Mount Yoshinoyama, one of the sacred sites in the Kii Mountain Range, is known as a famous spot for cherry-blossom viewing. There have been numerous poems composed about the cherry blossoms of Mount Yoshinoyama, starting with those included in the 8th century *Man-yoshu* and some imperial poetry anthologies. In modern times, the view of Mount Yoshinoyama covered in cherry blossoms has been depicted in Ukiyo-e pictures. However, these works did not cross the oceans to have a major impact on other regions of the world. In comparison, Fujisan has been depicted in a great many works in various fields, such as waka and haiku poetry, paintings, and other media, and Ukiyo-e pictures such as *Thirty-Six Views of Mount Fuji* by Katsushika Hokusai (ca. 1760–1849) and Utagawa Hiroshige (1797-1858) had a significant impact on Western art history. Accordingly, while there is some common ground in terms of the diversity of the artistic works that the mountains inspired, Fujisan clearly surpasses the Kii Mountain Range in terms of the impact of those works outside of Japan.

(ii) Other mountains within Japan

Okinoshima Island (Table 3-4, no. 4) is one component part of the property known as the Okinoshima Island and Related Sites in the Munakata Region (included in Japan’s World Heritage Tentative List). From the 4th to 10th centuries, this island was the location of state rituals held to offer prayers for the safe voyage of ships sailing off for negotiations with continental powers in the East Asian region. Rising up from the Genkainada Sea between Japan and the Republic of Korea, Okinoshima is a solitary island with a circumference of 4 kilometers and an elevation of 243 meters.

The summit area of the lone peak at the center of the island is covered with rock formations, and the island's periphery is surrounded by precipitous shorelines. Not only does this site contain vestiges of the original form of Japan's unique nature-worship, but that worship of this island that includes a mountain rising above the ocean has continued unbroken up to the present day. However, Okinoshima Island is usually closed to the public and therefore it differs in nature from the worship-ascents of Fujisan, where the act of starting from the compounds of Shinto shrines at the base of the mountain and climbing to the summit is considered significant.

Photo 3-36 Okinoshima Island © *Munakata Taisha*

Mount Tateyama (Table 3-4, no. 5) is the collective name for three peaks in the 3,000-meter-elevation range situated in the northern portion of Japan's central mountainous region. Considered to be a sacred mountain since ancient times, it forms the core of the Tateyama sect of ascetic Buddhism. While there are many sacred mountains that prohibit women from entering, Mount Tateyama was known as a mountain of salvation for women. Mount Tateyama was considered the embodiment of the world-view of hell and paradise (the Buddhist Pure Land) and had an impact on Japanese perceptions of the after-world. By climbing Mount Tateyama, one could symbolically experience that after-world and go to Amida Buddha's Pure Land of Utmost Bliss, something it holds in common with Fujisan. However, the number of worshippers who have climbed Mount Tateyama is nowhere near the number of those who have climbed Fujisan.

Photo 3-37 Mt Tateyama © *Toyama Prefectural Tourism Association*

Mount Hakusan (Table 3-4, no. 6) is a mountain with an elevation of 2,702 meters located in the center of the Japanese Archipelago, facing out on the Sea of Japan. The area comprising the mountain and its base is among the world's snowiest locations. From ancient times, Mount Hakusan was considered to be the abode of gods of water and the crops, and thus the mountain itself came to be revered. Moreover, from the 8th century on, it became a sacred mountain where one could experience symbolic death and rebirth through ascetic Buddhism. From the three provinces that lay at the foot of Mount Hakusan—Kaga (part of present-day Ishikawa Prefecture), Echizen (part of present-day Fukui Prefecture), and Mino (part of present-day Gifu Prefecture)—mountain trails (“Zenjodo”) extended up toward the main Hakusan-jinja Shrine and other features at the summit. Similar to the Kumano region of the Kii Mountain Range, ascetic Buddhism was extremely popular here, and it was the core of Hakusan worship, or the worship of Mount Hakusan. However, hardly anyone today passes along the “Zenjodo” trails to make their way to the summit of the mountain. Accordingly, it differs from the worship-ascents of Fujisan, emulated even today by the many people who make the trek, step by step, climbing to experience “Goraigo” or “Goraiko” as the sun rises on the summit.

Photo 3-38 Mt Hakusan © *Ishikawa Prefecture*

Mount Asosan (Table 3-4, no. 7) is an active volcano centered on five peaks, with the highest peak having an elevation of 1,592 meters. The five volcanic cones are located at the center of

one of the world's largest caldera, which is surrounded by the outer rim. The mountain offers evidence of the symbiotic relationship between man and nature, as people from ancient times on found ways to stand up to and coexist with this volcano, a fearful object of nature.

The Aso-jinja Shrine, situated inside the caldera, is dedicated to Takeiwatatsu no Mikoto, who is said to dwell within the Nakadake crater, and it has long been revered by the many people who live and farm within the caldera. Even today, people continue to make pilgrimages known as "Oikesammairi" to pay homage at the crater lake. Accordingly, Mount Asosan is similar to Fujisan in that people climb from shrines at the base to worship at the summit of a sacred volcano. However, Fujisan clearly surpasses Mount Asosan in terms of the scale of the mountain-climbing custom.

The landscape provided by Mount Asosan's magnificent volcanic form and its broad grasslands has also been the focus of many artistic works, such as *Nihyaku-toka* (The 210th Day), a work by one of Japan's preeminent modern novelists, Natsume Soseki (1867–1916). However, these works have not had the kind of outstanding impact on artistic activities or works of art in other regions of the world that the Ukiyo-e depictions of Fujisan had.

Photo 3-39 Mt Asosan © *Kumamoto Prefecture*

Table 3-5-1 Mountains within Japan to be compared from the perspective of being an “object of worship” (evidence of worship-related activity) (1/2)

Mountain	Evidence of worship-related activity	
	Natural characteristics / tangible value	Intangible value
Mount Misen	<ul style="list-style-type: none"> - Island - Sea surface - Solitary peak; elev. 535 meters - Rock formations - Shinto shrines 	<ul style="list-style-type: none"> - In the ancient times, the entire island of Itsukushima, including Mount Misen, was considered to be sacred and people would worship from the facing shore to the north of the island. Subsequently the buildings of Itsukushima-jinja were built on the northern shore of the island, creating a scenic view of the shrine that encompassed Mount Misen in the background and the sea surface in front. - The buildings of Itsukushima-jinja and Mount Misen in the background show the history of the intermixing and separation of Shinto and Buddhism, and are thus an important example for understanding the unique nature of the Japanese religious space.
Mount Mikasayama	<ul style="list-style-type: none"> - Solitary knoll; elev. 294 meters - Rock formations - Shinto shrines 	<ul style="list-style-type: none"> - Mount Mikasayama is a solitary knoll that rises behind the buildings of Kasuga-Taisha (Kasuga Great Shrine), and it forms part of the shrine precincts. It is closely related to the unique Shinto beliefs that deifies natural mountains and forests. - Entry to Mount Mikasayama has traditionally been limited to religious professionals.
Kii Mountain Range	<ul style="list-style-type: none"> - Mountain range; elev. 1,000–2,000 meters - Pilgrimage routes - Shinto shrines - Buddhist temples - Waterfalls 	<ul style="list-style-type: none"> - The Kii Mountain Range developed as a training ground for the ascetic Buddhism that was born through the syncretism of Japan’s ancient worship of nature and the Buddhism that arrived from the Asian continent. - The highly sacred natural environment of the Kii Mountain Range and the religious rituals that continue to be held there represent exceptional and diverse elements of the cultural landscape of sacred mountains. - Even today, the Kii Mountain Range is the site of asceticism, as people tour the peaks and carry out ascetic practices known as “Sanrintoso”. - Pilgrimages particularly to the so-called “Kumano Sanzan” temples and shrines located in the Kii Mountain Range became popular among the imperial family and aristocracy, and from the late 15th century that practice spread to commoners, becoming so popular that the throngs were referred to as the “ants’ processions” to Kumano.
Okinoshima Island	<ul style="list-style-type: none"> - Island - Solitary peak; elev. 243 meters - Sea surface - Shinto shrine 	<ul style="list-style-type: none"> - The process by which the form of rituals on Okinoshima shifted—from nature-related rituals to today’s shrine-based rituals— has been preserved in its pure state. - The rituals on Okinoshima were held with the goal of assuring successful international negotiations and safe voyages. It began with rituals atop a huge rock and then changed in form to rituals in the shade of the rock, rituals that were half in the shade and half in open air, and then completely open air rituals. - The general public is not normally allowed entry to Okinoshima, and it is protected by numerous restrictions based on taboo.
Mount Tateyama	<ul style="list-style-type: none"> - Combined name of three peaks: Oyama, Oonanjiyama (elev. 3,015 meters), and Fujinooritate - Pilgrimage routes - Shinto shrine 	<ul style="list-style-type: none"> - Mount Tateyama expresses a world-view of hell and paradise (the Buddhist Pure Land) that was popularized in the 9th century and subsequently had an impact on Japanese perceptions of the after-world. - By climbing Mount Tateyama, one could symbolically experience the after-world and go to the Buddhist Pure Land. - From the 17th century on, Tateyama mandalas were created with images depicting hell and the Buddhist Pure Land on the mountain, or depicting the mountain’s pilgrimage routes, and with the spread of these images, the number of people carrying out worship-based ascents of Mount Tateyama increased. - From the 17th to 19th centuries, Mount Tateyama was known as a mountain of salvation for women.

Table 3-5-2 Mountains within Japan to be compared from the perspective of being an “object of worship” (evidence of worship-related activity) (2/2)

Mountain	Evidence of worship-related activity	
	Natural characteristics / tangible value	Intangible value
Mount Hakusan	<ul style="list-style-type: none"> - Combined name of three peaks: Gozengamine (elev. 2,702 meters), Oonanjimine, and Kengamine - Pilgrimage routes - Shrines 	<ul style="list-style-type: none"> - The history of Hakusan worship began with the ascent of the mountain in the 8th century by the priest Taicho (682–767). - Archaeological remains related to ascetic Buddhism have been preserved in good condition, primarily at the summit. - From the Hakusan-jinja shrines in the three provinces that lay at the foot of the mountain—Kaga, Echizen, and Mino—trails (zenjodo) extend up toward the main Hakusan-jinja Shrine at the summit.
Mount Asosan	<ul style="list-style-type: none"> - Volcano with volcanic cones; elev. 931–1,592 meters - Caldera / outer rim - Shrine 	<ul style="list-style-type: none"> - There is a strong tradition of worship centered on the Aso Shrine, which is dedicated to Takeiwatatsu no Mikoto (grandson of Emperor Jimmu) and which contributed to making Mount Asosan a sacred site. - In the 12th century, Mount Aso became an object of worship by ascetics from the Saiganden-ji Temple (Tendai Sect). - In the 17th century, many common people made pilgrimages to the crater lake, a practice known as “Oikesammairi”.

Table 3-6 Mountains within Japan to be compared from the perspective of being a “source of artistic inspiration” (association with artistic works)

Mountain	Association with artistic works
Mount Misen	<ul style="list-style-type: none"> - Since ancient times, Bugaku, Noh, Kabuki, Joruri, and other performing arts flourished at Itsukushima-jinja at the foot of Mount Misen, and some of those performances continue to be held today. Also, because in the 12th century the mountain became an object of worship by the politically powerful Taira clan, who had put their efforts into constructing the buildings of the shrine, it served as one of the main settings for the action in the Heike monogatari (The Tale of the Taira clan), an epic that told of the rise and fall of the Taira clan. - Since the 17th century, Itsukushima has been known as one of the three most scenic spots of Japan, representing a sacred site on the sea, and it has become a popular destination for people to visit. Itsukushima-jinja has been depicted in the artistic works such as Ukiyo-e and other paintings, with Mount Misen in the background.
Mount Mikasayama	<ul style="list-style-type: none"> - There were numerous poems written about Mount Mikasayama, such as those included in the Man-yoshu, and it was also depicted in worship-related images, such as the Kasuga mandalas.
Kii Mountain Range	<ul style="list-style-type: none"> - The Kii Mountain Range was depicted in paintings related to Kumano worship, such as the Nachi pilgrimage mandalas and the Kumano mandalas. There were also works for Bunraku and Kabuki that were set at sacred sites of the Kii Mountain Range, and journals remain that relate the details of travelers’ pilgrimages to Kumano. - In the 14th-century historical epic, the Taiheiki (a chronicle of mediaeval Japan), Mount Yoshinoyama of the Kii Mountain Range is described as a site where the Imperial court was placed. It has been the subject of many poems, including those in the Man-yoshu. From the Middle Ages on it became famous as a spot for cherry-blossom viewing and that scene in particular became a popular theme for the artistic works such as Ukiyo-e and other paintings from the 18th century on.
Mount Tateyama	<ul style="list-style-type: none"> - In a poem from the 8th-century Man-yoshu, Mount Tateyama is described as the “peaks where the gods dwell.” - The hell of Tateyama is described in the 12th-century tale collection Konjaku monogatari (Tales of times now past) and in the No play, “Utou” (Birds of Sorrow), in the late 14th to early 15th century.
Mount Asosan	<ul style="list-style-type: none"> - Takeiwatatsu no Mikoto, who is enshrined in the Aso Shrine, has the character of being a god who helped reclaim the land for cultivation, and legends of the development of Aso have been handed down, as have rice-related events like the Aso no Noko Saiji agricultural festival. - The landscape provided by Mount Asosan’s magnificent volcanic form and its broad grasslands have inspired the creativity of many artists, including one of Japan’s preeminent modern novelists, Natsume Soseki (1867–1916), who wrote about Mount Asosan in his work Nihyakutoka (The 210th Day).

7) Conclusion

Based on this comparative analysis of mountains within Japan and in other countries, a number of Fujisan's unique characteristics can be deduced with reference to its nature as an "object of worship" and a "source of artistic inspiration", as outlined below. Furthermore, the appropriateness of inscribing Fujisan on the World Heritage List can be derived from these findings, as will be shown at the end of this section.

(i) Comparative analysis of Fujisan with other mountains from the perspective of being an "object of worship"

In section 3.2.4) above, the majority of the mountains selected in the Asia-Pacific region for comparison from the perspective of being an "object of worship" share a common form of worship that believes that mountains are the abodes of supernatural beings or deities, and also the deities themselves. However, the religious rites and activities at these mountains are mainly held only at religious facilities at the summit or at the base of the mountain, and it is rare to find examples similar to the worship-ascent of Fujisan, where the religious emphasis is on the traditional form of climbing the mountain and the act of carrying out a pilgrimage.

Also, as part of the worship-ascent of Fujisan, pilgrims and Fuji-ko adherents from the 17th century on would climb close to the summit to worship the sunrise as a form of "Goraigo" (also known as "Goraiko", a religious term referring to the Amida Buddha welcoming souls into the Buddhist Pure Land), and thus priority is placed on reaching the summit prior to the break of dawn and worshipping the rising sun. Because Fujisan is located in close proximity to the capital city area, over the span of roughly two months during the summer, approximately 300,000 people climb the mountain each year despite its elevation of 3,776 meters. Because there are no roads, railroad tracks, or other means of transportation to the summit, the climbers make the more-than-six-hour trek up the mountain to the summit by foot. This modality of mountain climbing does not have its origins in the modern alpinism that blossomed in the first half of the 20th century in Japan, but rather was born from the worship-ascents of the Shugen ascetics and the numerous Fuji-ko adherents that were organized from the 17th century on, centered primarily in Edo (present-day Tokyo). The contemporary form of climbing Fujisan—using a long walking stick or pilgrims' staff called "Kongozue" (literally, Diamond Staff)

to proceed one step at a time up the slopes to the area near the summit where one can experience "Goraigo" (Goraiko) —decidedly carries on the essence of the cultural traditions of Fujisan. This form of mountain climbing has no analogous examples on mountains in other regions of the world.

From the above discussion, it is concluded that Fujisan's characteristics include the following: (1) it represents a form of mountain worship that is common throughout the Asia-Pacific region whereby mountains themselves are regarded as sacred; (2) on Fujisan, this form of worship has the unique characteristic of a worship-ascent, where the act of ascending the mountain is most significant; and (3) the form of mass ascent of Fujisan that originated with the worship-ascent is still being carried out today. The result of the comparative analysis with other mountains outside of Japan from the perspective of being an "object of worship" thus shows that Fujisan is a representative example of mountains in the Asia-Pacific region that are considered to be objects of worship, and is a mountain that possesses rare characteristics.

(ii) Comparative analysis of Fujisan with other mountains from the perspective of being a “source of artistic inspiration”

The majestic form of Fujisan—the high, solitary volcanic peak—can be seen from a broad swath in all directions, and that scenic landscape has been the inspiration for artistic efforts since ancient times. Among the various artistic works of art that have taken Fujisan as their theme, those that have had the greatest impact have been the Ukiyo-e prints of Katsushika Hokusai (ca. 1760–1849) and Utagawa Hiroshige (1797–1858). Their works made Japanese art fashionable in the West, giving rise to what was known as Japonisme. Western Impressionist artists such as Claude Monet (1840–1926) and Paul Cézanne (1839–1906) were influenced by a number of concepts in the Ukiyo-e works of Hokusai and Hiroshige, including methods of expression using straight and curved lines, the art of two-dimensional images using vibrant colors, the composition of images using asymmetry and blank space, the technique of creating serial works by painting the same subject in different seasons or times of the day, and so on.

In his work *Sacred Mountains of the World*, Edwin Bernbaum, a noted American expert on mountains, writes:

“Among the many mountains available to the artist for awakening a sense of the sacred, however, Japan has one without parallel in China, a particularly evocative peak whose simplicity of form demands a different style of representation—Mount Fuji. Depicted in earlier landscape paintings in largely stylized ways, it became in the 19th century a focal point of interest for a Japanese school of art that acquired a special renown in the Western world.

“The triangular cone of Fuji with its lack of irregular features made an ideal subject for Ukiyo-e woodblock prints that emphasized smooth geometric shapes and homogeneous masses of color”.⁸

Also, in a chapter on “Mixed properties and cultural landscapes” in his report titled *The World Heritage Convention, Twenty Years Later*, Frenchman Léon Pressouyre, who was deeply involved in assessing the value of cultural properties during the early stages of the World Heritage Convention, wrote that along with the Florentine countryside for Tuscan painting or the Appalachians for American landscape paintings such as Frederick Church (1826–1900) and Thomas Cole (1801–1848), Fujisan is an exceptional mountain that inspired the creation of Japanese paintings and other artistic works that glorified its natural landscape⁹.

Among the mountains considered in this comparison, there were some cases where the works or artists depicting those mountains created a singular school in art history, as was the case with Mount Huangshan (China) or the Rocky Mountains (US and Canada). However, the influence of those works and artists generally tended to be limited to a single artistic field within their own country. While Chinese mountain landscape paintings depicting Mount Lushan (China) had a major impact on Japanese mountain landscape paintings, that influence was limited primarily to neighboring countries. There exists no mountain other than Japan’s Fujisan that has inspired the creation of works from ancient to modern times in a variety of fields, including poetry and painting among

⁸ *Sacred Mountains of the World*:
Edwin Bernbaum, *Sierra Club Books San Francisco, 1990*

⁹ *Pressouyre, The World Heritage Convention, Twenty Years Later.*

others, and has had a substantial impact on the art history of the West in the late 19th century—a region far removed from the Asia-Pacific region.

Thus, in the comparison of mountains in countries outside of Japan that have served as a “source of artistic inspiration”, Fujisan is unique in nature in that it (1) inspired diverse artistic endeavors over a long period of time, and (2) not only influenced artistic work within Japan, but had an impact that went beyond its own borders and those of neighboring countries to have an impact in the distant lands of Europe. It therefore serves as a rare example of a globally outstanding celebrated mountain.

(iii) Others

The IUCN’s 2009 thematic study report titled *World Heritage Volcanoes*¹⁰ notes that it is interesting that the World Heritage List “does not contain many of the volcanoes that might be commonly recognized by the general public,” offering Mount Etna¹¹ in Italy and Japan’s Fujisan as two such examples. It also notes the significant fact that, of these, Fujisan, along with its environs, receives more visitors on an annual basis than any other volcano. The report concludes that each volcano’s individual merits should be considered based on the criteria of notoriety, scientific importance, and cultural and educational value in order to remedy gaps seen in the volcanoes inscribed on the World Heritage List.

Based on this analysis, it is evident that Fujisan has outstanding properties when compared to mountains within Japan and around the world—including mountains already inscribed on the World Heritage List—that can be evaluated from the perspectives of their nature as an “object of worship” and a “source of artistic inspiration”. Accordingly, by inscribing Fujisan as a cultural property, it will enhance the balance and credibility of the World Heritage List.

3.3. Proposed Statement of Outstanding Universal Value

a) Brief Synthesis

Fujisan is Japan’s highest peak (elev. 3,776 m) and the sacred, majestic form of its solitary volcanic cone is known throughout the world as a symbol of Japan.

The worship of Fujisan is unique in nature, centering on efforts to draw power from the deities residing on the mountain and to experience of a symbolic death and rebirth in the course of making worship-ascents from the slopes to the summit of the mountain and pilgrimages to religious sites at the foot of the mountain. As the beliefs, ceremonies, and religious activities of Fujisan-worship evolved, the awe that the volcanic Fujisan inspired gave birth to traditions that emphasized coexistence with nature, and that in turn evolved into traditions focused on reverence and affection for Fujisan’s majestic form and gratitude for the blessings it provides through the springs at its base and other natural attributes. The essence of those traditions has transcended the ages and continues to be faithfully preserved to the present day, influencing the form and spirit of contemporary ascents of the mountain and pilgrimages to the sites on and at the base of Fujisan.

¹⁰ Chris Wood, *World Heritage Volcanoes: A Thematic Study (Gland, Switzerland: IUCN, 2009)*

¹¹ *Mount Etna is situated on the eastern portion of the island of Sicily in southern Italy. At an elevation of 3,326 meters, it is Europe’s largest active volcano.*

In addition, these traditions served as inspiration for the Ukiyo-e prints by Katsushika Hokusai (ca. 1760-1849) and Utagawa Hiroshige (1797-1858), depicting the many facets of Fujisan, and as the wellspring for the transformation of Fujisan into an iconic figure with outstanding universal significance. In this way, Fujisan has become a significant symbol of Japan and Japanese culture.

As is stated above, through both the religious practices associated with the mountain from premodern times and the artistic activity inspired by the mountain's landscape, people all over the world have come to see Fujisan as an outstanding example of a type of Japan's majestic and sacred mountain landscape, and as a result it has secured a spot as one of the world's celebrated mountains. Accordingly, it possesses Outstanding Universal Value.

b) Justification for Criteria

Criterion (iii)

The worship of the deities believed to reside on Fujisan served as the origin for traditions that emphasized coexistence with the volcano and gratitude for the blessings it provides through the springs and other natural attributes found at its base. The essence of those traditions has transcended the ages and continues to be faithfully preserved to the present day, influencing the form and spirit of contemporary ascents of the mountain and pilgrimages to the sites on and at the base of Fujisan. The diverse cultural assets engendered by Fujisan and the worship of it demonstrate that Fujisan is an exceptional testimony to a living cultural tradition centered on mountains.

Criterion (iv)

Through a combination of religious practices centering on Fujisan since premodern times and artistic activity based on the viewing of the mountain, Fujisan came to be recognized by many people as an outstanding example of a type of sacred and majestic mountain landscape typifying Japan, and as a result, came to be confirmed in its position as one of the world's celebrated mountains.

Criterion (vi)

The images of Fujisan in early 19th-century Ukiyo-e prints have appeared frequently as a motif in many modern and contemporary works of Western art, demonstrating that these images of Fujisan have not only had a significant impact on many Western works of art, but have established Fujisan as a symbol of Japan and Japanese culture throughout the world. Fujisan is thus an exceptional mountain, directly and tangibly associated with artistic works of outstanding universal significance, and it possesses the significance of having become a universal symbol of Japan and of Japanese culture.

c) Statement of Integrity

The totality of the nominated property not only includes all component parts and constituent elements necessary to express Outstanding Universal Value in terms of Fujisan's nature as an "object of worship", but also is of adequate size to completely represent the attributes and processes that convey the property's significance. In addition, the scope of the nominated property includes all component parts and constituent elements necessary to express its nature as a "source of artistic

inspiration”, including (1) the representative viewpoints for viewing Fujisan; and (2) the scenic landscapes of the Fujisan Mountain Area that can be seen from these viewpoints. Accordingly, the property retains a high level of integrity.

d) Statement of Authenticity

Based on the attributes selected according to the nature of the individual component parts and constituent elements of the nominated property, and the specific features included therein, each one demonstrates a high level of authenticity.

The Fujisan Mountain Area (Component Part 1) possesses a high degree of authenticity based on its attributes of “spirit” and “function.” In addition, the compounds and buildings of the Shinto shrines and the “Oshi” Lodging Houses are all highly authentic based on their attributes of “form and design,” “materials and substance,” “traditions and techniques,” “location and setting,” and “use and function.” And moreover, the lava tree molds, the lakes, the springs, the waterfalls, and other natural sites that feature remains connected to the worship of Fujisan also maintain a high level of authenticity based on their attributes of “form,” “location and setting,” “feeling,” and “use and function.”

e) Requirements for Protection and Management

The nominated property has been officially designated as Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, and Natural Monuments, in addition to being designated as a National Park, and is also well preserved as a National Forest. The scenic landscape as seen from two scenic viewpoints has been preserved in excellent condition as well.

Also, in terms of the buffer zone of the property, in addition to the protective measures described above, appropriate protection is provided in accordance with the Landscape Act and other relevant laws and regulations. In particular, no buffer zone is set up on the northwestern side of Lake Motosuko (Constituent Element 1-9) and the eastern side of the Fujisan Mountain Area (Component Part 1), since no impact on the view from within the property area is foreseen in light of the control measures under the Yamanashi Prefecture Landscape Ordinance, topographical constraints defying development, existing land uses in the neighboring areas, etc.

Yamanashi Prefecture, Shizuoka Prefecture, as well as the relevant municipal governments included in the respective prefectures are working in cooperation with the relevant national agencies—not only with the Agency for Cultural Affairs, which is the competent authority charged with preserving and managing Japan’s cultural heritage properties, but also with the Ministry of the Environment, the Forestry Agency, and others—and have established the Fujisan World Cultural Heritage Council to create a comprehensive management system for the property. This council is receiving input from an academic committee of experts for the surveying, preservation and management of Fujisan.

The “Fujisan Comprehensive Preservation and Management Plan”, which was established in January 2012, covers the whole property and lays out not only methods for the preservation, management, maintenance, and utilization of the nominated property overall and for each individual component part based on its unique characteristics, but also the respective roles that the national and local public bodies and other relevant organizations should play.

Chapter 4

State of Conservation and Factors Affecting the Property

Section 4.a, "Present State of Conservation", is described in three parts: (1) the state of conservation of the entire property and the surrounding environment; (2) the state of conservation of individual component parts and constituent elements as "places for worship-ascent and pilgrimage" from the perspective of an "object of worship"; and (3) the state of conservation of individual component parts and constituent elements as "viewpoints and views" from the perspective of a "source of artistic inspiration"

Section 4.b, "Factors Affecting the Property", describes only factors that affect the entire property and the surrounding environment. The factors that affect the individual component parts and their constituent elements are described in 4.a-1) and 4.a-2) together with their state of conservation.

4.a. Present State of Conservation

1) State of Conservation of the Entire Property and the Surrounding Environment

(i) Development and urban infrastructure

The area at the foot of the mountain is visited by many tourists, and tourist facilities such as hotels, golf courses, and ski runs have been constructed. Also, facilities to strengthen the local economy infrastructure, such as industrial parks, have been constructed [refer to Figure 4-1]. Acts such as the construction, enlargement, and remodeling of these structures and buildings, alterations to the existing landform, and the cutting of trees and bamboo are controlled under provisions in regulations concerning the scale, form, and structure (height, color, design, etc. of buildings¹ and other structure²), so that due consideration is given to harmony with the scenic landscape [refer to the relevant section of 5. c]).

In the surrounding areas of the residences of local people, the national government, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments carry out the construction of city infrastructure facilities such as roads and sewage. During the construction of these facilities, full consideration is given to the scenic beauty of the property and the preservation of underground archaeological remains. The relocation of electric poles and underground installation of electric lines are to be implemented.

¹ Buildings:

For the purposes of this nomination document, buildings represent "structures fixed on the ground (including those having roofs as well as columns or walls; gates or fences attached thereto; structures used as grand-stands; or structures used as offices, stores, play houses, warehouses or other facilities similar thereto established in underground or elevated areas) (excluding those facilities which are provided within the site of a railway or tramway for the operation and maintenance thereof, as well as overbridges, platform sheds, storage tanks and other facilities thereto). Building equipment (facilities provided in buildings for the purpose of electricity supply, gas supply, water supply, drainage, ventilation, heating, cooling, fire extinguishing, smoke exhaust, or waste disposal; including chimneys, elevatory equipment and lightning rods) shall be considered as building".

² Other structures:

For the purposes of this nomination document, other structures mean "structures, other than buildings, which are continuously installed on the ground (underground or underwater) or on a building". However, because the scope of the term is given in the summary of laws and regulations depending on the specific laws and regulations, the specific scope of the term is given in the summary of laws and regulations Attached Documents 1 and 2 of the "Fujisan Comprehensive Preservation and Management Plan", which is attached as a document to the nomination document.

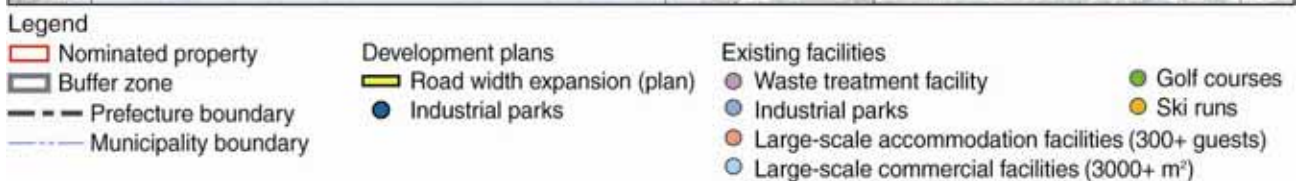
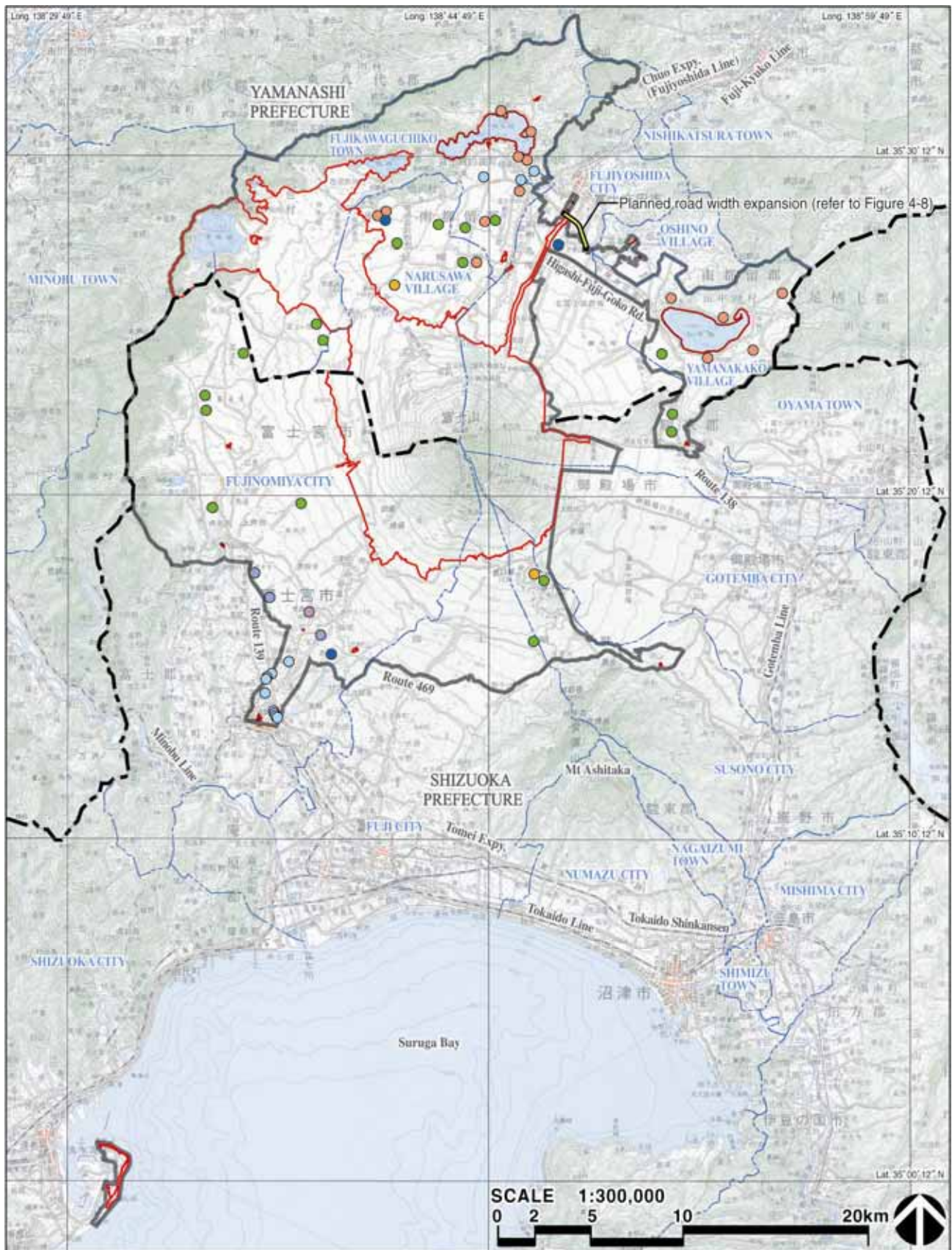


Figure 4-1 Development plans related to the nominated property © PREC Institute Inc.

(ii) Environmental change

(a) Acid rain

The Meteorological Agency, administrative bodies such as Yamanashi Prefecture and Shizuoka Prefecture, and research institutes (including universities) conduct the continuous observation of the amount of acid rain, monitor its impact on the component parts and their constituent elements, with a particular focus on buildings, and collect the data of the observation results.

(b) Climate change

The permafrost conditions (which are said to be vulnerable to the effect of climate change) and the speed of the forest limit rise are studied on a continuous basis by national research institutes, including universities. In addition, the Forestry Agency, Yamanashi Prefecture, Shizuoka Prefecture, relevant municipal governments, other organizations, and private companies are making efforts to maintain the sound functions of forests to absorb and sequester carbon dioxide by, for example, conducting the thinning of trees appropriately.

(c) Wild animals' damage to trees

Concerning Japanese deer's feeding damage to standing trees, bamboo grass, and other grasses, the Forestry Agency, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments are taking measures such as installing fences around the standing trees. In addition, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments carry out patrol in order to identify the total number of deer and capture them for management purposes in accordance to a plan.

Photo 4-1 Deer fence © *Yamanashi Prefecture*

(iii) Natural Disasters and Risk Preparedness

(a) Volcanic eruption and associated disasters

With regard to eruptions, administrative bodies such as the Meteorological Agency and research institutes including universities are conducting continuous observation. At the same time, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments prepare plans for the smooth and safe evacuation of local people and visitors.

In addition, the Ministry of Land, Infrastructure, Transport and Tourism, Yamanashi Prefecture, and Shizuoka Prefecture are to take measures such as the installation of dams etc. and collection of information through the monitoring of the movement of sand and soil, based on the policies of the Fujisan Volcano and Sand Erosion Disaster Prevention Plan prepared by the Ministry of Land, Infrastructure, Transport and Tourism, Yamanashi Prefecture, and Shizuoka Prefecture, which consists of two plans to respond to eruptions and rainfall.

(b) Landslide, mud flow, and rock falls

With regard to landslides, mud flows, and rockfalls, the Ministry of Land, Infrastructure, Transport and Tourism plays a central role in the prevention of landform collapse and mud flows to the downstream. A series of valley bed protection structures has been installed to inhibit erosion and prevent the collapse of mountain slopes in the "Osawakuzure" area and the construction of sand control facilities aimed at the prevention of mud flow disasters at the mountain foot, including sand control dams and sand retention fields [refer to Figure 4-2].

The Forestry Agency, Yamanashi Prefecture, and Shizuoka Prefecture have designated the forests including those in the surrounding areas of Osawakuzure etc. as the "conservation forest for the prevention of erosion", restricting the cutting of trees etc., and have been constructing facilities to prevent the erosion of valleys, solidify unstable sand, and prevent the spread of mud flows in the lower valley areas where erosion and collapse continue as is most evident with Osawakuzure.

In addition, Yamanashi Prefecture and Shizuoka Prefecture in charge of the management of the ascending routes have set up levees, protective walls, and protective fences at necessary points alongside the paths in order to protect climbers and other visitors from dangers such as rockfalls [refer to Figure 4-2].

Photo 4-2 (top left) Osawakuzure and sand retention fields © *Mount Fuji Sabo Office, Ministry of Land, Infrastructure, Transport and Tourism*

Photo 4-3 (top right) Osawakuzure and sand retention fields © *Mount Fuji Sabo Office, Ministry of Land, Infrastructure, Transport and Tourism*

Photo 4-4 (bottom left) Sand erosion prevention facility at the mountain foot of Fujisan © *Mount Fuji Sabo Office, Ministry of Land, Infrastructure, Transport and Tourism*

Photo 4-5 (bottom right) Protection wall for the safety of climbers © *PREC Institute Inc.*

(c) Earthquake

The occurrence of earthquakes of the order of magnitude 8 in the near future is anticipated in a wide area of the coastal area to the west of the Kanto Region including Fujisan. Of those earthquakes, as a countermeasure against the Tokai Earthquake, which is anticipated to take place in the area on Suruga Bay, the national government has prepared the Tokai Earthquake Countermeasure Guidelines based on the Large-Scale Earthquake Countermeasures Special Measurement Law and based on them the national government, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments set up the observation system for the purpose of forecasting the occurrence, the evacuation/alert system based on the forecast, and the disaster prevention facilities such as evacuation routes. At the same time, the national government, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments have individual disaster prevention plans based on the Basic Law for Disaster Countermeasures to promote the development of the cities that can tolerate earthquakes and set up the method and procedure for the dissemination of earthquake-related information at the individual administrative bodies, mass media, etc.

With regard to the collapse of buildings due to earthquakes, the accurate assessment of the

earthquake resistance of wooden buildings and measures such as additional structural reinforcement are to be taken, as appropriate. When there is any damage to the property, the information on the status of damage will be shared and the recovery measures will be taken based on the preservation and management system to be described in 5. e.

(d) Storm and flood damage

The owners of forests including the national government, Yamanashi Prefecture, Shizuoka Prefecture, and municipal governments, are to nurture the forests that suffered tree-fall damage due to typhoons and take measures such as the selection of native species in planting trees in particularly damaged areas. In addition, as countermeasures against storms and floods, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments carry out the reinforcement of river facilities according to a plan. With regard to the buildings such as Shinto shrines, the owners and the municipal governments that are designated as Custodial Bodies under the Law for the Protection of Cultural Properties take measures such as the inspection of the parts that are susceptible to storm and flood damage and the early repair work.

Photo 4-6 Forest regeneration after blow down caused by the typhoon of 1996

(top) removal of blown-down trees (March 1997)

(middle) planning of trees by the government officers and volunteers (June 1997)

(bottom) Regenerated forest (September 2007)

("Fujisan National Forest Typhoon Damage and 10 years of Recovery Work")

(e) Fire

The Forestry Agency, Yamanashi Prefecture, and Shizuoka Prefecture are implementing the strengthened level of the forest conservation patrol for the purpose of conserving and managing the rich natural environment in close coordination with municipal governments and local fire brigades. In addition, on the south side of Fujisan, Shizuoka Prefecture has built the "Fuji Mountain Foot Line", which has a function as a fire-prevention forest road [refer to Figure 4-2]. Also, with regard to the prescribed field burning that is carried out in the grassland at the mountain foot, fire prevention measures have been taken by Fujinomiya City and local residents' associations, including the installation of firebreak zones of sufficient width to prevent the unintended spread of fire.

With respect to the fires at the buildings such as shrine buildings, fire prevention facilities such as automatic fire alarms have been installed and voluntary fire-fighting organizations have been organized by owners or the municipal governments that are designated as Custodial Bodies under the Law for the Protection of Cultural Properties [refer to Figure 4-3 to 4-7].

Photo 4-7 (left) Fire-prevention forest road (Fuji Mountain Foot Line) © *Fuji City*

Photo 4-8 (right) Periodical fire-fighting drill at Fujisan Hongu Sengen Taisha Shrine © *Fujisan Hongu Sengen Taisha Shrine*

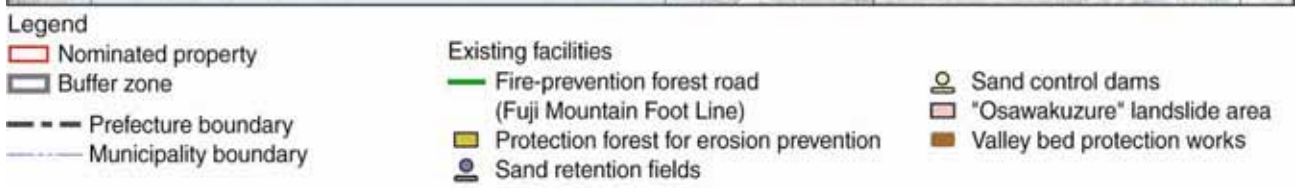
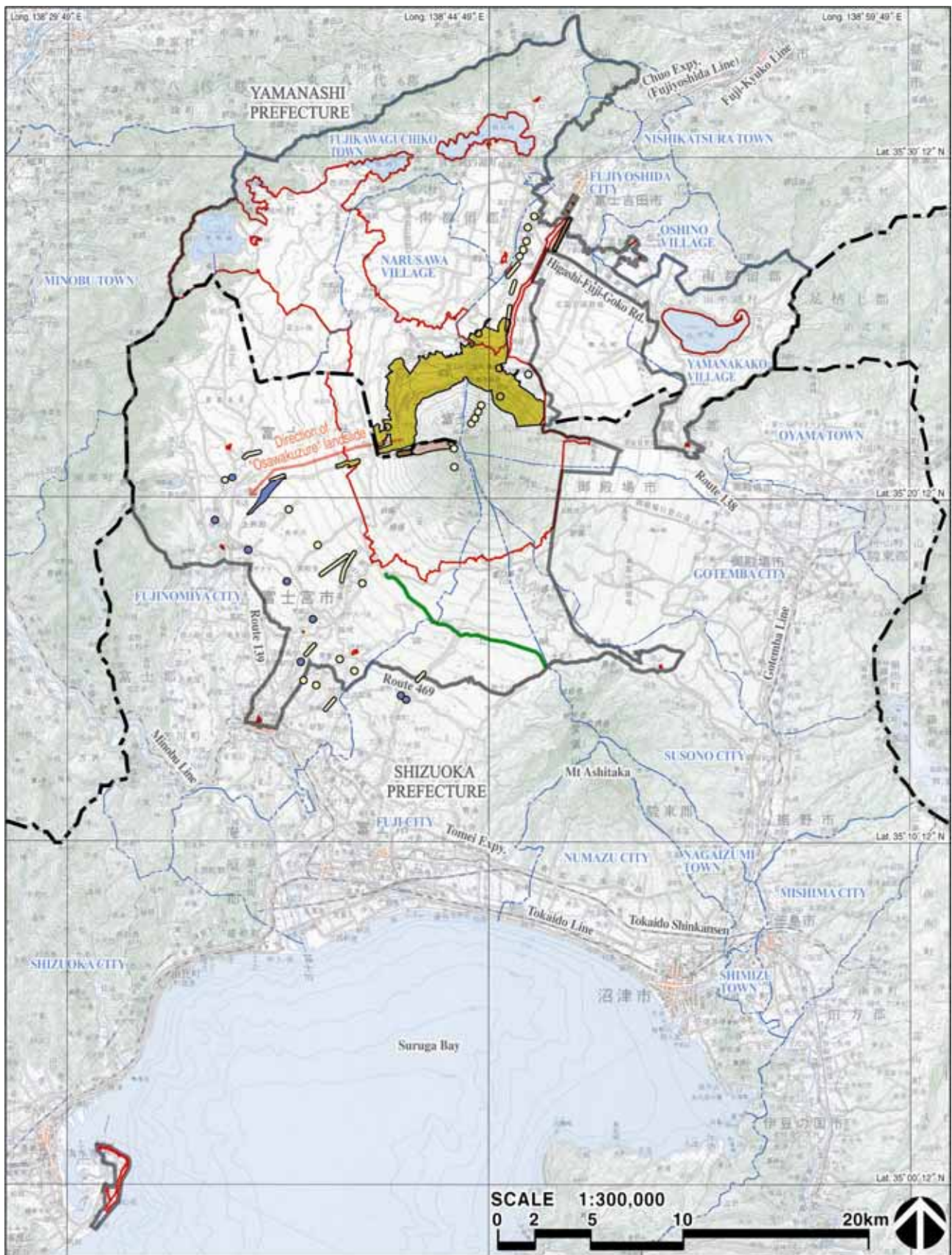
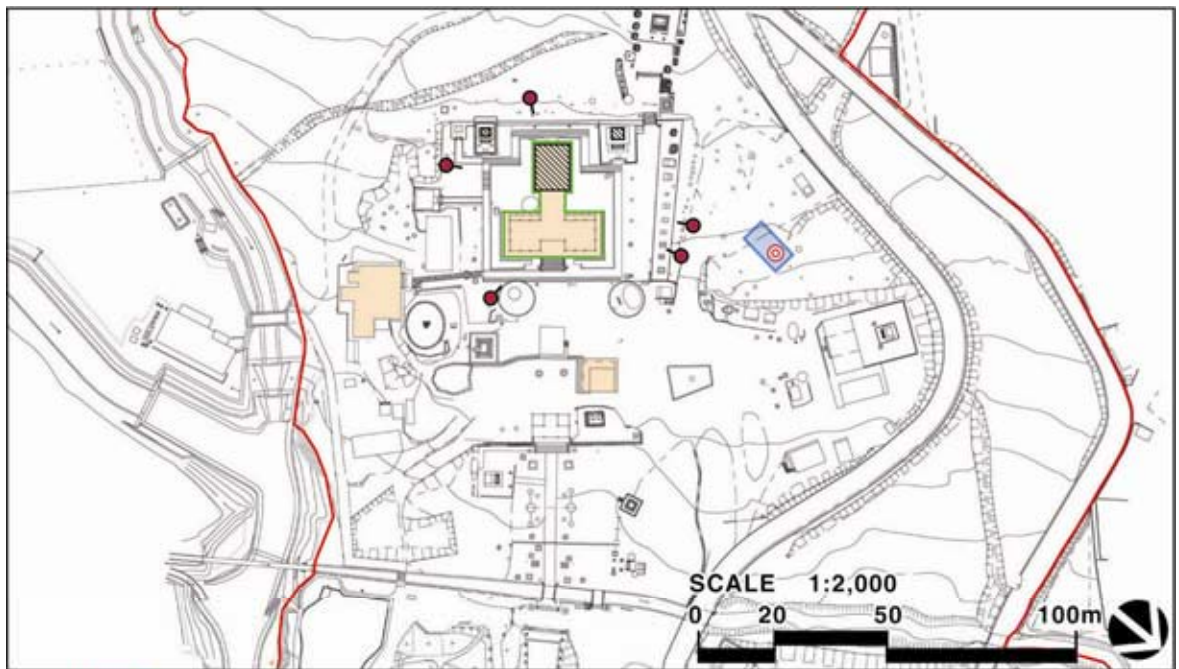


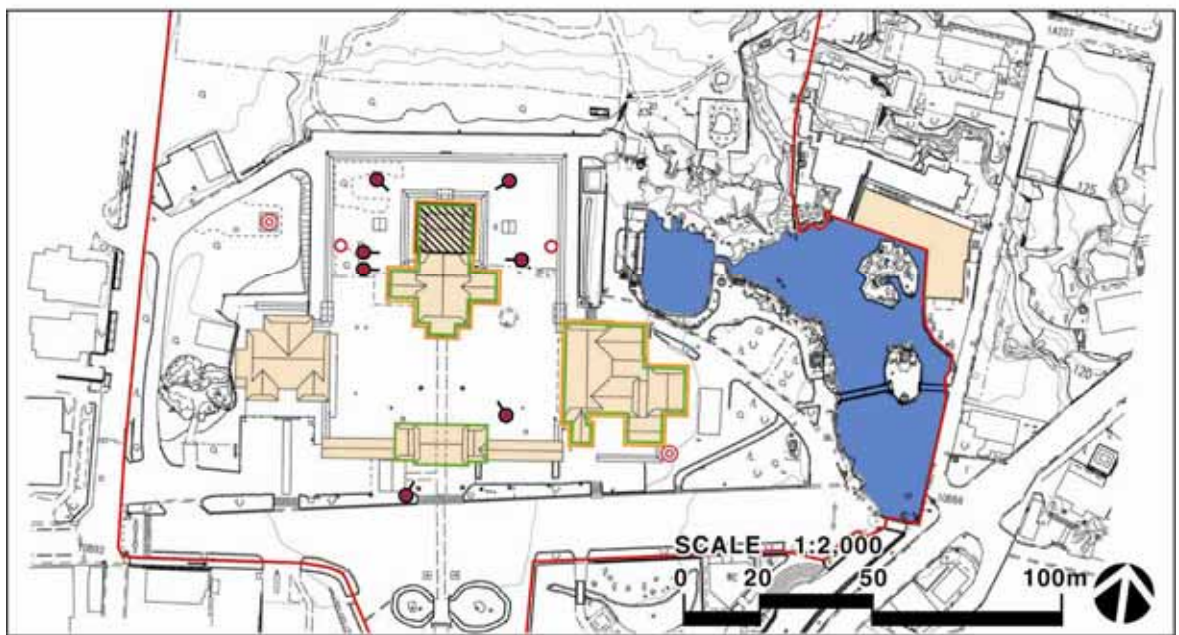
Figure 4-2 Map indicating the location of disaster prevention facilities © PREC Institute Inc.



Legend

- Nominated property
- Buildings equipped with automatic fire alarm systems
- Cistern (underground)
- Water jets
- Building equipped with lightning conductors
- Electronic pump
- Buildings designated as Important Cultural Property

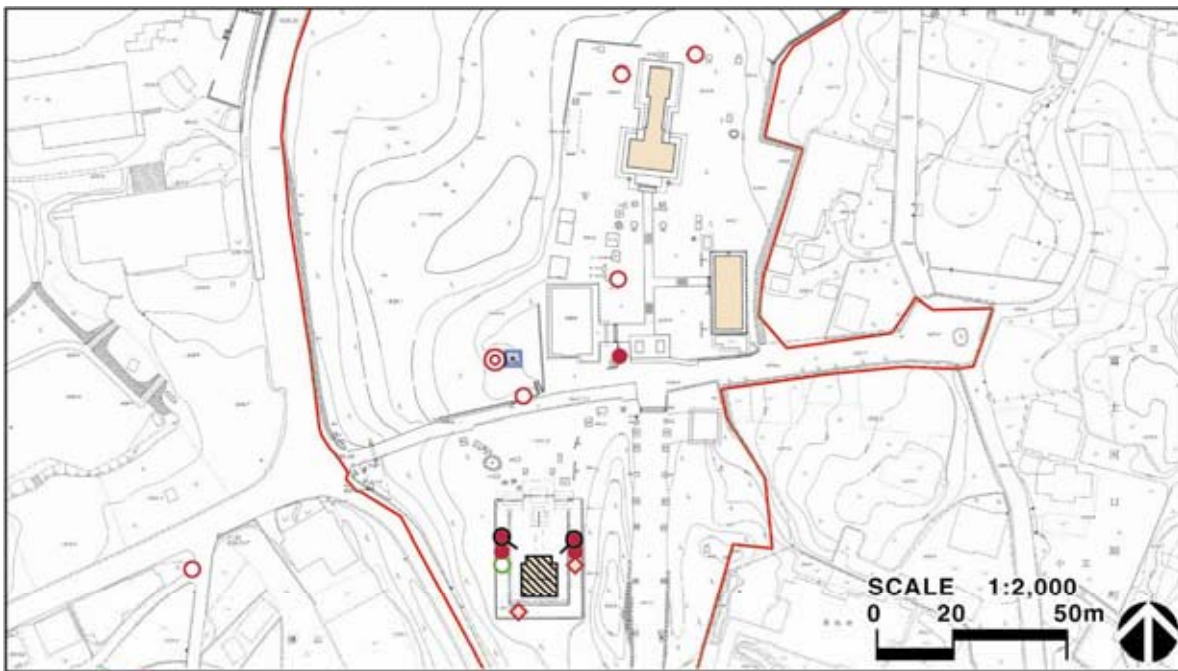
Figure 4-3 Plan indicating the locations of fire prevention systems (Kitaguchi Hongu Fuji Sengen-jinja Shrine [1-6])
© PREC Institute Inc.



Legend

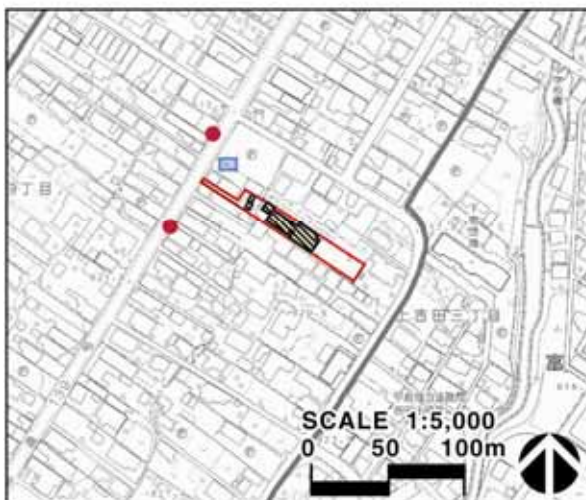
- Nominated property
- Buildings equipped with automatic fire alarm system
- Hydrants (outdoor)
- Buildings equipped with indoor hydrant
- Water jets
- Electronic pumps
- Cistern
- Buildings equipped with lightning conductors
- Building designated as Important Cultural Property

Figure 4-4 Plan indicating the locations of fire prevention systems (Fujisan Hongu Sengen Taisha Shrine [2])
© PREC Institute Inc.



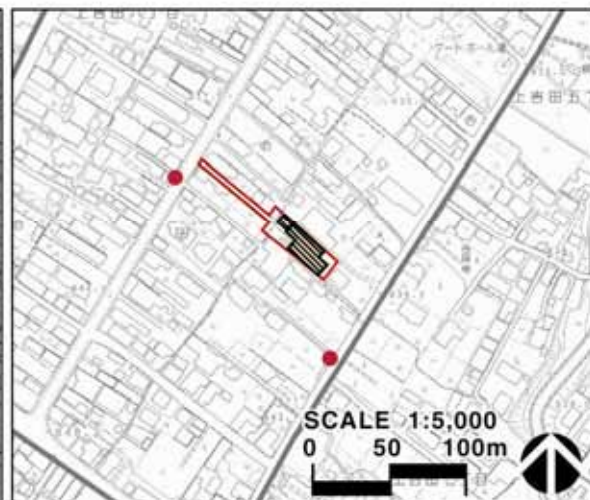
- | | | | |
|--------|--|------------------------|--|
| Legend | Nominated property | Hydrants (underground) | Cistern (underground) |
| | Buildings equipped with automatic fire alarm systems | Water jets | Lightning conductor |
| | Automatic fire alarm systems | Electronic pump | Building designated as Important Cultural Property |
| | Hydrants (outdoor) | | |

Figure 4-5 Plan indicating the locations of fire prevention systems (Fuji Omuro Sengen-jinja Shrine [8]) © PREC Institute Inc.



- | | | |
|--------|--|-------------|
| Legend | Nominated property | Buffer zone |
| | Building equipped with automatic fire alarm system | |
| | Hydrants (underground) | |
| | Cistern (underground) | |
| | Building designated as Important Cultural Property | |

Figure 4-6 Plan indicating the locations of fire prevention systems ("Oshi" Lodging House (Former House of the Togawa Family) [9]) © PREC Institute Inc.



- | | | |
|--------|--|-------------|
| Legend | Nominated property | Buffer zone |
| | Building equipped with automatic fire alarm system | |
| | Hydrants (underground) | |
| | Building designated as Important Cultural Property | |

Figure 4-7 Plan indicating the locations of fire prevention systems ("Oshi" Lodging House (House of the Osano Family) [10]) © PREC Institute Inc.

(iv) Responsible Visitation to the World Heritage Sites

(a) Climbers and other visitors

Because the Fujisan Mountain Area is a high area exceeding an altitude of 3,000 m, for the safety of climbers, Yamanashi Prefecture, Shizuoka Prefecture, Fujiyoshida City, and Fujinomiya City, and relevant organizations have set up guidance and first-aid facilities along the ascending routes, such as "Fujisan Comprehensive Guidance Center" (at the fifth station of the Fujinomiya Ascending Route), "Fujisan Hygiene Center" (at the eighth station of the Fujinomiya Ascending Route), "Fujisan Safety Guidance Center" (at the sixth station of the Yoshida Ascending Route), "Fujisan seventh Station Rescue Center" (at the seventh station of the Yoshida Ascending Route), and "Fujisan Fujiyoshida eighth Station Rescue Center" (at the eighth station of the Yoshida Ascending Route). In addition, all of the mountain huts on the Fujinomiya Ascending Route and the Yoshida Ascending Route are equipped with automated external defibrillators (AED) and the passage route for a bulldozer is maintained for the transportation of injured or sick visitors and doctors.

In addition, the Ministry of the Environment, other national agencies, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments have set up a system for the provision of information and warnings, so that visitors can experience the nature and culture of Fujisan safely.

Photo 4-9 (left) Fujisan Safety Guidance Center (6th station of Yoshida Ascending Route) © *PREC Institute Inc.*

Photo 4-10 (right) AED installed in a mountain hut (Yoshida Ascending Route) © *Taishikan*

(b) Automobiles

The traffic congestion and the environmental load caused by the exhaust gas from visitors' automobiles are issues of concern. As a countermeasure to address this issue, Yamanashi Prefecture, Shizuoka Prefecture, relevant municipal governments, and relevant organizations have worked together to tighten the regulation on the passage of private cars on each ascending route mainly on Saturdays, Sundays, and holidays for a period of 15 to 26 days (in 2011) during the July-August climbing season and to provide shuttle bus transportation service between parking lots around Fuji Subaru Line, Fujisan Sky Line, and Fuji Azami Line and the fifth station of the Yoshida Ascending Route, Fujinomiya Ascending Route, and Subashiri Ascending Route in an effort to minimize the environmental impact of transportation to the extent possible [refer to Figure 5-8].

Photo 4-11 Parking lot in the mountain foot area and shuttle buses © *Yamanashi Prefecture*

(c) Waste

The issue of wastes that are left in the mountain area higher than the fifth station has been pointed out as a negative impact upon the property. However, Yamanashi Prefecture, Shizuoka Prefecture, relevant municipal governments, private companies and local people have worked together, periodically conducting cleaning activities and reaching out to climbers and visitors for

attention to better manners. As a result, more visitors bring back garbage and the amount of waste around ascending routes is decreasing significantly. In addition, in response to the illegal dumping of waste alongside the roads around the mountain-foot area, measures have been taken by the national government, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments, such as the installation of surveillance cameras on the roads and the cleaning activities.

Photo 4-12 Clean-up activities at the mountaintop © *Yamanashi Prefecture*

(d) Human waste

As a measure concerning the human waste of climbers, the Ministry of the Environment, Yamanashi Prefecture, Shizuoka Prefecture, relevant municipal governments, relevant organizations, and mountain huts had upgraded all the toilets from the fifth station to the summit to environmentally conscious toilets such as biological decomposition toilets by 2006, successfully reducing the environmental load on Fujisan. The maintenance of individual toilets is properly taken care of by those who installed respective toilets in order to respond to the increase of climbers and other visitors as well as the difficult conditions posed by the severe natural environment.

Photo 4-13 Biological decomposition toilet on Fujisan © *Yamanashi Prefecture*

Biological decomposition toilets

Photo 4-14 (left) Incineration-based system © *Shizuoka Prefecture*

Photo 4-15 (middle) Sawdust-based system © *Iwahori Keisuke*

Photo 4-16 (right) Oyster shell-based system © *Iwahori Keisuke*

(v) Others

A wide area on the northeastern and southeastern slopes of Fujisan outside the property area and the buffer zone are in use as Japan Ground Self-Defense Force's North Fuji Maneuver Field (Yamanashi Prefecture), East Fuji Maneuver Field (Shizuoka Prefecture), Kitafuji Camp, Nashigahara Barracks, Fuji School, and Takigahara Camp (hereinafter referred to as "maneuver fields etc.") for reasons of national defense. Particularly in the areas used as the North Fuji Maneuver Field and the East Fuji Maneuver Field, activities such as grass harvesting and forestry operation are continued still now by Yamanashi Prefecture, the Association for the Protection of Prefectural Property Forests in Fujiyoshida City and Two Villages Organization for the Protection of the Prefectural Estates Given by the Imperial Family, Higashi Fuji Commonage Association, other commonage associations, property wards and corporations that are owners of land, etc. Therefore, the land use not only as the maneuver field but also by local people's organizations has, as a result, been playing an important role in protecting these areas from uncontrolled development.

The existence of the maneuver fields etc. has caused no negative impact on the act of mountain climbing by approximately 300,000 people who aim for the summit every year. In addition, because the areas of the maneuver fields etc. are not visible from the two representative viewpoints on the northwestern shore of Lake Motosuko (Nakanokura Pass) and the Mihonomatsubara pine tree

grove, the maneuver fields etc. do not cause negative impact on the views of Fujisan, either.

2) State of Conservation of Individual Component Parts and Constituent Elements as "Places for Worship-Ascent and Pilgrimage" from the Perspective of an "Object of Worship"

Component Part 1. Fujisan Mountain Area

The state of conservation of the area of the property ranging from the summit of Fujisan and the mountain area to the mountain foot is extremely good at present.

At the source of the Osawagawa River on the western side of the Fujisan Mountain Area, continuous landslides have been occurring since some 1,000 years ago, forming a large-scale landslide area called "Osawakuzure". On the southwestern slope of Fujisan, including Osawakuzure, the Ministry of Land, Infrastructure, Transport and Tourism is continually conducting measures to prevent the expansion of the landslide etc. for the purpose of preventing landslide-caused disasters.

In the Fujisan Mountain Area, there exist mountain huts and the routes for the passage of bulldozers that are used for the purposes of maintaining the environmentally conscious bio-treatment toilets, transporting wastes, and carrying injured or sick people and doctors in emergency. However, their size and use are kept to the minimum necessary level.

It has been pointed out that the discharge of human wastes from toilets and the littering of garbage by the increasing number of climbers and other visitors negatively affect the environment of Fujisan; however, as a result of the installation of environmentally conscious toilets etc. such as bio-treatment toilets by the Ministry of the Environment, Yamanashi Prefecture, Shizuoka Prefecture, relevant municipal governments, relevant organizations, and individual mountain huts, the issue of human waste discharge has been resolved. Also, the situation of the garbage that is left in the mountain area higher than the fifth station has improved significantly due to the raising of the awareness of climbers and other visitors for the conservation of Fujisan.

Constituent Element 1-1. Mountaintop Worship Sites

Although the stone monuments that constitute the mountaintop worship sites are exposed to the severe climate conditions, the present state of conservation is good without particular needs for repair work or other interventions. Since the shrine buildings that are wooden structures are inevitably to suffer impairment, it is necessary to conduct repair works, as appropriate.

Constituent Element 1-2. Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)

The area along the Omiya-Murayama Ascending Route above the sixth station, which is included in the property area, maintains a good scenic landscape and Shizuoka Prefecture is conducting the maintenance work properly as the road administrator. The present state of conservation is good.

Constituent Element 1-3. Suyama Ascending Route (present Gotemba Ascending Route)

The section of the Suyama Ascending Route above the 2.8th station point, which is included in

the property area, is maintained by Shizuoka Prefecture in its responsibility as the road administrator. The present state of conservation is good. The section of the ascending route near the first station is maintained as a walking trail in a good state of conservation.

Constituent Element 1-4. Subashiri Ascending Route

In the Subashiri Ascending Route, there are parts that were restored for the purposes of the prevention of damage to the ascending routes from land collapse; however, Shizuoka Prefecture carries out maintenance work properly in its responsibility as the road administrator. The present state of conservation is good. The flatland of the "Hinomigozen", which has historically been used as the spot for worshipping the sunrise at the ninth station, remains in good condition. In addition, the Mukaekusushi-jinja Shrine, which is located near the ascending route at the ninth station, needs roofing repair and the owner of the shrine, Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) is planning to carry out repair works in 2012.

Constituent Element 1-5. Yoshida Ascending Route

The Yoshida Ascending Route has parts that were restored in response to erosion caused by rainfalls etc. However, Yamanashi Prefecture in charge of the maintenance of the road carries out daily maintenance work and it remains in good condition at present.

Constituent Element 1-6. Kitaguchi Hongu Fuji Sengen-jinja Shrine

The landforms, shrine buildings, stone monuments, etc. showing the land divisions of the shrine compound are maintained through periodical maintenance and repair works by the owner. Besides, automatic fire alarms, fire extinguishers, etc. are installed particularly for shrine buildings. Therefore the present state of conservation is good [refer to Figure 4-3].

In addition, shrine forests that function also as the wind-break forests are properly maintained through pruning etc. on a regular basis by the owner, with a view to reducing damage from typhoons etc.

At present, in order to address the chronic traffic congestion and increase the safety of pedestrians, it is planned to expand the width of National Route 138, which passes to the north of the shrine compound. However, the principles and methods of the road construction that are compatible with the conservation of roadside environment, solution to traffic problems, and regional development are being examined by the "Fuji North Side Area Traffic Problem Solution Committee", consisting of the national government, Yamanashi Prefecture, municipal governments, and experts, with a view to maintaining the good surrounding environment of the shrine compounds and ensuring no negative impact on the shrine compound [refer to Figure 4-8].

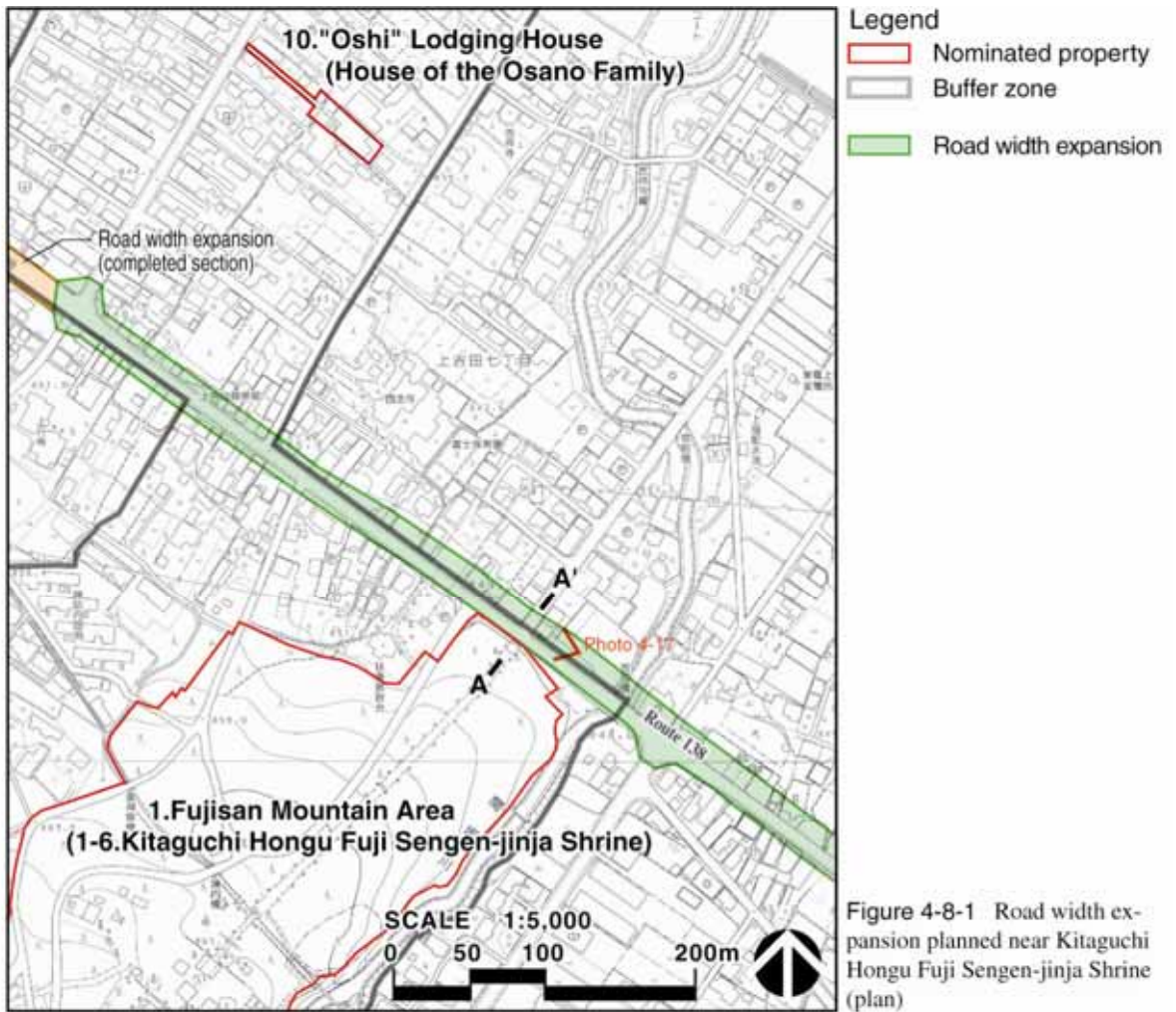


Figure 4-8-1 Road width expansion planned near Kitaguchi Hongu Fuji Sengen-jinja Shrine (plan)

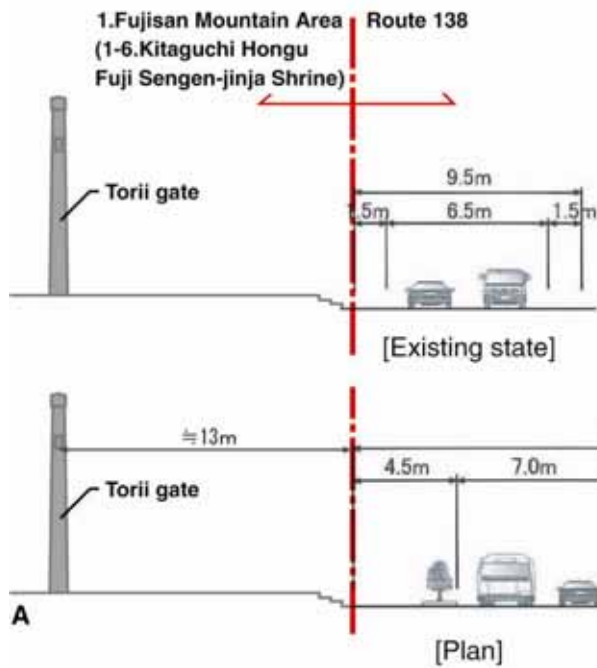


Photo 4-17 Present Route 138

Figure 4-8-2 Road width expansion planned near Kitaguchi Hongu Fuji Sengen-jinja Shrine (section)

Figure 4-8 Road width expansion plan of Route 138 (outline) © PREC Institute Inc.

Constituent Element 1-7. Lake Saiko

The present state of conservation is good. Lake Saiko is used for leisure activities such as fishing and the lake water is used for hydroelectric power generation. Currently, the appropriate use of the whole "Fujigoko" (Fuji Five Lakes), including Lake Saiko, is under discussion through collaboration of Yamanashi Prefecture, Fujikawaguchiko Town, and local people.

Constituent Element 1-8. Lake Shojiko

The present state of conservation is good. Lake Shojiko is used for leisure activities such as fishing and canoeing. Currently, the appropriate use of the whole "Fujigoko" (Fuji Five Lakes) including Lake Shojiko, is under discussion through collaboration of Yamanashi Prefecture, Fujikawaguchiko Town, and local people.

Constituent Element 1-9. Lake Motosuko

The present state of conservation is good. Lake Motosuko is used for leisure activities such as fishing and windsurfing and the lake water is used for hydroelectric power generation. In addition, based on the Natural Parks Law, the use of motor boats is restricted throughout the lake. Currently, the appropriate use of the whole "Fujigoko" (Fuji Five Lakes), including Lake Motosuko, is under discussion through collaboration of Yamanashi Prefecture, Minobu Town, Fujikawaguchiko Town, and local people.

Component Part 2. Fujisan Hongu Sengen Taisha Shrine

The landforms, shrine buildings, stone monuments, etc. showing the land divisions of the shrine compound are maintained through periodical maintenance and repair works by the owner. Besides, automatic fire alarms, fire extinguishers, etc. are installed particularly for shrine buildings. The present state of conservation is good [refer to Figure 4-4].

With regard to Wakutamaike Pond, which is located in the eastern end of the shrine compound, it generally remains in good condition; however, because algae have propagated, measures to prevent their further expansion are under discussion by experts.

Component Part 3. Yamamiya Sengen-jinja Shrine

The present state of conservation is good. However, because only a small number of the milestones that were built alongside the "Goshinkomichi", which connected the Fujisan Hongu Sengen Taisha Shrine with the Yamamiya Sengen-jinja Shrine, remains, Fujinomiya City is to conduct appropriate maintenance and repair works at their original locations. Because the view from the shrine compound through to the summit of Fujisan is extremely important in understanding the relation between this Shinto shrine and Fujisan, local people are trimming part of the trees in an effort to maintain the view of Fujisan.

Component Part 4. Murayama Sengen-jinja Shrine

The present state of conservation is good. For old-growth trees that exist within the shrine compound, the owner carried out periodical maintenance work as pruning. With regard to the ablution spot in the eastern part of the shrine compound, a comprehensive research is to be

conducted in the future to identify the water source and the course of water flow and restoration work will be conducted based on the results.

Component Part 5. Suyama Sengen-jinja Shrine

The owner is currently rebuilding the old and decayed prayer-giving hall and offering hall. The present state of conservation is generally good. Within the shrine compound, there are 22 giant trees older than 500 years and worship-related archaeological remains, such as shrine buildings and stone structures, for which appropriate maintenance and management are carried out by the Suyama Sengen-jinja Shrine. For the purposes of enhancing the convenience of local people, the construction of a road is planned in the adjacent area to the west of the shrine compound; however, no particular negative impact on the landscape around the Shinto shrine is envisaged.

Component Part 6. Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)

Because the owner conducts the maintenance and repair works on a regular basis, the present state of conservation is good. The many giant trees that exist within the Shrine compound and stone monuments etc. related to Fuji-ko groups remain in good condition.

Component Part 7. Kawaguchi Asama-jinja Shrine

The present state of conservation is good. The owner carries out periodic maintenance and repair works for the large torii gate, the middle gate, the prayer-giving hall, and the main hall. In addition, the shrine forest, including "seven cedar trees" that exceed 40 m height, maintains the excellent scenic landscape as a spiritual spot.

Component Part 8. Fuji Omuro Sengen-jinja Shrine

The owner carries out periodical maintenance and repair works of the shrine compound and shrine buildings and the present state of conservation of the whole shrine compound is good.

In addition, shrine forests that function also as the wind-break forests are properly maintained, in an effort to reduce damage from typhoons etc.

Component Part 9. "Oshi" Lodging House (Former House of the Togawa Family)

Among the two "Oshi" lodging houses, the Former House of the Togawa Family was given a large-scale preservation repair works from 2006 to 2007 by Fujiyoshida City in its responsibility as the owner of the house. Daily maintenance works and inspection are conducted by the members of the Friends of the House of the Togawa Family, consisting of volunteer guides, under the guidance of Fujiyoshida City. In addition, automatic fire alarms etc. are installed and the fire prevention system is fully in place [refer to Figure 4-6]. Therefore, the present state of conservation is good.

Future repair works are planned, including measures against earthquakes such as structural reinforcement, based on the accurate assessment of the wooden buildings' earthquake resistance.

Since April 2008, the precincts and the inside of the building have been open to the public and interpretation for visitors is provided by the members of the Friends of the House of the Togawa Family so that visitors can learn about the activities of "Oshi" guides.

Component Part 10. "Oshi" Lodging House (House of the Osano Family)

Among the "Oshi" lodging houses, the owner carries out daily maintenance work for the House of the Osano Family, including repair of pillars and wooden walls and the installation of the automatic fire alarm. The present state of conservation is good [refer to Figure 4-7]. The house is currently used as a residence of the owner; neither the precinct nor the building is open to the public.

Component Part 11. Lake Yamanakako

The present state of conservation is good. Lake Yamanakako is used for leisure activities such as fishing and yachting and the lake water is used for hydroelectric power generation. Currently, the appropriate use of the whole "Fujigoko" (Fuji Five Lakes), including Lake Yamanakako, is under discussion through collaboration of Yamanashi Prefecture, Yamanakako Village, and local people.

Component Part 12. Lake Kawaguchiko

The present state of conservation is good. Lake Kawaguchiko is used for leisure activities such as fishing and boating and the lake water is used for hydroelectric power generation. Currently, the appropriate use of the whole "Fujigoko" (Fuji Five Lakes), including Lake Kawaguchiko, is under discussion through collaboration of Yamanashi Prefecture, Fujikawaguchiko Town, and local people.

Component Part 13. Oshino Hakkai springs (Deguchiike Pond)

Component Part 14. Oshino Hakkai springs (Okamaike Pond)

Component Part 15. Oshino Hakkai springs (Sokonashiike Pond)

Component Part 16. Oshino Hakkai springs (Choshiike Pond)

Component Part 17. Oshino Hakkai springs (Wakuike Pond)

Component Part 18. Oshino Hakkai springs (Nigoriike Pond)

Component Part 19. Oshino Hakkai springs (Kagamiike Pond)

Component Part 20. Oshino Hakkai springs (Shobuike Pond)

The eight small springs, which were the places where people purified themselves before making the ascent of Fujisan, generally remain in good condition; however, a decrease in water quantity and artificial morphological modifications are identified in some ponds. In addition, there are some issues to be solved with respect to the surrounding environment appropriate for a spiritual spot, such as the proximity of souvenir shops and residential buildings. Therefore, Oshino Village has prepared the preservation and management plan for the group of springs as a Natural Monument and the landscape plan based on the Landscape Act for a large area including the surrounding environment. It has been taking improvement measures on a step-by-step basis, including the maintenance of the view of Fujisan from springs by relocating electric poles and installing electric lines underground.

Component Part 21. Funatsu lava tree molds

Daily maintenance works are carried out by Fujikawaguchiko Town, which is designated as the

Custodial Body of the Natural Monument, and the owner association; it remains in good condition at present. With the Utsumuro Sengen-jinja Shrine at the entry, the setting as a spiritual spot has been maintained. A large number of people come to enter the cave not only for worship purposes but also for nature education and/or sightseeing. As the lava tree molds are narrow, visitors are guided to enter and exit the cave in a one-way passage.

Component Part 22. Yoshida lava tree molds

Daily maintenance works are carried out by Fujiyoshida City, which is designated as the Custodial Body of the Natural Monument, together with the Fujisan North Side Oshi Group, which has historically been taking care of them. Therefore, it remains in good condition at present.

A strict management is applied by setting a door at the entrance to the lava tree molds, which plays the central role as a spiritual spot, which is locked except for special occasions such as festivals.

Component Part 23. Hitoana Fuji-ko Iseki

Although there are some impaired monuments within the archaeological site, the internal space of the wind cave that is said to have been the place where Hasegawa Kakugyo confined himself for 1,000 days to undergo ascetic religious training such as keeping standing on the cut end of a vertically erected rectangular timber remains in good condition.

Component Part 24. Shiraito no Taki waterfalls

Although there are erosions of the natural landform caused by the water flow of the Shibakawa River and the spring water spouting out from various places of the cliff walls around the basin, there is no negative impact on the entire landscape. With regard to shops and storehouses in the immediate proximity to the waterfalls, Fujinomiya City is to take comprehensive measures, including the possibilities of their removal and/or relocation, in agreement with their owners.

3) State of Conservation of Individual Component Parts and Constituent Elements as "Viewpoints and Views" from the Perspective of a "Source of Artistic Inspiration"

(i) North-western shore of Lake Motosuko (Nakanokura Pass)

(a) Viewpoint

Nakanokura Pass on the north-western shore of Lake Motosuko is a viewpoint from which it is possible to have an excellent view of Fujisan extending from its summit down to the shore of Lake Motosuko. Because the ascending route from the lake shore is steeply sloped, the number of people who visit Nakanokura Pass is limited and the present state of conservation is good.

(b) View

The view of Fujisan from the north-western shore of Lake Motosuko (Nakanokura Pass) has been maintained without much change to that of the original photo that was used as the design on

the bank notes of Japan. It remains in an extremely good state of conservation. In order to maintain such excellent view, the national government, Yamanashi Prefecture, and relevant municipal governments are making continuous efforts to maintain and conserve the landform and vegetation and to regulate the visually obstructive elements.

(ii) Mihonomatsubara pine tree grove

(a) Viewpoint

The Mihonomatsubara pine tree grove is a viewpoint commanding a view of Fujisan in unity with the scenic landscape of white sand and green pine. However, because the supply of sand to the beach decreased due to the sand mining etc. in the Abekawa River nearby and erosion of the beach by the sea current was also feared, Shizuoka Prefecture took measures to supply sand artificially in order to maintain and recover the beach and to install the necessary and minimum level of facilities such as artificial headlands and L-shaped breakwaters to prevent the loss of sand from the beach. At present, the supply of sand from the river has been coming back due to the decrease in sand mining in the Abekawa River and for other reasons; and the beach is gradually recovering from the river mouth of the Abekawa River to the northeast.

Besides, Shizuoka Prefecture has prepared regional disaster prevention plan and has been implementing the installation of facilities for seacoast conservation.

In addition, because damage from the pine wood nematode has been observed in the pine tree grove, preventive chemical injection into individual tree trunks has been conducted by Shizuoka City and NPOs, as well as the chemical spraying over the entire grove by Shizuoka City. Furthermore, Shizuoka City removes the dead trees without delay and plants new trees in collaboration with local private companies.

(b) View

The view of the Fujisan Mountain Area from the viewpoint on the Mihonomatsubara pine tree grove is in a good state of conservation. Since the distance from the Mihonomatsubara pine tree grove to the Fujisan Mountain Area is as long as approximately 45 km in a straight line and the huge surface of the sea lies between them, visual impact of the densely populated areas of the opposite shore on the scenic landscape (urban areas of Fuji City) is extremely small. That is the reason why these areas are not included in the scope of property area. With regard to the sea surface, it is not possible to foresee developments that have negative impacts such as land reclamation; with regard to the view of the densely-populated urban areas, the situation has been improving as a result of the efforts by Shizuoka Prefecture and Fuji City to remove high chimneys that have come out of use. Currently, the height of buildings and other structures continues to be regulated. Therefore, the view of the Fujisan Mountain Area from the Mihonomatsubara pine tree grove is maintained in good condition.

In addition, the view of the Fujisan Mountain Area from the Mihonomatsubara pine tree grove has been in an extremely good state of conservation through the control of development activities that have the potential of negative impact on the Mihonomatsubara pine tree grove and/or the Fujisan Mountain Area under the Law for the Protection of Cultural Properties and the

Natural Parks Law as well as the appropriate administration and management of the Fujisan Mountain Area as a National Forest by the national government under the Law on the Administration and Management of National Forests.

Photo 4-18 Aerial view of Fujisan and Mihonomatsubara pine tree grove from southwest ©PREC Institute Inc.

4.b. Factors Affecting the Property

(i) Development Pressures

The development pressures that have the potential of negatively affecting the property include the construction of hotels and other tourist facilities and the invitation of businesses to industrial parks at the mountain foot area. Around the local people's residential areas, the construction of urban infrastructure facilities such as roads and sewage is envisaged.

(ii) Environmental Pressures

The environmental pressures that have the potential of negatively affecting the property include acid rain, climate change, and wild animals' feeding damage to trees.

(a) Acid rain

At present, there are no reports of damage from acid rain. However, it is feared that it might cause the deterioration and /or corrosion to stone monuments that constitute the mountaintop worship sites and/or the buildings such as those of Shinto shrines and Buddhist temples.

(b) Climate change

It has been found that, due to climate change, the continuous permafrost of Fujisan has become discontinuous. The possibilities of changes such as the accelerated forest limit rise and vegetation change have been pointed out.

(c) Wild animals' feeding damage to trees

In the surrounding area of the Fujisan Mountain Area, Japanese deer's etc. feeding damage to standing trees has been reported. In addition, feeding damage to bamboo grass and other grasses has also been reported, although the damage is smaller in scale as compared with that to the standing trees.

(iii) Natural Disasters and Risk Preparedness

The natural disasters that are foreseen to occur in the property area and its surrounding environment include the volcanic eruption of Fujisan and its associated disasters as well as landslide, rock falls, earthquake, storm, flood, and fire.

(a) Volcanic eruption and associated disasters

Fujisan is an active volcano and it is anticipated that natural disasters such as eruption, its associated cinders, pyroclastic flows, pyroclastic surges, lava flows, snow-melt type volcanic mud flows, ash fall, and mud flows caused by rain after ash fall might affect the property and/or landscape.

(b) Landslide, mud flow, and rock falls

In the sloped area of the Fujisan Mountain Area, the erosion of landforms by landslides and mud flows and the occurrence of rockfalls are anticipated.

(c) Earthquake

The occurrence of an earthquake of the order of magnitude 8 is anticipated in the near future in a wide area of the coastal area to the west of the Kanto Region, including Fujisan. In the event of the earthquake, the occurrence of tsunamis is also foreseen. When the Ansei Tokai Earthquake of magnitude 8.4 took place on 23 December 1854, the tsunami of a height of about 1.2 m was recorded. Also, the impact on the property such as the collapse of buildings such as those of shrines due to earthquake is also anticipated.

(d) Storm and flood damage

As the damage from storms and floods, tree blow down due to typhoons and the collapse and/or submergence of buildings such as shrine buildings due to storm and floods are anticipated.

(e) Fire

As the damage from fire, forest fires in the Fujisan Mountain Area and the unexpected spread of a fire on the occasion of the prescribed field burning that is periodically carried out in the grassland at the mountain foot are anticipated. In addition, fires at the buildings such as shrine buildings are also anticipated.

(iv) Responsible Visitation at World Heritage Property

The factors that have the potential of negatively affecting the property include the increase of climbers and other visitors, the environmental impact of automobiles, and the wastes from climbers and other visitors.

The statistics of visitation are shown in Tables 4-1 to 4-3. In the mountain foot area, networks of railroads including the Shinkansen and roads including expressways are in place, providing an easy access. From the parking lots at the mountain foot, visitors mainly use shuttle bus services to the fifth station, from which they walk to the mountaintop.

(a) Climbers and other visitors

At present, there are some 300,000 visitors who climb to the mountaintop area every year in the climbing season from July to August. Some 1,200,000 people visit the fifth stations of the

ascending routes in the climbing season, and approximately 16,000,000 people, including climbers, visit the mountain-foot area every year. And they are increasing. Because the area beyond the eighth station is a high-altitude area exceeding the height of 3,000 m above sea level, the continual improvement of the provision of information to climbers, the safety of climbers, and the emergency life-saving system is needed.

In addition, due consideration needs to be given to the fact that the ascent of Fujisan in the summertime maintains the tradition of the public mountain-climbing that originated from the worship-ascent by Fuji-ko adherents in the Early Modern Period and therefore constitutes an important part of the Outstanding Universal Value of Fujisan.

(b) Automobiles

The annual average number of automobiles used by the visitors who come to the fifth station over the five-year period from 2006 to 2010 reaches some 430,000 (return trips) on the Fuji Subaru Line and some 120,000 (one-way trips) on the Fujisan Sky Line; the environmental load from exhaust gas and traffic congestion is an issue of concern.

(c) Waste

The wastes left by climbers and other visitors and the illegal dumping of wastes in the road-side areas at the mountain foot are issues of concern.

(d) Human waste

The treatment of human wastes of visitors who climb to the mountaintop is an issue.

Table 4-1 Change in the number of visitors to major component parts (incl. estimates) / Unit: people

Year	Around Lake Saiko, Lake Shojiko, and Lake Motosuko	Around Fujisan Hongu Sengen Taisha Shrine	Around Lake Yamanakako and Oshino Hakkai springs	Around Fujiyoshida, Lake Kawaguchiko, and Mitsutoge	Shiraito no Taki waterfalls	Mihonomatsubara pine tree grove
2005	2,990,866	1,030,000	3,736,182	5,965,307	480,247	538,105
2006	2,956,876	1,324,396	3,590,901	6,195,826	520,880	603,970
2007	3,188,573	1,532,142	3,564,707	6,393,117	519,279	646,898
2008	3,377,859	1,517,059	3,440,314	6,444,140	517,437	669,959
2009	3,453,929	1,381,385	3,663,506	6,334,873	484,248	713,104
2010	1,780,097	1,341,505	834,482	4,693,954	443,841	578,536

* Based on the survey and statistics of Yamanashi Prefecture Tourism Planning and Local Product Promotion Division, Fujinomiya City Tourist Association, and Shizuoka City Tourist City Promotion Division. Due to the change in the calculation method for the area around Lake Saiko, Lake Shojiko, and Lake Motosuko, the area around Lake Yamanakako and Oshino Hakkai springs, and the area around Fujiyoshida, Lake Kawaguchiko, and Mitsutoge Pass in 2010, the data up to 2009 and those in 2010 should be compared on the understanding that they are based on different calculation methods.

Table 4-2 Change in the number of visitors to Fujisan (visitors to the fifth station of each ascending route in July and August) / Unit: people

Year	Present Fujinomiya Ascending Route	Present Gotemba Ascending Route	Subashiri Ascending Route	Yoshida Ascending Route	Total
2005	166,347	20,600	106,952	571,994	865,893
2006	217,400	21,290	97,407	749,617	1,085,714
2007	365,249	18,320	101,246	813,478	1,298,293
2008	420,206	21,002	118,111	925,949	1,485,268
2009	189,894	22,244	118,651	904,475	1,235,264
2010	212,868	25,968	121,607	901,212	1,261,655

* Based on the survey and statistics of Yamanashi Prefecture Tourism Planning and Local Product Promotion Division, Fujinomiya City Tourist Association, Gotemba City Division of Commerce and Tourism, and Oyama Town Division of Industry and Tourism. Due to the change in the calculation method for the Yoshida Ascending Route in 2010, the data up to 2009 and those in 2010 should be compared on the understanding that they are based on different calculation methods.

Table 4-3 Change in the number of visitors to Fujisan (visitors to the eighth station of each ascending route in July and August) / Unit: people

Year	Present Fujinomiya Ascending Route	Present Gotemba Ascending Route	Subashiri Ascending Route	Yoshida Ascending Route	Total
2005	57,962	8,667	25,416	108,247	200,292
2006	61,611	9,232	30,536	119,631	221,010
2007	54,011	11,157	33,394	132,980	231,542
2008	64,034	16,624	52,323	172,369	305,350
2009	67,590	11,390	43,861	169,217	292,058
2010	78,614	9,845	48,196	184,320	320,975
2011	72,441	15,758	40,179	165,038	293,416

* Based on the Ministry of the Environment's infrared counters at the eighth stations (data were not obtained for 14 days for the Gotemba Ascending Route in 2010; data were not obtained for a period between a few hours and two days for Yoshida, Fujinomiya, and Subashiri Ascending Routes due to lightning and typhoon etc. in 2011).

(v) Number of Inhabitants within the Property and the Buffer Zone

Estimated populations located within:
 Area of nominated property : 163
 Buffer zone : 82,480
 Total : 82,643
 Year : 2011

Table 4-4 Number of Inhabitants within the property and the buffer zone

No.	Component parts and their constituent elements	Inhabitants within the area of property	Inhabitants within buffer zone	Total	
1	Fujisan Mountain Area		162	79,999	80,162
	1-1	Mountaintop worship sites			
	1-2	Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)			
	1-3	Suyama Ascending Route (present Gotemba Ascending Route)			
	1-4	Subashiri Ascending Route			
	1-5	Yoshida Ascending Route			
	1-6	Kitaguchi Hongu Fuji Sengen-jinja Shrine			
	1-7	Lake Saiko			
	1-8	Lake Shojiko			
1-9	Lake Motosuko				
2	Fujisan Hongu Sengen Taisha Shrine	0			
3	Yamamiya Sengen-jinja Shrine	0			
4	Murayama Sengen-jinja Shrine	0			
5	Suyama Sengen-jinja Shrine	0			
6	Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)	0			
7	Kawaguchi Asama-jinja Shrine	0			
8	Fuji Omuro Sengen-jinja Shrine	0			
9	"Oshi" Lodging House (Former House of the Togawa Family)	0			
10	"Oshi" Lodging House (House of the Osano Family)	1			
11	Lake Yamanakako	0			
12	Lake Kawaguchiko	0			
13	Oshino Hakkai springs (Deguchiike Pond)	0			
14	Oshino Hakkai springs (Okamaike Pond)	0			
15	Oshino Hakkai springs (Sokonashiike Pond)	0			
16	Oshino Hakkai springs (Choshiike Pond)	0			
17	Oshino Hakkai springs (Wakuike Pond)	0			
18	Oshino Hakkai springs (Nigoriike Pond)	0			
19	Oshino Hakkai springs (Kagamiike Pond)	0			
20	Oshino Hakkai springs (Shobuike Pond)	0			
21	Funatsu lava tree molds	0			
22	Yoshida lava tree molds	0			
23	Hitoana Fuji-ko Iseki	0			
24	Shiraito no Taki waterfalls	0			
25	Mihonomatsubara pine tree grove	0	2,481	2,481	

(vi) Others

The existence of military maneuver fields etc. in the mountain foot areas to the northeast and southeast of Fujisan does not have any negative impact on the climbing activities of approximately 300,000 people who aim for the summit every year. Also, they are not visible from the two representative viewpoints of Fujisan: i.e., the northwestern shore of Lake Motosuko (Nakanokura Pass) and the Mihonomatsubara pine tree grove; therefore, there is no negative impact on the views of Fujisan, either.

Activities carried out within the maneuver fields, including real bullet shooting, are necessary from the perspective of national defense and other training activities are important for disaster rescue missions, too. These activities do not have negative impact on the act of mountain climbing which has a significant meaning from the perspective of Fujisan as an "object of worship" or on the views of the Fujisan Mountain Area from the two viewpoints that have a significant meaning from the perspective of Fujisan as a "source of artistic inspiration".

Photo 4-19 Aerial view of Fujisan from southeast © *PREC Institute Inc.*

Chapter 5

Protection and Management of the Property

5.a. Ownership

The location and ownership of the component parts and their constituent elements are shown below.

Table 5-1-1 The location and ownership of the component parts and their constituent elements (1/3)

No.	Component parts and their constituent elements	Location	Owners	
1	Fujisan Mountain Area	Yamanashi Prefecture (Fujiyoshida City, Minobu Town, Narusawa-mura, and Fujikawaguchiko Town) Shizuoka Prefecture (Fujinomiya City, Fuji City, Susono City, Gotemba City, and Oyama Town)	8 organizations (Religious Organization Fujisan Hongu Sengen Taisha, Religious Organization Fuji Omuro Sengen-jinja, Religious Organization Kitaguchi Hongu Fuji Sengen-jinja, 2 religious associations, and 3 companies), 162 individuals, 5 government agencies (Ministry of Finance, Ministry of Land, Infrastructure, Transport and Tourism, Ministry of the Environment, Forestry Agency, and Meteorological Agency), Yamanashi Prefecture, Fujiyoshida City, Fujikawaguchiko Town, and Oyama Town	
	1-1	Mountaintop worship sites ¹	Yamanashi Prefecture and Shizuoka Prefecture	1 organization (Religious Organization Fujisan Hongu Sengen Taisha) and 2 government agencies (Ministry of the Environment and Meteorological Agency)
	1-2	Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)	Fujinomiya City, Shizuoka Prefecture	1 organization (Religious Organization Fujisan Hongu Sengen Taisha) and 2 government agencies (Ministry of Finance and Forestry Agency)
	1-3	Suyama Ascending Route (present Gotemba Ascending Route)	Gotemba City, Shizuoka Prefecture	1 organization (Religious Organization Fujisan Hongu Sengen Taisha) and 2 government agencies (Ministry of Finance and Forestry Agency)
	1-4	Subashiri Ascending Route	Oyama Town, Shizuoka Prefecture	1 organization (Religious Organization Fujisan Hongu Sengen Taisha) and 2 government agencies (Ministry of Finance and Forestry Agency)
	1-5	Yoshida Ascending Route	Fujiyoshida City and Fujikawaguchiko Town, Yamanashi Prefecture	8 organizations (Religious Organization Fujisan Hongu Sengen Taisha, Religious Organization Fuji Omuro Sengen-jinja, Religious Organization Kitaguchi Hongu Fuji Sengen-jinja, 2 religious associations, and 3 companies), 75 individuals, 2 government agencies (Ministry of Finance and Forestry Agency), Yamanashi Prefecture, Fujiyoshida City, and Fujikawaguchiko Town
	1-6	Kitaguchi Hongu Fuji Sengen-jinja Shrine	Fujiyoshida City, Yamanashi Prefecture	1 organization (Religious Organization Kitaguchi Hongu Fuji Sengen-jinja)
	1-7	Lake Saiko	Fujikawaguchiko Town, Yamanashi Prefecture	Ministry of Land, Infrastructure, Transport and Tourism
	1-8	Lake Shojiko	Fujikawaguchiko Town, Yamanashi Prefecture	Ministry of Land, Infrastructure, Transport and Tourism
	1-9	Lake Motosuko	Minobu Town and Fujikawaguchiko Town, Yamanashi Prefecture	Ministry of Land, Infrastructure, Transport and Tourism and Yamanashi Prefecture

¹ In this area, there is a section without a clearly drawn prefectural boundary

Table 5-1-2 The location and ownership of the component parts and their constituent elements (2/3)

No.	Component parts and their constituent elements	Location	Owners
2	Fujisan Hongu Sengen Taisha Shrine	Fujinomiya City, Shizuoka Prefecture	1 organization (Religious Organization Fujisan Hongu Sengen Taisha)
3	Yamamiya Sengen-jinja Shrine	Fujinomiya City, Shizuoka Prefecture	1 organization (Religious Organization Yamamiya Sengen-jinja)
4	Murayama Sengen-jinja Shrine	Fujinomiya City, Shizuoka Prefecture	2 organizations (Religious Organization Murayama Sengen-jinja and Religious Organization Dainichido) and Fujinomiya City
5	Suyama Sengen-jinja Shrine	Susono City, Shizuoka Prefecture	1 organization (Religious Organization Suyama Sengen-jinja) and 1 individual
6	Fuji Sengen-jinja Shrine(Subashiri Sengen-jinja Shrine)	Oyama Town, Shizuoka Prefecture	1 organization (Religious Organization Fuji Sengen-jinja) and Oyama Town
7	Kawaguchi Asama-jinja Shrine	Fujikawaguchiko Town, Yamanashi Prefecture	1 organization (Religious Organization Kawaguchi Asama-jinja) and Fujikawaguchiko Town
8	Fuji Omuro Sengen-jinja Shrine	Fujikawaguchiko Town, Yamanashi Prefecture	1 organization (Religious Organization Fuji Omuro Sengen-jinja)
9	"Oshi" Lodging House (Former House of the Togawa Family)	Fujiyoshida City, Yamanashi Prefecture	Fujiyoshida City
10	"Oshi" Lodging House (House of the Osano Family)	Fujiyoshida City, Yamanashi Prefecture	1 individual
11	Lake Yamanakako	Yamanakako Village, Yamanashi Prefecture	Ministry of Land, Infrastructure, Transport and Tourism
12	Lake Kawaguchiko	Fujikawaguchiko Town, Yamanashi Prefecture	3 organizations (Religious Organization Kawaguchi Asama-jinja, Religious Organization Fuji Omuro Sengen-jinja, and Religious Organization Unoshima-jinja) and Ministry of Land, Infrastructure, Transport and Tourism
13	Oshino Hakkai springs (Deguchiike Pond)	Oshino Village, Yamanashi Prefecture	Ministry of Finance
14	Oshino Hakkai springs (Okamaike Pond)	Oshino Village, Yamanashi Prefecture	Oshino Village
15	Oshino Hakkai springs (Sokonashiike Pond)	Oshino Village, Yamanashi Prefecture	Ministry of Finance
16	Oshino Hakkai springs (Choshiike Pond)	Oshino Village, Yamanashi Prefecture	Ministry of Finance
17	Oshino Hakkai springs (Wakuike Pond)	Oshino Village, Yamanashi Prefecture	Ministry of Finance
18	Oshino Hakkai springs (Nigoriike Pond)	Oshino Village, Yamanashi Prefecture	1 organization (Religious Organization Shibokusa Sengen-jinja)
19	Oshino Hakkai springs (Kagamiike Pond)	Oshino Village, Yamanashi Prefecture	1 organization (Religious Organization Shibokusa Sengen-jinja)
20	Oshino Hakkai springs (Shobuike Pond)	Oshino Village, Yamanashi Prefecture	1 organization (Religious Organization Shibokusa Sengen-jinja)
21	Funatsu lava tree molds	Fujikawaguchiko Town, Yamanashi Prefecture	Yamanashi Prefecture and Fujikawaguchiko Town

Table 5-1-3 The location and ownership of the component parts and their constituent elements (3/3)

No.	Component parts and their constituent elements	Location	Owners
22	Yoshida lava tree molds	Fujiyoshida City, Yamanashi Prefecture	Yamanashi Prefecture
23	Hitoana Fuji-ko Iseki	Fujinomiya City, Shizuoka Prefecture	1 organization (Religious Organization Hitoana Sengen-jinja) and 1 individual
24	Shiraito no Taki waterfalls	Fujinomiya City, Shizuoka Prefecture	4 organizations (Fujinomiya City Kamiide Ward, Fujinomiya City Hara Ward, Religious Organization Nembutsushu Sampoza Muryojuji, and 1 company), 2 individuals, Ministry of Finance, Shizuoka Prefecture, and Fujinomiya City
25	Mihonomatsubara pine tree grove	Shizuoka City, Shizuoka Prefecture	3 organizations (Religious Organization Miho-jinja, 1 school, and 1 company), 23 individuals, 3 government agencies (Ministry of Finance, Ministry of Agriculture, Forestry and Fisheries, and Ministry of Land, Infrastructure, Transport and Tourism), Shizuoka Prefecture, and Shizuoka City

5.b. Protective Designation

The Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, and Natural Monuments that are included in the property have been properly protected under the Ancient Shrines and Temples Preservation Law (enacted in 1897), the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (enacted in 1919), and the National Treasures Preservation Law (enacted in 1929).

In 1950, these laws were integrated and strengthened into the Law for the Protection of Cultural Properties. Since then, under the provisions of this law, thorough and complete protection measures have been taken for individual component parts of the nominated property and their constituent elements.

In addition, within the Fujisan Mountain Area (Component Part 1), the excellent natural landscape has been protected under the National Parks Law (enacted in 1931) and the Natural Parks Law² (enacted in 1957), which replaced it.

The forest on the southern side of the Fujisan Mountain Area was managed as the land under direct jurisdiction of the Shogunate since the 17th century and was taken over as the national property by the Meiji Government. After that, it became the imperial forest and then designated as the national forest in 1947. The national forest has been conserved under the Law on the Administration and Management of National Forests (enacted in 1951).

The protective designations for the individual component parts and their constituent elements are shown below:

² Natural Parks Law:

The English title of the "Natural Parks Law" has been changed to "Natural Park Act" recently. In the text of this document, the old title, "Natural Parks Law", is used, whereas the text of the law included in Appendix 10 is based on the English title, "Natural Park Act".

Component Part 1. Fujisan Mountain Area

- 11 March 1911. Out of the imperial forest designated by the Meiji Government of Japan that was established in 1868, the most part on the Yamanashi Prefecture side was granted to Yamanashi Prefecture; the forest management as a prefectural property started.
- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 24 February 1926. “Fujisan Primeval Forest”, constituting a part of the view of the Fujisan Mountain Area from Nakanokura Pass on the northwestern shore of Lake Motosuko was designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 19 of the Ministry of the Interior)
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 1 April 1947. Came to be administered and managed as a national forest in relation to the abolishment of the imperial forest system as a result of the unification of forest organizations (Cabinet decision of 8 January 1947) of 8 January 1947
- 23 June 1951. The Law on the Administration and Management of National Forests (Law No. 246 of 23 June 1951) was enacted.
- 10 July 1952. The area provisionally designated as a Place of Scenic Beauty under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments was cancelled (official notice No. 17 of the Board of Education).
- 7 October 1952. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 20 of the Council for the Protection of Cultural Properties).
- 22 November 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty (official notice No. 21 of the Council for the Protection of Cultural Properties).
- 6 October 1966. The designated area of the Special Place of Scenic Beauty was expanded (official notice No. 68 of the Council for the Protection of Cultural Properties).
- 8 March 2010. The designated area of the Natural Monument, Fujisan Primeval Forest, was expanded and renamed as Fujisan Primeval Forest and Aokigaharajukai Woodland (official notice No. 41 of the Ministry of Education, Culture, Sports, Science and Technology).

- 7 February 2011. The area including the mountain area higher than the eighth station (but excluding the Omiya-Murayama Ascending Route, the Suyama Ascending Route, the Subashiri Ascending Route and the Yoshida Ascending Route) and the Yoshida Ascending Route below the eighth station was designated as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of the Council for the Protection of Cultural Properties).
- 21 September 2011. Lake Saiko, Lake Shojiko, and Lake Motosuko were designated as Places of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 141 of the Ministry of Education, Culture, Sports, Science and Technology).
2012. The Omiya-Murayama Ascending Route, the Suyama Ascending Route, and the Subashiri Ascending Route, and the area above the eighth station of the Yoshida Ascending Route were added to the Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs recommended the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology will be issued around February 2012).

Constituent Element 1-1. Mountaintop worship sites

- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 7 October 1952. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 20 of the Council for the Protection of Cultural Properties).
- 22 November 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty (official notice No. 21 of the Council for the Protection of Cultural Properties).
- 7 February 2011. Designation of the Historic Site, Fujisan (official notice No. 11 of the Ministry of Education, Culture, Sports, Science and Technology).

Constituent Element 1-2. Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)

- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).

- 1 April 1947. Came to be administered and managed as a national forest in relation to the abolishment of the imperial forest system as a result of the unification of forest organizations (Cabinet decision of 8 January 1947).
- 23 June 1951. The Law on the Administration and Management of National Forests (Law No. 246 of 23 June 1951) was enacted.
- 7 October 1952. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 20 of the Council for the Protection of Cultural Properties).
- 22 November 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty (official notice No. 21 of the Council for the Protection of Cultural Properties).
2012. Designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs recommended the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology will be issued around February 2012).

Constituent Element 1-3. Suyama Ascending Route (present Gotemba Ascending Route)

- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 1 April 1947. Came to be administered and managed as a national forest in relation to the abolishment of the imperial forest system as a result of the unification of forest organizations (Cabinet decision of 8 January 1947).
- 23 June 1951. The Law on the Administration and Management of National Forests (Law No. 246 of 23 June 1951) was enacted.
- 7 October 1952. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 20 of the Council for the Protection of Cultural Properties).
- 22 November 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty (official notice No. 21 of the Council for the Protection of Cultural Properties).
- 6 October 1966. The area designated as a Special Place of Scenic Beauty was expanded (official notice No. 68 of the Council for the Protection of Cultural Properties).

2012. Designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs recommended the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology will be issued around February 2012).

Constituent Element 1-4. Subashiri Ascending Route

- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 1 April 1947. Came to be administered and managed as a national forest in relation to the abolishment of the imperial forest system as a result of the unification of forest organizations (Cabinet decision of 8 January 1947).
- 23 June 1951. The Law on the Administration and Management of National Forests (Law No. 246 of 23 June 1951) was enacted.
- 7 October 1952. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 20 of the Council for the Protection of Cultural Properties).
- 22 November 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty (official notice No. 21 of the Council for the Protection of Cultural Properties).
2012. Designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs recommended the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology will be issued around February 2012).

Constituent Element 1-5. Yoshida Ascending Route

- 11 March 1911. Out of the imperial forest designated by the Meiji Government of Japan that was established in 1868, the most part on the Yamanashi Prefecture side was granted to Yamanashi Prefecture; the forest management as a prefectural property started.
- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites,

Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).

- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 1 April 1947. Came to be administered and managed as a national forest in relation to the abolishment of the imperial forest system as a result of the unification of forest organizations (Cabinet decision of 8 January 1947)
- 23 June 1951. The Law on the Administration and Management of National Forests (Law No. 246 of 23 June 1951) was enacted.
- 7 October 1952. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 20 of the Council for the Protection of Cultural Properties).
- 22 November 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty (official notice No. 21 of the Council for the Protection of Cultural Properties).
- 7 February 2011. The section of the Yoshida Ascending Route below the 8th station was designated as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of the Ministry of Education, Culture, Sports, Science and Technology).
2012. The section of the Yoshida Ascending Route from the eighth station to the summit was designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs recommended the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology will be issued around February 2012).

Constituent Element 1-6. Kitaguchi Hongu Fuji Sengen-jinja Shrine

- 28 August 1907. The main hall of the east shrine was designated as a Specially Protected Building under the Ancient Shrines and Temples Preservation Law (official notice No. 93 of the Ministry of the Interior).
- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 1 July 1929. The main hall of the east shrine was designated as a National Treasure under

the National Treasures Preservation Law.

- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 29 August 1950. Designation of the main hall of the east shrine as an Important Cultural Property under the Law for the Protection of Cultural Properties³.
- 7 October 1952. The compound of the Kitaguchi Hongu Fuji Sengen-jinja Shrine was designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 20 of the Council for the Protection of Cultural Properties).
- 22 November 1952. The area designated as a Place of Scenic Beauty was redesignated as a Special Place of Scenic Beauty (official notice No. 21 of the Council for the Protection of Cultural Properties).
- 31 March 1953. The Main Hall and the main hall of the west shrine was designated as Important Cultural Properties under the Law for the Protection of Cultural Properties (official notice No. 59 of the Council for the Protection of Cultural Properties).
- 7 February 2011. The compound of the Kitaguchi Hongu Fuji Sengen-jinja Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of the Ministry of Education, Culture, Sports, Science and Technology).

Constituent Element 1-7. Lake Saiko

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 10 July 1952. The provisional designation was cancelled of Lake Shojiko as a Place of Scenic Beauty (official notice No. 17 of the Board of Education).
- 21 September 2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 141 of the Ministry of Education, Culture, Sports, Science and Technology).

³ Law for the Protection of Cultural Properties:

Based on Section 3 of the additional provisions of the said law, the designations as National Treasures under Treasures Preservation Law were regarded as its designations as Important Cultural Properties. This is also true of Com Part 2.

Constituent Element 1-8. Lake Shojiko

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 10 July 1952. The provisional designation of Lake Shojiko as a Place of Scenic Beauty was cancelled (official notice No. 17 of the Board of Education).
- 21 September 2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 141 of the Ministry of Education, Culture, Sports, Science and Technology).

Constituent Element 1-9. Lake Motosuko

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 10 July 1952. The provisional designation of Lake Motosuko as a Place of Scenic Beauty was cancelled (official notice No. 17 of the Board of Education).
- 21 September 2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (official notice No. 141 of the Ministry of Education, Culture, Sports, Science and Technology).

Component Part 2. Fujisan Hongu Sengen Taisha Shrine

- 27 May 1907. The main hall was designated as a Specially Protected Building under the Ancient Shrines and Temples Preservation Law (official notice No. 63 of the Ministry of the Interior).
- 1 July 1929. The main hall was designated as a National Treasure, following the enactment of the National Treasures Preservation Law.
- 7 November 1944. Wakutamaike Pond was designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural

Monuments (official notice No. 1078 of the Ministry of Education).

- 29 August 1950. The main hall was designated as an Important Cultural Property under the Law for the Protection of Cultural Properties.
- 29 March 1952. Wakutamaike Pond was designated as a Special Natural Monument under the Law for the Protection of Cultural Properties (official notice No. 54 of the Council for the Protection of Cultural Properties).
- 7 February 2011. A part of the compound of the Fujisan Hongu Sengen Taisha Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of Ministry of Education, Culture, Sports, Science and Technology).
2012. A part of the compound of the Fujisan Hongu Sengen Taisha Shrine was additionally designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs recommended the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology will be issued around February 2012).

Component Part 3. Yamamiya Sengen-jinja Shrine

- 7 February 2011. The compound of the Yamamiya Sengen-jinja Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of the Ministry of Education, Culture, Sports, Science and Technology).

Component Part 4. Murayama Sengen-jinja Shrine

- 7 February 2011. The compound of the Murayama Sengen-jinja Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of the Ministry of Education, Culture, Sports, Science and Technology).
2012. Additional designation of part of the compound of the Murayama Sengen-jinja Shrine as a Historic Site were made under the Law for the Protection of Cultural Properties (the official notice of the Ministry of Education, Culture, Sports, Science and Technology is planned to be issued around September 2012).

Component Part 5. Suyama Sengen-jinja Shrine

- 7 February 2011. The compound of the Suyama Sengen-jinja Shrine was designated as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of the Ministry of Education, Culture, Sports, Science and Technology).

Component Part 6. Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)

- 7 February 2011. The compound of the Fuji Sengen-jinja Shrine was designated (Subashiri Sengen-jinja Shrine) as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of the Ministry of Education, Culture, Sports, Science and Technology).

Component Part 7. Kawaguchi Asama-jinja Shrine

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 10 July 1952. The provisional designation of the compound of the Kawaguchi Asama-jinja Shrine was cancelled (official notice No. 17 of the Board of Education).
- 7 February 2011. The compound of the Kawaguchi Asama-jinja Shrine as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of the Ministry of Education, Culture, Sports, Science and Technology).

Component Part 8. Fuji Omuro Sengen-jinja Shrine

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 10 July 1952. The provisional designation of the compound of the Fuji Omuro Sengen-jinja Shrine as a Place of Scenic Beauty was cancelled in relation to the designation of Fujisan as a Place of Scenic Beauty under the Law for the

Protection of Cultural Properties (official notice No. 17 of the Board of Education).

18 May 1985. The main hall that was relocated from the Motomiya to the Satomiya was cancelled as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No. 67 of the Ministry of Education).

7 February 2011. The compound of the Fuji Omuro Sengen-jinja Shrine, consisting of the two parts of the Motomiya and the Satomiya, was cancelled as a Historic Site under the Law for the Protection of Cultural Properties (official notice No. 11 of the Ministry of Education, Culture, Sports, Science and Technology).

Component Part 9. “Oshi” Lodging House (Former House of the Togawa Family)

4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).

10 July 1952. The provisional designation of the precincts of the Former House of the Togawa Family as a Place of Scenic Beauty was cancelled (official notice No. 17 of the Board of Education).

20 June 2011. Designated as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No. 95 of the Ministry of Education, Culture, Sports, Science and Technology).

Component Part 10. “Oshi” Lodging House (House of the Osano Family)

4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).

10 July 1952. The provisional designation of the precincts of the House of the Osano Family was cancelled as a Place of Scenic Beauty (official notice No. 17 of the Board of Education).

20 May 1976. Designated as an Important Cultural Property under the Law for the Protection of Cultural Properties (official notice No. 99 of the Ministry of Education).

Component Part 11. Lake Yamanakako

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 10 July 1952. The provisional designation of Lake Yamanakako as a Place of Scenic Beauty was cancelled (official notice No. 17 of the Board of Education).
- 21 September 2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (Official Notice no. 141 of the Ministry of Education, Culture, Sports, Science and Technology).

Component Part 12. Lake Kawaguchiko

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 10 July 1952. The provisional designation of Lake Kawaguchiko as a Place of Scenic Beauty was cancelled (official notice No. 17 of the Board of Education).
- 21 September 2011. Designated as a Place of Scenic Beauty under the Law for the Protection of Cultural Properties (Official Notice no. 141 of the Ministry of Education, Culture, Sports, Science and Technology).

Component Part 13. Oshino Hakkai springs (Deguchiike Pond)

Component Part 14. Oshino Hakkai springs (Okamaike Pond)

Component Part 15. Oshino Hakkai springs (Sokonashiike Pond)

Component Part 16. Oshino Hakkai springs (Choshiike Pond)

Component Part 17. Oshino Hakkai springs (Wakuike Pond)

Component Part 18. Oshino Hakkai springs (Nigoriike Pond)

Component Part 19. Oshino Hakkai springs (Kagamiike Pond)

Component Part 20. Oshino Hakkai springs (Shobuike Pond)

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of

Yamanashi Prefecture).

- 1 May 1934. Designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 181 of the Ministry of Education, Culture, Sports, Science and Technology).
- 10 July 1952. The provisional designation of Oshino Hakkai springs as a Place of Scenic Beauty was cancelled (official notice No. 17 of the Board of Education).
- 2012. Additional to and partial cancellation of the area designated as a Natural Monument were made (the official notice of the Ministry of Education, Culture, Sports, Science and Technology is planned to be issued around September 2012).

Component Part 21. Funatsu lava tree molds

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 17 December 1929. Designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 370 of the Ministry of Education).
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).
- 10 July 1952. The provisional designation of Funatsu lava tree molds as a Place of Scenic Beauty was cancelled (official notice No. 17 of the Board of Education).

Component Part 22. Yoshida lava tree molds

- 4 March 1924. Provisionally designated as a Place of Scenic Beauty by the Governor of Yamanashi Prefecture under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 1 of Yamanashi Prefecture).
- 17 December 1929. Designated as a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 370 of the Ministry of Education).
- 1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).

10 July 1952. The provisional designation of Yoshida lava tree molds as a Place of Scenic Beauty was cancelled (official notice No. 17 of the Board of Education).

Component Part 23. Hitoana Fuji-ko Iseki

1 February 1936: Designated as Fuji-Hakone National Park (official notice No. 32 of the Ministry of the Interior)

2012. Designated as a Historic Site under the Law for the Protection of Cultural Properties (on 18 November 2011, the Subdivision on Cultural Properties of the Council for Cultural Affairs recommended the additional designation as a Historic Site to the Minister of Education, Culture, Sports, Science and Technology. Based on this, the official notice of the Ministry of Education, Culture, Sports, Science and Technology will be issued around February 2012).

Component Part 24. Shiraito no Taki waterfalls

1 February 1936. Designated as Fuji-Hakone National Park under the National Parks Law (official notice No. 32 of the Ministry of the Interior).

3 September 1936. Designated as a Place of Scenic Beauty and a Natural Monument under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 314 of the Ministry of Education).

Component Part 25. Mihonomatsubara pine tree grove

8 March 1922. Designated as a Place of Scenic Beauty under the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (official notice No. 49 of the Ministry of the Interior).

1 April 1977. A part of the area designated as a Place of Scenic Beauty was removed from the designated area (Official notice no. 44 of the Ministry of Education).

29 March 1990. Addition to and partial cancellation of the area designated as a Place of Scenic Beauty were made (official notice No. 31 of the Ministry of Education).

5.c. Means of Implementing Protective Measures

1) Nominated Property

(i) Delineation of the property area

As is described in “3.1.c Statement of Integrity”, the Outstanding Universal Value of Fujisan is founded on the two aspects of Fujisan as an “object of worship” and a “source of artistic inspiration”; a total of 25 component parts, containing a total of 9 constituent elements, can be broadly divided into the two groups corresponding to these two aspects: “places of worship-ascent and pilgrimage” and “viewpoints and views”, respectively.

With regard to the individual component parts and constituent elements, their areas that are essential to exhibiting the Outstanding Universal Value of Fujisan have been included in the property area, as is shown below, based on the two perspectives/categories: i.e. the “places of worship-ascent and pilgrimage” based on the aspect of Fujisan as an “object of worship” and the “viewpoints and views” based on the aspect of Fujisan as a “source of artistic inspiration”.

(a) Delineation of the areas of the component parts as the “places of worship-ascent and pilgrimage” based on the aspect of Fujisan as an “object of worship”

- (1) To include the “Fujisan Mountain Area”, or the area higher than “Umagaeshi”, one of the boundaries signifying the sacredness of Fujisan, which corresponds to the area higher than approximately 1,500 m in altitude;
- (2) To define the area of the Fujisan Mountain Area to include worship sites that are distributed along the crater wall at the mountaintop, ascending routes from the Sengen-jinja shrines at the mountain foot up to the summit, facilities along them such as mountain huts that support people making worship-ascent and religious activities, and stone monuments etc. that were built by those people as evidence of Fujisan worship; and
- (3) To include the compounds of Sengen-jinja shrines at the mountain foot, “Oshi” lodging houses, and a group of spiritual spots and pilgrimage destinations such as a wind cave, lava tree molds, lakes, springs, and water falls.

(b) Delineation of the areas of the component parts as the “viewpoints and views” based on the aspect of Fujisan as a “source of artistic inspiration”

- (1) To include Nakanokura Pass on the north-western shore of Lake Motosuko as a viewpoint, because it is the place where the photo used several times as the design of the bank notes of Japan was taken, and also to include the area of the view that extends from the skirts of the Fujisan Mountain Area to the shore of Lake Motosuko, including both; and
- (2) To include the Mihonomatsubara pine tree grove as a viewpoint, because it was depicted in many paintings as a scenic spot that is contained in the typical composition featuring Fujisan and because the place became the viewpoint or the stage for internationally

renowned works of art, and also to include a separate area of the Fujisan Mountain Area that constitutes the view from the Mihonomatsubara pine tree grove, in the light of a distance of approximately 45 km between the Mihonomatsubara pine tree grove and the Fujisan Mountain Area with a wide space of the sea in-between.

The extent of the property area that has been delineated in consideration of the above is shown in Figure 1-4 to 1-21.

(ii) Laws and plans for the protection and management of the property

The protection and management of the individual component parts and their constituent elements are ensured by at least one of the laws shown in Table 5-2, i.e. Law for the Protection of Cultural Properties, Natural Parks Law, and Law on the Administration and Management of National Forests. The summary of the laws and the status of application of these laws to the individual component parts and constituent elements are shown in Table 5-2; the summary of the legal requirements such as those of prior permission is shown in Table 5-3.

Also, the details of the handling of the acts within the areas of the component parts or constituent elements that alter the existing state or affect its conservation (hereinafter referred to as “alterations to the existing state etc.”) are shown in individual plans that have been prepared in close relationship with the laws in Table 5-2 [refer to Attached Document 1 of Appendix 8, Fujisan Comprehensive Preservation and Management Plan ”].

The extent of the legal protection under these laws, including the legal control in the surrounding areas of the individual component parts, is shown in Figures 5-1, 5-2 and Appendix 5.

(a) Laws and plans for the implementation of the protection and management of “places of worship-ascent and pilgrimage”

The “places of worship-ascent and pilgrimage” based on the aspect of Fujisan as an “object of worship” contain 3 categories of the component parts and constituent elements: (a) the Fujisan Mountain Area above Umagaeshi, mountaintop worship sites, and ascending routes from the mountain foot to the mountaintop; (b) the compounds and buildings of Shinto shrines at the mountain foot and “Oshi” lodging houses; and (c) spiritual spots and destinations of pilgrimage such as a wind cave, larch tree molds, lakes, springs, and waterfalls. They are designated under the Law for the Protection of Cultural Properties as Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, and/or Natural Monuments for the purpose of ensuring their protection and management. To be specific, for the individual component parts and constituent elements designated as Cultural Properties, owners or local governments etc. that are designated as Custodial Bodies under the Law for the Protection of Cultural Properties are implementing the preservation and management properly in accordance with the respective preservation and management plans that were prepared by local governments [refer to Attached Document 1 of Appendix 8, Fujisan Comprehensive Preservation and Management Plan ”].

On the other hand, with regard to the natural environments and forests that constitute the basis of the cultural value of the individual component parts and constituent elements, proper

protection and management have been ensured either through designation as a Special Protection Zone and/or a Special Zone of a National Park under the Natural Parks Law or as a National Forest that is managed directly by the national government as a national property. To be specific, for the National Park, the Ministry of the Environment has prepared the Fuji-Hakone-Izu National Park (Fujisan District) Park Plan and the Fuji-Hakone-Izu National Park (Fujisan District) Management Plan under the Natural Parks Law [refer to Attached Document 1 of Appendix 8, “Fujisan Comprehensive Preservation and Management Plan”]; for National Forests, the Forestry Agency has prepared the Eastern Yamanashi Forest Planning Area Regional Administration and Management Plan and the Fuji Forest Planning Area Regional Administration and Management Plan under the Law on the Administration and Management of National Forests and are implementing the protection and management properly [refer to Attached Document 1 of Appendix 8, “Fujisan Comprehensive Preservation and Management Plan”].

(b) Laws and plans for the implementation of the protection and management of “viewpoints and views”

(1) Northwest shore of Lake Motosuko (Nakanokura Pass)

The wide area from the Fujisan Mountain Area to Lake Motosuko and its northwestern shore (Nakanokura Pass), which constitutes the “viewpoints and views” based on the aspect of Fujisan as a “source of artistic inspiration”, are protected as at least one of the following for the purpose of ensuring their protection and management: a Special Place of Scenic Beauty, a Historic Site, a Place of Scenic Beauty, and a Natural Monument under the Law for the Protection of Cultural Properties; Special Protection Zone and Special Zone of a National Park under the Natural Parks Law; and National Forest under the Law on the Administration and Management of National Forests.

To be specific, for the individual component parts and constituent elements designated as Cultural Properties, owners or local governments etc. that are designated as Custodial Bodies under the Law for the Protection of Cultural Properties are implementing the protection and management of viewpoints and views properly in accordance with the respective preservation and management plans that were prepared by local governments.

Also with regard to the National Park, the Ministry of the Environment has prepared the Fuji-Hakone-Izu National Park (Fujisan District) Park Plan and the Fuji-Hakone-Izu National Park (Fujisan District) Management Plan under the Natural Parks Law and with regard to the National Forests, the Forestry Agency has prepared the Fuji Forest Planning Area Regional Administration and Management Plan and they are implementing the protection and management of viewpoints and views properly.

(2) Mihonomatsubara pine tree grove

The Fujisan Mountain Area and the Mihonomatsubara pine tree grove, which constitute the “viewpoints and views” based on the aspect of Fujisan as a “source of

artistic inspiration”, are designated as at least one of the following for the purpose of ensuring their protection and management: a Special Place of Scenic Beauty, a Historic Site, and a Place of Scenic Beauty under the Law for the Protection of Cultural Properties; Special Protection Zone and Special Zone of a National Park under the Natural Parks Law; and National Forest under the Law on the Administration and Management of National Forests.

Among them, for the individual component parts designated as Cultural Properties, owners or local governments etc. that are designated as Custodial Bodies under the Law for the Protection of Cultural Properties are implementing the protection and management of viewpoints and views properly in accordance with the respective preservation and management plans that were prepared by local governments.

Also with regard to the National Park, the Ministry of the Environment has prepared the Fuji-Hakone-Izu National Park (Fujisan District) Park Plan and the Fuji-Hakone-Izu National Park (Fujisan District) Management Plan under the Natural Parks Law and with regard to the National Forests, the Forestry Agency has prepared the Fuji Forest Planning Area Regional Administration and Management Plan and they are implementing the protection and management of viewpoints and views properly.

Table 5-2-1 Summary of laws and regulations that apply to the component parts and their constituent elements (1/2)

Law	Purpose	Summary	Relevant component parts
Law for the Protection of Cultural Properties	<p>This law aims to preserve and utilize cultural properties, so that the culture of the Japanese people may be furthered and a contribution be made to the evolution of world culture.</p> <p>The Outstanding Universal Value of Fujisan is to be protected through legal designations of the Fujisan mountain area, mountaintop worship sites, ascending routes from the mountain foot to the summit, the compounds and buildings of Sengen-jinja shrines at the mountain foot, "Oshi" lodging houses, and spiritual spots and pilgrimage destinations such as wind cave, lava tree molds, lakes, springs, and waterfalls -- based on the aspect as an "object of worship" -- and viewpoints and views of the Fujisan mountain area -- based on the aspect as a "source of artistic inspiration" -- as Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, and Natural Monuments.</p>	<p>The law stipulates the acts that require prior permission or consent for the purposes of preserving and utilizing cultural properties.</p> <p>For the specific acts that require prior permission or consent, refer to Table 5-3.</p> <p>With respect to individual component parts, their constituent elements, and the specific features contained therein that are designated as Important Cultural Properties, a Special Place of Scenic Beauty, a Historic Site, a Special Natural Monument, Places of Scenic Beauty, and Natural Monuments, local governments prepare preservation and management plans and set out the principles and methods of preservation and management as well as the standards for the handling of acts that alter the existing state or affect conservation (hereinafter referred to as "alternations to the existing state etc." in the table), taking into consideration the location, form, and character of individual cultural properties.</p> <p>Details of the individual plans are provided in Attached Document 1 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>	All
Natural Parks Law	<p>This law aims to protect the places of natural scenic beauty and also, through the promoted utilization thereof, contribute to the health, recreation, and education of the people as well as to biodiversity.</p> <p>The Outstanding Universal Value of Fujisan is to be protected through legal designations of the Fujisan mountain area, mountaintop worship sites, ascending routes from the mountain foot to the summit, the compounds of Sengen-jinja shrines at the mountain foot, and spiritual spots and pilgrimage destinations such as wind caves, lava tree molds, lakes, springs, and waterfalls -- based on the aspect as an "object of worship" -- and the viewpoints and views of the Fujisan mountain area based on the aspect as a "source of artistic inspiration" as a Special Protection Zone or a Special Zone of Fuji-Hakone-Izu National Park.</p>	<p>The law stipulates the acts that require prior permission or consultation for the purposes of the protection and appropriate utilization of national parks.</p> <p>For specific acts that require prior permission or consultation, refer to Table 5-3.</p> <p>With regard to the areas of the national park that are included in the component parts, the Fuji-Hakone-Izu National Park Plan (Fujisan District) has been prepared.</p> <p>Based on this park plan, the types and arrangements of facilities and the level of regulation within the national park and other necessary matters are set out.</p> <p>In addition, the Fuji-Hakone-Izu National Park Fujisan District Management Plan has been prepared, based on which the policies for the protection and utilization of scenic beauty and landscapes within the national park are set out.</p> <p>Details of the individual plans are provided in Attached Document 1 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>	<p>1 Fujisan Mountain Area</p> <p>1-1 Mountaintop worship sites</p> <p>1-2 Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)</p> <p>1-3 Suyama Ascending Route (present Gotemba Ascending Route)</p> <p>1-4 Subashiri Ascending Route</p> <p>1-5 Yoshida Ascending Route</p> <p>1-6 Kitaguchi Hongu Fuji Sengen-jinja Shrine</p> <p>1-7 Lake Saiko</p> <p>1-8 Lake Shojiko</p> <p>1-9 Lake Motosuko</p> <p>8 Fuji Omuro Sengen-jinja Shrine</p> <p>11 Lake Yamanakako</p> <p>12 Lake Kawaguchiko</p> <p>22 Yoshida lava tree molds</p> <p>24 Shiraito no Taki waterfalls</p>

Table 5-2-2 Summary of laws and regulations that apply to the component parts and their constituent elements (2/2)

Law	Purpose	Summary	Relevant component parts
<p>Law on the Administration and Management of National Forests</p>	<p>This act aims to ensure the appropriate and efficient administration and management of national forests by clarifying administration and management plans.</p> <p>The Outstanding Universal Value of Fujisan is to be protected through legal designations of the Fujisan mountain area and ascending routes from the mountain foot to the summit based on the aspect as an "object of worship" and the views of the Fujisan mountain area based on the aspect as a "source of artistic inspiration" as part of the national forests and through appropriate forest administration and management based on the basic plan concerning the administration and management of national forests.</p>	<p>This law stipulates basic plans concerning the administration and management of national forests (administration and management basic plans) for the purposes of the appropriate administration and management of national forests.</p> <p>In addition, in accordance with the administration and management basic plan, plans concerning the administration and management of national forests for individual forest planning areas ("regional administration and management plans") are prepared.</p> <p>With regard to the areas of national forests that are included in the component parts, regional administration and management plans for the Fuji Forest Planning Area and the Eastern Yamanashi Forest Planning Area have been prepared and accordingly the management such as appropriate maintenance of artificial forests is conducted.</p> <p>The items to be specified by individual plans are provided in Table 5-3 and details of the individual plans are provided in Attached Document 1 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>	<p>1 Fujisan Mountain Area</p> <p>1-2 Omiya-Murayama Ascending Route (present Fujinomiya Ascending Route)</p> <p>1-3 Suyama Ascending Route (present Gotemba Ascending Route)</p> <p>1-4 Subashiri Ascending Route</p> <p>1-5 Yoshida Ascending Route</p>

Table 5-3-1 Summary of the legal requirements (prior permission etc.) of the laws that apply to the component parts and their constituent elements (1/2)

Laws	Designation / zone		Legal requirement	Acts that require prior permission etc.	Penalty
Law for the Protection of Cultural Properties	Important Cultural Property		Prior permission or consent of the Commissioner for Cultural Affairs (part of the clerical work concerning the authority of the Commissioner for Cultural Affairs to give permission and agreement is transferred to the prefectural and municipal boards of education)	Acts that alter the existing state or affect conservation (hereinafter referred to as "alterations to the existing state etc." in the table) require prior permission or consent.	Imprisonment with/without labor and/or fine
	Special Place of Scenic Beauty				
	Special Natural Monument				
	Historic Site				
	Place of Scenic Beauty				
	Natural Monument				
Natural Parks Law	National Park Special Zone	Special Protection Zone	Prior permission of or consultation with the Minister of the Environment	Construction, reconstruction, or extension of structures, cutting of trees and bamboo, mining of minerals, soil, and stone, acts that cause increase or decrease of water level or quantity of rivers, lakes, etc., discharge of wastewater etc. to the lakes etc. designated by the Minister of the Environment, installation of advertisements, land reclamation from water, alterations to the land configuration, change of the color of structures, entry to the areas designated by the Minister of the Environment, acts that damage trees and bamboo, planting of trees and bamboo, release of animals, accumulation and storage of materials in the open air, use of fire, collecting or damaging of plants other than trees and bamboo, planting or sowing the seeds of plants other than trees and bamboo, capture and killing of animals, use of horses, vehicles, or power-driven vessels in areas other than roads, landing of airplanes, etc. require prior permission or consultation.	Imprisonment with labor and/or fine

Table 5-3-2 Summary of the legal requirements (prior permission etc.) of the laws that apply to the component parts and their constituent elements (2/2)

Laws	Designation / zone		Legal requirement	Acts that require prior permission etc.	Penalty
Natural Parks Law	National Park Special Zone	Class I Special Zone	Prior permission of or consultation with the Minister of the Environment or the Governor	Construction, reconstruction, or extension of structures, cutting of trees and bamboo, acts that damage trees and bamboo in the areas designated by the Minister of the Environment, mining of minerals, soil, and stone, acts that cause increase or decrease of water level or quantity of rivers, lakes, etc., discharge of wastewater etc. to the lakes etc. designated by the Minister of the Environment, installation of advertisements, accumulation and storage of materials designated by the Minister of the Environment, land reclamation from water, alterations to the land configuration, collecting and damaging of plants designated by the Minister of the Environment, planting and sowing seeds of plants designated by the Minister of the Environment, capture and killing of animals designated by the Minister of the Environment, release of animals designated by the Minister of the Environment, change of the color of structures, entry into the areas designated by the Minister of the Environment, use of horses, vehicles, or power-driven vessels, and landing of airplanes in areas designated by the Minister of the Environment, etc. require prior notification or consultation.	Imprisonment with labor and/or fine
		Class II Special Zone			
		Class III Special Zone			
Law on the Administration and Management of National Forests	National Forest		The administration and management basic plan by the Minister of Agriculture, Forestry and Fisheries and the regional administration and management plans by the directors of regional forest offices provide the basic policies for administration and management and basic matters related to the implementation of major projects. Regional administration and management plans stipulate the quantitative limits to the cutting of trees, regeneration, conservation forests, and forest roads to be constructed or improved for the implementation of appropriate administration and management of forests in due consideration of the public functions such as national land conservation and natural environment conservation.		-

2) Buffer Zone

(i) Delineation of the buffer zone

The boundaries of the buffer zone were defined as the area in which negative physical or visual impacts can be anticipated on the Outstanding Universal Value of Fujisan deriving from the dual aspects of “places of worship-ascent and pilgrimage” as an “object of worship” and of “viewpoints and views” as a “source of artistic inspiration” in consideration of the following 5 points:

- (1) To maintain the unity, with Fujisan at the center, of a group of component parts and constituent elements such as the compounds and buildings of Sengen-jinja shrines at the mountain foot, “Oshi” lodging houses, and spiritual spots and pilgrimage destinations such as lakes;
- (2) To cover a wide area of the southern mountain foot area for the conservation of the view of Fujisan from the Mihonomatsubara pine tree grove;
- (3) To maintain the landforms, vegetations, and water veins that are appropriate for “places of worship-ascent and pilgrimage” and “viewpoints and views” in the immediate vicinities of the individual component parts and constituent elements and also to ensure the good views from within the individual component parts to outside;
- (4) To cover the compounds of Shinto shrines other than component parts and the areas of the distribution of the “sites known to contain Buried Cultural Properties”⁴ under the Law for the Protection of Cultural Properties that are related to Fujisan worship; and
- (5) To adopt the boundaries that can be easily recognized as such: for example, boundaries of land uses such as urban areas and roads, administrative boundaries, boundaries based on individual laws and regulations, the locations of landforms and objects such as roads.

The extent of the buffer zone that has been defined in consideration of the above is shown in Figure 1-4.

No buffer zone is set up to the northwest of Lake Motosuko (Constituent Element 1-9) and the east of the Fujisan Mountain Area (Component Part 1), since no impact on the view from within the property area is foreseeable. For the former, control measures under the Yamanashi Prefecture Landscape Ordinance are in place [refer to Table 5-5 and Table 5-6] and it is extremely difficult to conduct land development or construction work that would involve the cutting of the ridge line of a significant scale on the steep slope on the other side of the ridge line. Therefore, there is no possibility of negative impact on the landscape that constitutes the backdrop of the views of the shores of Lake Motosuko from viewpoints that are distributed widely within the Fujisan Mountain Area, including the shore of Lake Motosuko and the summit of Fujisan. For the latter, in light of the existing land uses of the neighboring areas as maneuver fields, no negative impacts of development or urban infrastructure on the landscape are foreseeable.

⁴ Sites known to contain Buried Cultural Properties:

Article 92 of the Law for the Protection of Cultural Properties stipulates the "Buried Cultural Properties" and Article 93 of the same law stipulates the sites known to contain Buried Cultural Properties. The existence of such site is officially recognized through the public announcement by Yamanashi Prefecture and the Yamanashi Prefecture.

(ii) Conservation based on laws, regulations, etc.

In the case that measures are to be taken within the buffer zone to address specific problems or to provide proper conservation, the Law for the Protection of Cultural Properties, the Natural Parks Law, the Law on the Administration and Management of National Forests, the Landscape Act (and landscape ordinances and landscape plans under the said law), the City Planning Act (and the Zones and Districts set out by local governments based on the said law), the Seacoast Law, and the ordinances of Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments are applied and enforced appropriately.

The summary of the laws and regulations that apply to the buffer zone is given in Table 5-4 and the summary of the legal requirements such as those of prior permission is given in Table 5-5, respectively.

Also, the individual plans related to the buffer zone that have been prepared in close relationship with the Law for the Protection of Cultural Properties, the Natural Parks Law, the Law on the Administration and Management of National Forests and the details of the handling of alterations to the existing state etc. within the buffer zone under the applicable laws are given in Attached Document 1 of Appendix 8, “Fujisan Comprehensive Preservation and Management Plan”. The permission criteria under other laws and regulations are given in Attached Document 2 of the same appendix.

The extent of the legal protection of the individual laws and regulations that apply to the buffer zone is shown in Figure 5-1 and 5-2.

Table 5-4-1 Summary of laws and regulations that apply to the buffer zone (1/3)

Law	Purpose	Summary
<p>Law for the Protection of Cultural Properties</p>	<p>This law aims to preserve and utilize cultural properties, so that the culture of the Japanese people may be furthered and a contribution be made to the evolution of world culture.</p> <p>The landscapes and environments of the buffer zone are to be conserved through the inclusion of parts of the surrounding environments of the Fujisan mountain area, mountaintop worship sites, ascending routes from the mountain foot to the summit, the compounds of Sengen-jinja shrines, and spiritual spots and pilgrimage destinations such as lava tree molds, lakes, springs, and waterfalls -- based on the aspect as an "object of worship" -- and viewpoints and views of the Fujisan mountain area -- based on the aspect as a "source of artistic inspiration -- in the areas designated as a Special Place of Scenic Beauty, Special Natural Monuments, a Historic Site, Places of Scenic Beauty, and Natural Monuments.</p>	<p>The law stipulates the acts that require prior permission or consent for the purposes of preserving and utilizing cultural properties. For the specific acts that require prior permission etc., refer to Table 5-5.</p> <p>With respect to the cultural properties within the buffer zone that are designated as a Special Place of Scenic Beauty, Special Natural Monuments, a Historic Site, Places of Scenic Beauty, and Natural Monuments, local governments prepare preservation and management plans and set out the principles and methods of preservation and management as well as the standards for the handling of alternations to the existing state etc., taking into consideration the location, form, and character of individual cultural properties.</p>
<p>Natural Parks Law</p>	<p>This law aims to protect the places of natural scenic beauty and also, through the promoted utilization thereof, contribute to the health, recreation, and education of the people as well as to biodiversity.</p> <p>The landscapes and environments of the buffer zone are to be conserved through the legal designation of parts of the surrounding environments of the Fujisan mountain area, mountaintop worship sites, ascending routes from the mountain foot to the summit, the compounds of Sengen-jinja shrines, and spiritual spots and pilgrimage destinations such as lava tree molds, lakes, springs, and waterfalls -- based on the aspect as an "object of worship" -- and viewpoints and views of the Fujisan mountain area -- based on the aspect as a "source of artistic inspiration -- as Special Protection Zone, Protection Zone or Ordinary Zone of Fuji-Hakone-Izu National Park.</p>	<p>The law stipulates the acts that require prior permission, notification, or consultation for the purposes of the protection and appropriate utilization of national parks. For specific acts that require prior permission, notification, or consultation, refer to Table 5-5.</p> <p>With regard to the areas of the national park in the buffer zone, the Fuji-Hakone-Izu National Park Plan (Fujisan District) has been prepared. Based on this park plan, the types and arrangements of facilities, the level of regulation within the national park, and other necessary matters are set out.</p> <p>In addition, the Fuji-Hakone-Izu National Park Fujisan District Management Plan has been prepared, based on which the policies for the protection and utilization of scenic beauty and landscapes within the national park are set out.</p> <p>Details of the individual plans are provided in Attached Document 1 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>

Table 5-4-2 Summary of laws and regulations that apply to the buffer zone (2/3)

Law	Purpose	Summary
<p>Law on the Administration and Management of National Forests</p>	<p>This act aims to ensure the appropriate and efficient administration and management of national forests by clarifying administration and management plans.</p> <p>The landscapes and environments of the buffer zone are to be conserved through the national government's appropriate administration and management of parts of the surrounding environments of the Fujisan mountain area, mountaintop worship sites, and ascending routes from the mountain foot to the summit -- based on the aspect as an "object of worship" -- and views of the Fujisan mountain area -- based on the aspect as a "source of artistic inspiration" -- as National Forests.</p>	<p>This law stipulates basic plans concerning the administration and management of national forests (administration and management basic plans) for the purposes of the appropriate administration and management of national forests.</p> <p>In addition, in accordance with the administration and management basic plan, plans concerning the administration and management of national forests for individual forest planning areas (regional administration and management plans) are prepared.</p> <p>With regard to the areas of national forests that are included in the buffer zone, regional administration and management plans for the Fuji Forest Planning Area have been prepared and accordingly the management such as appropriate maintenance of artificial forests is conducted.</p> <p>The items to be specified by individual plans are provided in Table 5-5 and details of the individual plans are provided in Attached Document 1 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>
<p>Landscape Act (local governments' landscape ordinances and landscape plans)</p>	<p>This aims to promote the conservation and improvement of excellent landscapes in Oshino Village, Yamanakako Village, Fujinomiya City, Fuji City, and Shizuoka City.</p> <p>The landscapes and environments of the buffer zone are to be conserved based on the landscape ordinances through the inclusion of parts of the surrounding environments of the compounds of Sengen-jinja shrines and spiritual spots and pilgrimage destinations such as lake and springs -- based on the aspect as an "object of worship" -- and viewpoints and views of the Fujisan mountain area -- based on the aspect as a "source of artistic inspiration" -- in landscape planning areas of individual landscape plans of respective cities and villages.</p>	<p>Acts that require prior notification to relevant cities and villages and the standards for landscape development etc. that should be met are set out for the purposes of the conservation and development of excellent landscapes in respective cities and villages.</p> <p>The acts that require prior notification are provided in Table 5-5 and the details of landscape development standards are given in Attached Document 2 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>
<p>Yamanashi Prefecture Scenic Zone (based on the City Planning Act)</p>	<p>This ordinance aims to maintain the scenic beauty in the city.</p> <p>The landscapes and environments of the buffer zone are to be conserved through the designation of the surrounding environment of a spring of Oshino Hakakai (Deguchiike Pond) that became a spiritual spot and a pilgrimage destination -- based on the aspect as an "object of worship" -- as Oshino Scenic Zone under Yamanashi Prefecture Scenic Zone Ordinance based on the City Planning Act.</p>	<p>Acts that require prior permission or consultation and the criteria for permission are set out for the purposes of maintaining the scenic beauty in the city.</p> <p>The acts that require prior or consultation are provided in Table 5-5 and the details of permission criteria are given in Attached Document 2 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>

Table 5-4-3 Summary of laws and regulations that apply to the buffer zone (3/3)

Law	Purpose	Summary
City Planning Act	<p>This law aims to promote the sound development and orderly improvement of cities.</p> <p>Most of the surrounding environments of the compounds of Sengen-jinja shrines (Suyama Sengen-jinja Shrine and Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)) -- based on the aspect as an "object of worship" -- are the Urbanization Control Area and therefore development activities are regulated, ensuring the conservation of the environment.</p> <p>With regard to the surrounding environments of the viewpoint of the Fujisan mountain area (Mihonomatsubara pine tree grove) – based on the aspect as a "source of artistic inspiration, the natural green landscape is conserved, the land use as the residential area of high quality of life is maintained, and the development of a city that meets the local characters is recommended.</p>	<p>For the purposes of promoting the sound development and orderly improvement of cities. Urbanization Promotion Area, Urbanization Control Area, Districts, and Zones are set out together with the acts that require prior permission or consultation accordingly and criteria for permission. With regard to the buffer zone in question, the Urbanization Control Area and Category I Exclusively Low-story Residential District are set out.</p> <p>The area division and acts that require prior permission or consultation are provided in Table 5-5. The criteria for permission are provided in Attached Document 2 of Appendix 8.</p>
Seacoast Law	<p>This law aims to protect the seacoast from damage due to sea or ground movement, to improve and conserve the coastal environment, and to promote proper use of the coastal environment.</p> <p>The landscapes and environments of the buffer zone are to be conserved through the appropriate maintenance under the Seacoast Law of the beach of the surrounding environments of the viewpoint of the Fujisan mountain area (Mihonomatsubara pine tree grove) – based on the aspect as a "source of artistic inspiration.</p>	<p>Acts that require prior permission or consultation are set out together with the criteria for permission, for the purposes of improving and conserving the coastal environment and promoting proper use of the coastal environment.</p> <p>The acts that require prior permission or consultation are provided in Table 5-5. The criteria for permission are provided in Attached Document 2 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>
Local governments' ordinances Guidelines for land use projects	<p>These ordinances aim to promote the conservation and creation of excellent landscapes and pass on the excellent cultural landscapes of Fujisan to future generations.</p> <p>The landscapes and environments of the buffer zone are to be conserved by maintaining the external appearance of the buildings etc. as the residential area under Yamanashi Prefecture Landscape Ordinance and Fujiyoshida City Fujisan World Cultural Heritage Nomination Ordinance for the surrounding environments of the Fujisan mountain area, the compounds of Sengen-jinja shrines, and the "Oshi" lodging houses -- based on the aspect as an "object of worship".</p> <p>These guidelines aim to provide appropriate guidance to project undertakers concerning the implementation of land use projects</p> <p>The landscapes and environments of the buffer zone are to be conserved through individual land use project guidelines of local governments for the surrounding environments of the compounds of Sengen-jinja shrines (Suyama Sengen-jinja Shrine and Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)) -- based on the aspect as an "object of worship".</p>	<p>Acts that require prior notification and the standards that should be met are set out for the purposes of promoting the conservation and creation of excellent landscapes and passing on the excellent cultural landscapes of Fujisan to future generations.</p> <p>Acts that require prior notification are provided in Table 5-5. The details of the standards that should be met are provided in Attached Document 2 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p> <p>Projects that require prior consultation are set out together with the criteria for permission for the land use projects that exceed a certain scale.</p> <p>The projects that require prior consultation are provided in Table 5-5. The details of permission criteria are provided in Attached Document 2 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>

Table 5-5-1 Summary of the legal requirements (prior permission etc.) of the laws that apply to the buffer zone (1/4)

Laws	Designation / zone		Legal requirement	Acts that require prior permission etc.	Penalty
Law for the Protection of Cultural Properties	Special Place of Scenic Beauty		Prior permission or consent of the Commissioner for Cultural Affairs (part of the clerical work concerning the authority of the Commissioner for Cultural Affairs to give permission and agreement is transferred to the prefectural and municipal boards of education)	Acts that alter the existing state or affect conservation (hereinafter referred to as "alterations to the existing state etc." in the table) require prior permission or consent.	Imprisonment with/without labor and/or fine
	Special Natural Monument				
	Historic Site				
	Place of Scenic Beauty				
	Natural Monument				
Natural Parks Law	National Park Special Zone	Special Protection Zone	Prior permission of or consultation with the Minister of the Environment	Construction, reconstruction, or extension of structures, cutting of trees and bamboo, mining of minerals, soil, and stone, acts that cause increase or decrease of water level or quantity of rivers, lakes, etc., discharge of wastewater etc. to the lakes etc. designated by the Minister of the Environment, installation of advertisements, land reclamation from water, alterations to the land configuration, change of the color of structures, entry to the areas designated by the Minister of the Environment, acts that damage trees and bamboo, planting of trees and bamboo, release of animals, accumulation and storage of materials in the open air, use of fire, collecting or damaging of plants other than trees and bamboo, planting or sowing the seeds of plants other than trees and bamboo, capture and killing of animals, use of horses, vehicles, or power-driven vessels in areas other than roads, landing of airplanes, etc. require prior permission or consultation.	Imprisonment with labor and/or fine

Table 5-5-2 Summary of the legal requirements (prior permission etc.) of the laws that apply to the buffer zone (2/4)

Laws	Designation / zone		Legal requirement	Acts that require prior permission etc.	Penalty
Natural Parks Law	National Park Special Zone	Class I Special Zone	Prior permission of or consultation with the Minister of the Environment or the Governor	Construction, reconstruction, or extension of structures, cutting of trees and bamboo, acts that damage trees and bamboo in the areas designated by the Minister of the Environment, mining of minerals, soil, and stone, acts that cause increase or decrease of water level or quantity of rivers, lakes, etc., discharge of wastewater etc. to the lakes etc. designated by the Minister of the Environment, installation of advertisements, accumulation and storage of materials designated by the Minister of the Environment, land reclamation from water, alterations to the land configuration, collecting and damaging of plants designated by the Minister of the Environment, planting and sowing seeds of plants designated by the Minister of the Environment, capture and killing of animals designated by the Minister of the Environment, release of animals designated by the Minister of the Environment, change of the color of structures, entry into the areas designated by the Minister of the Environment, use of horses, vehicles, or power-driven vessels in areas designated by the Minister of the Environment, etc. require prior notification or consultation.	
		Class II Special Zone			
		Class III Special Zone			
	National Park Ordinary Zone		Prior notification to or consultation with the Minister of the Environment or the Governor	Construction, reconstruction, or extension of structures, whose scales are beyond the prescribed standards, acts that cause increase or decrease of the water levels or quantities of rivers, lakes, etc. within the Special Protection Zone, installation of advertisements, land reclamation from water, mining of minerals, soil, and stone, and change of land configuration require prior notification or consultation.	Fine
Law on the Administration and Management of National Forests	National Forest		The administration and management basic plan by the Minister of Agriculture, Forestry and Fisheries and the regional administration and management plans by the directors of regional forest offices provide the basic policies for administration and management and basic matters related to the implementation of major projects. Regional administration and management plans stipulate the quantitative limits to the cutting of trees, regeneration, conservation forests, and forest roads to be constructed or improved for the implementation of appropriate administration and management of forests in due consideration of the public functions such as national land conservation and natural environment conservation.		-

Table 5-5-3 Summary of the legal requirements (prior permission etc.) of the laws that apply to the buffer zone (3/4)

Laws	Designation / zone	Legal requirement	Acts that require prior permission etc.	Penalty
Landscape Act (Oshino Village Landscape Ordinance)	Landscape Development Priority Area	Prior notification to the Mayor of Oshino Village	New construction, remodeling, enlargement, and/or relocation of buildings or other structures, the repair or change of their design/color that changes the exterior appearance, cutting of trees and bamboo, accumulation or storage of materials in the open air, development activities related to specified structures or sports/leisure facilities, development of residential areas, mining of sand and stone, and land reclamation from water require prior notification.	Imprisonment with labor and/or fine
Landscape Act (Yamanakako Village Landscape Ordinance)	Landscape Development Priority Area	Prior notification to the Mayor of Yamanakako Village		
	Ordinary Area			
Landscape Act (Fujinomiya City Fujisan Landscape Ordinance)	Landscape Conservation Area	Prior notification to the Mayor of Fujinomiya City		
	View Conservation Area			
Landscape Act (Fuji City Landscape Ordinance)	Area with no Land Use District designation	Prior notification to the Mayor of Fuji City		
Landscape Act (Shizuoka City Landscape Ordinance)	Area other than Priority Area	Prior notification to the Mayor of Shizuoka City		
Yamanashi Prefecture Scenic Zone Ordinance (City Planning Act)	Scenic Zone	Prior permission or consultation of the Governor of Yamanashi Prefecture (for the area of Oshino Village ⁵)	New construction, remodeling, enlargement and/or relocation of buildings or other structures, development of residential areas, change of land configuration, cutting of trees and bamboo, mining of sand and stone, land reclamation from water, change of the color of buildings or other structures, and accumulation of sand and stone require prior permission or consultation.	Fine
City Planning Act	Category 1 Exclusively Low-Storey Residential District and Urbanization Control Area	Prior permission or consultation of the Governor of Shizuoka Prefecture (for the area of Oyama Town ⁶) or the Mayors of Shizuoka City, Gotemba City, and Susono City	Developments of 3,000 m ² or a larger area for the purposes of the construction of buildings or specified structures require prior permission or consultation.	Imprisonment with labor and/or fine
Seacoast Law	Seacoast Conservation Area	Prior permission or consultation of the Governor of Shizuoka Prefecture	Mining of soil, sand, and/or stone, the new construction or remodeling of facilities (other than the seacoast conservation facilities), and the excavation/cutting/filling of land on water surface or in land other than public seacoast require prior permission or consultation.	Fine

⁵ The area of Oshino Village:

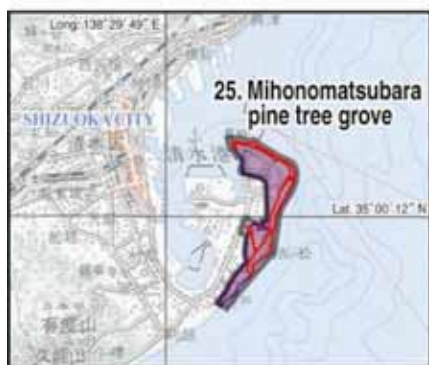
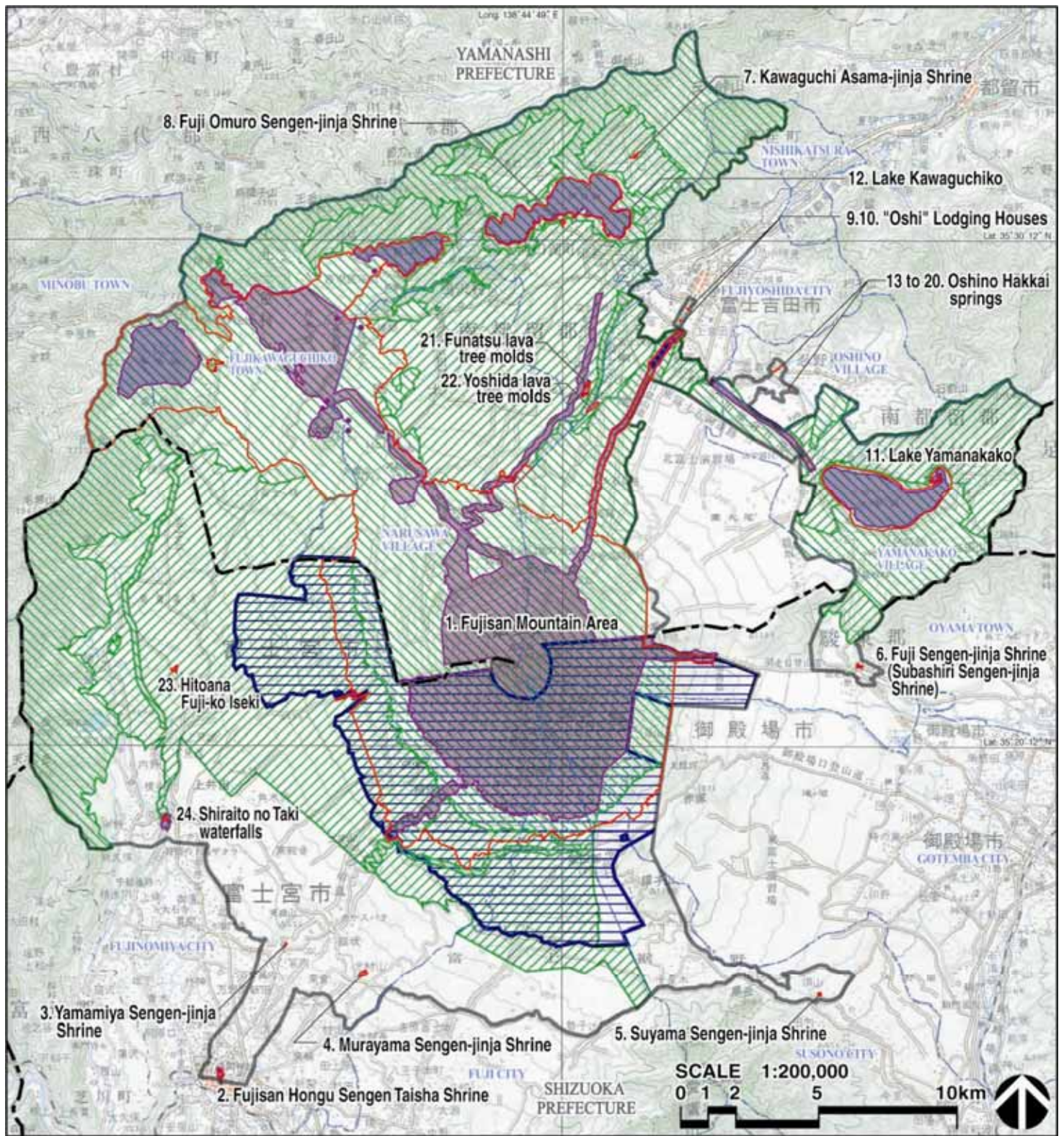
The authority of the Governor of Yamanashi Prefecture is to be transferred to the Mayor of Oshino Village, effective in April 2012, under the law concerning the establishment of the relevant laws for the promotion of the reform to enhance the local autonomy and independence.

⁶ The area of Oyama Town:

The authority of the Governor of Shizuoka Prefecture over the area of Oyama Town is to be transferred to the Mayor of Oyama Town, effective in April 2012, under the Ordinance Concerning Special Measures for the Clerical Work of Shizuoka Prefecture, in order to ensure the democratic and efficient administrative work of local governments.

Table 5-5-4 Summary of the legal requirements (prior permission etc.) of the laws that apply to the buffer zone (4/4)

Laws	Designation / zone	Legal requirement	Acts that require prior permission etc.	Penalty
Yamanashi Prefecture Landscape Ordinance	Entire Yamanashi Prefecture	Prior notification to the Governor of Yamanashi Prefecture	New construction, remodeling, enlargement, or relocation of buildings or other structures, change of their design or color that changes the exterior appearance, cutting of trees and bamboo, accumulation or storage of materials in open air, mining of minerals, sand, and stone, and change of land configuration require prior notification.	Fine
Fujiyoshida City Fujisan World Cultural Heritage Nomination Ordinance	Conservation Area	Prior notification to the Mayor of Fujiyoshida City	New construction, remodeling, enlargement, or relocation of buildings or other structures require prior notification.	Recommendation
Gotemba City Guidelines for Land Use Projects	Entire Gotemba City	Approval of the Mayor of Gotemba City (and prior consultation for some projects)	Buildings of 13 m or higher (outside the City Planning Area or within Urbanization Control Area) and land use projects of 2,000 m ² or larger require prior approval. Land use projects of 20,000 m ² or larger require prior consultation.	-
Susono City Guidelines for Land Use Projects	Entire Susono City	Approval of the Mayor of Susono City (and prior consultation for some projects)	Buildings of 21 m / 7 stories (five stories for a building whose total floor area is 6,000 m ² or larger) or higher and land use projects of 2,000 m ² or larger require prior approval. Land use projects of 50,000 m ² or larger require prior consultation.	-
Oyama Town Guidelines for the Appropriate Implementation of Land Use Projects	Entire Oyama Town	Approval of the Mayor of Oyama Town (and prior consultation for some projects)	Land use projects of 1,000 m ² or larger require prior approval. Land use projects of 10,000 m ² or larger require prior consultation.	-



- Legend**
- Nominated property
 - Buffer zone
 - The Law for the Protection of Cultural Properties
 - Natural Parks Law (National Park Special Zone)
 - Natural Parks Law (National Park Ordinary Zone)
 - Law on the Administration and Management of National Forests (National Forest)
 - Prefecture boundary
 - Municipality boundary

Figure 5-1 Map indicating the extent of the nominated property, the buffer zone, and the zones of legal protection (Law for the Protection of Cultural Properties, Natural Parks Law, and Law on the Administration and Management of National Forests) © PREC Institute Inc.

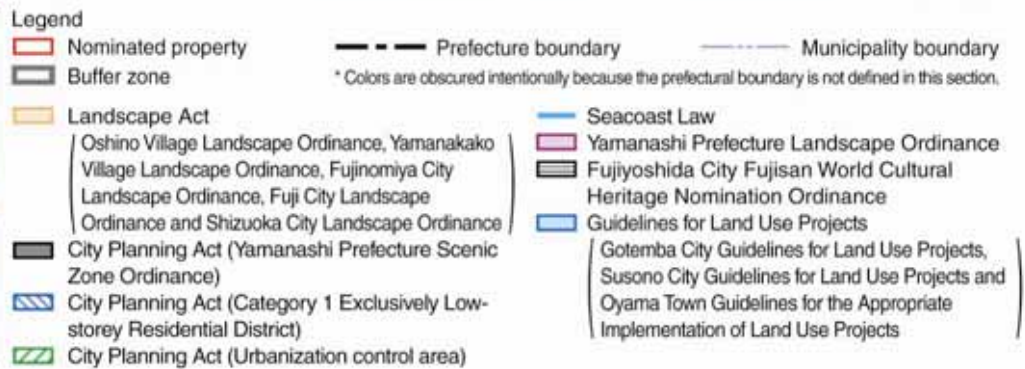
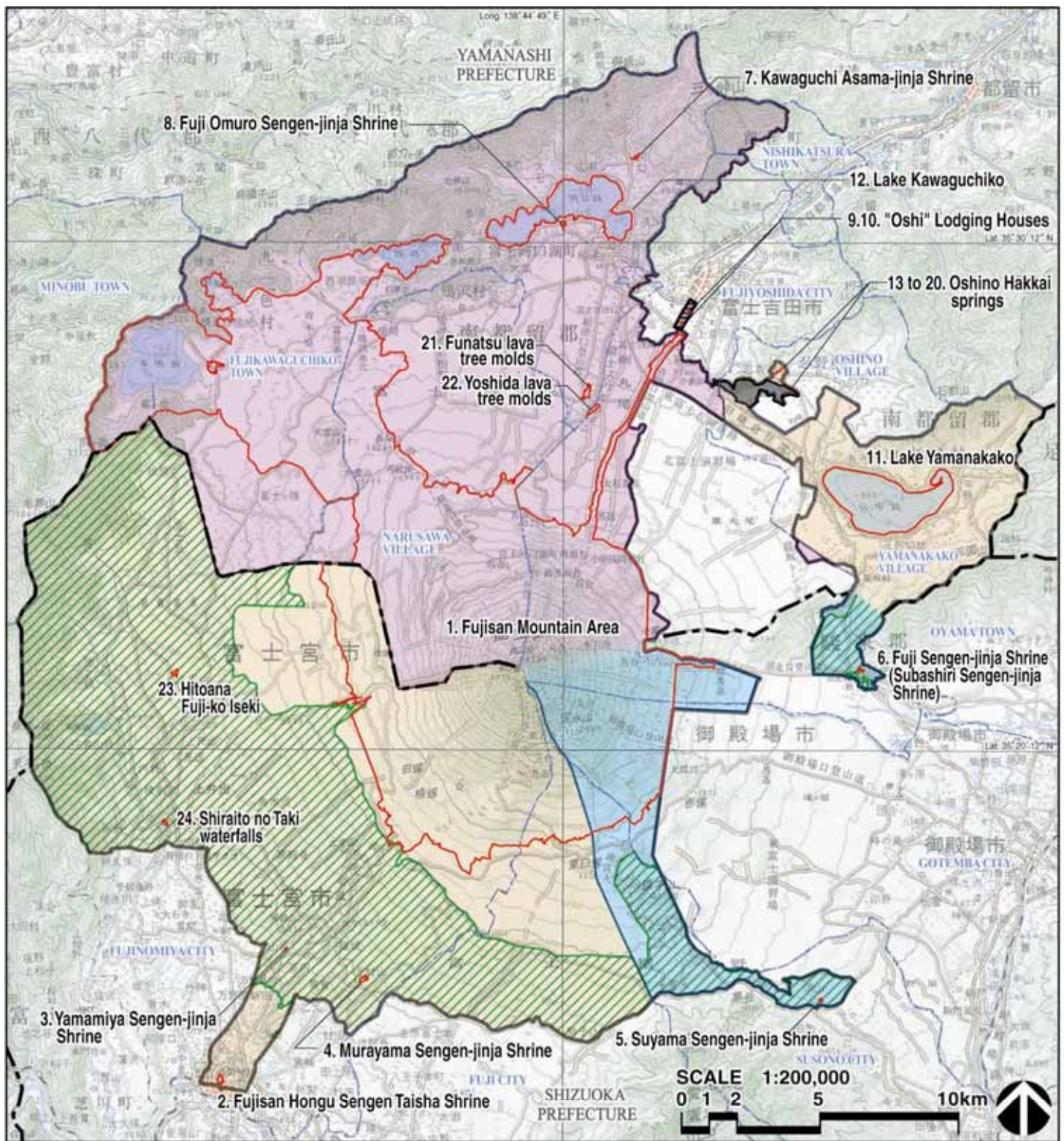


Figure 5-2 Map indicating the extent of the nominated property, the buffer zone, and the zones of legal protection (other laws) © PREC Institute Inc.

3) Management Zone

(i) Delineation of the management zone

Outside the property area and the buffer zone, the management zone has been set out for the areas that are not directly related to the preservation of the Outstanding Universal Value of Fujisan. The management zone is an area managed by the national government, Yamanashi Prefecture, Shizuoka Prefecture, relevant municipal governments, local citizens' groups on a voluntary basis in contribution to the protection of the property. The following two areas have been set out as the management zone:

(a) Urban areas of Fujiyoshida City etc. and the settlement area of Oshino Village

While the buffer zone is set out for nearly one whole block of the surrounding areas of the "Oshi" lodging houses (Component Parts 9 and 10), which are located in the urban area of Fujiyoshida City, and the Oshino Hakkai springs (Component Parts 13 to 20), which adjoin the settlements at Oshino Village, the management zone is set out to cover a wide area outside it, including the urban areas of Fujiyoshida City and Fujikawaguchiko Town (hereinafter referred to as "urban areas of Fujiyoshida City etc.") and the settlement area of Oshino Village.

(b) Maneuver fields etc.

The maneuver fields etc. which are adjacent to the Fujisan Mountain Area are set out as the management zone in light of the characteristics of the land use type.

(ii) Conservation based on laws, regulations, etc.

(a) Urban areas of Fujiyoshida City etc. and the settlement area of Oshino Village

In urban areas of Fujiyoshida City etc. and the settlement area of Oshino Village, urban infrastructure projects such as the construction of hotels and there are plans of urban infrastructure projects in the future, too. In this zone, Yamanashi Prefecture Landscape Ordinance, Oshino Village Landscape Ordinance, etc. will be applied and voluntary conservation measures will be taken.

The summary of the laws, regulations, etc. that apply to the management zone is given in Table 5-6. The summary of the legal requirements such as those of prior permission under these laws, regulations, etc. is given in Table 5-7. The permission criteria under these laws, regulations, etc. are provided in Attached Document 2 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan". The extent of the jurisdiction of the individual laws, regulations, etc. is shown in Figure 5-4.

(b) Maneuver fields etc.

In the lands of maneuver fields etc., while the traditional land uses maintained by local people's organizations etc. such as the grass harvesting field etc. have been allowed to continue, the land use as the maneuver fields etc. that has been deemed necessary from the perspective of Japan's national defense etc. has been playing an important role in protecting these areas from

uncontrolled development. Therefore, in order to maintain the integral conservation of the property area and the buffer zone, it is necessary to maintain the existing land use type into the future.

The extent of the maneuver fields etc. is shown in Figure 5-5.

Table 5-6 Summary of laws, regulations, etc. that apply to the management zone

Law	Purpose	Summary
Landscape Act (Oshino Village Landscape Ordinance and Landscape Plan)	<p>This aims to promote the conservation and improvement of excellent landscapes in Oshino Village.</p> <p>The landscapes and environments of the management zone are to be conserved through the inclusion of the surrounding environments of the Oshino Hakkai springs, which became spiritual spots and pilgrimage destinations based on the aspect as an "object of worship" in Landscape Planning Area of the Oshino Village Landscape Ordinance and its Landscape Plan.</p>	<p>Acts that require prior notification to relevant cities and villages and the standards for landscape development etc. that should be met are set out for the purposes of the conservation and development of excellent landscapes in Oshino Village.</p> <p>The acts that require prior notification are provided in Table 5-7 and the details of landscape development standards are given in Attached Document 2 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>
Yamanashi Prefecture Landscape Ordinance	<p>This ordinance aims to contribute to make Yamanashi Prefecture a unique and comfortable prefecture by passing on the irreplaceable nature and landscapes that surround precious historic cultural properties to future generations and conserving and creating excellent landscapes.</p> <p>The landscapes and environments of the management zone are to be conserved through the coverage of the surrounding environments of the compounds of Sengen-jinja shrines and "Oshi" lodging houses -- based on the aspect as an "object of worship" -- in the Yamanashi Prefecture Landscape Ordinance.</p>	<p>Acts that require prior notification and the standards that should be met are set out for the purposes of passing on the irreplaceable nature and landscapes that surround precious historic cultural properties to future generations and conserving and creating excellent landscapes.</p> <p>Acts that require prior notification are provided in Table 5-7 . The details of the standards that should be met are provided in Attached Document 2 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>
Guidelines for land use projects	<p>These guidelines aim to provide appropriate guidance to project undertakers concerning the implementation of land use projects</p> <p>The landscapes and environments of the management zone are to be conserved through individual land use project guidelines of local governments for the surrounding environments of the compounds of Sengen-jinja shrines (Suyama Sengen-jinja Shrine and Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)) -- based on the aspect as an "object of worship".</p>	<p>Projects that require prior consultation are set out together with the criteria for permission for the land use projects that exceed a certain scale.</p> <p>The projects that require prior consultation are provided in Table 5-7 . The details of permission criteria are provided in Attached Document 2 of Appendix 8, "Fujisan Comprehensive Preservation and Management Plan".</p>

Table 5-7 Summary of the legal requirements (prior permission etc.) of the laws that apply to the management zone

Laws	Designation / zone	Legal requirement	Acts that require prior permission etc.	Penalty
Landscape Act (Oshino Village Landscape Ordinance)	Landscape Planning Area	Prior notification to the Mayor of Oshino Village	New construction, remodeling, enlargement, and/or relocation of buildings or other structures, the repair or change of their design/color that changes the exterior appearance, cutting of trees and bamboo, and accumulation or storage of materials in the open air require prior notification.	Imprisonment with labor and/or fine
Yamanashi Prefecture Landscape Ordinance	Entire Yamanashi Prefecture	Prior notification to the Governor of Yamanashi Prefecture	New construction, remodeling, enlargement, or relocation of buildings or other structures, change of their design or color that changes the exterior appearance, cutting of trees and bamboo, accumulation or storage of materials in open air, mining of minerals, sand, and stone, and change of land configuration require prior notification.	Fine
Gotemba City Guidelines for Land Use Projects	Entire Gotemba City	Approval of the Mayor of Gotemba City (and prior consultation for some projects)	Buildings of 13 m or higher (outside the City Planning Area or within Urbanization Control Area) and land use projects of 2,000 m ² or larger require prior approval. Land use projects of 20,000 m ² or larger require prior consultation.	-
Susono City Guidelines for Land Use Projects	Entire Susono City	Approval of the Mayor of Susono City (and prior consultation for some projects)	Buildings of 21 m / 7 stories (five stories for a building whose total floor area is 6,000 m ² or larger) or higher and land use projects of 2,000 m ² or larger require prior approval. Land use projects of 50,000 m ² or larger require prior consultation.	-
Oyama Town Guidelines for the Appropriate Implementation of Land Use Projects	Entire Oyama Town	Approval of the Mayor of Oyama Town (and prior consultation for some projects)	Land use projects of 1,000 m ² or larger require prior approval. Land use projects of 10,000 m ² or larger require prior consultation.	-

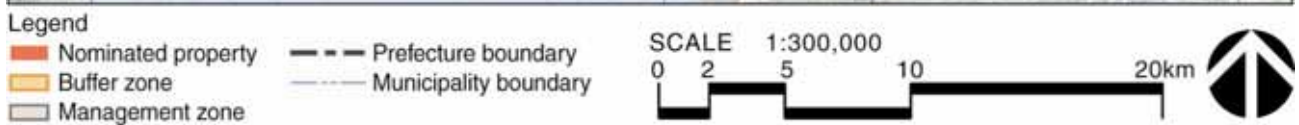
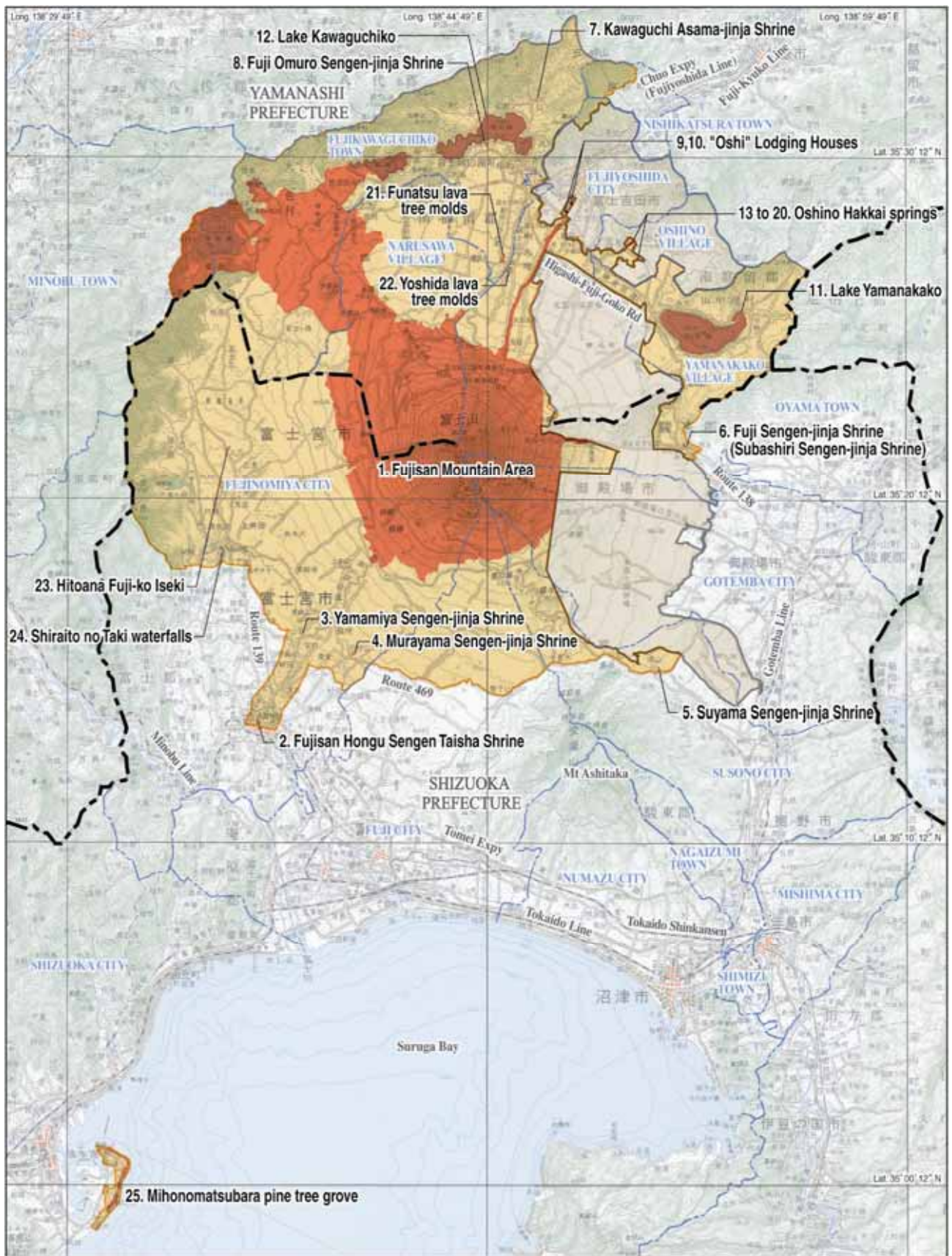
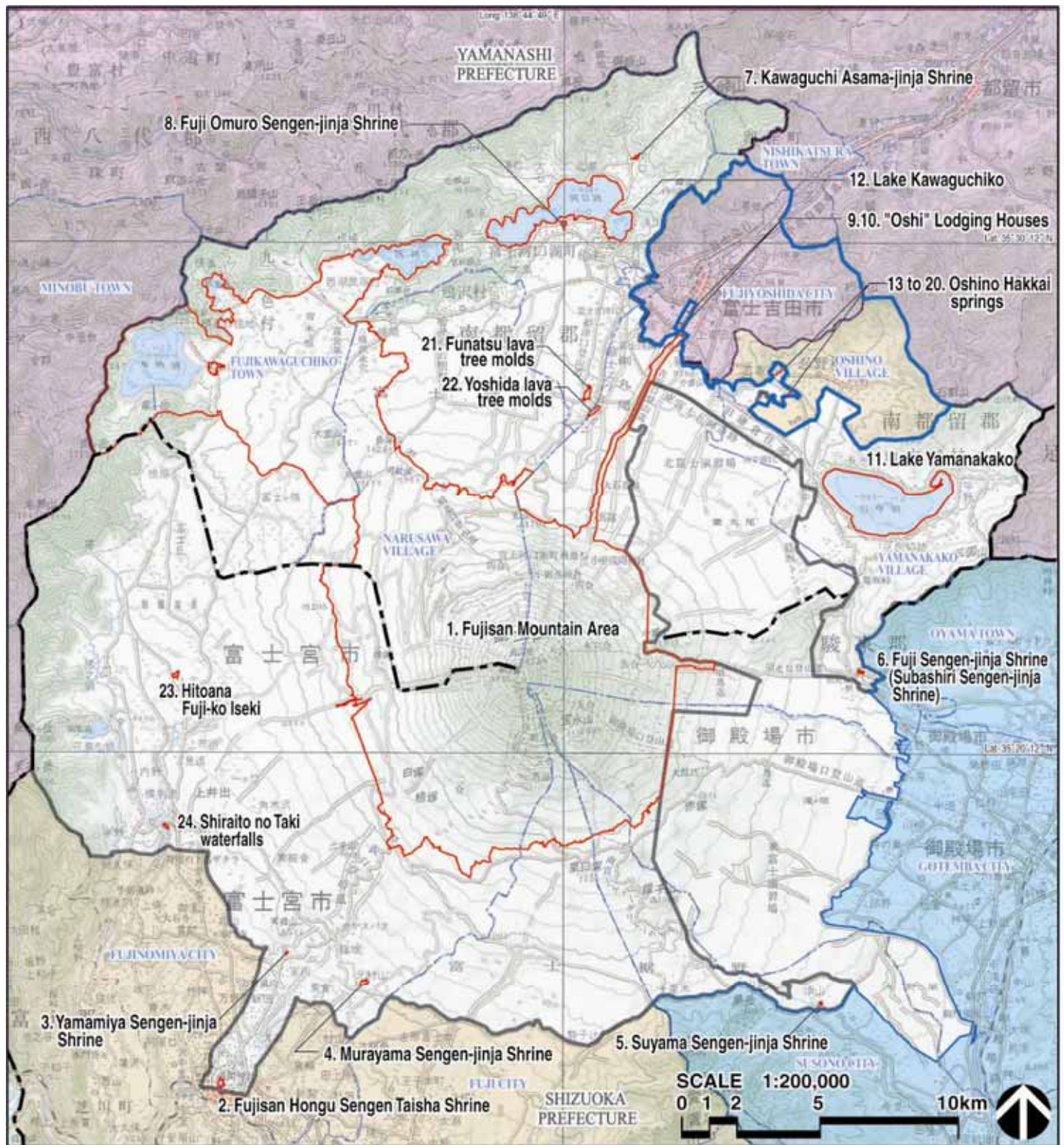
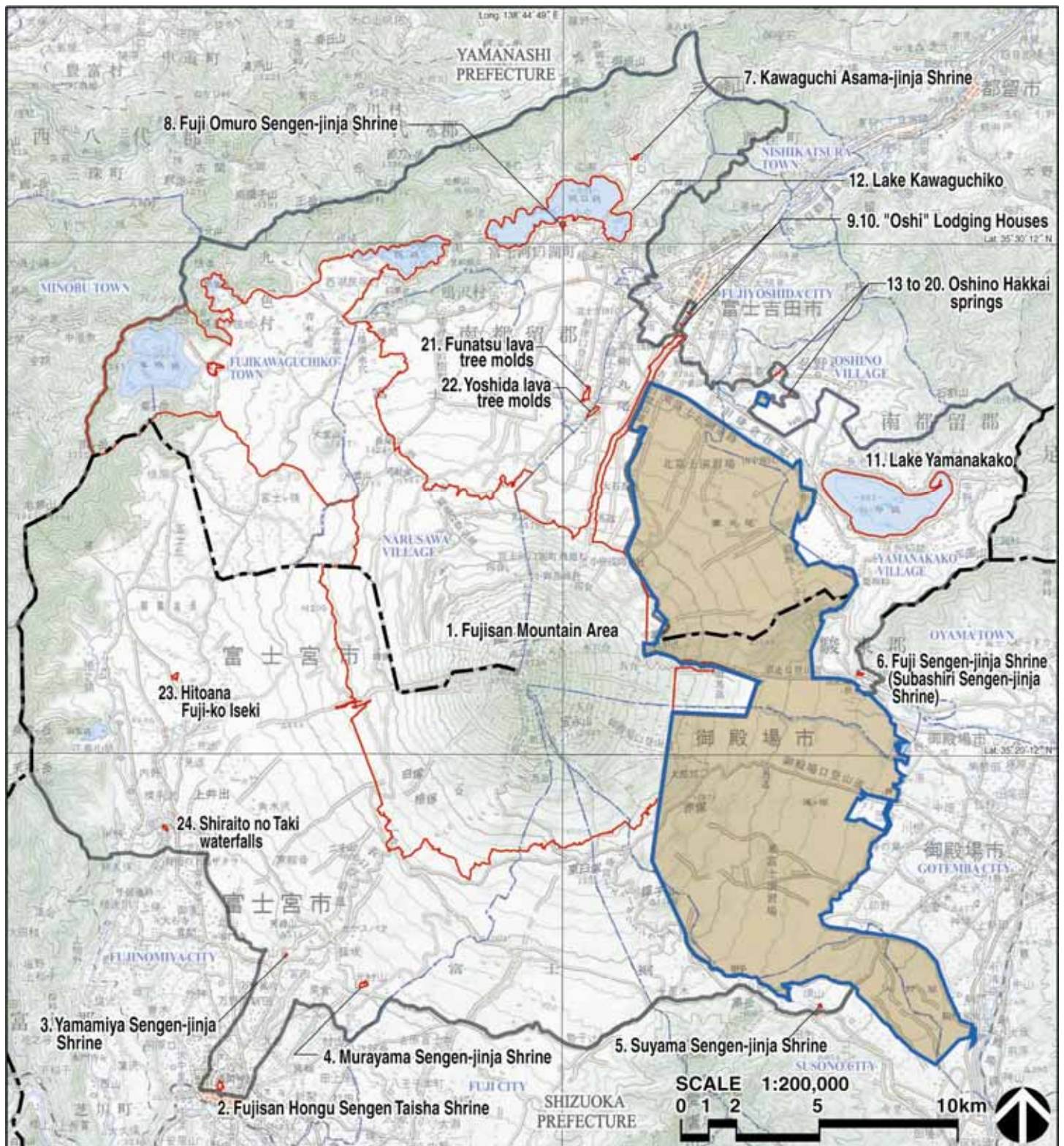


Figure 5-3 Map indicating the extent of the nominated property, the buffer zone, and the management zone
 © PREC Institute Inc.



- Legend**
- Nominated property
 - Buffer zone
 - Management zone
(Urban areas of Fujiyoshida City etc. and the settlement area of Oshino Village)
 - Landscape Act
(Oshino Village Landscape Ordinance, Fujinomiya City Landscape Ordinance, Fuji City Landscape Ordinance and Numazu Landscape Ordinance)
 - Yamanashi Prefecture Landscape Ordinance
 - Guidelines for Land Use Projects
(Gotemba City Guidelines for Land Use Projects, Susono City Guidelines for Land Use Projects, Oyama Town Guidelines for the Appropriate Implementation of Land Use Projects and Nagaizumi Town Guidelines for Land Use Projects)
 - Prefecture boundary
 - Municipality boundary

Figure 5-4 Map indicating the extent of the management zone and legal protection. (Urban areas of Fujiyoshida City etc. and the settlement area of Oshino Village) © PREC Institute Inc.



- Legend
- Nominated property
 - Buffer zone
 - Management zone (maneuver field etc.)
 - Maneuver field etc.
 - Prefecture boundary
 - Municipality boundary

Figure 5-5 Map indicating the extent of the management zone and legal protection (maneuver fields etc.)
 © PREC Institute Inc.

5.d. Existing Plans Related to the Municipalities and Regions in which the Proposed Property is Located

The details of the plans below are provided in Appendix 9.

1) General plans

Name of the plan	2 nd Stage Challenge Yamanashi Action Plan
Preparer (year of preparation etc.)	Yamanashi Prefecture (October 2011)
Target area	Entire Yamanashi Prefecture
Main objective	To present the basic policies of Yamanashi Prefecture and the content of the actions and projects to be implemented toward the “most livable prefecture in Japan” for the 4-year period from 2011 to 2015.
Content relevant to the nominated property	In relation to Fujisan, measures to promote the inscription of Fujisan on the World Heritage List, the development of landscapes appropriate for World Heritage, and the environmental conservation are to be taken. In addition, the disaster prevention system is planned to be reinforced in order to minimize the damage from eruptions of Fujisan.

Name of the plan	Shizuoka Prefecture General Plan
Preparer (year of preparation etc.)	Shizuoka Prefecture (February 2011)
Target area	Entire Shizuoka Prefecture
Main objective	To present Shizuoka Prefecture’s mid-term and long-term policies, future visions, directions of actions, concrete measures, etc. for the 10-year period from 2011 to 2021.
Content relevant to the nominated property	In relation to Fujisan, a wide range of measures to promote the inscription of Fujisan on the World Heritage List, the preservation, management, and utilization appropriate for World Heritage, the Fujisan Day celebration movement, and the conservation of the natural environment of Fujisan is to be taken.

Name of the plan	5 th Fujiyoshida City General Plan
Preparer (year of preparation etc.)	Fujiyoshida City (March 2008)
Target area	Entire Fujiyoshida City
Main objective	To present Fujiyoshida City’s future vision and the directions for the city’s administrative actions toward its realization for the 10-year period from 2008 to 2018.
Content relevant to the nominated property	The town development with the participation of citizens is to be promoted by utilizing Fujiyoshida City’s local characteristics such as unique nature, history, and culture in which Fujisan plays a central role. Preservation and utilization of the rich nature and Historic Sites related to Fujisan worship are to be promoted through collaboration between citizens and the government.

Name of the plan	1 st Minobu Town General Plan
Preparer (year of preparation etc.)	Minobu Town (March 2007)
Target area	Entire Minobu Town
Main objective	To present Minobu Town's future vision and directions of the city development and administrative actions for the 10-year period from 2007 to 2017.
Content relevant to the nominated property	The town development is to be promoted in parallel with the conservation of beautiful home-town landscapes against the background of the rich and diverse nature around Fujisan.

Name of the plan	5 th Oshino Village General Plan
Preparer (year of preparation etc.)	Oshino Village (April 2008)
Target area	Entire Oshino Village
Main objective	To present Oshino Village's future vision and directions toward its realization for the 10-year period from 2008 to 2018.
Content relevant to the nominated property	Active measures are to be taken to conserve and improve the water quality of springs around Fujisan and to conserve beautiful landscapes centering on Fujisan.

Name of the plan	Yamanakako 4 th Long-Term General Plan
Preparer (year of preparation etc.)	Yamanakako Village (May 2010)
Target area	Entire Yamanakako Village
Main objective	To present Yamanakako Village's future vision and measures and framework toward its realization for the 10-year period from 2010 to 2020.
Content relevant to the nominated property	With regard to the surrounding areas of Fujisan, the development of beautiful landscapes is to be promoted as a measure to conserve the lake environments.

Name of the plan	Narusawa Village 4 th Long-Term General Plan
Preparer (year of preparation etc.)	Narusawa Village (March 2007)
Target area	Entire Narusawa Village
Main objective	To present Narusawa Village's future vision for the village development and clarify the targets and principles toward its realization for the 10-year period from 2007 to 2017.
Content relevant to the nominated property	With regard to the surrounding areas of Fujisan, measures are to be taken to maintain the viewpoints from which people can enjoy the views of Fujisan and the vast woodland and to preserve and utilize cultural properties such as Historic Sites distributed on the skirts of Fujisan.

Name of the plan	1 st Fujikawaguchiko Town General Plan
Preparer (year of preparation etc.)	Fujikawaguchiko Town (August 2008)
Target area	Entire Fujikawaguchiko Town
Main objective	To present Fujikawaguchiko Town's future vision and the systematic methods for its realization for the 10-year period from 2008 to 2018.
Content relevant to the nominated property	In relation to Fujisan, the study and research on the property are to be promoted together with awareness-raising for the transmission of the property to future generations and support to its maintenance and management.

Name of the plan	2 nd Shizuoka City General Plan
Preparer (year of preparation etc.)	Shizuoka City (March 2010)
Target area	Entire Shizuoka City
Main objective	To show the future vision of Shizuoka City around 2015 and present the overview of the collaborative work to be made by citizens and the city government for its realization.
Content relevant to the nominated property	The Mihonomatsubara pine tree grove, a component part of the property, is recognized as a unique local resource associated with culture, history, and natural environment; and its preservation, utilization, and information provision are to be promoted together with other cultural properties.

Name of the plan	4 th Fujinomiya City General Plan
Preparer (year of preparation etc.)	Fujinomiya City (March 2006)
Target area	Entire Fujinomiya City
Main objective	To present Fujinomiya City's future vision and the basic targets and principles for its realization for the 10-year period from 2006 to 2016.
Content relevant to the nominated property	As the symbol and the core of the town development in harmony with nature, the excellent landscape and natural environment of Fujisan are to be conserved.

Name of the plan	5 th Fuji City General Plan
Preparer (year of preparation etc.)	Fuji City (March 2011)
Target area	Entire Fuji City
Main objective	To present the basic directions of the entire government with as view to ensuring the consistency among all the projects by Fuji City for the 10-year period from 2011 to 2021.
Content relevant to the nominated property	It is clearly stated to ensure the transmission of the excellent natural environment of Fujisan to future generations and create the local society with low environmental load; in addition, it is planned, based on the celebrity of Fujisan, to make effective use of the gifts of Fujisan such as landscapes and springs as shared resources.

Name of the plan	3 rd Gotemba City General Plan
Preparer (year of preparation etc.)	Gotemba City (March 2001)
Target area	Entire Gotemba City
Main objective	To present Gotemba City's future vision and the basic targets and sector-wise plans toward its realization, including the systematic overview of concrete policies and measures for the 15-year period from 2001 to 2016.
Content relevant to the nominated property	In the recognition of Fujisan as the symbol of noble and graceful people, measures for the protection of the landscapes of Fujisan and cultural properties in the mountain foot areas and for the awareness-raising of citizens and businesses are to be taken in an effort toward the inscription of Fujisan on the World Heritage List in cooperation with Shizuoka Prefecture, Yamanashi Prefecture, and relevant municipalities.

Name of the plan	4 th Susono City General Plan
Preparer (year of preparation etc.)	Susono City (March 2011)
Target area	Entire Susono City
Main objective	To present Susono City's basic directions of the city development for the 10-year period from 2011 to 2021.
Content relevant to the nominated property	Measures are to be taken to conserve and utilize the rich natural environment of Fujisan, which brings many benefits to Susono City and its citizens.

Name of the plan	4 th Oyama Town General Plan
Preparer (year of preparation etc.)	Oyama Town (March 2011)
Target area	Entire Oyama Town
Main objective	To present the basic concept and basic plan of the measures to be taken, including the action plans for the concrete measures for the 10-year period from 2011 to 2020.
Content relevant to the nominated property	Efforts for the conservation of Fujisan are to be made through mutual coordination and collaboration among citizens, businesses, visitors, and the government.

2) Environment-related plans

Name of the plan	Fujisan General Environmental Conservation Measures Basic Guidelines
Preparer (year of preparation etc.)	Yamanashi Prefecture (March 1998)
Target area	Areas including and surrounding Fujisan and "Fujigoko" (Fuji Five Lakes)
Main objective	To present the basic policies for the comprehensive environmental conservation to protect Fujisan, so that people can be proud of the mountain to the world and that future generations can enjoy bountiful benefits of Fujisan.
Content relevant to the nominated property	In order to pass on the value of Fujisan in the best condition possible to future generations, measures such as "conservation of the natural environment according to the natural characteristics", "the development of local townscapes and landscapes in harmony with the conservation of views of Fujisan and the natural environment", "protection and transmission of traditional performance and cultural properties related to Fujisan", and "utilization of Fujisan in the effort toward the friendly and rich local communities with maximum consideration to environmental consideration" are to be taken.

Name of the plan	Fujisan General Environmental Conservation Guidelines
Preparer (year of preparation etc.)	Shizuoka Prefecture (March 1996)
Target area	The area corresponding to the reach of the lava and volcanic ejecta of Fujisan in Fujinomiya City, Fuji City, Gotemba City, Susono City, and Oyama Town
Main objective	To present the targets, action policies, and the roles of citizens for the purposes of conserving the environment of Fujisan in better condition, so that people can be proud of the mountain to the world and pass on its benefits to future generations.
Content relevant to the nominated property	The six elements of “topography and geology”, “water”, “plants”, “animals”, “landscapes”, and “culture of Fujisan” are selected and the targets for the protection of biodiversity, the conservation of views, and the preservation and utilization of cultural properties are presented. It is planned to raise awareness about the guidelines, promote conservation movements, and establish the system for the implementation of the guidelines.

Name of the plan	Yamanashi Prefecture Basic Environment Plan
Preparer (year of preparation etc.)	Yamanashi Prefecture (February 2005)
Target area	Entire Yamanashi Prefecture
Main objective	To set out necessary matters for the promotion of comprehensive and long-term policies concerning the environmental conservation and creation.
Content relevant to the nominated property	With regard to Fujisan and its surrounding areas, measures to conserve the natural environment and landscapes are to be taken.

Name of the plan	3 rd Shizuoka Prefecture Basic Environment Plan
Preparer (year of preparation etc.)	Shizuoka Prefecture (March 2011)
Target area	Entire Shizuoka Prefecture
Main objective	To present the directions of environmental policies of Shizuoka Prefecture for the 10-year period from 2011 to 2021.
Content relevant to the nominated property	Issues such as the increase in the environmental load in association with the increase in the number of visitors to Fujisan and the illegal dumping of wastes at the mountain foot areas are identified with plans for measures to solve them and other actions toward the inscription on the World Heritage List.

3) Forest-related plans

The “main objective” and “content relevant to the nominated property” of forest-related plans are common to all the listed plans and therefore shown at the top.

Main objective	To present the directions of forest-related policies in individual planning areas and the targets etc. for the forest development and conservation that meets the local characteristics.
Content relevant to the nominated property	With regard to the forests existing in the property area of Fujisan, the natural environment and excellent forest landscapes, it is the basic principle to conserve the natural environment and excellent forest landscapes in the development and management of forests.

Name of the plan	Yamanashi Forest and Forestry Basic Plan
Preparer (year of preparation etc.)	Yamanashi Prefecture (February 2004)
Target area	Entire Yamanashi Prefecture

Name of the plan	2 nd Prefectural Forest Management Plan
Preparer (year of preparation etc.)	Yamanashi Prefecture (April 2011)
Target area	Entire Yamanashi Prefecture

Name of the plan	Regional Forest Plan (Eastern Yamanashi Forest Planning Area)
Preparer (year of preparation etc.)	Yamanashi Prefecture (revised in December 2011)
Target area	Eastern Yamanashi Forest Planning Area (Fujiyoshida City, Tsuru City, Otsuki City, Uenohara City, Doshi Village, Nishikatsura Town, Oshino Village, Yamanakako Village, Narusawa Village, Fujikawaguchiko Town, Kosuge Village, and Tabayama Village)

Name of the plan	Regional Forest Plan (Fujikawa River Middle Valley Forest Planning Area)
Preparer (year of preparation etc.)	Yamanashi Prefecture (revised in December 2011)
Target area	Fujikawa River Middle Valley Forest Planning Area (Ichikawamisato Town, Hayakawa Town, Minobu Town, Nambu Town, and Fujikawa Town)

Name of the plan	Regional Forest Plan (Fuji Regional Forest Planning Area)
Preparer (year of preparation etc.)	Shizuoka Prefecture (April 2011)
Target area	Fuji Forest Planning Area (Numazu City, Mishima City, Fujinomiya City, Fuji City, Gotemba City, Susono City, Shimizu Town, Nagaizumi Town, and Oyama Town)

Name of the plan	Regional Forest Plan (Shizuoka Regional Forest Planning Area)
Preparer (year of preparation etc.)	Shizuoka Prefecture (April 2010)
Target area	Shizuoka Forest Planning Area (Shizuoka City, Shimada City, Yaizu City, Fujieda City, Makinohara City, Yoshida Town, and Kawanehon Town)

Name of the plan	Shizuoka Prefecture Forest Coexistence Basic Plan
Preparer (year of preparation etc.)	Shizuoka Prefecture / Citizens' Forest Roundtable Meeting ⁷ (revised in March 2011)
Target area	Entire Shizuoka Prefecture

⁷ Citizens' Forest Roundtable Meeting:

A meeting that was set up by Shizuoka Prefecture in 2006 as the promoter of coexistence between forests a purpose of facilitating the consensus building process and promoting collaborative actions among the citizens. It aims citizens of Shizuoka Prefecture to take the lead in thinking about local forests and working together for the improvement. Established at each of the four regional forest planning areas of Shizuoka Prefecture (Izu, Fuji, Shizuoka, and Tenryu).

4) City planning-related plans

The “main objective” and “content relevant to the nominated property” of city planning-related plans are common to all the plans below and therefore shown at the top.

Main objective	To present the mid-term and long-term policies for the city development at individual planning areas.
Content relevant to the nominated property	Historical, cultural resources and rich natural resources that exist within the property area of Fujisan are to be utilized and the development of landscapes and towns in a manner that enhances the attractive characters of individual places is to be promoted.

Name of the plan	Yamanashi Prefecture City Planning Master Plan
Preparer (year of preparation etc.)	Yamanashi Prefecture (March 2010)
Target area	Entire Yamanashi Prefecture

Name of the plan	Policies for the Development and Conservation of Northern Fuji City Planning Area
Preparer (year of preparation etc.)	Yamanashi Prefecture (March 2011)
Target area	Northern Fuji City Planning Area (part of Fujiyoshida City, Nishikatsura Town, Yamanakako Village, and Fujikawaguchiko Town and entire Oshino Village)

Name of the plan	Policies for the Development and Conservation of Gakunan Regional City Planning Area
Preparer (year of preparation etc.)	Shizuoka Prefecture (March 2011)
Target area	Gakunan Regional City Planning Area (entire areas of Fuji City and Fujinomiya City)

Name of the plan	Policies for the Development and Conservation of Shizuoka City Planning Area
Preparer (year of preparation etc.)	Shizuoka Prefecture (December 2010)
Target area	Shizuoka City Planning Area (Shizuoka City)

Name of the plan	Policies for the Development and Conservation of Gotemba-Oyama Regional City Planning Area
Preparer (year of preparation etc.)	Shizuoka Prefecture (December 2010)
Target area	Gotemba-Oyama Regional City Planning Area (entire areas of Gotemba City and Oyama Town)

Name of the plan	Policies for the Development and Conservation of Susono City Planning Area
Preparer (year of preparation etc.)	Shizuoka Prefecture (December 2010)
Target area	Susono City Planning Area (Susono City)

Name of the plan	Fujiyoshida City City Planning Master Plan
Preparer (year of preparation etc.)	Fujiyoshida City (March 2002)
Target area	Entire Fujiyoshida City

Name of the plan	Yamanakako Village City Planning Master Plan
Preparer (year of preparation etc.)	Yamanakako Village (March 2004)
Target area	Entire Yamanakako Village

Name of the plan	Fujikawaguchiko Town City Planning Master Plan
Preparer (year of preparation etc.)	Fujikawaguchiko Town (December 2010)
Target area	Entire Fujikawaguchiko Town

Name of the plan	Shizuoka City City Planning Master Plan
Preparer (year of preparation etc.)	Shizuoka City (February 2006)
Target area	Entire Shizuoka City

Name of the plan	Fujinomiya City City Planning Master Plan
Preparer (year of preparation etc.)	Fujinomiya City (March 2002)
Target area	Entire Fujinomiya City

Name of the plan	Fuji City City Planning Master Plan
Preparer (year of preparation etc.)	Fuji City (March 2004)
Target area	Entire Fuji City

Name of the plan	Gotemba City City Planning Master Plan
Preparer (year of preparation etc.)	Gotemba City (March 2008)
Target area	Entire Gotemba City

Name of the plan	Susono City City Planning Master Plan
Preparer (year of preparation etc.)	Susono City (March 1999)
Target area	Entire Susono City

Name of the plan	Oyama Town City Planning Master Plan
Preparer (year of preparation etc.)	Oyama Town (March 2002)
Target area	Entire Oyama Town

5) Disaster prevention-related plans

The “main objective” and “content relevant to the nominated property” are of the disaster prevention-related plans are common to all the plans below and therefore given at the top.

Main objective	To set out the basic matters concerning disaster prevention for individual planning areas in a comprehensive manner and protect people’s lives, bodies, and properties from disasters.
Content relevant to the nominated property	Disaster prevention plans for the volcanic disasters of Fujisan and the Tokai Earthquake, which is anticipated to occur within the property area are included.

Name of the plan	Yamanashi Prefecture Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Yamanashi Prefecture Disaster Prevention Committee ⁸ (revised in December 2011)
Target area	Entire Yamanashi Prefecture

Name of the plan	Shizuoka Prefecture Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Shizuoka Prefecture Disaster Prevention Committee (revised in June 2010)
Target area	Entire Shizuoka Prefecture

Name of the plan	Fujiyoshida City Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Fujiyoshida City Disaster Prevention Committee (revised in March 1997)
Target area	Entire Fujiyoshida City

Name of the plan	Minobu Town Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Minobu Town Disaster Prevention Committee (revised in March 2006)
Target area	Entire Minobu Town

⁸ Disaster Prevention Committee:

Members include the Governors of Yamanashi Prefecture and Shizuoka Prefecture, and Heads of Designated Local Administrative Bodies (local offices or departments of the national administrative bodies and other local administrative bodies that are designated by the Prime Minister of Japan, such as Kanto National Police Agency). The committee prepares the regional disaster prevention plan and, when disasters take place, take actions, including information collection about the disasters.

Name of the plan	Oshino Village Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Oshino Village Disaster Prevention Committee (revised in March 2008)
Target area	Entire Oshino Village

Name of the plan	Yamanakako Village Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Yamanakako Village Disaster Prevention Committee (revised in March 2007)
Target area	Entire Yamanakako Village

Name of the plan	Narusawa Village Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Narusawa Village Disaster Prevention Committee (March 1997)
Target area	Entire Narusawa Village

Name of the plan	Fujikawaguchiko Town Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Fujikawaguchiko Town Disaster Prevention Committee (revised in March 2009)
Target area	Entire Fujikawaguchiko Town

Name of the plan	Shizuoka City Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Shizuoka City Disaster Prevention Committee (revised in February 2009)
Target area	Entire Shizuoka City

Name of the plan	Fujinomiya City Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Fujinomiya City Disaster Prevention Committee (revised in March 2009)
Target area	Entire Fujinomiya City

Name of the plan	Fuji City Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Fuji City Disaster Prevention Committee (revised in March 2011)
Target area	Entire Fuji City

Name of the plan	Gotemba City Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Gotemba City Disaster Prevention Committee (revised in March 2009)
Target area	Entire Gotemba City

Name of the plan	Susono City Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Susono City Disaster Prevention Committee (revised in March 2011)
Target area	Entire Susono City

Name of the plan	Oyama Town Regional Disaster Prevention Plan
Preparer (year of preparation etc.)	Oyama Town Disaster Prevention Committee (revised in July 2009)
Target area	Entire Oyama Town

5.e. Property Management Plan or Other Management System

Among the component parts of the property, for those designated as Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, and Natural Monuments under the Law for the Protection of Cultural Properties, local governments have prepared individual preservation and management plans. And owners or local governments etc. that are designated as Custodial Bodies are implementing their preservation and management properly.

With regard to the area designated as a National Park overlapping with some of the above-mentioned areas, the Ministry of the Environment has prepared park plans and regional management plans and is implementing proper management accordingly.

Also, with regard to the National Forests that overlap with the above-mentioned areas, the national government is implementing the administration and management properly based on the regional administration and management plans that are prepared by the Director of the Kanto Forest Management Bureau under the Law on the Administration and Management of National Forests.

1) Comprehensive Preservation and Management Plan

In January 2012, the Agency for Cultural Affairs, the Ministry of the Environment, the Forestry Agency, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments established the “Fujisan Comprehensive Preservation and Management Plan” that covers the entire area of the property, the buffer zone, and the management zone in coordination with local landowners, etc. The entire text of the plan is included in Appendix 8 to this nomination document.

The six principles that are set out in the comprehensive preservation and management plan are as follows:

- (1) Preservation and management of the Outstanding Universal Value;
- (2) Integral conservation of the surrounding area;
- (3) Monitoring;
- (4) Promotion, presentation, and utilization of the property;
- (5) Establishment and operation of the system for the implementation of the plan; and
- (6) Preparation and implementation of the action plan.

In the preparation of the “Fujisan Comprehensive Preservation and Management Plan”, full consideration was given to consistency and synergy among the Law for the Protection of Cultural

Properties, the Natural Parks Law, and the Law on the Administration and Management of National Forests, individual plans that were prepared in close relation with these laws, other laws, regulations, and legal and administrative instruments that provide the basis for the conservation of the surrounding area of the property.

The relation of this plan and individual laws, plans, etc. is shown in Figure 5-6. In addition, the list of the names of the individual plans that were prepared in close relation with the Law for the Protection of Cultural Properties, the Natural Parks Law, and the Law on the Administration and Management of National Forests is given in Table 5-8. The summary of these individual plans is provided in Attached Document 1 of Appendix 8, “Fujisan Comprehensive Preservation and Management Plan”.

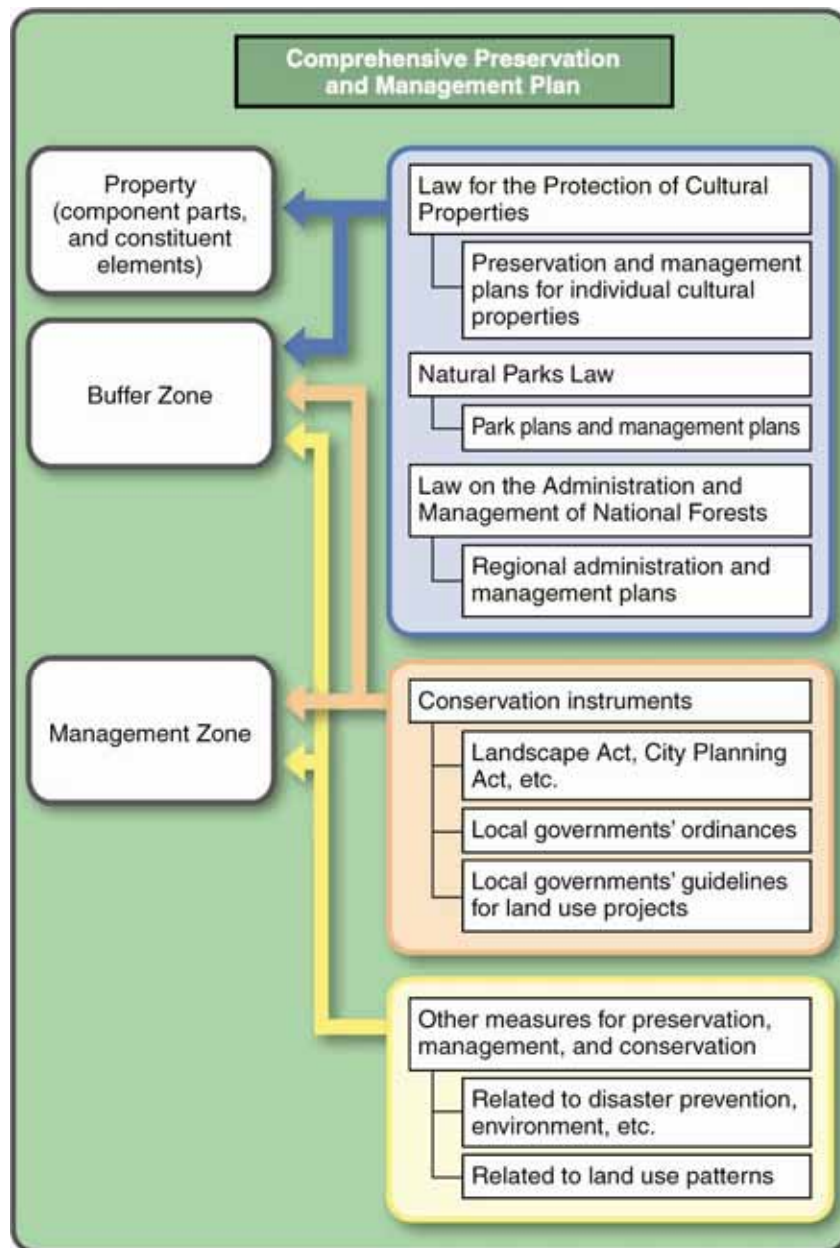


Figure 5-6 Relation of the applicable laws, regulations, etc. to the Plan

Table 5-8 Plans Related to the Law for the Protection of Cultural Properties, the Natural Parks Law, and the Law on the Administration and Management of National Forests

Plan	Preparer	Year
1. Plans related to the Law for the Protection of Cultural Properties		
Special Place of Scenic Beauty, Fujisan, Preservation and Management Plan	Yamanashi Pref.	Revised in March 2006
Special Place of Scenic Beauty, Fujisan, Preservation and Management Plan	Shizuoka Pref.	October 2006
Historic Site, Fujisan, Preservation and Management Plan	Yamanashi Pref.	January 2012
Historic Site, Fujisan, Preservation and Management Plan	Shizuoka Pref.	January 2012
Important Cultural Property, Kitaguchi Hongu Fuji Sengen-jinja Shrine, Preservation and Utilization Plan	Fujiyoshida City	March 2010
Special Natural Monument, Wakutamaike Pond, Preservation and Management Plan	Shizuoka Pref.	March 2009
Important Cultural Property, Fuji Omuro Sengen-jinja Shrine Main Hall, Preservation and Utilization Plan	Fujikawaguchiko Town	March 2010
Place of Scenic Beauty, "Fujigoko" (Fuji Five Lakes) (Lake Kawaguchiko, Lake Saiko, and Lake Shojiko), Preservation and Management Plan	Fujikawaguchiko Town	January 2012
Place of Scenic Beauty, "Fujigoko" (Fuji Five Lakes) (Lake Motosuko), Preservation and Management Plan	Yamanashi Pref.	January 2012
Important Cultural Property, House of the Osano Family, Preservation and Management Plan / Important Cultural Property, Former House of the Togawa Family, Preservation and Management Plan	Fujiyoshida City	Revised in January 2012
Place of Scenic Beauty, "Fujigoko" (Fuji Five Lakes) (Lake Yamanakako), Preservation and Management Plan	Yamanakako Village	January 2012
Natural Monument, Oshino Hakkai Springs, Preservation and Management Plan	Oshino Village	March 2011
Plan for the Preservation, Management, and Promotion for Natural Monument Lava Tree Molds etc. in Fujikawaguchiko Town	Fujikawaguchiko Town	March 2010
Natural Monument, Yoshida Lava Tree Molds, Preservation and Management Plan	Fujiyoshida City	March 2010
Place of Scenic Beauty and Natural Monument, Shiraito no Tak Waterfalls 2 nd Preservation and Management Plan	Fujinomiya City	Revised in March 2010
Place of Scenic Beauty, Mihonomatsubara Pine Tree Grove, Preservation and Management Plan	Shizuoka City	Revised in March 2011
2. Plans related to the Natural Parks Law		
Fuji-Hakone-Izu National Park (Fujisan District) Park Plan	Ministry of the Environment	Revised in March 2006
Fuji-Hakone-Izu National Park Fujisan District Management Plan	Ministry of the Environment	January 2000
3. Plans related to the Law on the Administration and Management of National Forests		
Eastern Yamanashi Forest Planning Area Regional Administration and Management Plan	Forestry Agency	April 2009
Fuji Forest Planning Area Regional Administration and Management Plan	Forestry Agency	April 2011

2) System for Preservation and Management

The preservation and management of the property and the conservation of its surrounding environment are properly conducted through mutual coordination among administrative bodies in charge of the relevant laws, local people, owners of the component parts, relevant organizations, etc. However, in order to achieve the integral preservation and management of the wide area containing the property and the surrounding environment as a World Cultural Heritage or its candidate and improve it toward perfection, the comprehensive preservation and management system that enables full coordination among stakeholders based on academic advice from experts is to be newly established.

In the system for the comprehensive preservation and management, the following three points are to be set out as basic directions: (1) to ensure the enforcement of and compliance with relevant laws for preservation and management, (2) to integrate academic findings and opinions in the preservation and management, and (3) to mobilize public-private partnership for preservation and management.

To be specific, Yamanashi Prefecture and Shizuoka Prefecture have set up the “Fujisan World Cultural Heritage Council” (hereinafter referred to as the “Council”), which monitors the existing state of the property and the surrounding environment, ensures the proper enforcement of relevant laws and regulations, and provides the venue for consultation among relevant organizations concerning the preservation and management of the property and the conservation of the surrounding environment.

In addition, the national agencies in charge of relevant laws and regulations etc. (Agency for Cultural Affairs, Ministry of the Environment, Forestry Agency, Ministry of Land, Infrastructure, Transport and Tourism, and Ministry of Defense) provide the Council with advice concerning the preservation and management of the property and the conservation of the surrounding environment as observers of the Council. Also, the Agency for Cultural Affairs, which plays the central role in the preservation and management of cultural heritage properties as the national agency, facilitates communication, coordination, and consultation, as appropriate and needed, about important matters for the preservation and management of the property and the conservation of the surrounding environment and preparation of periodic reporting on the state of conservation that must be submitted to the World Heritage Committee, in coordination with Yamanashi Prefecture and Shizuoka Prefecture, which play the central role in the Council and other national agencies.

Furthermore, in order for the Council to obtain academic advice from experts, the “Fujisan World Cultural Heritage Academic Committee” (hereinafter referred to as the “Academic Committee”) is to be set up.

The Council will have mutual cooperation with organizations and individuals engaging in the preservation and management of the property and the conservation of the surrounding environment.

The above-mentioned system for preservation and management is schematically shown in Figure 5-7 and the roles of each organization are as follows:

(i) Fujisan World Cultural Heritage Council

(a) Objectives and functions

- (1) To monitor the existing state of the property and the surrounding environment and discuss the following matters in coordination with the national agencies in charge of the

relevant laws and regulations etc. (Agency for Cultural Affairs, Ministry of the Environment, Forestry Agency, Ministry of Land, Infrastructure, Transport and Tourism, and Ministry of Defense):

- Matters concerning the preservation, management, promotion, and utilization of the property;
 - Matters concerning the conservation of the surrounding environment; and
 - Matters concerning the establishment and operation of the system;
- (2) To discuss the periodic reports on the state of conservation of the property that need to be submitted to the World Heritage Committee;
- (3) To have mutual cooperation with organizations and individuals who engage in the preservation, management, promotion, and utilization of the property and the conservation of the surrounding environment.

(b) Members

The Council consists of Yamanashi Prefecture and Shizuoka Prefecture, which play the central role in the preservation and management of the property and the conservation of the surrounding environment, and other administrative bodies that engage in local management work based on the relevant laws and regulations (local offices of the Ministry of the Environment, the Forestry Agency, and the Ministry of Land, Infrastructure, Transport and Tourism and relevant municipal governments).

The national agencies (Agency for Cultural Affairs, Ministry of the Environment, Forestry Agency, Ministry of Land, Infrastructure, Transport and Tourism, and Ministry of Defense) provide the Council with advice as observers.

(c) Frequency

Yamanashi Prefecture and Shizuoka Prefecture organize the meetings of the Council periodically and on an ad-hoc basis, when needed.

(ii) Fujisan World Cultural Heritage Council Working Group

(a) Objectives and functions

- (1) To prepare and coordinate agenda items prior to the Council meeting in order to facilitate the smooth deliberation at the Council;
- (2) To monitor the status of implementation of the “Fujisan Comprehensive Preservation and Management Plan” and to present issues and actions to be addressed to the Council;
- (3) To coordinate important matters concerning the preservation and management of the property and the conservation of the surrounding environment in coordination with the national agencies in charge of the relevant laws, regulations, etc.; and
- (4) To discuss the preparation of the periodic reporting on the state of conservation of the property that need to be submitted to the World Heritage Committee.

(b) Members

Yamanashi Prefecture, Shizuoka Prefecture, the relevant municipal governments, and the

representatives of local communities, the owners of the component parts, relevant local organizations, etc., who are directly involved in the preservation and management of the property and the conservation of the surrounding environment are included as members.

(c) Frequency

Yamanashi Prefecture and Shizuoka Prefecture organize the meetings of the Working Group before the meetings of the Council and on an ad-hoc basis, when needed.

(iii) Fujisan World Cultural Heritage Academic Committee

(a) Objectives and functions

To provide the Council with academic and professional advice concerning the preservation and management of the property and the conservation of the surrounding environment.

(b) Members

The Academic Committee consists of academic experts with academic and professional knowledge concerning the preservation and management of the property and the conservation of the surrounding environment.

(c) Frequency

Yamanashi Prefecture and Shizuoka Prefecture organizes the meetings of the Academic Committee, as needed.

(iv) Roles of members

The roles of the members that constitute the Council and its Working Group and those of observers are as follows:

(a) Agency for Cultural Affairs

- (1) To facilitate communication, coordination, or consultation, as appropriate and needed, about important matters for the preservation and management of the property and the conservation of the surrounding environment and preparation of periodic reporting on the state of conservation that must be submitted to the World Heritage Committee, as the national agency that plays the central role for the protection of cultural heritage properties in coordination with Yamanashi Prefecture and Shizuoka Prefecture, which play the central role in the Council and other national agencies;
- (2) To make efforts to collect information concerning the protection of World Cultural Heritage within and outside Japan and provide information to the Council in contribution to the protection of Fujisan in coordination with the Ministry of the Environment and the Forestry Agency; and
- (3) To provide instructions etc. to the owners, managers, and Custodial Bodies, designated under the Law for the Protection of Cultural Properties, of the cultural properties that are the component parts or included therein, when they carry out repair or restoration for the maintenance of cultural properties or acts that affect the existing state or preservation, based on the Law for the Protection of Cultural Properties.

(b) Ministry of the Environment

- (1) To provide the owners and managers of the component parts with instructions etc. concerning the natural environment and the surrounding environment that constitutes the basis of the cultural value of the property in cooperation with Yamanashi Prefecture and Shizuoka Prefecture, based on the Natural Parks Law; and
- (2) To make efforts to collect information concerning the protection of World Natural Heritage properties within and outside Japan and provide information to the Council in contribution to the protection of Fujisan in coordination with the Agency for Cultural Affairs and the Forestry Agency.

(c) Forestry Agency

- (1) To administer and manage national forests according to the Law on the Administration and Management of National Forests and take measures concerning the conservation and maintenance of forests, including the provision of subsidies for the improvement of private forests; and
- (2) To make efforts to collect information concerning the protection of World Natural Heritage properties within and outside Japan and provide information to the Council in contribution to the protection of Fujisan in coordination with the Agency for Cultural Affairs and the Ministry of the Environment.

(d) Ministry of Land, Infrastructure, Transport and Tourism

- (1) To make efforts for the preservation and management of the property and the conservation of the surrounding environment by continuing the civil engineering works aimed at the prevention of erosion at Osawakuzure and elsewhere and collapse of mountain slopes and taking disaster prevention measures in the mountain foot area including those against debris flows accompanying volcanic eruptions.

(e) Ministry of Defense

- (1) To make efforts to conserve the management zone through the use of maneuver fields etc. together with Yamanashi Prefecture, Shizuoka Prefecture, relevant municipal governments, and local citizens' groups with long experience.

(f) Yamanashi Prefecture and Shizuoka Prefecture

- (1) To enforce the ordinances etc. in their jurisdiction properly, monitor the current status and identify issues concerning the preservation and management of the property and the conservation of the surrounding environment, and implement necessary measures to solve them over a wide area in coordination with the national government, municipal governments, relevant organizations, etc.

(g) Municipal governments

- (1) To enforce the ordinances etc. in their jurisdiction properly and implement necessary measures for the preservation and management of the property and the conservation of the surrounding environment in coordination with Yamanashi Prefecture, Shizuoka Prefecture, local people, etc.

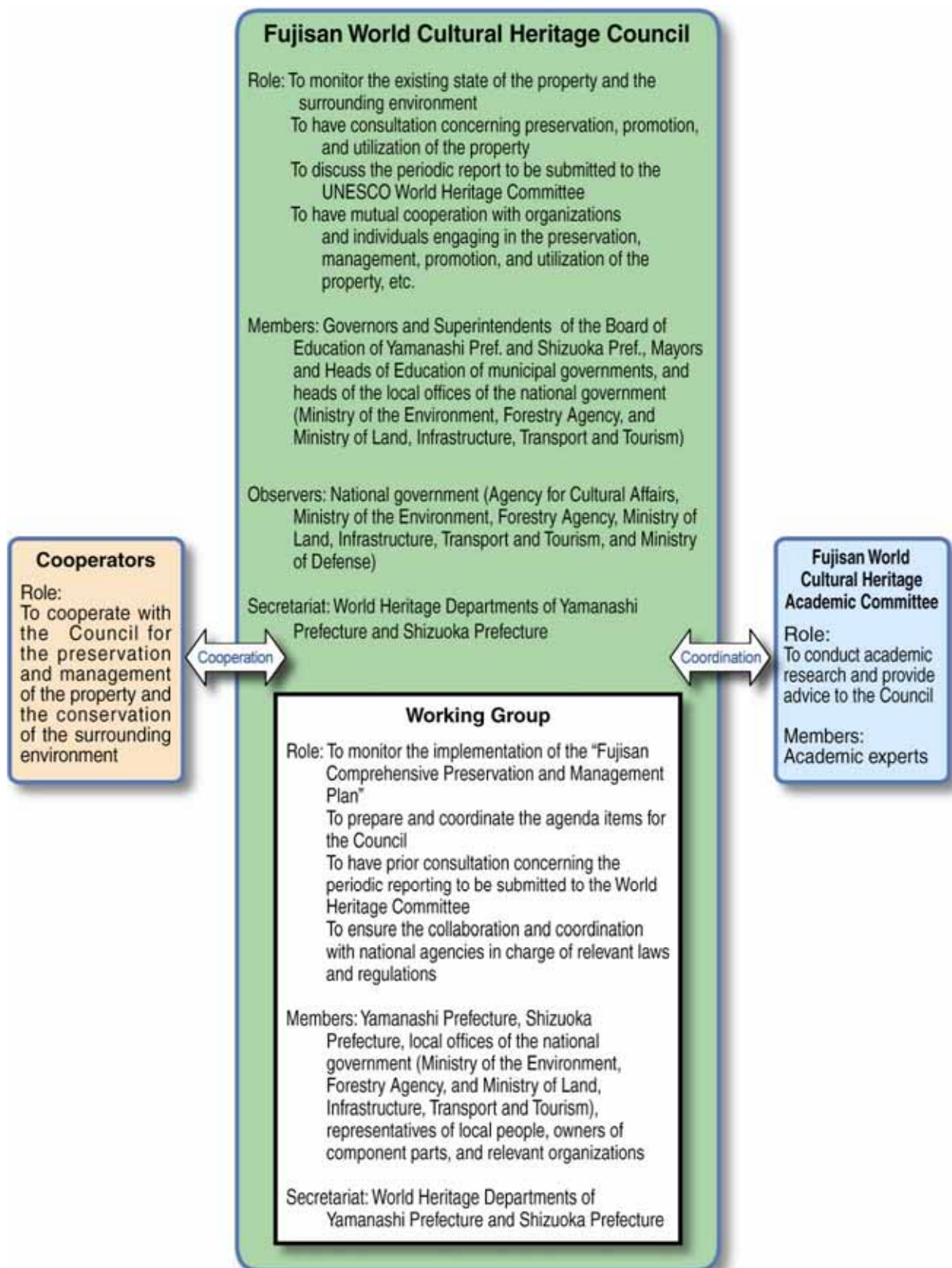


Figure 5-7 The system for the preservation and management of "Fujisan"

5.f. Sources and Levels of Finance

The management of the Cultural Properties that are the component parts and/or constituent elements of the property is the responsibility of their owners or the local governments that are designated as Custodial Bodies under the Law for the Protection of Cultural Properties.

When the repair of buildings such as shrine buildings that are designated as Important Cultural Properties, the national government subsidizes 50-85 % of the total cost, as necessary, except for minor repair work or other special cases.

When archaeological excavations, repair works, or improvement works are done for a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, or Natural Monuments, the national government subsidizes 50% of the total cost, as necessary. In addition to these national subsidies, Yamanashi Prefecture and Shizuoka Prefecture cover the balance in the case that they are the Custodial Body of the Cultural Property in question, or subsidize up to 50% of the balance after the national subsidy is deducted in the case that municipal governments are the Custodial Body of the Cultural Property in question.

In addition, the installation of disaster prevention facilities for Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Places of Scenic Beauty, or Natural Monuments is subsidized at the same ratios as is stated above.

The maintenance and management of woodlands, roads, rivers, buildings, and other structures within the natural parks that are contained in the component parts are the responsibility of their owners, project undertakers, or the executors of park programmes; the cost is covered by the respective owners or the executors of park programmes.

With regard to the National Forests included in the component parts, the Forestry Agency conducts the preservation and management, with all of the cost covered by the national budget.

Besides the above-mentioned subsidies, a fund for promotion, utilization, and educational programmes on the promotion, utilization, and protection of the component parts ("Fujisan Fund") was set up in 2006 by NPO "National Council on Mt Fuji World Heritage", to which the private finance from the domestic business world is also provided.

5.g. Sources of Expertise and Training in Conservation and Management Techniques

The preservation and management of the component parts as Cultural Properties are the responsibility of the owners (including religious organizations), the Boards of Education of Yamanashi Prefecture and Shizuoka Prefecture, and the Boards of Education of relevant municipalities that are designated as Custodial Bodies of individual Cultural Properties under the Law for the Protection of Cultural Properties.

Yamanashi Prefecture and Shizuoka Prefecture exchange information with relevant municipal governments closely and facilitate coordination concerning the preservation and management of the property. Yamanashi Prefecture Buried Cultural Properties Center, Yamanashi Prefectural Museum, and Shizuoka Prefecture Buried Cultural Properties Center are staffed with professional and technical staff who possess the high level of skills for the preservation and management of Cultural Properties, providing technical assistance to the municipal governments concerning the preservation and management of Cultural Properties.

In addition, the Independent Administrative Institution National Institutes for Cultural Heritage carry out periodical training for the professional staff of local governments for the purposes of the smooth promotion of presentation and utilization projects for Cultural Properties included in the property throughout the country and the improvement of the skills and capabilities of professional and technical staff. The staff members of Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments participate in these training, improving their skills for the presentation and utilization of the property.

Furthermore, when minor repair or restoration is carried out as a measure to maintain Important Cultural Properties, a Special Place of Scenic Beauty, a Special Natural Monument, a Historic Site, Special Places of Scenic Beauty, and Natural Monuments, the Agency for Cultural Affairs provides appropriate technical instruction and advice based on the prior application and therefore the high level of management techniques is maintained. The system for such instructions is to be continued and reinforced in the future, too.

With regard to the preservation and management of the property as a National Park, the officers of the Kanto Region Environment Office, Hakone Natural Conservation Office, Fujigoko Ranger Office for Nature Conservation, and Numazu Ranger Office for Nature Conservation of the Ministry of the Environment who possess well-developed knowledge of the nature protection systems and techniques that are necessary for the preservation and management of the property are enforcing the Natural Parks Law and other laws and regulations, including the requirement of prior permission for controlled activities.

With regard to the offices of the Kanto Regional Forest Office, Yamanashi Forest Ranger Office, and Shizuoka District Forest Office of the Forest Agency who possess well-developed knowledge of the systems and techniques necessary for the conservation and management of forests carry out the proper administration and management of National Forests and provide necessary professional advice for the implementation of related projects, based on the Law on the Administration and Management of National Forests and other relevant laws.

In addition, the Agency for Cultural Affairs, the Ministry of the Environment, and the Forestry Agency are making efforts to collect and disseminate information about the preservation and management of the World Heritage properties within Japan and also the state of the preservation and management of World Heritage properties in other countries.

Day-to-day maintenance work such as the patrolling and cleaning of the property is conducted not only by Yamanashi Prefecture, Shizuoka Prefecture, and municipal governments concerned, but also actively by the Cultural Properties Protection Instructors commissioned by the Boards of Education of Yamanashi Prefecture and Shizuoka Prefecture and also by local people, NGOs through collaboration.

5.h. Visitor Facilities and Infrastructure

Most of the component parts of the property are widely known as excellent sight-seeing spots representing Japan together with other scenic spots in the surrounding area not only within Japan but also to other countries, attracting many tourists including climbers in the summer season and other visitors wishing to enjoy the seasonal expressions of nature. As a result, this area is one of the most popular tourist destinations in Japan, as is particularly the case with the component parts and

constituent elements shown in Tables 4-1 to 4-3.

The mountain foot area is easily accessible with railway networks including the Shinkansen bullet trains and road networks including expressways. During the two-month climbing season in the summer, approximately 300,000 people climb Fujisan to the summit. They come to the fifth stations of one of the ascending routes by usually using shuttle bus services from the parking at the mountain foot or by car and from there walk to the summit [refer to Table 4-1 to 4-3 in 4.b.iv]. During the same period, approximately 1,200,000 climbers and other people visit the fifth stations of the ascending routes. In the recent years, climbers and visitors from other countries have been increasing. Along the ascending routes, there are about 50 mountain huts in total, with the capacity of accommodating around 6,700 people per day. The distribution of these traffic networks and mountain huts is shown in Figures 5-8 and 5-9. For the safety measures of climbers and visitors, environmental measures, and parking lot installation, refer to 4.a 1)-iv of the main text of the nomination document; for response to visitors from other countries, refer to 5.i. 4).

For individual component parts and constituent elements, convenience facilities such as parking lots and toilets are provided [refer to Figures 5-9 to 5-30]. In addition, facilities that have exhibits related to the Outstanding Universal Value of the property are at 13 locations of the mountain foot area at present. For the future, the installation of the “Fujisan World Heritage Center” (provisional name), which will have exhibits related to the Outstanding Universal Value of the property and also have functions for preservation and management, is planned. The details of facilities that provide exhibits etc. are provided in the next section.

5.i. Policies and Programmes Related to the Presentation and Promotion of the Property

With regard to the presentation of the property, projects for repair, restoration, improvement, and management are to be implemented in order to maintain the authenticity of the component part based on the attributes of “form and design”, “materials and substance”, “function”, “location and setting”, and “spirit and feeling” and the integrity of excellent views.

To be specific, projects that focus on the following points are to be conducted. The details of the projects are provided on Appendix 8, “Fujisan Comprehensive Preservation and Management Plan”.

- (1) Countermeasures against fires and earthquakes for the buildings of Sengen-jinja shrines and “Oshi” lodging houses;
- (2) Improvement of the compound of Murayama Sengen-jinja Shrine;
- (3) Improvement of the compound of Fuji Omuro Sengen-jinja Shrine;
- (4) Environmental improvement of Oshino Hakkai springs and the surrounding area;
- (5) Improvement of Shiraito no Taki waterfalls and the surrounding area;
- (6) Improvement of the Mihonomatsubara pine tree grove;
- (7) Visual harmonization of the roadside areas in parallel with road construction projects;
and
- (8) Technical assistance from Buried Cultural Properties Centers and museums concerning

preservation and management.

With regard to the promotion of the property, based on two directions of (a) comprehensive information provision about the Outstanding Universal Value in consideration of the relations among the component parts and (b) establishment of the system to receive tourists from within Japan and other countries, the Ministry of the Environment, Forestry Agency, Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments, which are Custodial Bodies of the individual component parts of the property, and the owners of the individual component parts or their constituent elements take measures for promotion in full consideration of the following four points.

1) Promotion of comprehensive academic research on Fujisan

The repair, restoration, and promotion of Sengen-jinja shrine buildings, “Oshi” lodging houses, and archeological sites included in the component parts and their constituent elements shall be conducted with a high degree of accuracy based on the results of various academic researches such as the study of structural members accompanying the dismantlement repair work of buildings and archaeological excavations, in order to ensure the maintenance of the authenticity of their relevant attributes. In addition, academic research in various fields such as history, archaeology, ethnology, natural environment, literature, and tangible cultural properties shall be conducted on a continuous basis and their findings shall be reflected in the actions to address various preservation and utilization issues.

In Yamanashi Prefecture, Yamanashi Prefecture, since 2008, has started a comprehensive research on Fujisan from the perspectives of history, worship, and art under the “Yamanashi Prefecture Fujisan Comprehensive Academic Research Committee”, making efforts to collect, inventory, and enrich the related materials. In addition, as an awareness-raising activity using its research results, an explanatory meeting for local people is organized at least once a year.

Also, individual municipal governments, under the instruction of Yamanashi Prefectural Board of Education and Shizuoka Prefectural Board of Education, conduct research on Cultural Properties that are included in the property for the purposes of their preservation and utilization.

As a central facility for the transmission of information about the natural environment, history, culture, etc. of the property, including the results of the above-mentioned research activities, Yamanashi Prefecture and Shizuoka Prefecture are to set up the “Fujisan World Heritage Center” (provisional name) in cooperation with relevant municipal governments.

Both prefectures continue to carry out research necessary for preservation and management in the future, too.

2) Installation of appropriate facilities for presentation and utilization

Currently, the “Yamanashi Prefecture Fuji Visitor Center” and other existing promotion facilities that are listed in Table 5-8 organize exhibits related to the Outstanding Universal Value of Fujisan. The locations of these facilities on Table 5-8 are shown in Figure 5-8. In the future, from the perspective of the effective information provision of the Outstanding Universal Value, further efforts will be made to enrich the information content, facilities, and system; in addition, the “Fujisan World

Heritage Center” (provisional name) will be installed as a central facility for the transmission of the results of the research about Fujisan’s natural environment, history, culture, etc. under the cooperation of Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments.

When these facilities need repair or refurbishment, decision on the appropriate location, scale, and design will be taken from the perspective of providing sufficient information and convenience to visitors, while full consideration is given to the visual impact on the property.

3) Dissemination of information to local people etc.

Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments disseminate information to local people and visitors through the lectures and seminars shown in Table 5-9 for the comprehensive understanding of the Outstanding Universal Value of Fujisan in the light of the relationships among the component parts.

In addition, as part of the daily activities for information dissemination, guidebooks etc. are to be improved; efforts for the comprehensive information provision about the Outstanding Universal Value of Fujisan will be made in coordination with school education for local elementary school children and high school students and social education activities for local people.

4) Response to domestic and international tourists

In 2010, the Ministry of the Environment, Yamanashi Prefecture, and Shizuoka Prefecture have prepared the “General Guidelines for Signs on Fujisan” and the “Plan to Integrate and Streamline Signs on Fujisan” in coordination with local municipal governments and other stakeholders. Currently, road signs, interpretation boards, etc. of uniform design are being installed in four languages (Japanese, English, Chinese, and Korean) and will be further promoted in the future, too.

In addition, the manners and rules of mountain-climbing will be disseminated through multi-language guidebooks and natural environment lectures to be given by Fujisan Rangers etc. Furthermore, model courses will be selected according to the purposes of visitors and guides will be trained with a view to contributing to the communication of the Outstanding Universal Value of Fujisan and the improvement of the manners of tourists.

Photo 5-1 (left) Guidebooks in different languages (Japanese, Portuguese, Chinese, and Korean) © *Shizuoka Prefecture*

Photo 5-2 (center) Natural environment lectures by rangers © *Shizuoka Prefecture*

Photo 5-3 (right) Sign on an ascending route © *Yamanashi Prefecture*

Photo 5-4 (upper left) Yamanashi Prefecture Fuji Visitor Center © *Yamanashi Prefecture*

Photo 5-5 (upper right) Gotemba City Mt Fuji Exchange Center ("Fujisan Juku no Mori") © *Mt Fuji Juku Forest Park*

Photo 5-6 (right) Gotemba City Mt Fuji Exchange Center (exhibit) © *Mt Fuji Juku Forest Park*

Table 5-8 List of facilities for the communication of the OUV of the property

No.	Name	Location	Content
1	Yamanashi Prefecture Fuji Visitor Center	Fujikawaguchiko Town	Information facility that provides information about Fujisan by theme (climbing/nature and culture).
2	Yamanashi Institute of Environmental Sciences	Fujiyoshida City	Research institute that collects a wide range of information on the environment and provide it in an easy-to-understand manner.
3	Fujiyoshida Museum of Local History	Fujiyoshida City	Museum where visitors can learn about the history and culture of Fujisan and Fujiyoshida City.
4	Former House of the Togawa Family	Fujiyoshida City	Facility that exhibits information materials on the history of the Togawa Family and Fujisan worship.
5	Fujiyoshida City Fujisan World Heritage Information Center	Fujiyoshida City	Information facility that provides information about the attractiveness and value of Fujisan and Fujiyoshida City. Guided tours are available to learn about the history and culture of a town of "Oshi" guides.
6	Funatsu Tainai Field Center	Fujikawaguchiko Town	Nature museum where visitors can learn about Fujisan's history and rich natural environment.
7	Lake Motosuko Tourist Information Center / Motosu History Museum	Fujikawaguchiko Town	Facility that exhibits information materials on Fujisan, Lake Motosuko, and the natural environment and history of the Motosu area.
8	Lake Saiko Bat Cave Information Center	Fujikawaguchiko Town	Central facility of guided nature tours to experience the natural environment of the Aokigaharajukai woodland, including Lake Saiko bat caves.
9	Fuji Municipal Museum	Fuji City	Museum that collects and stores information materials on and carries out research and give lectures on the theme of "living in Fuji".
10	Susono City Fujisan Museum	Susono City	Facility that exhibits information materials on Fujisan's formation, history, plants and animals, and people's life.
11	Gotemba City Fujisan Exchange Center ("Fujisan Juku no Mori")	Gotemba City	Tourist center that provides information on Fujisan and plays a role in activating local economy and community.
12	Fuji Sengen-jinja Shrine 1200th Anniversary Museum	Oyama Town	Facility that store and exhibit the shrine's treasures, archives, and information materials on Fuji-ko, lodging houses, and Yamamuro.
13	Road Station Subashiri	Oyama Town	Facility that exhibits information materials on the history of the Fuji Sengen-jinja Shrine and Oyama Town.

Table 5-9 Lectures, seminars, etc. for the comprehensive understanding of the Outstanding Universal Value of the property

Organizer	Major project	Year
Shizuoka Prefecture	Fujisan World Cultural Heritage Lecture on Demand	From 2006
Yamanashi Prefecture	Fujisan World Heritage Lecture on Demand	From 2007
Yamanashi Prefecture	Public Reporting Workshop of the Yamanashi Prefecture Fujisan Comprehensive Academic Research Committee	From 2009
Municipal governments	Fujisan Seminars	From 2003
Municipal governments	Fujiyoshida City World Heritage Technical School and Museum History Lecture	From 2009

5.j. Staffing Levels and Expertise

Cultural Properties Protection Instructors (hereinafter referred to as “Instructors”), based on their professional expertise are awarded by the boards of education of Yamanashi and Shizuoka prefectures, conduct periodic patrols and inspection of the Cultural Properties included in the property and provide advice to the boards of education of both prefectures concerning their protection. Yamanashi Prefecture and Shizuoka Prefecture, based on reports from Instructors, give instruction to the Cultural Properties’ owners and relevant municipalities that function as Custodial Bodies concerning the preservation and management of Cultural Properties.

With regard to the area designated as a National Park, Rangers (government officials of the Ministry of the Environment) conduct a wide range of natural conservation work including research for the protection of the natural environment, animals, and plants within the park, patrols to make sure that permitted activities are performed in accordance with the content of the application, wildlife protection, alien species countermeasures, and rural-urban landscape conservation.

In addition, with respect to the National Forests, the officers of the Kanto Regional Forest Office, Yamanashi Forest Ranger Office, and Shizuoka District Forest Management Office conserve and manage the forests.

In this manner, every effort has been made to put in place a system to maintain the property in a good state of conservation into the future.

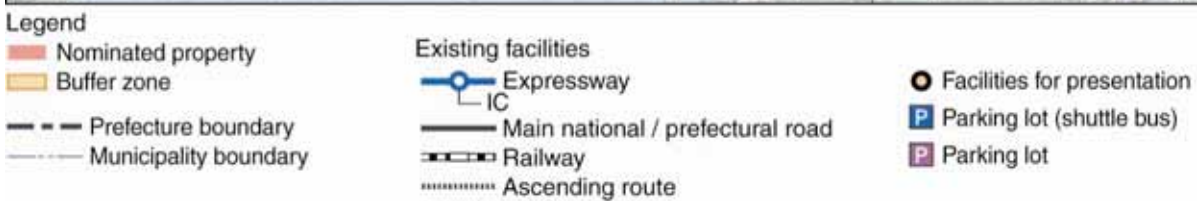
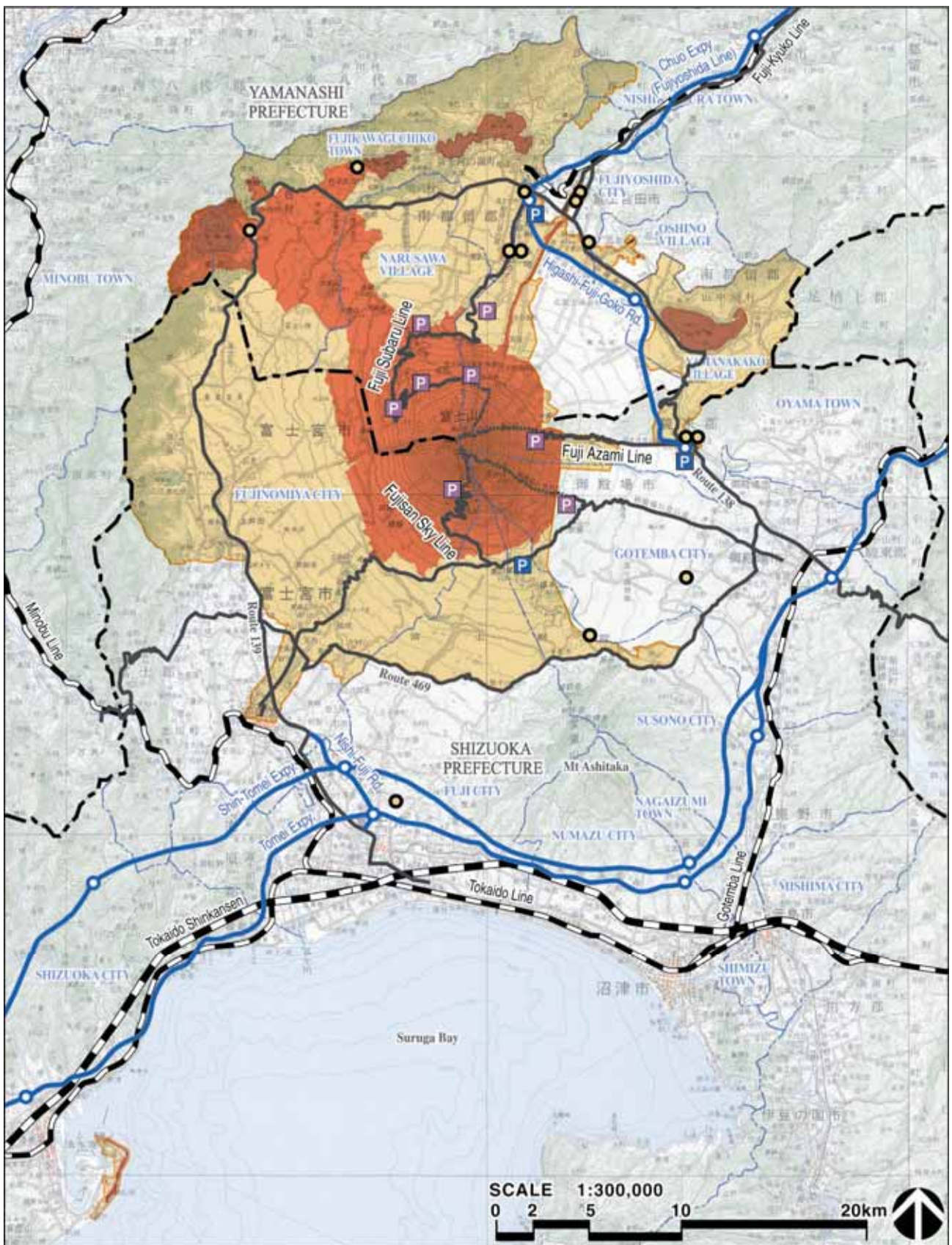
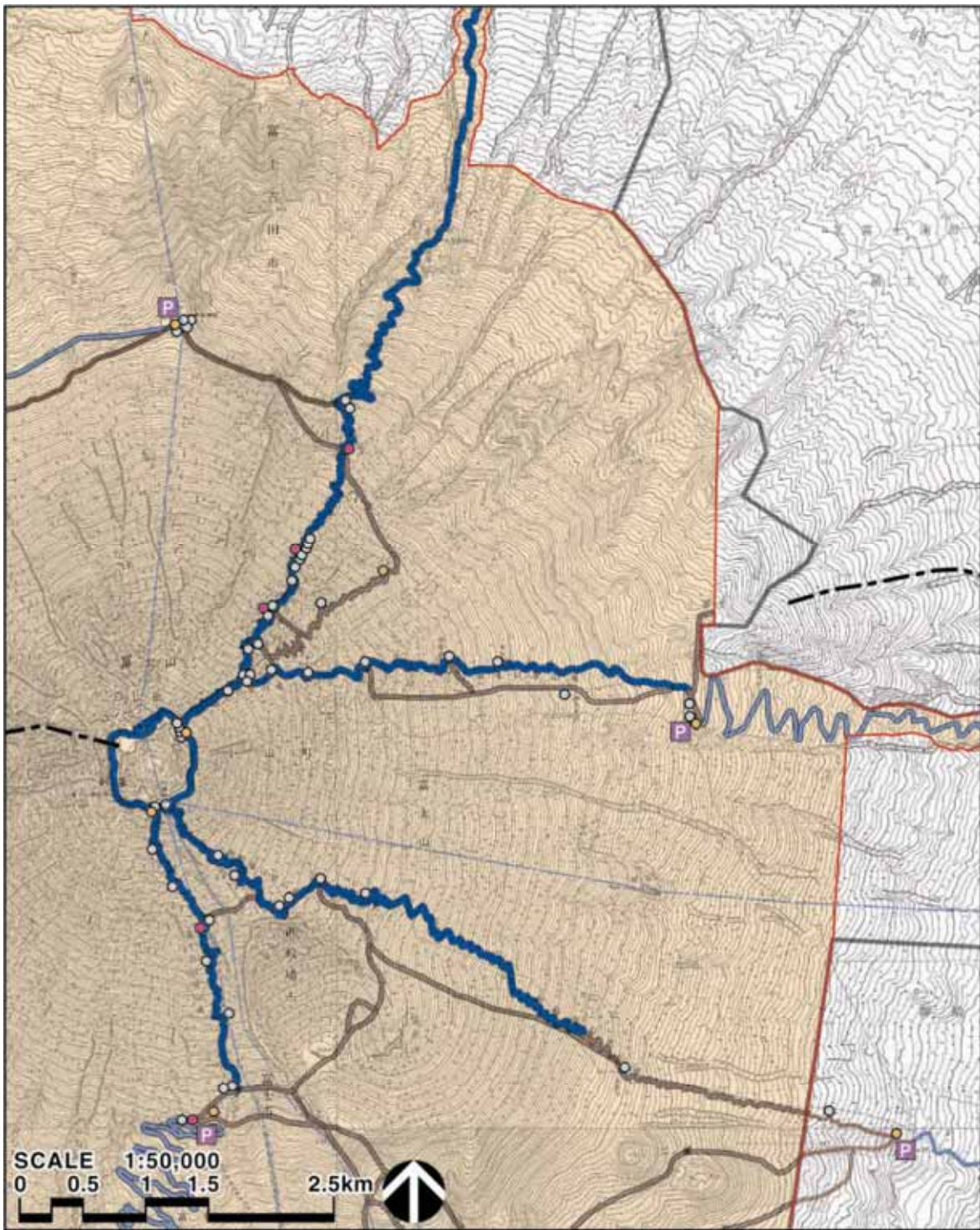
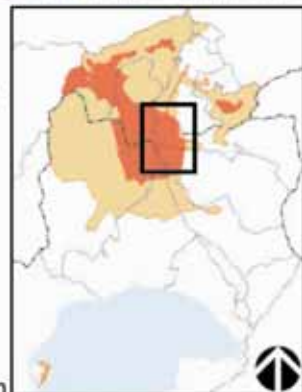


Figure 5-8 Map indicating the location of convenience facilities and facilities for visitors © PREC Institute Inc.



Legend

- | | |
|-----------------------|---|
| Nominated property | Area closed to the public |
| Buffer zone | Ascending routes (constituent elements) |
| Prefecture boundary | Ascending routes (others) |
| Municipality boundary | Trail open to motor vehicles |
| | Guidance/rescue points |
| | Mountain huts/rest spots |
| | Toilets |
| | Parking lots |



key plan

Figure 5-9 Map indicating the location of convenience facilities and facilities for visitors (Fujisan Mountain Area [1]) © PREC Institute Inc.

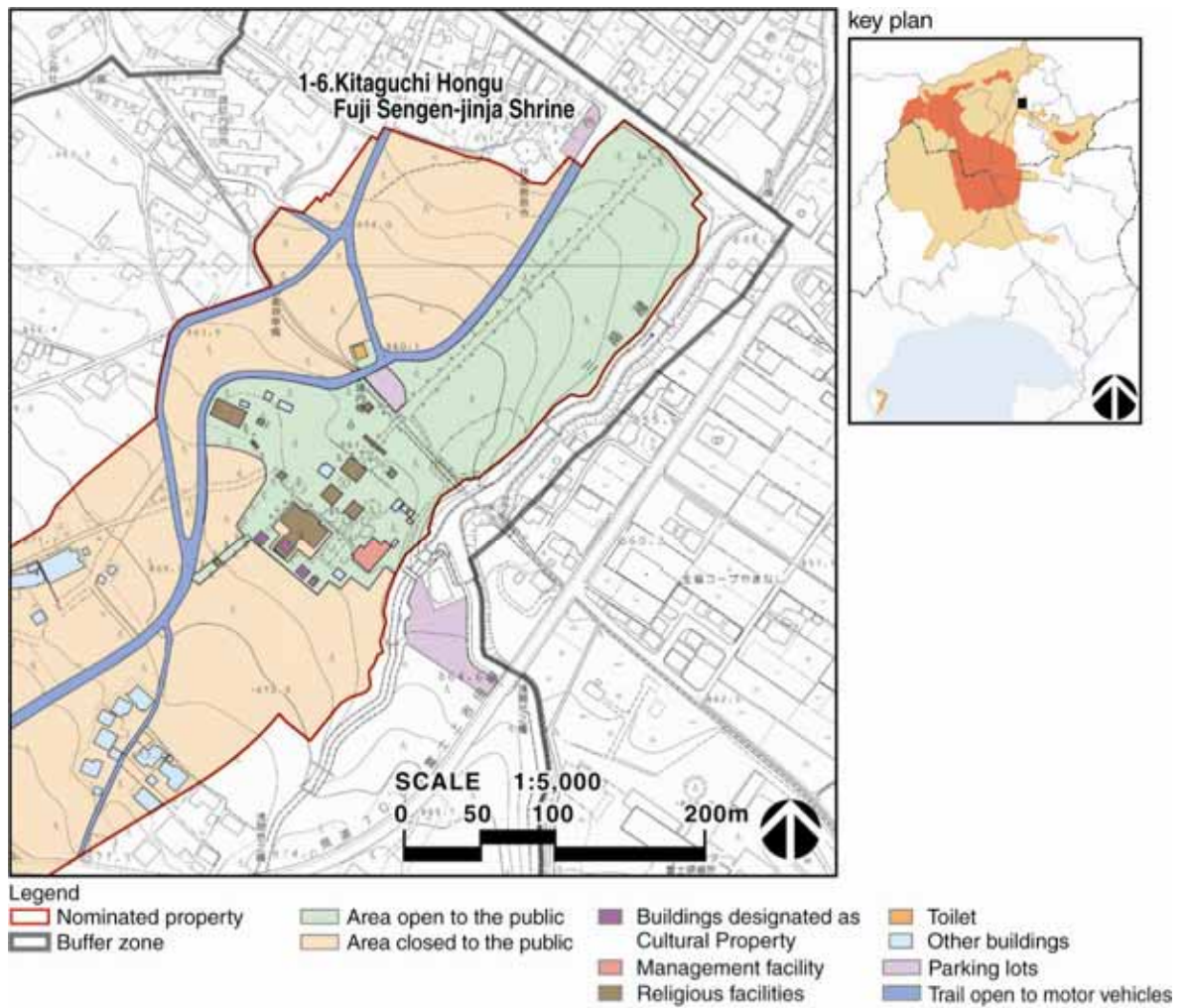


Figure 5-10 Map indicating the location of convenience facilities and facilities for visitors (Kitaguchi Hongu Fuji Sengen-jinja Shrine [1-6]) © PREC Institute Inc.

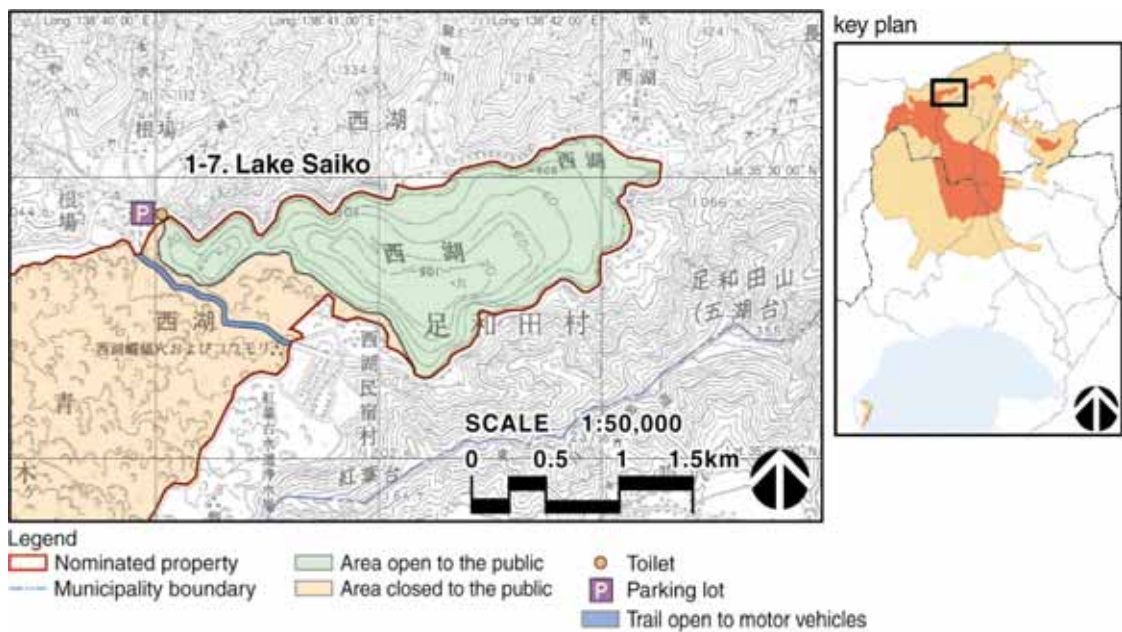


Figure 5-11 Map indicating the location of convenience facilities and facilities for visitors (Lake Saiko [1-7]) © PREC Institute Inc.

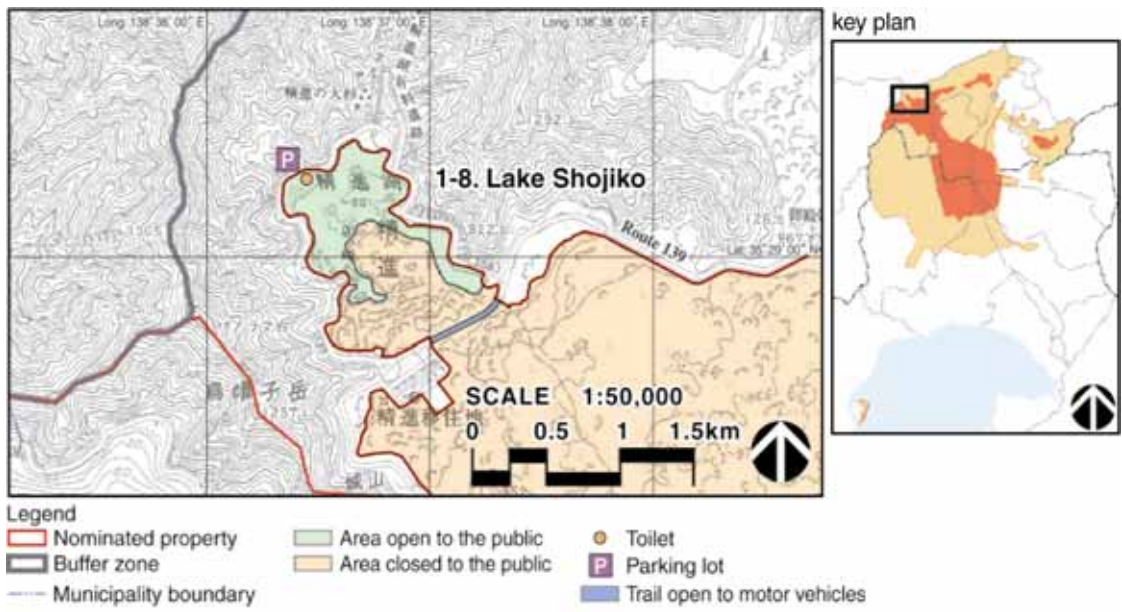


Figure 5-12 Map indicating the location of convenience facilities and facilities for visitors (Lake Shojiko [1-8]) © PREC Institute Inc.

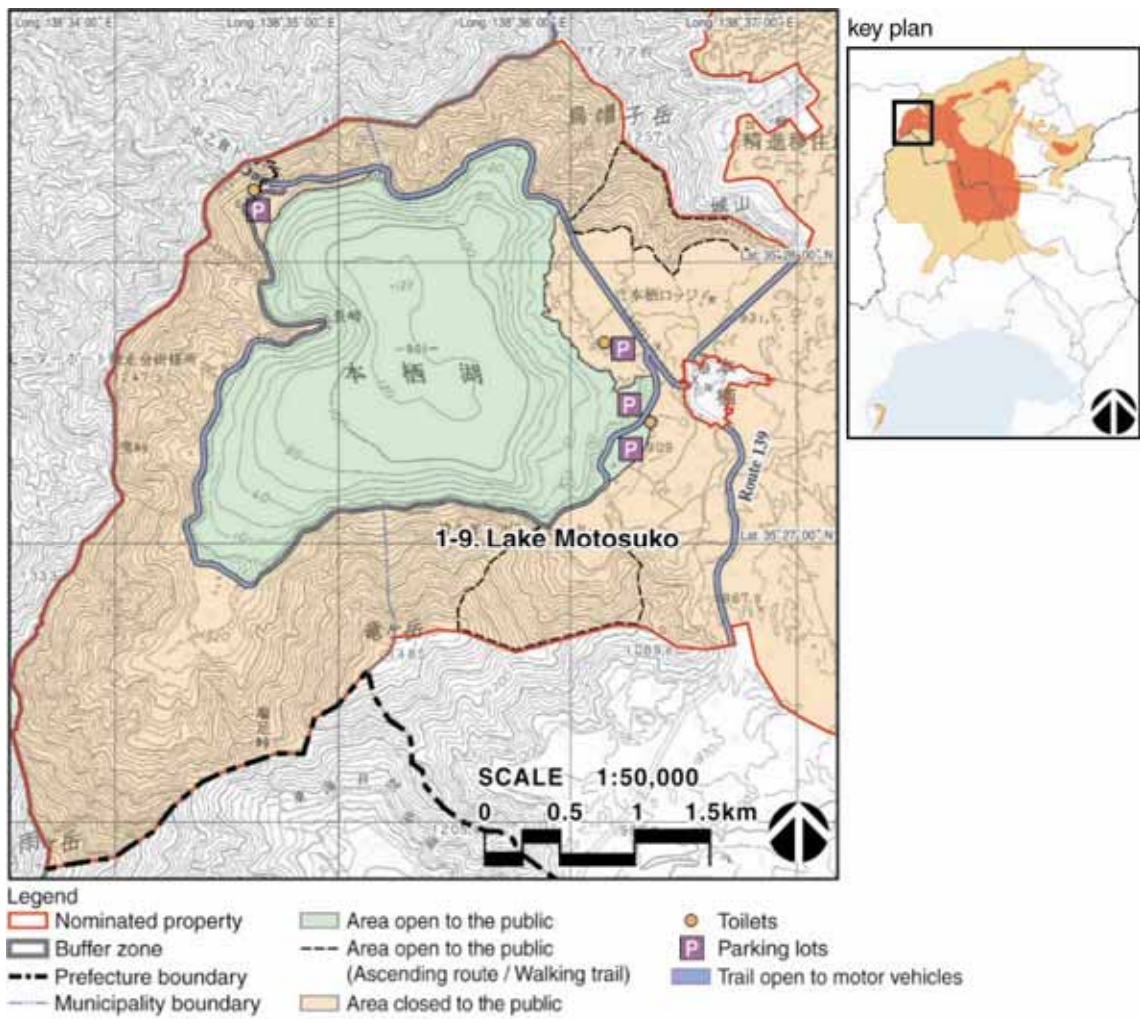


Figure 5-13 Map indicating the location of convenience facilities and facilities for visitors (Lake Motosuko [1-9]) © PREC Institute Inc.

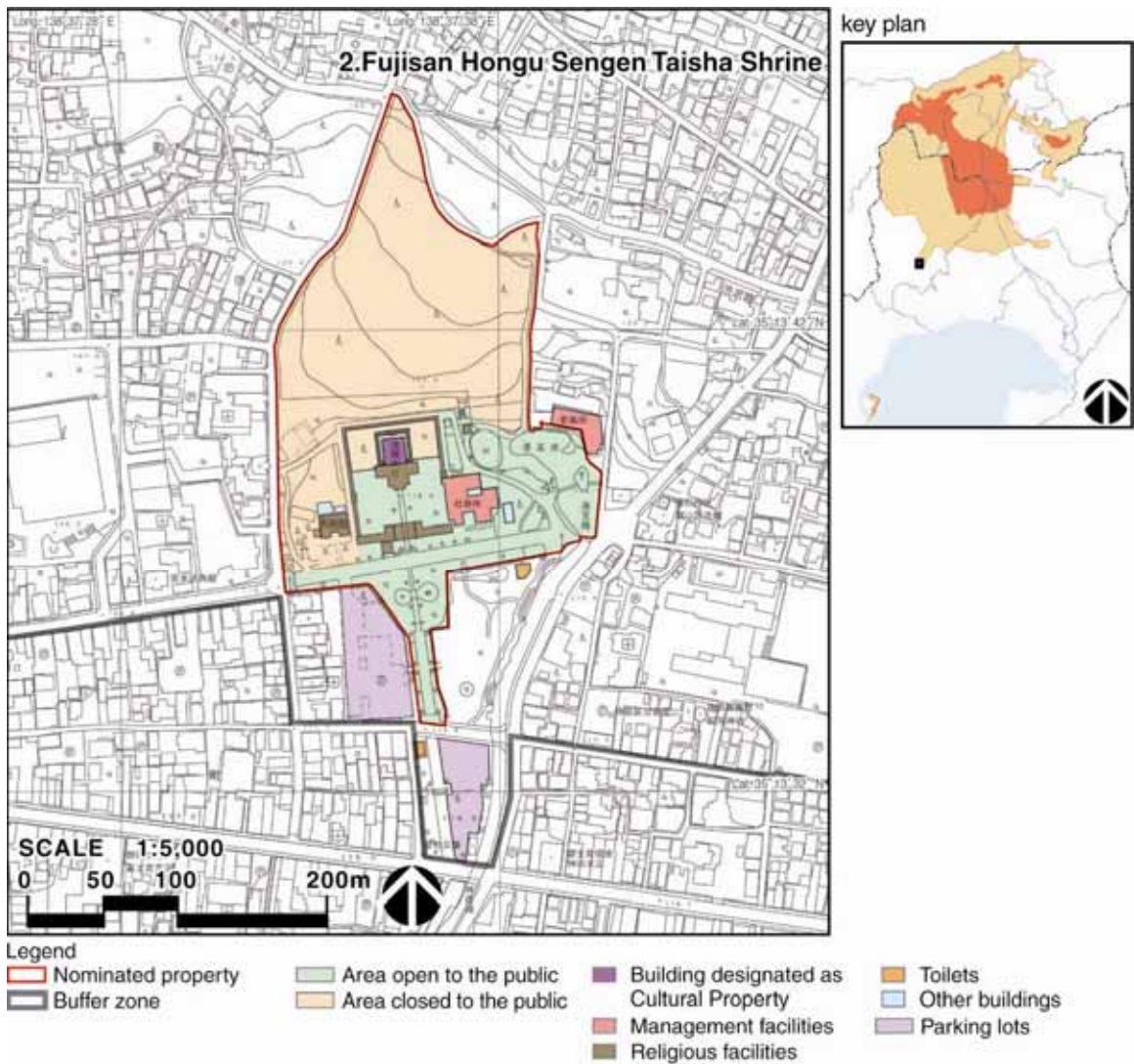


Figure 5-14 Map indicating the location of convenience facilities and facilities for visitors (Fujisan Hongu Sengen Taisha Shrine [2])

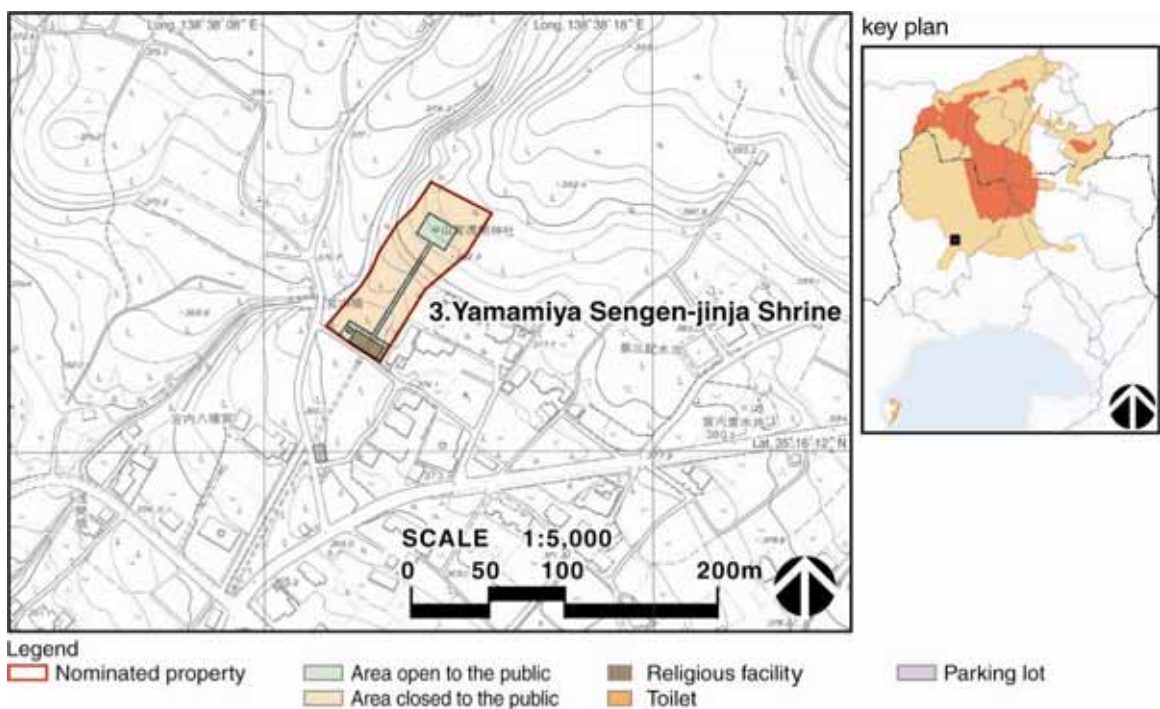


Figure 5-15 Map indicating the location of convenience facilities and facilities for visitors (Yamamiya Sengen-jinja Shrine [3]) © PREC Institute Inc.

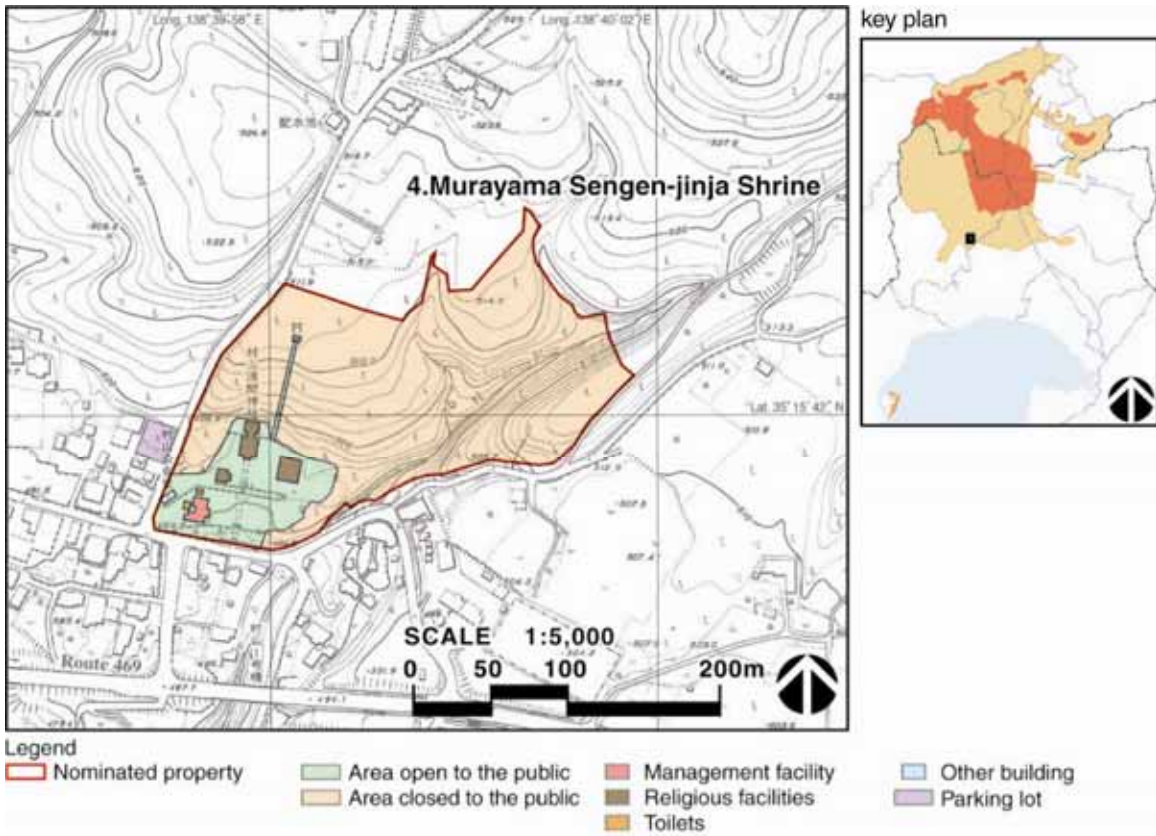


Figure 5-16 Map indicating the location of convenience facilities and facilities for visitors (Murayama Sengen-jinja Shrine [4]) © PREC Institute Inc.

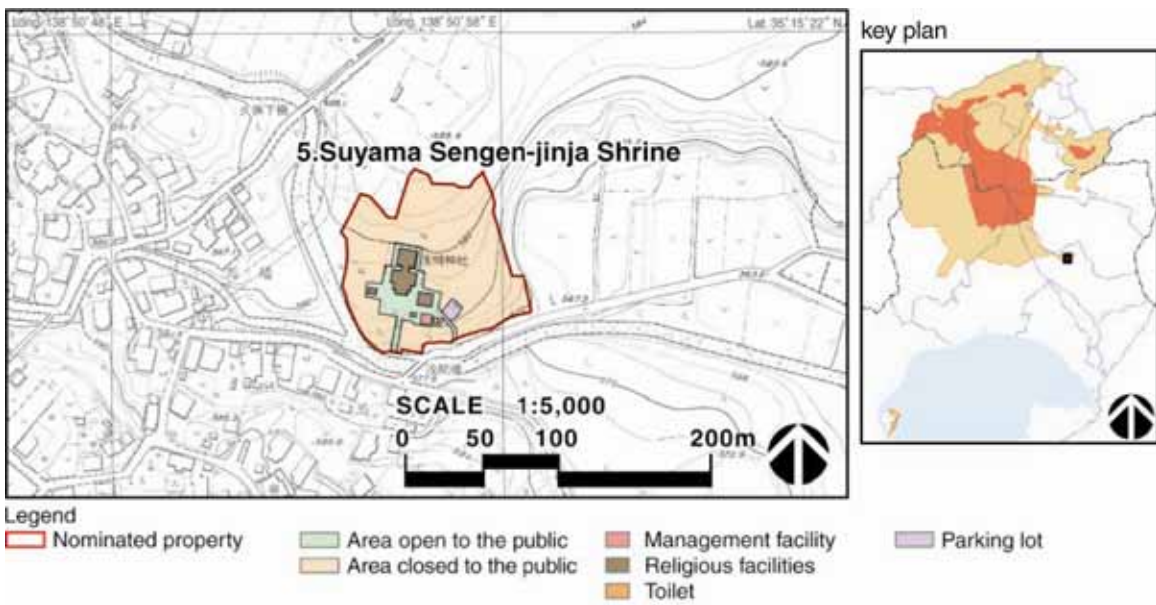


Figure 5-17 Map indicating the location of convenience facilities and facilities for visitors (Suyama Sengen-jinja Shrine [5]) © PREC Institute Inc.

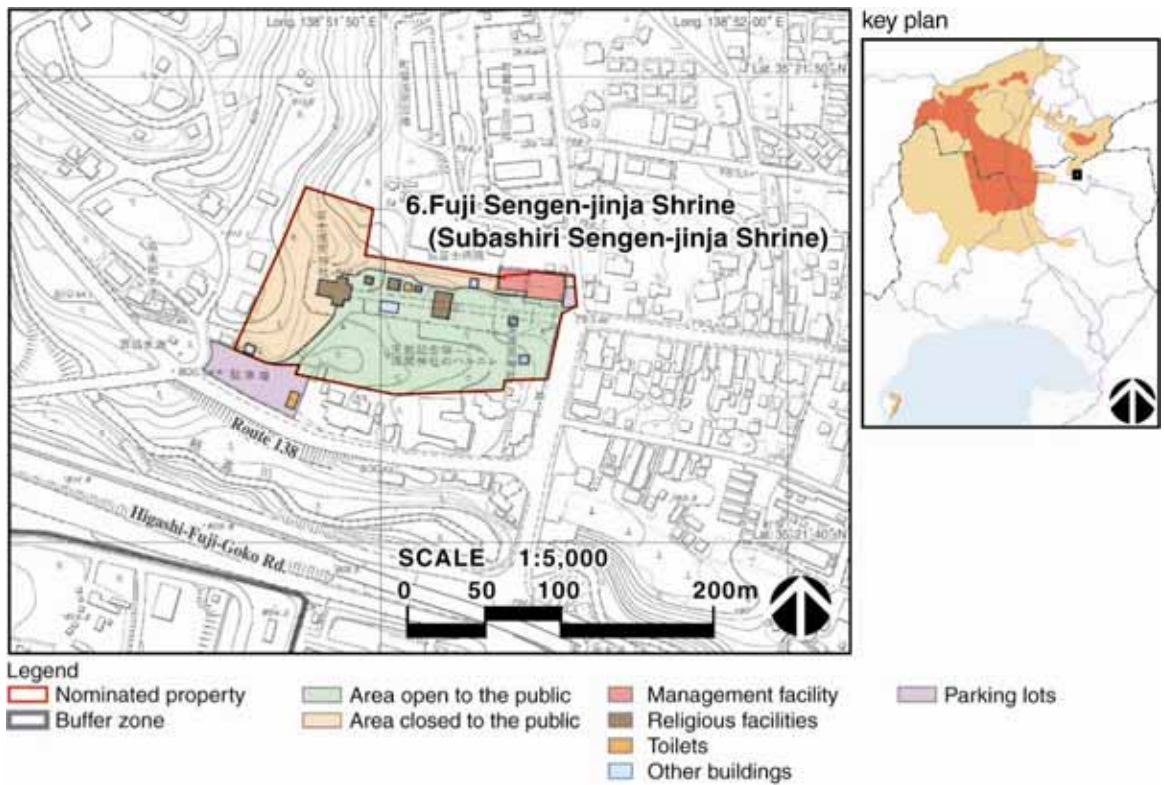


Figure 5-18 Map indicating the location of convenience facilities and facilities for visitors (Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) [6]) © PREC Institute Inc.

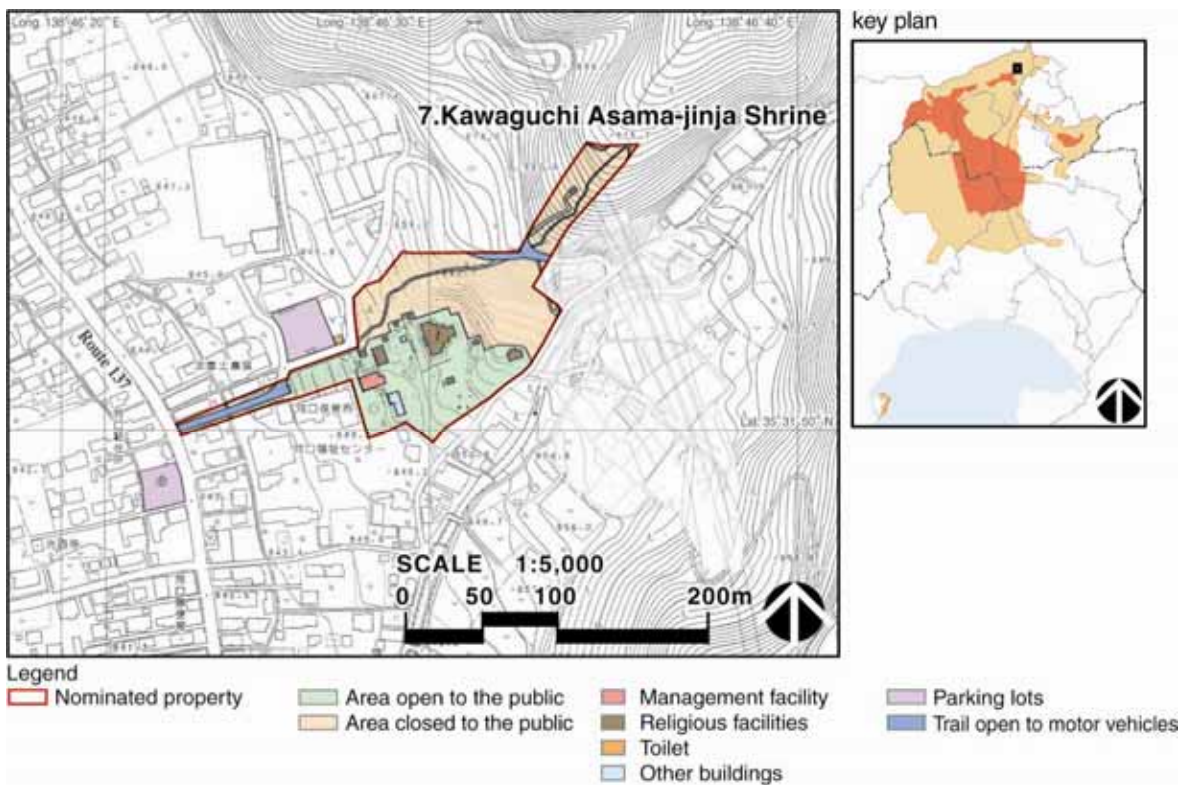


Figure 5-19 Map indicating the location of convenience facilities and facilities for visitors (Kawaguchi Asama-jinja Shrine [7]) © PREC Institute Inc.

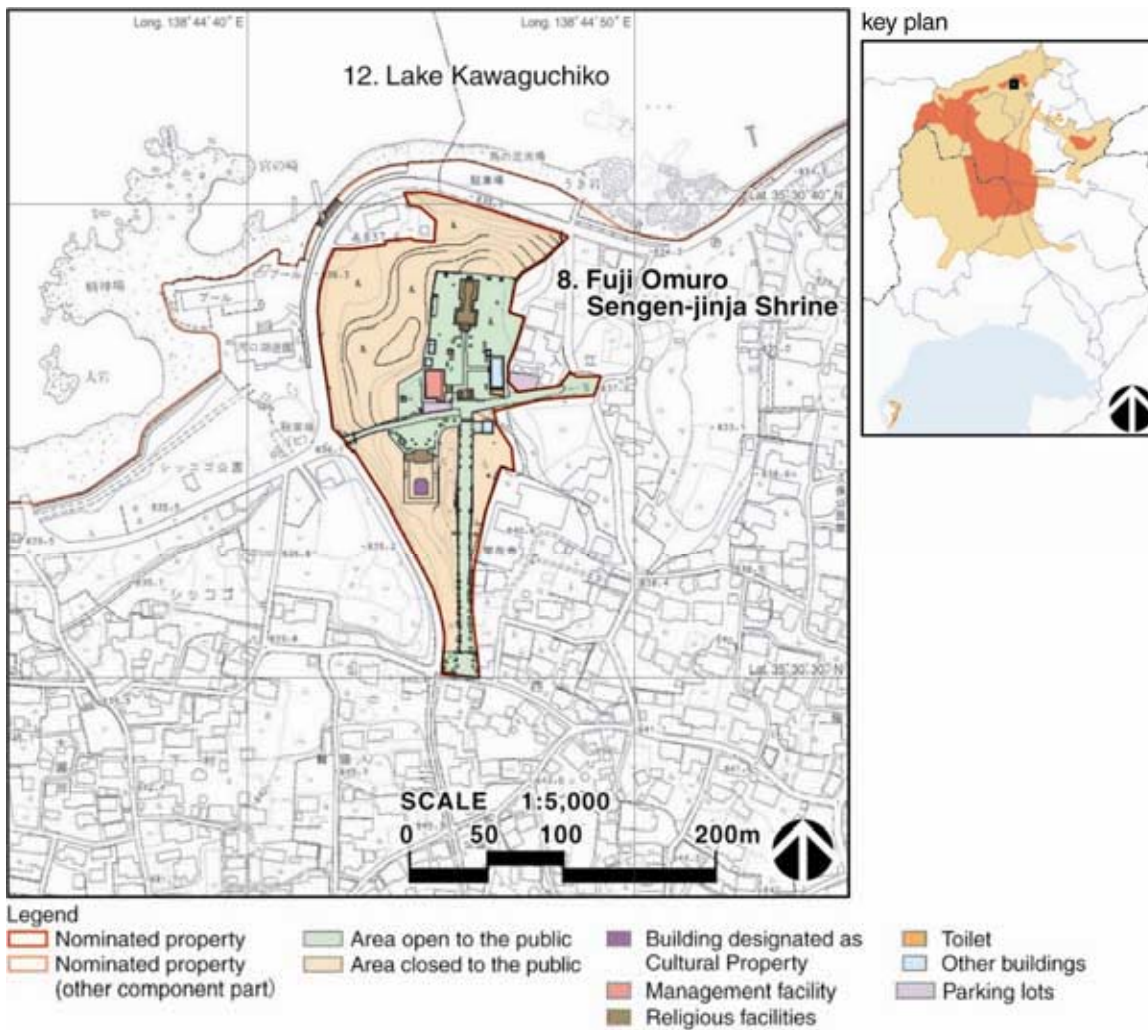


Figure 5-20 Map indicating the location of convenience facilities and facilities for visitors (Fuji Omuro Sengen-jinja Shrine [8]) © PREC Institute Inc.

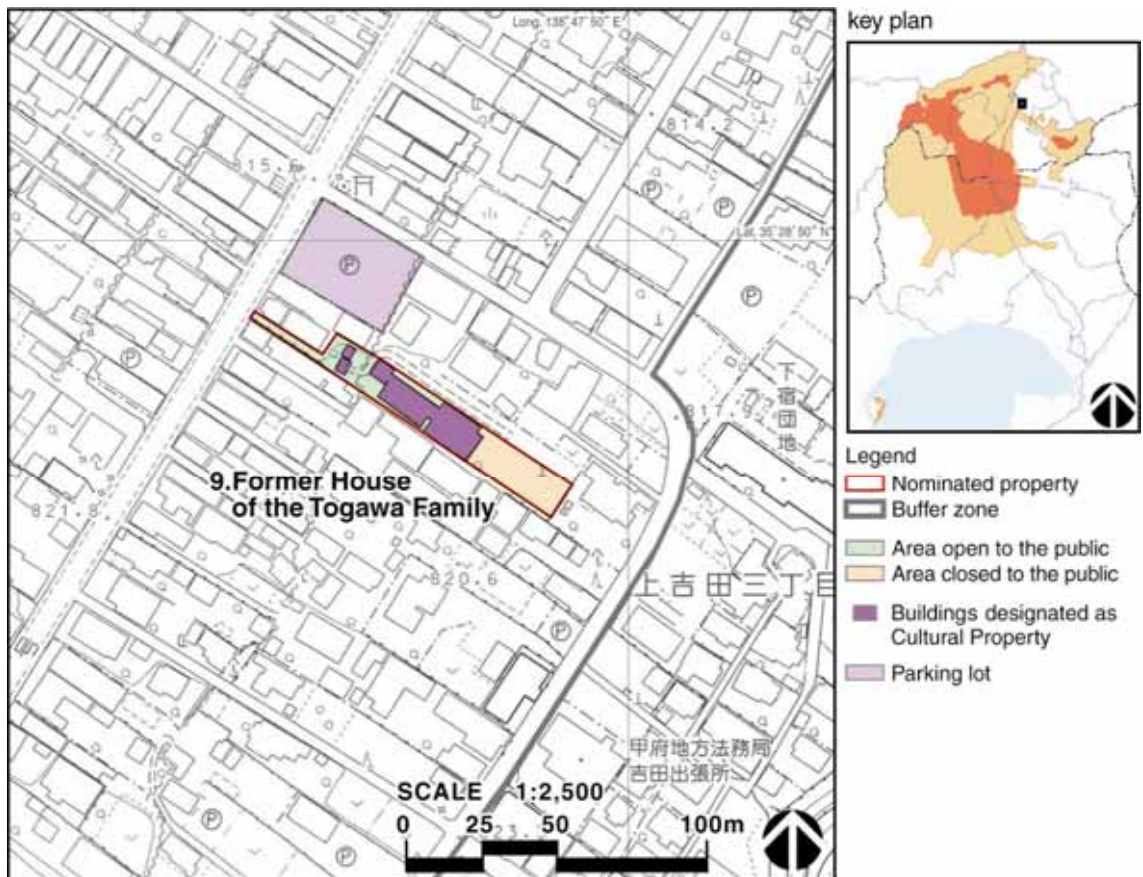


Figure 5-21 Map indicating the location of convenience facilities and facilities for visitors ("Oshi" Lodging House (Former House of the Togawa Family) [9]) © PREC Institute Inc.

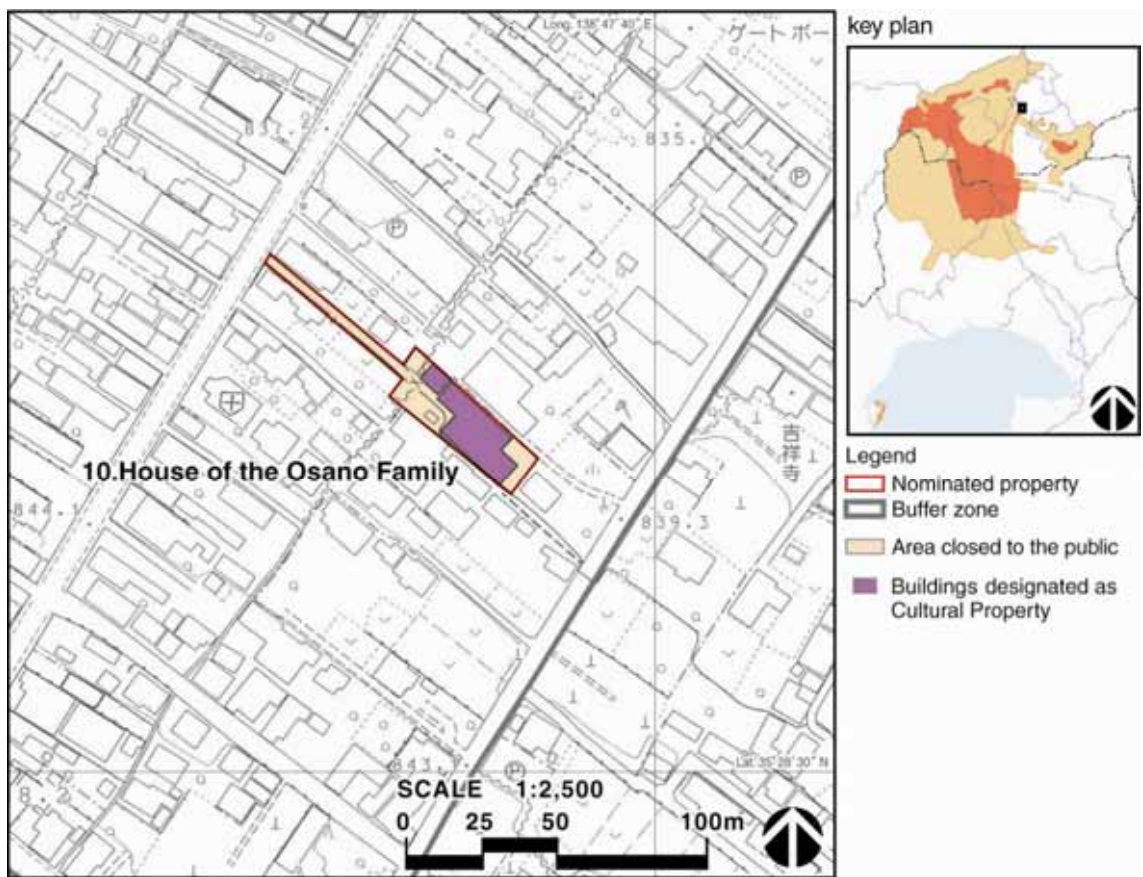
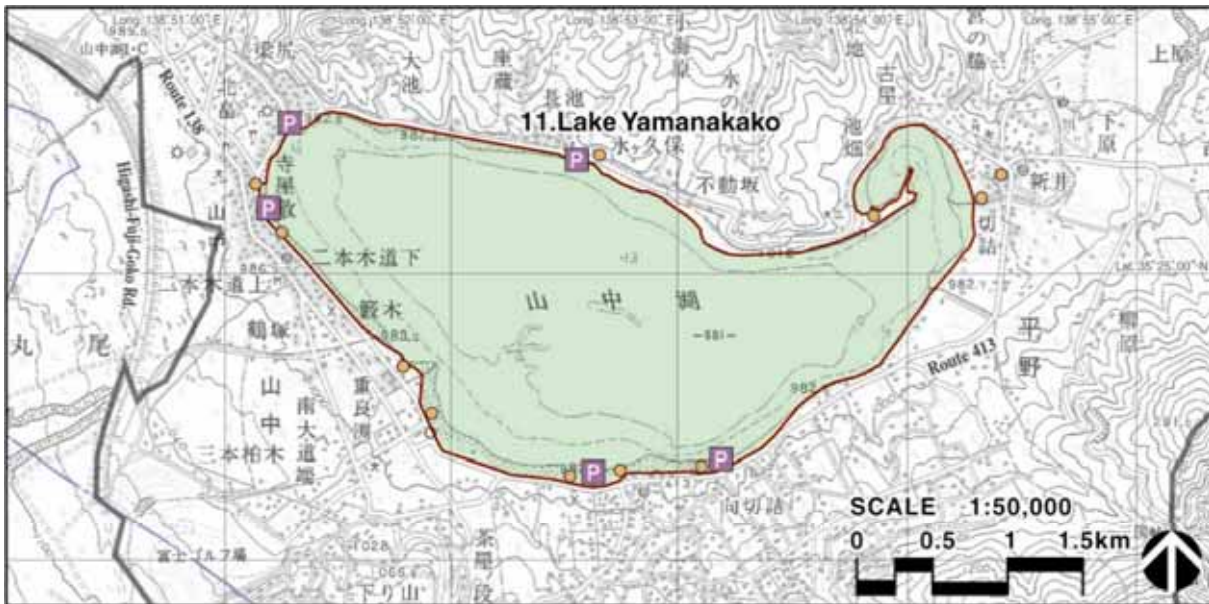


Figure 5-22 Map indicating the location of convenience facilities and facilities for visitors ("Oshi" Lodging House (House of the Osano Family) [10]) © PREC Institute Inc.



- Legend
- Nominated property
 - Buffer zone
 - Municipality boundary
 - Area open to the public
 - Toilets
 - Parking lots

key plan

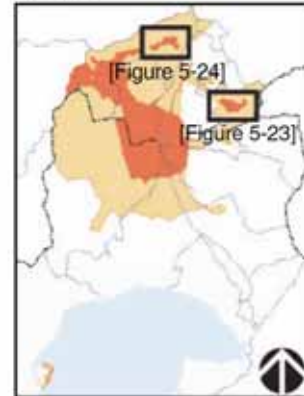
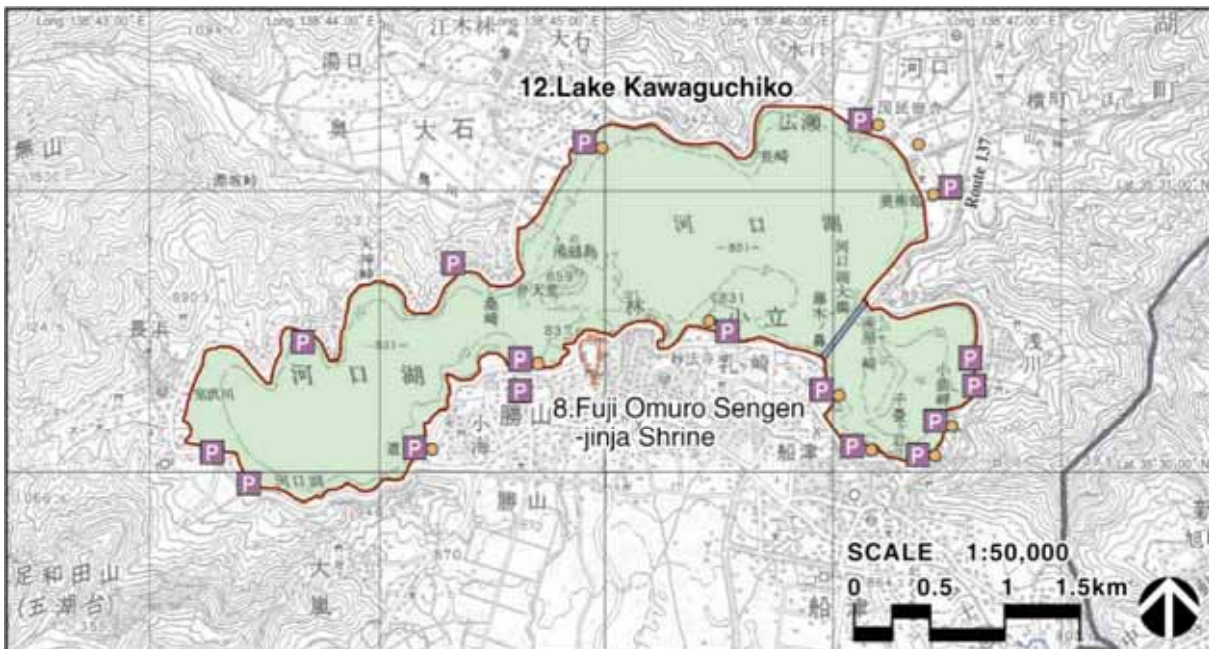
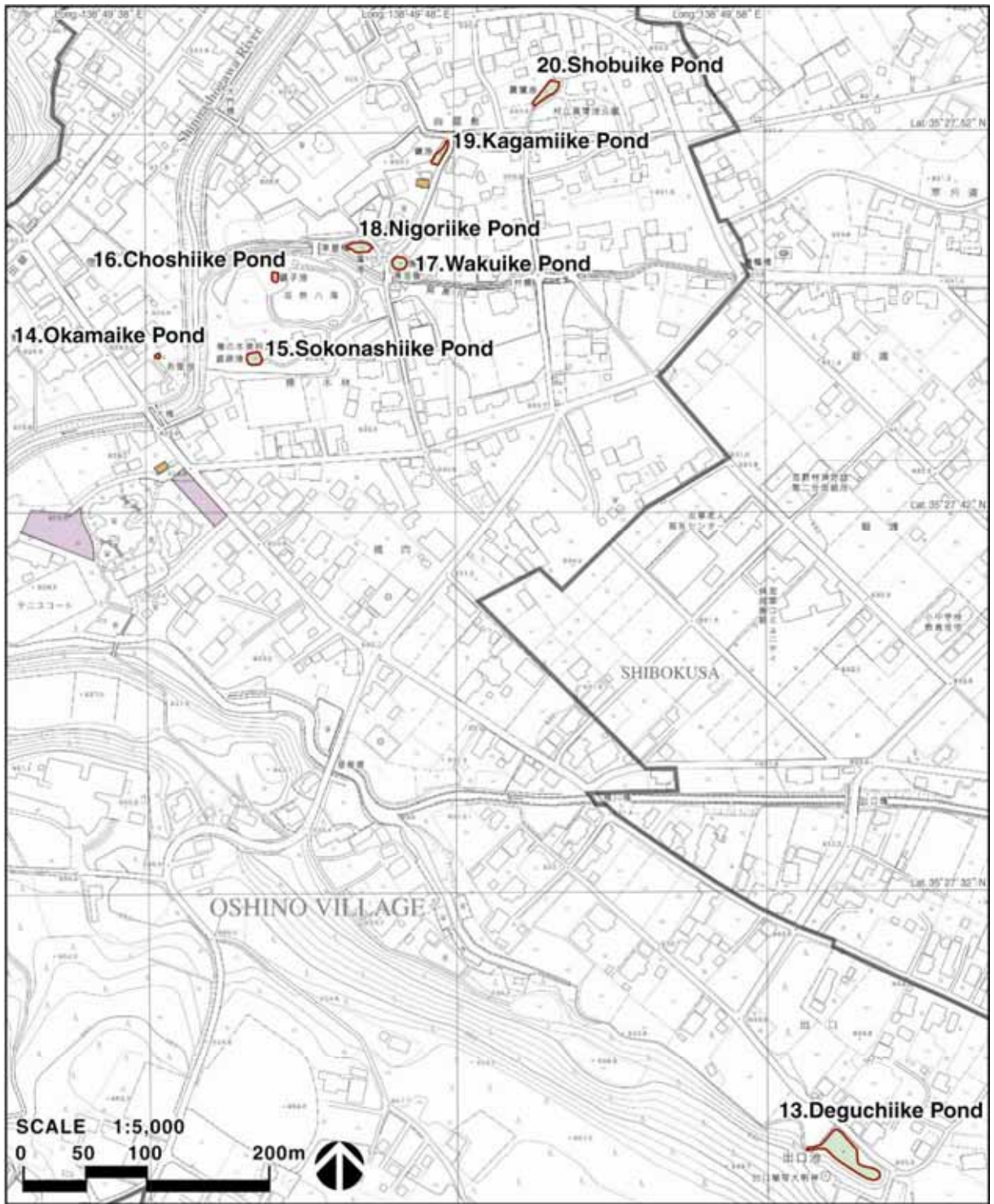


Figure 5-23 Map indicating the location of convenience facilities and facilities for visitors (Lake Yamanakako [11]) © PREC Institute Inc.



- Legend
- Nominated property
 - Nominated property (other component part)
 - Buffer zone
 - Area open to the public
 - Trail open to motor vehicles
 - Toilets
 - Parking lots

Figure 5-24 Map indicating the location of convenience facilities and facilities for visitors (Lake Kawaguchiko [12]) © PREC Institute Inc.



- Legend
- Nominated property
 - Buffer zone
 - Area open to the public
 - Toilets
 - Parking lots

key plan

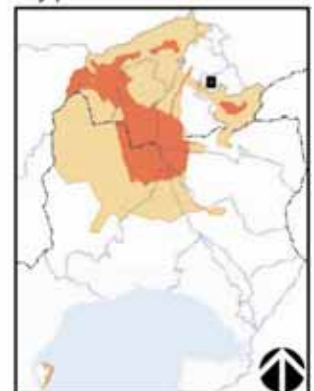
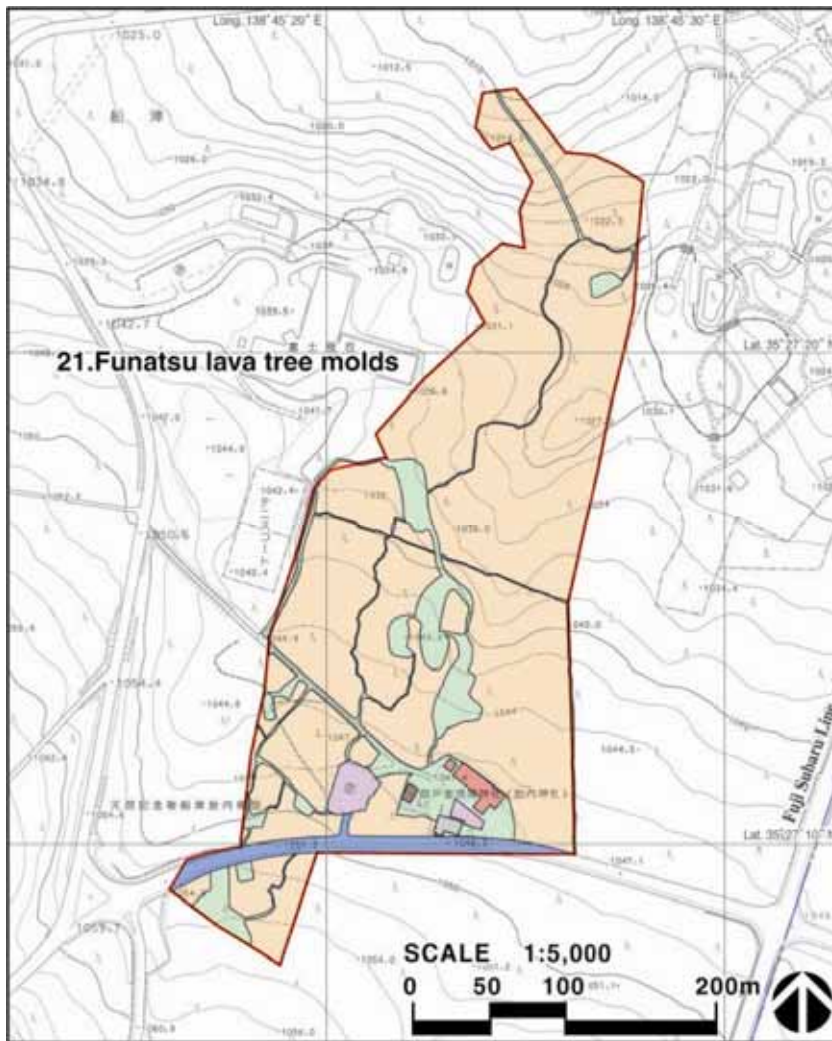
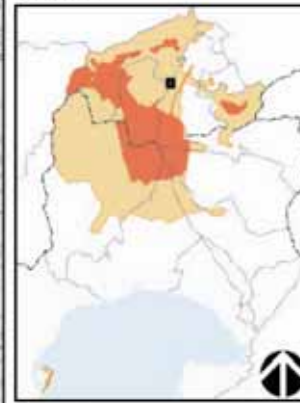


Figure 5-25 Map indicating the location of convenience facilities and facilities for visitors (Oshino Hakkai springs [13 to 20]) © PREC Institute Inc.



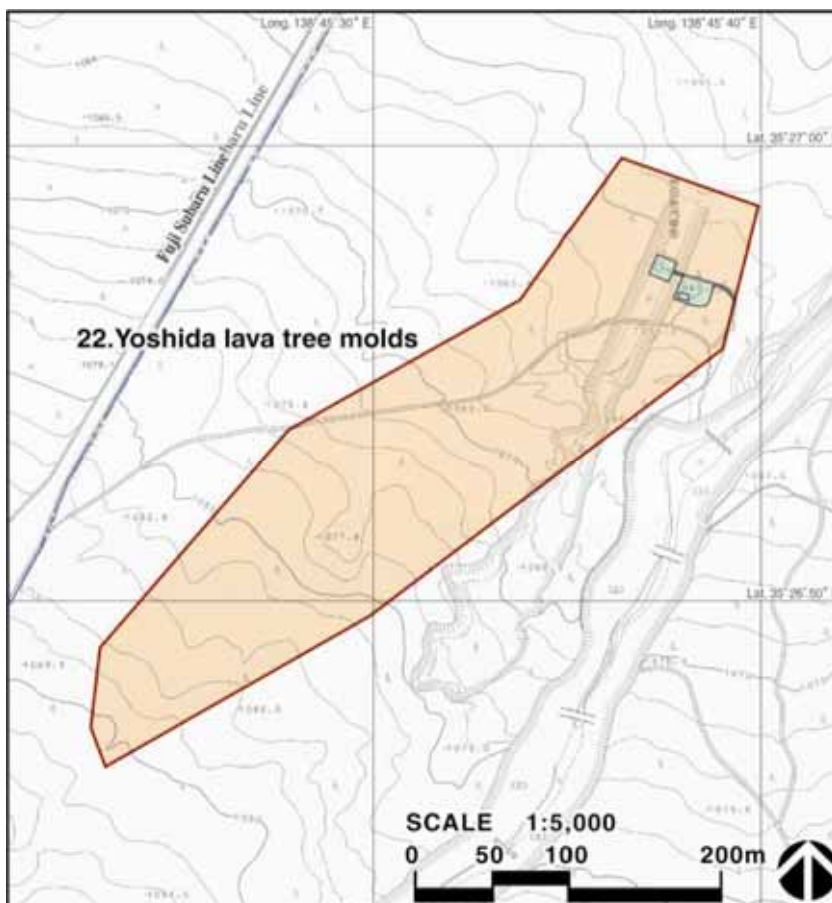
key plan



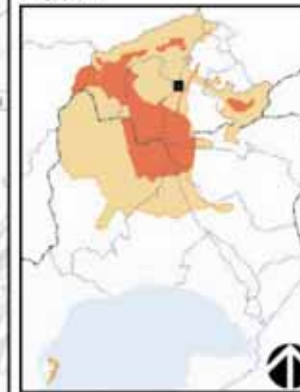
Legend

- Nominated property
- Area open to the public
- Area closed to the public
- Management facilities (including exhibition facilities)
- Religious facility
- Rest stop (including the guidance room)
- Parking lots
- Trail open to motor vehicles
- Municipality boundary

Figure 5-26 Map indicating the location of convenience facilities and facilities for visitors (Funatsu lava tree molds [21]) © PREC Institute Inc.



key plan



Legend

- Nominated property
- Area open to the public
- Area closed to the public (prior permission from the managing authority required for entry into the cave)
- Other building
- Municipality boundary

Figure 5-27 Map indicating the location of convenience facilities and facilities for visitors (Yoshida lava tree molds [22]) © PREC Institute Inc.

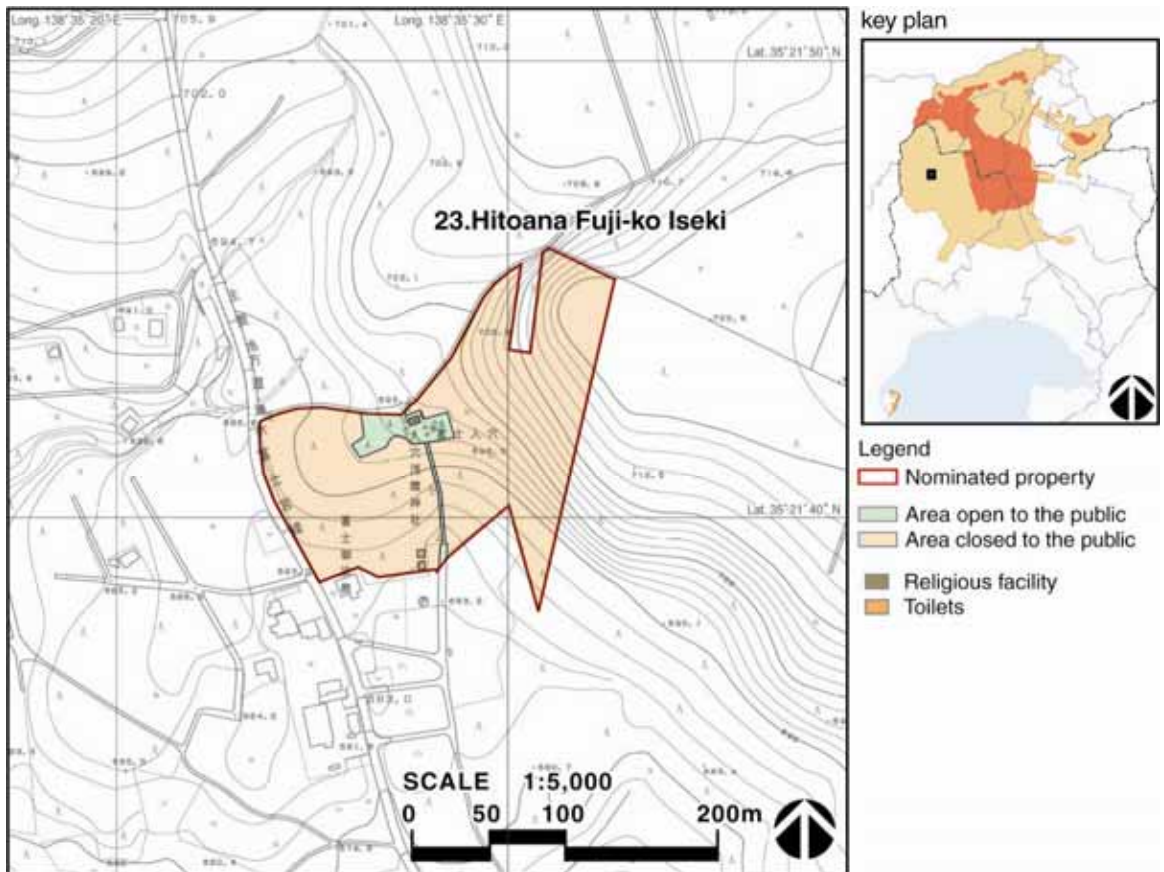


Figure 5-28 Map indicating the location of convenience facilities and facilities for visitors (Hitoana Fuji-ko Iseki [23]) © PREC Institute Inc.

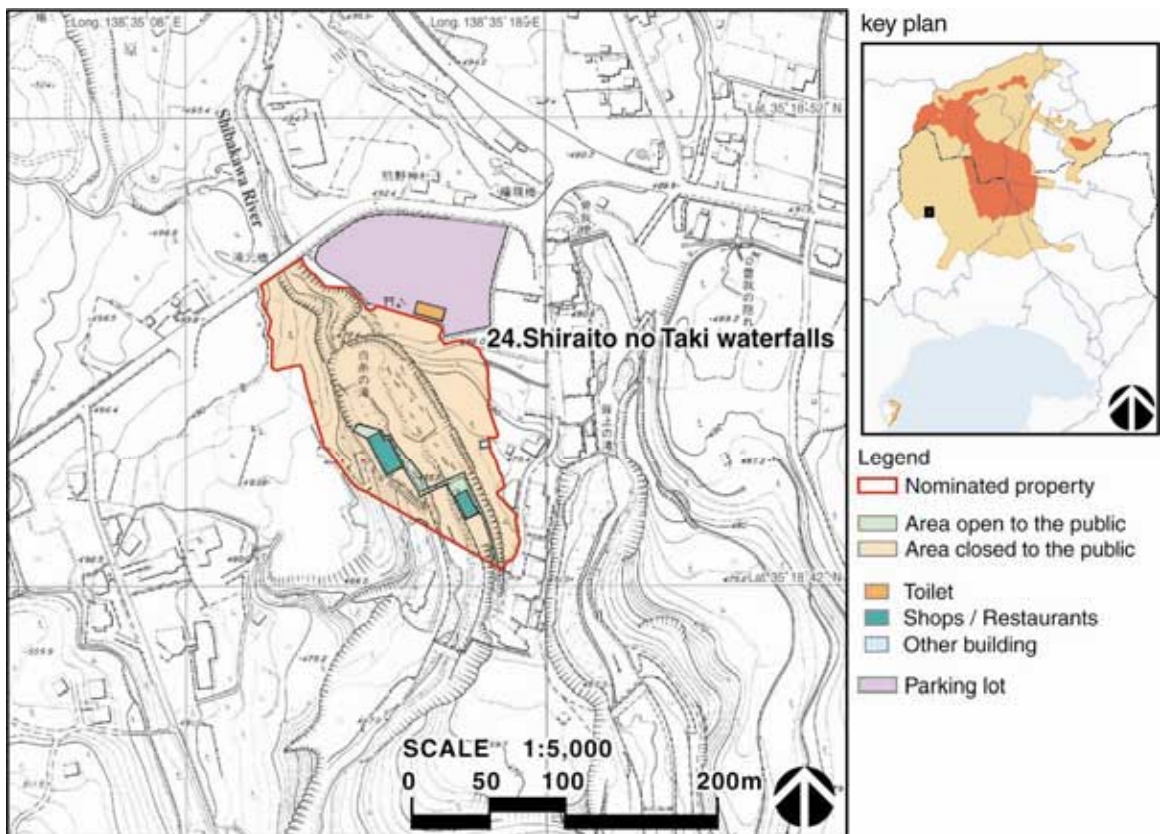


Figure 5-29 Map indicating the location of convenience facilities and facilities for visitors (Shiraito no Taki waterfalls [24]) © PREC Institute Inc.

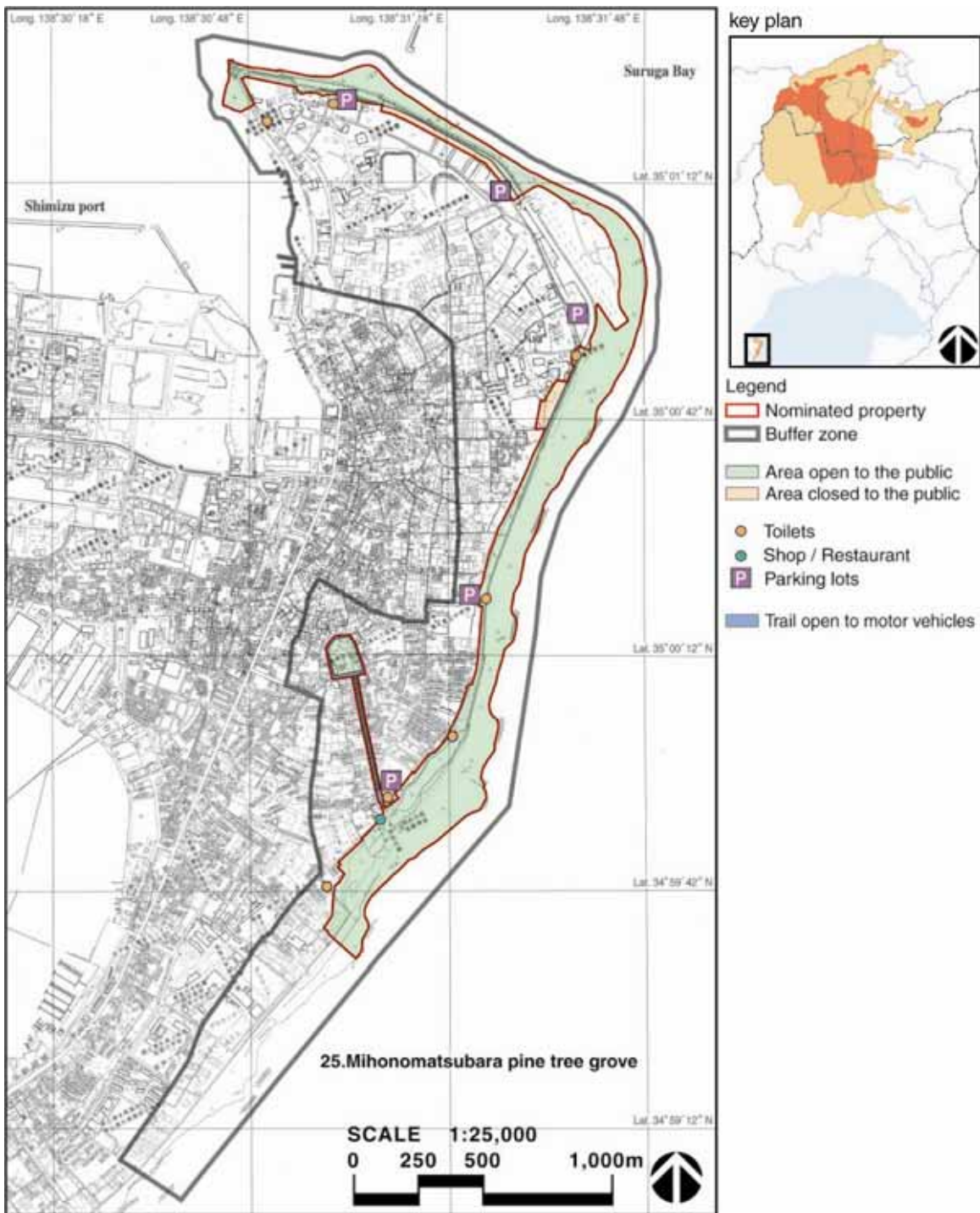


Figure 5-30 Map indicating the location of convenience facilities and facilities for visitors (Mihonomatsubara pine tree grove [25]) © PREC Institute Inc.

Chapter 6

Monitoring

6.a. Key Indicators for Measuring the State of Conservation

In the light of the "State of Conservation and Factors Affecting the Property" in Chapter 4, the factors that affect the property negatively have been identified together with the corresponding indicators to be monitored from three perspectives: (1) protection of the property and the surrounding environment, (2) protection of individual component parts and constituent elements, and (3) transmission of the Outstanding Universal Value. In addition, the system for the periodical and systematic monitoring is also shown.

The list of major monitoring indicators is shown in Tables 6-1 to 6-3.

Table 6-1-1 List of monitoring indicators concerning the "protection of the property and the surrounding environment" (1/2)

Factors affecting the property and the surrounding environment		Monitoring indicators	Content and method of measurement	Frequency	Records kept by:
Development pressures	1. Impacts of urban infrastructure	a) Length of underground electricity lines	To measure the length of underground electricity lines.	Every year	Yamanashi Pref. Shizuoka Pref.
Environmental pressures	2. Acid rain	b) Ratio of compliance with air quality environmental standards (SO ₂)	To continuously monitor the air quality and measure the concentration of SO ₂	Every year	Yamanashi Pref. Shizuoka Pref.
		3. Climate change	c) Vegetation survey	To inventory all the plant species in 10 cm square plots and monitor the variation over years	Every five years
	d) Speed of rise of forest limit		To monitor temporal changes in the location of the forest limit and monitor the temporal changes by using aerial photos	Every year	Ministry of the Environment and Research institutes
	e) Temperature changes over time		To continuously monitor the air quality and measure air temperatures	Every year	Meteorological Agency
	4. Impacts from wild animals and pests	f) Area of damage from pest animals and insects	To measure the area of forests damaged by pest animals and insects.	Every year	Forestry Agency Yamanashi Pref. Shizuoka Pref.
Natural disasters	5. Volcanic eruption	g) Observation of volcanic activities	To monitor volcanic activities by using a seismometer, clinometer, GPS, etc.	As necessary	Meteorological Agency Yamanashi Pref. Shizuoka Pref. Research institutes
	6. Erosion-caused disasters	h) Survey on erosion-caused disasters and landform collapses	To perform an aerial survey of the topography of Osawakuzure and the surroundings and examine erosion-caused disasters and landform collapses	As necessary	Ministry of Land, Infrastructure, Transport and Tourism
	7. Earthquake	i) Observation of premonitory signs	To observe premonitory signs by seismometer, volumetric strain-meter, clinometer, etc.	As necessary	Meteorological Agency Yamanashi Pref. Shizuoka Pref. Research institutes

Table 6-1-2 List of monitoring indicators concerning the "protection of the property and the surrounding environment" (2/2)

Factors affecting the property and the surrounding environment		Monitoring indicators	Content and method of measurement	Frequency	Records kept by:
Natural disasters	8. Impact of natural disasters on buildings, landscapes, etc.	j) Number of cultural property damage reports	To count the reports of damage to cultural properties.	Every year	Yamanashi Pref. Shizuoka Pref. Municipal governments
		k) Area of forest damaged by storm, flood, etc.	To measure the area of forests damaged by storms, floods, etc.	Every year	Forestry Agency Yamanashi Pref. Shizuoka Pref.
	9. Impact of fires on landscapes	l) Area of forest damaged by fires	To measure the area of forests damaged by fires.	Every year	Forestry Agency Yamanashi Pref. Shizuoka Pref.
Visitation	10. Impact of increased visitors on historic buildings, landscapes, etc.	m) Number of visitors to major points	To count the number of visitors to major points.	Every year	Yamanashi Pref. Shizuoka Pref.
		n) Number of visitors (above fifth station)	To count the number of visitors who enter the area above fifth station on each ascending route.	Every year	Municipal governments
		o) Number of climbers (above eighth station)	To count the number of climbers who enter the area above the eighth station on each ascending route.	Every year	Ministry of the Environment
		p) Number of automobiles	To count the number of automobiles at Fuji Subaru Line, Fujisan Sky Line, and Fuji Azami Line.	Every year	Yamanashi Pref. Shizuoka Pref.

Table 6-2 List of monitoring indicators concerning the "protection of individual component parts and constituent elements"

Negative impact on the property and the surrounding environment		Monitoring indicators	Content and method of measurement	Frequency	Records kept by:
Individual component parts	1. Fires of historic buildings	a) Number of inspections of fire prevention facilities	To check fire prevention facilities.	Every year	Owner Custodial Body designated under the Law for the Protection of Cultural Properties
	2. Deterioration of historic buildings etc. that are included as component parts or constituent elements	b) State of deterioration of historic buildings etc. that are included as component parts or constituent elements	To patrol the historic buildings etc. that are included as component parts or constituent elements.	Every year	Yamanashi Pref. Shizuoka Pref.
	3. Water quality of lakes and springs	c) Water quality	To measure the water quality (pH, COD, harmful substances, etc.) of lakes (Fuji Five Lakes) and springs (Oshino Hakkai).	Every year	Yamanashi Pref. Municipal governments
Views and landscapes	4. Survey on visually obstructive elements	d) Number of visually obstructive elements at viewpoints	To count the number of obstructive elements within the view at viewpoints (Lake Motosuko north-west shore and Mihonomatsubara pine tree grove).	Every year	Yamanashi Pref. Shizuoka Pref.

Table 6-3 List of monitoring indicators concerning the "transmission of the OUV"

Monitoring indicators	Content and method of measurement	Frequency	Records kept by:
a) Number of participants in seminars etc. concerning Fujisan	To count the number of participants in various seminars and workshops concerning Fujisan.	Every year	Yamanashi Pref. Shizuoka Pref.
b) Number of participants in environmental conservation activities	To count the number of participants in environmental conservation activities concerning Fujisan.	Every year	Yamanashi Pref. Shizuoka Pref.
c) Number of information provision sources by pamphlets / web pages	To count the number of and check the status of published pamphlets etc. and information provision through the web pages of Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments.	Every year	Yamanashi Pref. Shizuoka Pref.

6.b. Administrative Arrangements for Monitoring the Property

The monitoring, including periodical reporting to be submitted to the World Heritage Committee, will be performed by Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments as part of their responsibility as Custodial Bodies under the supervision of the Agency for Cultural Affairs. In accordance with Chapter V of the "Operational Guidelines for the Implementation of the World Heritage Convention" (2011), information on the condition of the property will be collected and recorded every year and a periodic report assessing the state of conservation and management based on the collected information will be compiled every six years to be submitted (in English) to the World Heritage Committee via the UNESCO World Heritage Centre.

Table 6-4 Monitoring system

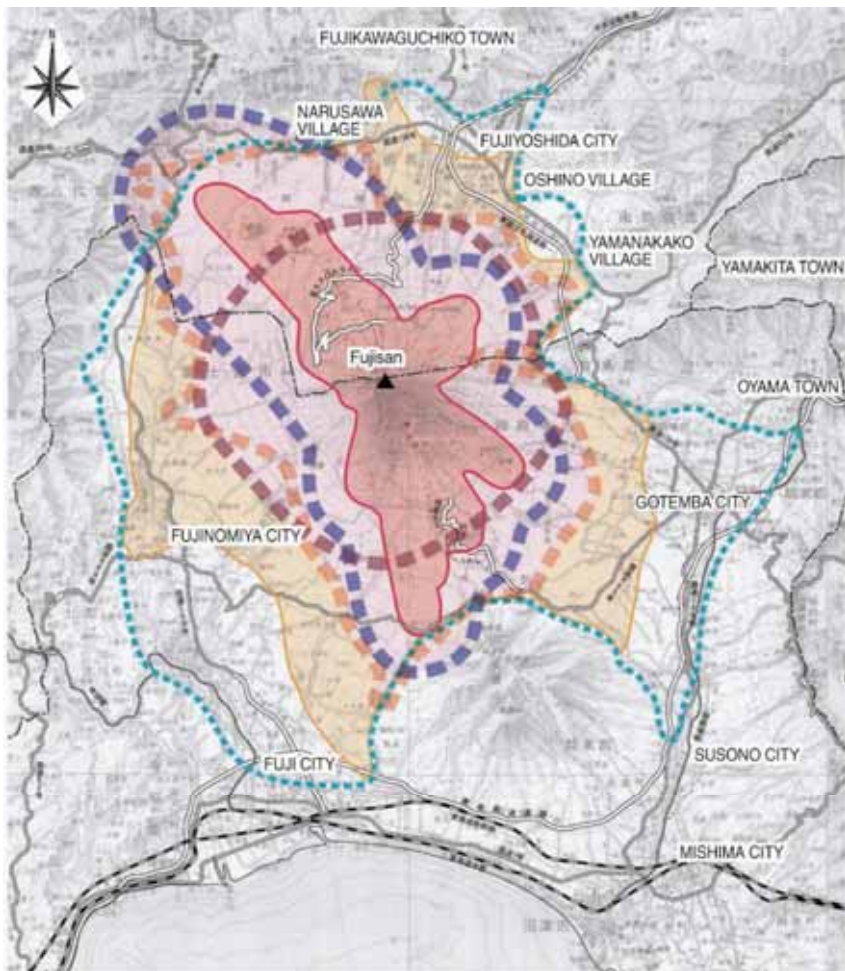
Role	Area	Organization in charge
1. Organization and division in charge of monitoring	Property and buffer zone	Organization and representative: Yamanashi Prefecture / Governor : Shizuoka Prefecture / Governor Division and person in charge : Yamanashi Prefecture World Heritage Promotion Division, Director : Shizuoka Prefecture World Heritage Division, Director
2. Supervising organization	Property and buffer zone	Organization : The Agency for Cultural Affairs : The Ministry of the Environment : The Forestry Agency Representative: Commissioner for Cultural Affairs : The Ministry of the Environment, Nature Conservation Bureau, Director-General : Director-General of the Forestry Agency Division and person in charge : The Agency for Cultural Affairs, the Monuments and Sites Division, Director : The Ministry of the Environment, the Natural Environmental Strategy Division, Director : The Forestry Agency, Research, Extension and Environment Policy Division, Director
3. Advisory organization	Property and buffer zone	Organization : Yamanashi Prefecture : Shizuoka Prefecture Representative: Governor of Yamanashi Prefecture : Governor of Shizuoka Prefecture Division and person in charge : Yamanashi Prefecture, World Heritage Promotion Division, Director : Shizuoka Prefecture, World Heritage Division, Director

6.c. Results of Previous Reporting Exercises

With regard to the items that are necessary for monitoring, the present and past materials and documents are properly collected and stored by Yamanashi Prefecture, Shizuoka Prefecture, and municipal governments that have jurisdiction over the area where the component parts and constituent elements are located, and research institutes. They are summarized in the list below.

Table 6-5 Materials and information collected for monitoring in the past

No.	Author/Editor	Title	Scope	Year	Summary
1	The Ministry of the Environment / Nature Conservation Bureau / Biodiversity Center of Japan	1,000 Monitoring Sites / Alpine Zone Report 2010	Fujisan Mountain Area	2010	To examine the biodiversity and ecological functions of the Alpine ecosystems, indicator organisms and physiochemical elements were surveyed at Mt Daisetsu, the North Japan Alps (Mt Tateyama, Mt Chogatake to Mt Jonendake), Mt Hakusan, the South Japan Alps (Mt Kitadake), and Fujisan.
2	Forestry Agency	Forest and Forestry Statistics 2011	Fujisan Mountain Area	2011	Annually published nationwide statistics of forests, including private forests. The results of the survey on forest damage by pest insects and fires are included.
3	Forestry Agency	Kanto Regional Forest Office Project Statistics 2010	Fujisan Mountain Area	2010	Annually published statistics of national forests in the charge of the Kanto Regional Forest Office, including the Fujisan Mountain Area. The results of the survey on forest damage by pest insects and fires are included.
4	Mt Fuji Hazard Map Examination Committee	Mt Fuji Hazard Map Examination Committee Report	Fujisan Mountain Area	2004	Illustrative presentation of the results of the research and analysis of the characteristics of Fujisan as a volcano, volcanic eruptions, and the extent and level of related hazards caused by landslides etc. The committee discussed the types of damage, regional fire prevention measures, the content and transmission of volcano disaster prevention information, the ways of life of coexistence between local communities and the volcano, the preparation of "Mt Fuji Volcanic Disaster Prevention Map", "Volcanic Disaster Prevention Measures", and the content of "Regional Disaster Prevention Plans" to be prepared by local governments.
5	Yamanashi Prefecture	Environment of Yamanashi	Entire area of Yamanashi Prefecture	2011	The results of environmental monitoring in Yamanashi Prefecture.
6	Shizuoka Prefecture	State of Air Pollution and Water Contamination 2010	Entire area of Shizuoka Prefecture	2011	The results of environmental monitoring of air and water quality in Shizuoka Prefecture.



Legend









-  Area where a crater is likely to appear. (A crater could appear somewhere in this area, not in the entire area.)
-  Point where a crater appeared in the past. (According to the study as of the end of September, 2002)
-  Areas where people must evacuate to safer places when Mt. Fuji is about to erupt or as soon as it erupts. (Area to which any of the following three conditions apply, so that the area would become in danger/immedi)
-  Area where hot gases will reach at a high speed when pyroclastic flows occur.
-  Area where a lot of stones spouting from the crater will fall down. (Pebbles of 10 cm or smaller could be blown to the outside of this area.)
-  Area where lava could reach immediately after it starts flowing. (in about three hours)
-  Area where hazardous situations will not occur immediately, but people must evacuate to safer places depending on the position of a crater. Pay close attention to information about evacuation provided by public organizations. Early evacuation is recommended for those who cannot evacuate quickly, for example, elderly people and hospital patients. (This symbol shows an area where lava streams could reach in about a day after lava starts flowing.)
-  Area where people must stay away from small valleys and rivers when there is accumulated snow and an eruption is about to occur. (Area where accumulated snow could be melted by pyroclastic flows and resultant mud flows could overflow along small valleys or rivers)

Figure 6-1 "Mt Fuji Hazard Map" by the National Fujisan Volcanic Disaster Prevention Council (Mt Fuji Hazard Map Examination Committee, 2004)

Chapter 7

Documentation

7.a. Photographs, Slides, Image Inventory and Authorization Table and Other Audiovisual Materials

Table 7-1-1 Inventory and authorization of Photographs, Slides and Images (1/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Photo 2-3	Slide / Electronic Image	Fuji Mandala Painted on Silk (ca. 16th century)	1980s	Fujisan Hongu Sengen Taisha Shrine	Fujisan Hongu Sengen Taisha Shrine	Fujisan Hongu Sengen Taisha Shrine 1-1 Miya-cho, Fujinomiya City, Shizuoka Prefecture 418-0067 tel: +81-544-27-2002 /fax: +81-544-26-3762 e-mail: info@fuji-hongu.or.jp	yes	yes
Photo 2-4	Slide / Electronic Image	Fujisan viewed from south (spring)	2000	Shizuoka Prefectural Tourism Association	Shizuoka Prefectural Tourism Association	Shizuoka Prefectural Tourism Association F2 Mizunomori Bldg., 14-1 Minami-cho, Suruga-ku, Shizuoka City, Shizuoka Prefecture 422-8067 tel: +81-54-202-5595 /fax: +81-54-202-5597 e-mail: s-13-seikan@po4.across.or.jp	yes	yes
Photo 2-5	Slide / Electronic Image	Fujisan viewed from north (summer)	July 1996	Omori Daiichi	Public Relations Division, Yamanashi Prefecture	Public Relations Division, Yamanashi Prefecture 1-6-1 Marunouchi, Kofu City, Yamanashi Prefecture 400-8501 tel: +81-55-223-1336 /fax: +81-55-223-1525 e-mail: koucho@pref.yamanashi.lg.jp	yes	yes
Photo 2-6	Slide / Electronic Image	Fujisan viewed from southeast (autumn)	2000	Shizuoka Prefectural Tourism Association	Shizuoka Prefectural Tourism Association	Shizuoka Prefectural Tourism Association (Refer to photo 2-4)	yes	yes
Photo 2-7	Slide / Electronic Image	Fujisan viewed from northeast (winter)	January 1997	Omori Daiichi	Public Relations Division, Yamanashi Prefecture	Public Relations Division, Yamanashi Prefecture (Refer to photo 2-5)	yes	yes
Photo 2-8	Slide / Electronic Image	Fujisan viewed from north (autumn)	After 1990s	Narusawa Village	Planning Division, Narusawa Village	Planning Division, Narusawa Village 1575 Narusawa-mura, Minamitsuru-gun, Yamanashi Prefecture 401-0398 tel: +81-555-85-2311 /fax: +81-555-85-2461 e-mail: kikaku@vill.narusawa.lg.jp	yes	yes

Table 7-1-2 Inventory and authorization of Photographs, Slides and Images (2/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Photo 2-9	Slide / Electronic Image	Aerial view of the nominated serial property	February 2009, 2010	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. 3-7-6 Kojimachi, Chiyoda-ku, Tokyo 102-0083 tel: +81-3-5226-1101 /fax: +81-3-5226-1112 e-mail: info@prec.co.jp	yes	yes
Photo 2-17	Slide / Electronic Image	Aerial view of Fujisan from north	July 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-19	Slide / Electronic Image	Crater viewed from northwest	2000	Public Relations Division, Yamanashi Prefecture	Public Relations Division, Yamanashi Prefecture	Public Relations Division, Yamanashi Prefecture (Refer to photo 2-5)	yes	yes
Photo 2-23	Slide / Electronic Image	"Ohachimeguri" (a circuit of the peaks of the crater wall at the mountaintop)	August 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu 205 3-10-8 Tsunashima Higashi, Kohoku-ku, Yokohama City, Kanagawa Pref. 223-0052 tel: +81-45-531-2775 /fax: +81-45-531-2775 e-mail: now-marquee@celery.ocn.ne.jp	yes	yes
Photo 2-24	Slide / Electronic Image	Crater (inner sanctum)	August 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-28	Slide / Electronic Image	"Goraiko" (sunrise) viewed from the mountaintop	August 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-30	Slide / Electronic Image	Torii gate near the summit built by people living in mountain-foot villages	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-31	Slide / Electronic Image	Omiya-Murayama Ascending Route (near the 9.5th station point)	August 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-32	Slide / Electronic Image	Suyama Ascending Route (near the 1st station)	November 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-35	Slide / Electronic Image	Subashiri Ascending Route (from 5th to 6th stations)	August 2011	Oyama town Board of Education	Oyama town Board of Education	Oyama Town Board of Education 130 Adano, Oyama-cho, Sunto-gun, Shizuoka Prefecture 410-1321 tel: +81-550-76-5700 /fax: +81-550-76-3290 e-mail:shougai@fuji-oyama.jp	yes	yes

Table 7-1-3 Inventory and authorization of Photographs, Slides and Images (3/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Photo 2-37	Slide / Electronic Image	Yoshida Ascending Route (near "Umagaeshi")	July 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-39	Slide / Electronic Image	Yoshida Ascending Route (near the 1st station)	August 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-40	Slide / Electronic Image	Yoshida Ascending Route (near the 9th station)	July 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-43	Slide / Electronic Image	Kitaguchi Hongu Fuji Sengen-jinja Shrine / Prayer-giving hall	June 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-44	Slide / Electronic Image	Kitaguchi Hongu Fuji Sengen-jinja Shrine / Mountain-ascent gate	June 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-46	Slide / Electronic Image	Kitaguchi Hongu Fuji Sengen-jinja Shrine / Main hall (front)	May 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-49	Slide / Electronic Image	Yoshida Fire Festival	August 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-50	Slide / Electronic Image	"Fuji-ko" adherents in pilgrimage	June 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-51	Slide / Electronic Image	Aerial view of Lake Saiko from south	July 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-52	Slide / Electronic Image	Fujisan viewed from Lake Saiko	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-53	Slide / Electronic Image	Aerial view of Lake Shojiko from southeast	July 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-54	Slide / Electronic Image	Fujisan viewed from Lake Shojiko	December 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-55	Slide / Electronic Image	Aerial view of Lake Motosuko from southeast	July 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-57	Slide / Electronic Image	Fujisan viewed from Lake Motosuko	January 1996	Matsuda Yukio	Policy Planning Office, Minobu Town	Minobu Town 350 Kiriishi, Minobu-cho, Minamikoma-gun, Yamanashi Prefecture 409-3392 tel: +81-556-42-4801 /fax: +81-556-42-2127 e-mail: kikaku@town.minobu.lg.jp	yes	yes

Table 7-1-4 Inventory and authorization of Photographs, Slides and Images (4/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Photo 2-58	Slide / Electronic Image	Fujisan Hongu Sengen Taisha Shrine / Wakutamaike Pond (upper part)	November 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-61	Slide / Electronic Image	Fujisan Hongu Sengen Taisha Shrine / Prayer-giving hall and main hall	April 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-63	Slide / Electronic Image	Fujisan visible from Fujisan Hongu Sengen Taisha Shrine	April 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-65	Slide / Electronic Image	Yamamiya Sengen-jinja Shrine prayer-giving space	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-71	Slide / Electronic Image	Murayama Sengen-jinja Shrine / Sengen-jinja Shrine (left) and Dainichido (Mahavairocana Buddha Hall) (right)	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-73	Slide / Electronic Image	Suyama Sengen-jinja Shrine / Sengen-jinja Shrine (left) and Furumiya-jinja Shrine (right)	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-74	Slide / Electronic Image	Fuji Sengen-jinja Shrine / Prayer-giving hall	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-75	Slide / Electronic Image	Stone monuments in Fuji Sengen-jinja Shrine	November 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-78	Slide / Electronic Image	Kawaguchi Asama-jinja Shrine / Prayer-giving hall	June 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-79	Slide / Electronic Image	"Chigo no mai" (children's dance)	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-81	Slide / Electronic Image	Fuji Omuro Sengen-jinja Shrine. Satomiya	June 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-82	Slide / Electronic Image	Fuji Omuro Sengen-jinja Shrine / Motomiya main hall (front)	June 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-83	Slide / Electronic Image	"Oshi" lodging house (Former House of the Togawa Family) / Front gate and gateway	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-85	Slide / Electronic Image	"Oshi" lodging house (Former House of the Togawa Family)	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes

Table 7-1-5 Inventory and authorization of Photographs, Slides and Images (5/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Photo 2-86	Slide / Electronic Image	"Oshi" lodging house (Former House of the Togawa Family) / Interior (sanctum)	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-90	Slide / Electronic Image	Entrance of "Oshi" lodging house (House of the Osano Family)	December 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-91	Slide / Electronic Image	"Oshi" lodging house (House of the Osano Family) / Interior (sanctum)	December 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-92	Slide / Electronic Image	Aerial view of Lake Yamanamako from west	July 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-93	Slide / Electronic Image	Fujisan viewed from Lake Yamanakako	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-95	Slide / Electronic Image	Aerial view of Lake Kawaguchiko from southwest	July 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to photo 2-9)	yes	yes
Photo 2-96	Slide / Electronic Image	Fujisan viewed from Lake Kawaguchiko	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-97	Slide / Electronic Image	Oshino Hakkai springs (Wakuike Pond [Component part 17])	June 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-106	Slide / Electronic Image	Funatsu lava tree molds (entrance to "Otainai")	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-108	Slide / Electronic Image	Funatsu lava tree molds (inside of "Otainai")	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-109	Slide / Electronic Image	Yoshida lava tree molds (entrance to "Otainai")	June 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-110	Slide / Electronic Image	Yoshida lava tree molds (inside of "Otainai")	June 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-113	Slide / Electronic Image	Hitoana Fuji-ko Iseki (monuments and pagodas)	November 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-114	Slide / Electronic Image	"Hitoana" (entrance)	November 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-115	Slide / Electronic Image	Fujisan visible from Shiraito no Taki waterfalls	May 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes

Table 7-1-6 Inventory and authorization of Photographs, Slides and Images (6/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Photo 2-116	Slide / Electronic Image	Shiraito no Taki waterfalls	April 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 2-120	Slide / Electronic Image	Aerial view of Fujisan and the Mihonomatsubara pine tree grove from southwest	April 2006	Shizuoka Prefecture Shimizu Port Authority	Shizuoka Prefecture Shimizu Port Authority	Shizuoka Prefecture Shimizu Port Authority 9-25 Hinode-cho, Shimizu-ku, Shizuoka Prefecture 424-0922 tel: +81-54-353-2201 /fax: +81-54-354-0380 e-mail: port@mail.wbs.ne.jp	yes	yes
Photo 2-124	Slide / Electronic Image	Fujisan viewed from Mihonomatsubara pine tree grove	December 2010	Shizuoka Prefecture Public Relations Division	Shizuoka Prefecture Public Relations Division	Shizuoka Prefecture Public Relations Division 9-6 Oute-machi, Aoi-ku, Shizuoka City, Shizuoka Prefecture 420-8601 tel: +81-54-221-2233 /fax: +81-54-254-4032 e-mail: PR@pref.shizuoka.lg.jp	yes	yes
Photo 3-14	Slide / Electronic Image	View of the Fujisan Mountain Area from the viewpoint on the shore of Lake Motosuko	December 2011	Imaki Hidekazu	Imaki Hidekazu	Imaki Hidekazu (Refer to photo 2-23)	yes	yes
Photo 3-15	Slide / Electronic Image	View of the Fujisan Mountain Area from the viewpoint on the Mihonomatsubara pine tree grove	2000	Shizuoka Prefectural Tourism Association	Shizuoka Prefectural Tourism Association	Shizuoka Prefectural Tourism Association (Refer to photo 2-4)	yes	yes
Photo 4-8	Slide / Electronic Image	Periodical firefighting drill at Fujisan Hongu Sengen Taisha Shrine	January 2011	Fujisan Hongu Sengen Taisha Shrine	Fujisan Hongu Sengen Taisha Shrine	Fujisan Hongu Sengen Taisha Shrine (Refer to photo 2-3)	yes	yes
Photo 4-12	Slide / Electronic Image	Clean-up activities at the mountaintop	September 2008	Tourist Sites and Facilities Division, Yamanashi Prefecture	Tourist Sites and Facilities Division, Yamanashi Prefecture	Tourist Sites and Facilities Division, Yamanashi Prefecture 1-6-1 Marunouchi, Kofu City, Yamanashi Prefecture 400-8501 tel: +81-55-223-1576 /fax: +81-55-223-1670 e-mail: kankou-sgn@pref.yamanashi.lg.jp	yes	yes
Figure 1-1	Slide / Electronic Image	Map indicating the location in the world	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. 3-7-6 Kojimachi, Chiyoda-ku, Tokyo 102-0083 tel: +81-3-5226-1101 /fax: +81-3-5226-1112 e-mail: info@prec.co.jp	yes	yes

Table 7-1-7 Inventory and authorization of Photographs, Slides and Images (7/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Figure 1-2	Slide / Electronic Image	Map indicating the location in East Asia	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-3	Slide / Electronic Image	Map indicating the location in Kanto / Tokai Region	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-4	Slide / Electronic Image	Map indicating the extent of the nominated serial property and buffer zones	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-5	Slide / Electronic Image	Topographical map indicating the extent of the Fujisan Mountain Area	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-5-1	Slide / Electronic Image	Topographical map indicating the extent of the Fujisan Mountain Area (1/6)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-5-2	Slide / Electronic Image	Topographical map indicating the extent of the Fujisan Mountain Area (2/6)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-5-3	Slide / Electronic Image	Topographical map indicating the extent of the Fujisan Mountain Area (3/6)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-5-4	Slide / Electronic Image	Topographical map indicating the extent of the Fujisan Mountain Area (4/6)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-5-5	Slide / Electronic Image	Topographical map indicating the extent of the Fujisan Mountain Area (5/6)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-5-6	Slide / Electronic Image	Topographical map indicating the extent of the Fujisan Mountain Area (6/6)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-6	Slide / Electronic Image	Topographical map indicating the extent of Fujisan Hongu Sengen Taisha Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-7	Slide / Electronic Image	Topographical map indicating the extent of Yamamiya Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-8	Slide / Electronic Image	Topographical map indicating the extent of Murayama Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-9	Slide / Electronic Image	Topographical map indicating the extent of Suyama Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes

Table 7-1-8 Inventory and authorization of Photographs, Slides and Images (8/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Figure 1-10	Slide / Electronic Image	Topographical map indicating the extent of Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-11	Slide / Electronic Image	Topographical map indicating the extent of Kawaguchi Asama-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-12	Slide / Electronic Image	Topographical map indicating the extent of Fuji Omuro Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-13	Slide / Electronic Image	Topographical map indicating the extent of "Oshi" lodging houses (Former House of the Togawa Family and House of the Osano Family)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-14	Slide / Electronic Image	Topographical map indicating the extent of Lake Yamanakako	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-15	Slide / Electronic Image	Topographical map indicating the extent of Lake Kawaguchiko	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-16	Slide / Electronic Image	Topographical map indicating the extent of Oshino Hakkai springs	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-17	Slide / Electronic Image	Topographical map indicating the extent of Funatsu lava tree molds	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-18	Slide / Electronic Image	Topographical map indicating the extent of Yoshida lava tree molds	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-19	Slide / Electronic Image	Topographical map indicating the extent of Hitoana Fuji-ko Iseki	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-20	Slide / Electronic Image	Topographical map indicating the extent of Shiraito no Taki waterfalls	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-21	Slide / Electronic Image	Topographical map indicating the extent of the Mihonomatsubara pine tree grove	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes

Table 7-1-9 Inventory and authorization of Photographs, Slides and Images (9/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Figure 1-21-1	Slide / Electronic Image	Topographical map indicating the extent of the Mihonomatsubara pine tree grove (1/3)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-21-2	Slide / Electronic Image	Topographical map indicating the extent of the Mihonomatsubara pine tree grove (2/3)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 1-21-3	Slide / Electronic Image	Topographical map indicating the extent of the Mihonomatsubara pine tree grove (3/3)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-4	Slide / Electronic Image	Schematic diagram of the Outstanding Universal Value of Fujisan	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-5	Slide / Electronic Image	Map indicating the extent of the nominated serial property	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-13	Electronic Image	Map of the Fujisan Mountain Area	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-14	Electronic Image	Map of Mountaintop worship sites	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-15	Electronic Image	Map of Omiya-Murayama Ascending Route	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-16	Electronic Image	Map of Suyama Ascending Route	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-17	Electronic Image	Map of Subashiri Ascending Route	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-18	Electronic Image	Map of Yoshida Ascending Route	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-19	Electronic Image	Map of Kitaguchi Hongu Fuji Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-20	Electronic Image	Plan of the compound of Kitaguchi Hongu Fuji Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes

Table 7-1-10 Inventory and authorization of Photographs, Slides and Images (10/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Figure 2-21	Electronic Image	Drawings of the main hall of Kitaguchi Hongu Fuji Sengen-jinja Shrine	March 2010	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City 1842 Shimoyoshida, Fujiyoshida City, Yamanashi Prefecture 403-8601 tel: +81-555-22-1055 /fax: +81-555-24-2235 e-mail: fujisan@city.fujiyoshida.lg.jp	yes	yes
Figure 2-22	Electronic Image	Drawings of the main hall of the east shrine of Kitaguchi Hongu Fuji Sengen-jinja Shrine	March 2010	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City (Refer to Figure 2-21)	yes	yes
Figure 2-23	Electronic Image	Drawings of the main hall of the west shrine of Kitaguchi Hongu Fuji Sengen-jinja Shrine	March 2010	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City (Refer to Figure 2-21)	yes	yes
Figure 2-24	Electronic Image	Map of Lake Saiko	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-25	Electronic Image	Map of Lake Shojiko	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-26	Electronic Image	Map of Lake Motosuko	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-27	Electronic Image	Map of Fujisan Hongu Sengen Taisha Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-28	Electronic Image	Plan of the compound of Fujisan Hongu Sengen Taisha Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-29	Electronic Image	Drawings of the main hall of Fujisan Hongu Sengen Taisha Shrine	November 2005	The Japanese Association for Conservation of Architectural Monuments	The Japanese Association for Conservation of Architectural Monuments	The Japanese Association for Conservation of Architectural Monuments 2-32-5 Nishi Nippori, Arakawa-ku, Tokyo 116-0013 tel: +81-3-6458-3611 /fax: +81-3-6458-3612 e-mail: kanri@bunkenkyo.or.jp	yes	yes
Figure 2-30	Electronic Image	Map of Yamamiya Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes

Table 7-1-11 Inventory and authorization of Photographs, Slides and Images (11/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Figure 2-32	Electronic Image	Map of Murayama Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-33	Electronic Image	Map of Suyama Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-34	Electronic Image	Map of Fuji Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-35	Electronic Image	Map of Kawaguchi Asama-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-36	Electronic Image	Map of Fuji Omuro Sengen-jinja Shrine	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-37	Electronic Image	Drawings of the main hall of Fuji Omuro Sengen-jinja Shrine	March 2010	Fujikawaguchiko Town Board of Education	Fujikawaguchiko Town Board of Education	Fujikawaguchiko Town Board of Education 1700 Funatsu, Fujikawaguchiko-machi, Minamitsuru-gun, Yamanashi Prefecture 401-0301 tel: +81-555-72-6053 /fax: +81-555-73-1358 e-mail: syougai@town.fujikawaguchiko.lg.jp	yes	yes
Figure 2-38	Electronic Image	Map of "Oshi" Lodging Houses	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-39	Electronic Image	Plan of "Oshi" lodging house (Former House of the Togawa Family)	March 2010	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City(Refer to Figure 2-21)	yes	yes
Figure 2-40	Electronic Image	Drawings of "Oshi" lodging house (Former House of the Togawa Family)	March 2010	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City	World Heritage Promotion Office, Mt Fuji Section, Fujiyoshida City (Refer to Figure 2-21)	yes	yes
Figure 2-41	Electronic Image	Plan of "Oshi" lodging house (House of the Osano Family)	December 2011	Fujiyoshida City Board of Education	Fujiyoshida City Board of Education	Fujiyoshida City Board of Education 2288-1 Kamiyoshida, Fujiyoshida City, Yamanashi Prefecture 403-0005 tel: +81-555-24-2411 /fax: +81-555-24-4665 e-mail: rekibun@city.fujiyoshida.lg.jp	yes	yes

Table 7-1-12 Inventory and authorization of Photographs, Slides and Images (12/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Figure 2-42	Electronic Image	Drawings of "Oshi" lodging house (House of the Osano Family)	December 2011	Fujiyoshida City Board of Education	Fujiyoshida City Board of Education	Fujiyoshida City Board of Education (Refer to Figure 2-41)	yes	yes
Figure 2-43	Electronic Image	Map of Lake Yamanakako	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-44	Electronic Image	Map of Lake Kawaguchiko	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-45	Electronic Image	Map of Oshino Hakkai springs	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-46	Electronic Image	Map of Funatsu lava tree molds	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-47	Electronic Image	Drawings of Funatsu lava tree molds ("Otainai")	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-48	Electronic Image	Map of Yoshida lava tree molds	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-49	Electronic Image	Drawings of Yoshida lava tree molds ("Otainai")	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-50	Electronic Image	Map of Hitoana Fuji-ko Iseki	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-52	Electronic Image	Map of Shiraito no Taki waterfalls	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 2-53	Electronic Image	Map of Mihonomatsubara pine tree grove	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 3-3	Slide / Electronic Image	Zones of Mt Fuji	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 5-1	Slide / Electronic Image	Map indicating the extent of the nominated property, the buffer zone, and the zones of legal protection (Law for the Protection of Cultural Properties, Natural Parks Law, and Law on the Administration and Management of National Forests)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes

Table 7-1-13 Inventory and authorization of Photographs, Slides and Images (13/13)

Id. No.	Format	Caption	Date of photo (mo/yr)	Photographer / Director of the Video	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights	Publication on Web site
Figure 5-2	Slide / Electronic Image	Map indicating the extent of the nominated property, the buffer zone, and the zones of legal protection (other laws)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 5-3	Slide / Electronic Image	Map indicating the extent of the nominated property, the buffer zone, and the management zone	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 5-4	Slide / Electronic Image	Map indicating the extent of the management zone and legal protection. (Urban areas of Fujiyoshida City etc. and the settlement area of Oshino Village)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure 5-5	Slide / Electronic Image	Map indicating the extent of the management zone and legal protection (maneuver fields etc.)	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure A3-1	Slide / Electronic Image	Chronological table of history	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
Figure A3-2	Slide / Electronic Image	Chronological table of conservation work	December 2011	PREC Institute Inc.	PREC Institute Inc.	PREC Institute Inc. (Refer to Figure 1-1)	yes	yes
-	Video	Fujisan	-	TBS Vision	TBS Vision	TBS Vision 5-3-6 Akasaka, Minatoku, Tokyo, 102-0052 Japan tel: +81-3-5571-5070 fax: +81-3-5571-5068	No	-

7.b. Texts Relating to Protective Designation, Copies of Property Management Plans or Documented Management Systems, and Extracts of Other Plans Relevant to the Property

1) Laws (refer to Appendix 10 for the full text)

- The Law for the Protection of Cultural Properties
- The Natural Parks Law¹
- The Law on the Administration and Management of National Forests

2) Comprehensive preservation and management plan (refer to Appendix 8 for the full text)

- Fujisan Comprehensive Preservation and Management Plan

3) Preservation and management plans related to the Law for the Protection of Cultural Properties (refer to Appendix 8, Attached Document 1, for details)

- Special Place of Scenic Beauty, Fujisan, Preservation and Management Plan (Yamanashi Prefecture)
- Special Place of Scenic Beauty, Fujisan, Preservation and Management Plan (Shizuoka Prefecture)
- Historic Site, Fujisan, Preservation and Management Plan (Yamanashi Prefecture)
- Historic Site, Fujisan, Preservation and Management Plan (Shizuoka Prefecture)
- Important Cultural Property, Kitaguchi Hongu Fuji Sengen-jinja Shrine, Preservation and Utilization Plan
- Special Natural Monument, Wakutamaike Pond, Preservation and Management Plan
- Important Cultural Property, Fuji Omuro Sengen-jinja Shrine Main Hall, Preservation and Utilization Plan
- Place of Scenic Beauty, “Fujigoko” (Fuji Five Lakes) (Lake Kawaguchiko, Lake Saiko, and Lake Shojiko), Preservation and Management Plan
- Place of Scenic Beauty, “Fujigoko” (Fuji Five Lakes) (Lake Motosuko), Preservation and Management Plan
- Place of Scenic Beauty, “Fujigoko” (Fuji Five Lakes) (Lake Yamanakako), Preservation and Management Plan
- Important Cultural Property, House of the Osano Family, Preservation and Utilization Plan / Important Cultural Property, Former House of the Togawa Family, Preservation and Utilization Plan
- Natural Monument, Oshino Hakkai Springs, Preservation and Management Plan
- Conservation, Management, Maintenance and Utilization Plan for National Natural Monuments (Cava and Lava Tree Molds) within Fujikawaguchiko Town

¹ The English title of the “Natural Parks Law” has been changed to “Natural Park Act” recently. In the text of this nomination document, the old title, “Natural Parks Law”, is used, whereas the text of the law included in Appendix 10 is based on the new English title, “Natural Park Act”.

- Natural Monument, Yoshida Lava Tree Molds, Preservation and Management Plan
- Place of Scenic Beauty and Natural Monument, Shiraito no Taki Waterfalls, 2nd Preservation and Management Plan
- Place of Scenic Beauty, Mihonomatsubara Pine Tree Grove, Preservation and Management Plan

4) Plans related to the Natural Parks Law (refer to Appendix 8, Attached Document 1, for details)

- Fuji-Hakone-Izu National Park (Fujisan District) Park Plan
- Fuji-Hakone-Izu National Park Fujisan District Management Plan

5) Plans related to the Law on the Administration and Management of National Forests (refer to Appendix 8, Attached Document 1, for details)

- Eastern Yamanashi Forest Planning Area Regional Administration and Management Plan
- Fuji Forest Planning Area Regional Administration and Management Plan

6) Plans of the local governments that have jurisdiction over the area where the nominate property is located (refer to Appendix 9 for details)

- 2nd Stage Challenge Yamanashi Action Plan
- Shizuoka Prefecture General Plan
- 5th Fujiyoshida City General Plan
- 1st Minobu Town General Plan
- 5th Oshino Village General Plan
- Yamanakako Village 4th Long-Term General Plan
- Narusawa Village 4th Long-Term General Plan
- 1st Fujikawaguchiko Town General Plan
- 2nd Shizuoka City General Plan
- 4th Fujinomiya City General Plan
- 5th Fuji City General Plan
- 3rd Gotemba City General Plan
- 4th Susono City General Plan
- 4th Oyama Town General Plan
- Fujisan General Environmental Conservation Measures Basic Guidelines
- Fujisan General Environmental Conservation Guidelines
- Yamanashi Prefecture Basic Environment Plan
- 3rd Shizuoka Prefecture Basic Environment Plan
- Yamanashi Forest and Forestry Basic Plan
- 2nd Prefectural Forest Management Plan
- Regional Forest Plan (Eastern Yamanashi Forest Planning Area)
- Regional Forest Plan (Fujikawa River Middle Valley Forest Planning Area)
- Regional Forest Plan (Fuji Regional Forest Planning Area)
- Regional Forest Plan (Shizuoka Regional Forest Planning Area)

- Shizuoka Prefecture Forest Coexistence Basic Plan
- Yamanashi Prefecture City Planning Master Plan
- Policies for the Development and Conservation of Northern Fuji City Planning Area (part of Fujiyoshida City, Nishikatsura Town, Yamanakako Village, and Fujikawaguchiko Town, and entire Oshino Village)
- Policies for the Development and Conservation of Gakunan Regional City Planning Area (Fuji City and Fujinomiya City)
- Policies for the Development and Conservation of Shizuoka City Planning Area (Shizuoka City)
- Policies for the Development and Conservation of Gotemba-Oyama Regional City Planning Area (Gotemba City and Oyama Town)
- Policies for the Development and Conservation of Susono City Planning Area
- Fujiyoshida City City Planning Master Plan
- Yamanakako Village City Planning Master Plan
- Fujikawaguchiko Town City Planning Master Plan
- Shizuoka City City Planning Master Plan
- Fujinomiya City City Planning Master Plan
- Fuji City City Planning Master Plan
- Gotemba City City Planning Master Plan
- Susono City City Planning Master Plan
- Oyama Town City Planning Master Plan
- Yamanashi Prefecture Regional Disaster Prevention Plan
- Shizuoka Prefecture Regional Disaster Prevention Plan
- Fujiyoshida City Regional Disaster Prevention Plan
- Minobu Town Regional Disaster Prevention Plan
- Oshino Village Regional Disaster Prevention Plan
- Yamanakako Village Regional Disaster Prevention Plan
- Narusawa Village Regional Disaster Prevention Plan
- Fujikawaguchiko Town Regional Disaster Prevention Plan
- Shizuoka City Regional Disaster Prevention Plan
- Fujinomiya City Regional Disaster Prevention Plan
- Fuji City Regional Disaster Prevention Plan
- Gotemba City Regional Disaster Prevention Plan
- Susono City Regional Disaster Prevention Plan
- Oyama Town Regional Disaster Prevention Plan

7.c. Form and Date of Most Recent Records or Inventory of the Property

Relevant component part	Name of the record	Published by	Year of publication
(1) Fujisan Mountain Area	"Fujisancho Shinko Iseki" [Fujisan Mountaintop Worship Sites] (report of the Buried Cultural Properties archaeological excavation project for Fujisan World Cultural Heritage nomination in FY 2008)"	Shizuoka Prefecture Buried Cultural Properties Institute	2009 (printed matter)
(1) Fujisan Mountain Area	"Omiya-Murayamaguchi Tozando" [Omiya-Murayama Ascending Route] (report of the Buried Cultural Properties archaeological excavataion project for Fujisan World Cultural Heritage nomination in FY 2008)	Shizuoka Prefecture Buried Cultural Properties Institute	2009 (printed matter)
(1) Fujisan Mountain Area	"Fujisan Suyamaguchi Tozando Chosa Hokokusho" [Museum of Mt Fuji Reference Book. Report of the Research on Suyama Ascending Route of Fujisan.]	Susono City Board of Education Susono Municipal Museum of Mt Fuji	2009 (printed matter)
(1) Fujisan Mountain Area	"Fujisan Yoshidaguchi Tozando Kanren Iseki" [Vol. 3 of Fujiyoshida City Cultural Properties Research Report. Fujisan's Archaeological Sites Related to Yoshida Ascending Route] (report in association with the historic route promotion and utilization project)"	Fujiyoshida City Board of Education	2001 (printed matter)
(1) Fujisan Mountain Area	"Fujisan Yoshidaguchi Tozando Kanren Iseki II" [Vol. 4 of Fujiyoshida City Cultural Properties Research Report. Fujisan's Archaeological Sites Related to Yoshida Ascending Route] (report in association with the historic route promotion and utilization project)"	Fujiyoshida City Board of Education	2003 (printed matter)
(1) Fujisan Mountain Area	"Yamanashiken Munafuda Chosa Hokokusho. Gunnai II. Kawauchi II. Hoi" [Yamanashi Prefecture Report of Ridgepole Tag Survey. Gunnai Area II, Kawauchi Area II. Supplementary Information]	Yamanashi Prefecture	2005 (printed matter)
(7) Kawaguchi Asama-jinja Shrine			
(8) Fuji Omuro Sengen-jinja Shrine			
(2) Fujisan Hongu Sengen Taisha Shrine	"Sengen Taisha Iseki. Yamamiya Sengen-jinja Iseki" [Archaeological Sites, Sengen Taisha Shrine and Yamamiya Sengen-jinja Shrine] (Vol. 201 of the report of Shizuoka Prefecture Buried Cultural Properties Research Institute in association with Buried Cultural Properties archaeological excavation project for Fujisan World Cultural Heritage nomination in FY 2008)	Shizuoka Prefecture Buried Cultural Properties Institute	2009 (printed matter)
(3) Yamamiya Sengen-jinja Shrine			
(4) Murayama Sengen-jinja Shrine	"Murayama Sengen-jinja Iseki" [Archaeological Site, Murayama Sengen-jinja Shrine] (Vol. 202 of the report of Shizuoka Prefecture Buried Cultural Properties Research Institute in association with Buried Cultural Properties archaeological excavation project for Fujisan World Cultural Heritage nomination in FY 2008)	Shizuoka Prefecture Buried Cultural Properties Institute	2009 (printed matter)
(9) "Oshi" Lodging House (Former House of the Togawa Family)	"Kyu Togawake Jutaku Hozon Shuri Koji Hokokusho" [Report of the Preservation Repair Work for the Former House of the Togawa Family]	Fujiyoshida City Board of Education	2010 (printed matter)
(23) Hitoana Fuji-ko Iseki	"Shiseki Hitoana II" [Historic Site, Hitoana II. Report of the Survey to Confirm the Area of the Buried Cultural Property] (Vol. 28 of the report of research on Cultural Properties of Fujinomiya City)	Fujiyoshida City Board of Education	2001 (printed matter)

7.d. Address where Inventory, Records and Archives are Held

Yamanashi Prefectural Board of Education, Science and Cultural Properties Division

1-6-1 Marunouchi, Kofu City, Yamanashi Prefecture

Fujiyoshida City Board of Education, History and Culture Division

2288-1 Kamiyoshida, Fujiyoshida City, Yamanashi Prefecture

Minobu Town Board of Education, Lifelong Education Division

1093 Tokiwa, Minobu-cho, Yamanashi Prefecture

Oshino Village Board of Education

1514 Shibokusa, Oshino-mura, Yamanashi Prefecture

Yamanakako Village Board of Education

237-1 Yamanaka, Yamanakako-mura, Yamanashi Prefecture

Fujikawaguchiko Town Board of Education, Lifelong Education Division

1754 Funatsu, Fujikawaguchiko-machi, Yamanashi Prefecture

Shizuoka Prefectural Board of Education, Cultural Properties Protection Division

9-6 Oute-machi, Aoi-ku, Shizuoka City, Shizuoka Prefecture

Shizuoka City, Culture and Sports Department, Cultural Properties Division

5-1 Oute-machi, Aoi-ku, Shizuoka City, Shizuoka Prefecture

Fujinomiya City Board of Education, Cultural Section

150 Yumizawa-cho, Fujinomiya City, Shizuoka Prefecture

Fuji City Board of Education, Culture Promotion Division

1-100 Nagata-cho, Fuji City, Shizuoka Prefecture

Gotemba City, Education Department, Lifelong Education Section

483 Hagiwara, Gotemba City, Shizuoka Prefecture

Susono City Board of Education, Lifelong Learning Division

435 Fukara, Susono City, Shizuoka Prefecture

Oyama Town Board of Education, Lifelong Learning Division

130 Adano, Oyama-cho, Shizuoka Prefecture

7.e. Bibliography

1) Property in general (natural and cultural status)

- Fujisan Sekai Bunka Isan Toroku Suishin Shizuoka Yamanashi Ryoken Godo Kaigi and NPO Hojin Fujisan Wo Sekaiisan Nisuru Kokumin Kaigi. "Fujisan Shinko To Geijutsu No Minamoto". Shogakukan, 2009.

- Nihonkazangakkai, ed. "Fujikazan". Yamanashi Institute of Environmental Sciences, 2007.
- Aramaki, Shigeo, and Miyo Ota. "Nihonichi No Kazan Fujizan". Yamanashi Institute of Environmental Sciences, 2008.
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- Ishihara, Hatsutarō. "Fuji No Kenkyū V Fuji No Chiri To Chishitsu". Kampei Taisha Sengen-jinja. Kokon Shoin, 1927
- Kishida, Kyūichi, and Yoshisada Yabe. Kampei Taisha Sengen-jinja, ed. "Fuji No Kenkyū VI Fuji No Dobutsu Shokubutu". Kokon Shoin, 1928.
- Amano, Kiyoko, and Hirosato Sawato, eds. "Fujisan Womeguru Nihonjin No Shinsei". Hosei University Research Center for International Japanese Studies, 2007.
- Fujinomiya City Board of Education. "Fujisan Bunkajuku Sosho". 20 vols. Fujinomiya City Board of Education, 1995 – 2001.
- Fushimi, Isao. "Fugaku Reiran – Gaikokujin No Mita Fujisan". Gendai Ryōko Kenkyūjo, 1982.

2) Individual component parts

- "Fujisan Shinko Iseki" (report of the Buried Cultural Properties archaeological excavation project for Fujisan World Cultural Heritage nomination in FY 2008). Shizuoka Prefecture Buried Cultural Properties Institute, 2009.
- "Kokuyu Keidaichi Joyoshinsei Fukyokashobun Torikeshiseikyū Jiken". Fujisan Hongu Sengen-Taisha, 1993.
- "Shisei 50 Shunen Kinen Jigyo. Fujisan Murayamaguchi Tozando Ato Chosa Hokokusho". Fujinomiya-shi Kyōdo Shiriyokan, 1993.
- "Omiya-Murayamaguchi Tozando" (report of the Buried Cultural Properties archaeological excavation project for Fujisan World Cultural Heritage nomination in FY 2008). Shizuoka Prefecture Buried Cultural Properties Institute, 2009.
- "Fujian Shiriyokan Shiriyoshu. Fujisan Suyamaguchi Tozando Chosa Hokokusho". Susono City Board of Education and Susono Municipal Museum of Mt Fuji. 2009.
- "Fujiyoshidashi Bunkazai Chosa Hokokusho Dai 3-shu. Fujisan Yoshidaguchi Tozando Kanren Iseki" (report in association with the historic route promotion and utilization project). Fujiyoshida City Board of Education, 2001.
- "Fujiyoshidashi Bunkazai Chosa Hokokusho Dai 4-shu. Fujisan Yoshidaguchi Tozando Kanren Iseki II" (report in association with the historic route promotion and utilization project). Fujiyoshida City Board of Education, 2003.
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- "Fujinomiya Bunkazai Chosa Hokokusho Dai 39-shu. Sengen Taisha Iseki IV". Fujinomiya City Board of Education, 2008.
- "Shizuokaken Maizo Bunkazai Chosa Kenkyujo Chosa Hokokusho Dai 201-shu. Sengen Taisha Iseki Yamamiya Sengen-jinja Iseki" (report of the Buried Cultural Properties archaeological excavation project for Fujisan World Cultural Heritage nomination in FY 2009). Shizuoka Prefecture Buried Cultural Properties Research Institute, 2009.
- "Murayama Sengen-jinja Chosa Hokokusho" Fujinomiya City Board of Education, 2005.
- "Murayama Sengen-jinja Chosa Hokokusho – Iseki Han-i Kakunin Chosa Hen". Fujinomiya City Board of Education, 2005.
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- "Suyama Chiku No Bunkazai Meguri". Susono City Cultural Properties Protection Council and Susono City Board of Education, 2007.
- "Shiseki Hitoana". Fujinomiya City Board of Education, 1998.
- "Fujinomiya Bunkazai Chosa Hokokusho Dai 28-shu. Shiseki Hitoana II" (Report of the Survey to Confirm the Area of the Buried Cultural Property). Fujinomiya City Board of Education, 2001.
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- "Fuji no Hitoana Zoushi". Fuji City Central Library, 2008.
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- "Bungaku Ni Egakareta Shimizu". Shimizu City Board of Education, 2000.

3) Preservation and management plans

- “Special Place of Scenic Beauty, Fujisan, Preservation and Management Plan (Yamanashi Prefecture)”. Yamanashi Prefectural Board of Education, 2006.
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- “Historic Site, Fujisan, Preservation and Management Plan (Yamanashi Prefecture)”. Yamanashi Prefectural Board of Education, 2012.
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8) Prefectural and municipal history

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- "History of Shizuoka Prefecture"
- "History of Fujiyoshida City"
- "History of Tsuru City"
- "History of Oshino Village"
- "History of Yamanakako Village"
- "History of Narusawa Village"
- "History of Katsuyama Village"
- "History of Shizuoka City"
- "History of Numazu City"
- "History of Mishima City"
- "History of Fujinomiya City"
- "History of Fuji City"
- "History of Gotemba City"
- "History of Susono City"
- "History of Shimizu Town"
- "History of Nagaizumi Town"
- "History of Oyama Town"
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- "History of Shibakawa Town"

Chapter 8

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Chapter 9

Signature on behalf of the State Party

Signed on behalf of the Government of Japan

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