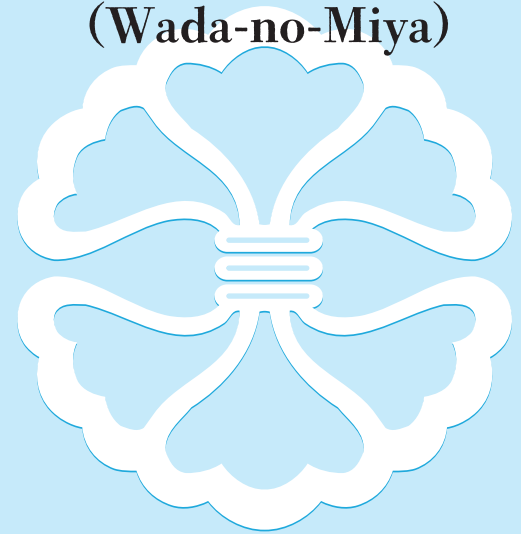




和田神社略記  
和田宮

## Brief Notes of Wada Jinja (Wada-no-Miya)



## Wada Jinja (Wada-no-Miya) ||

Wada Jinja (or Shrine) commonly called as WADAMYOJIN or WADADAIMYOUJIN, deifies AMENOMINAKANUSHINOOHKAMI as the main Kami (god) and ICHIKISHIMAHIMENOOHKAMI and EBISUOHKAMI as subsidiary Kamis (gods). It has been said that the divine realm was originally situated in the pine bush at the seaside 500 meters to the southeast called "EBISU-no-MORI" in Honshu (or Main Island) where EBISUOHKAMI has been drifted to from Awaji Island in ancient time and the far west oldest religious service site, but was relocated to the present place by the national policy of shipbuilding in Meiji 34 (1901).

Kiyomori Taira (1118-1181) deified ICHIKISHIMAHIMENOOHKAMI that was shared from Aki-no-Miyajima (located in Hiroshima) for seven places, wishing for safety work and future prosperity at the time of building Hyogo port (Ohwada-no-Tomari) in Shoan 3 (1173). This is called as Hyogo-Nana Benten (Spirit of Aki-no-Miyajima shared into seven spirits and brought to Hyogo) and one of seven was enshrined at Wada-Misaki (promontory).

Later in Manji first year (1658) May, the embankment collapsed by the Great Flood of Muko-gawa (or Muko River). The Mikoshi (or portable shrine) of Okada Jinja, which was dedicated to Mukogun-Naruomurakomatsu, was washed out, and has been drifted to Wada-Misaki, and some extraordinary religious events occurred. Then Yukitoshi Daizen Aoyama, the lord of the times, announced renewal of the main hall of the shrine by Sazaemon Minoda, a chief constructor. The shrine completed in Kanbun 2 (1662), later called as Wada Jinja (Wada-no-Miya), has been revered as the main guardian Kami of Hyogo south coast praying for marine safety and prosperity not only for Wada-Misaki but also for the people who use Hyogo port.



Wadamiya of early period of Meiji

## Spring Festival (Danjiri-Matsuri) ||

Until Showa 59 (1984), May 22nd and 23rd were the festival day but today the festival is carried out on May 2nd and 3rd. In this festival called "Danjiri-Matsuri", the shrine Kami (god) was moved to other places on the 22nd and the vehicle called Danjiri that carries the spirit of the Kami was dragged around the town on 23rd until before the war. In moving the shrine Kami, more than three hundred people took part in, and at the last line vehicles for the spirit (or the Danjiri) from each town - three from Wadasaki-cho (Kitanaka-machi, Minaminaka-machi, Ohtsuji), one from Imadezaike-cho, one from Shinzaike-cho, one from Sekiya-cho, one from Funadaiku-cho, one from Kamishou-dori, one from Kinpei-cho assembled. The Danjiris are proud of the history of more than two hundred fifty years, so as written as follows in the old book "Kanyouroku" of Genbun 3 (1738) May 22nd in Okagata (one of three self-governing party, Okagata, Kitahama and Minamihama).

「和田宮祭礼に付在家町之ねり見物二来り候へと南濱御兩人より昨今共使参（後略）」

(translated "nowadays Minamihama people came and stayed in town to look around the surroundings and see the Wada-no-Miya Festival")

The festival of Wada-no-Miya has been performed as the biggest event of Minamihama since the party leader of Minamihama invited the leader of Okagata to the Danjiri show. However the Danjiris, vehicles carrying the spirit of the Kamis, were burned out by the war. The last Danjiri of fishermen left was also damaged so the festival was performed only at the main hall. However the moving of the Kami was revived by the cooperation of parishioners in Showa 48 (1973). The Danjiri Preservation Association was formed in Showa 52 (1977). The Danjiri of fishermen, which had been completely damaged, was restored and the dragging of the Danjiri revived in Showa 53 (1978). By this occasion, the moving of the Kami by child Mikoshi is to be performed on November 2nd and 3rd at the Autumn Festival. One Danjiri was handed over from Tsurumi ward in Osaka City in the following year Showa 54 (1979). Now the dragging of one small and one big Danjiris is performed.

The big Danjiri weighs 4 tons and the small, over 1 ton. The big Danjiri is forwarded by Ohayashi (or the music of bells and drums), and is backwarded about the same distance all at once or dashes off. The Ohayashi of Wada-no-Miya, the first - slowly forwarding, the second - slowly backwarding, the third - turning at the corner, the fourth - returning. The small and the big Danjiris move freely according to the sound of Ohayashi.

What magnificent is the view of moving two Danjiris back and forth before entering Miya (Wada Jinja) at the shouts of "carry-it-back" and "give-it-back" in the fourth Ohayashi of returning. The shouts of "carry-it-back" and "give-it-back" is based on the historical fact that people of Komatsumura and Wada-Misaki fought to take back the Mikoshi washed out from Okada Shrine to themselves.

On November 2nd after the festival at 11 am, from noon to 8 pm in the west of local residential area, on November 3rd from noon to 8 pm in the east of local residential area, the Danjiris are dragged all day long. In entering Miya (Wada Jinja), many people come long way to participate the bustling continuing until late at night.



Danjiri of two pairs of swords

## Summer Festival (Yukata Festival)

It will be performed on both June 30th and July 1st.

On June 30th, Chi-no-Wa (a big circle made of piled up reeds) religious event is performed at the Great Purification for summer.

In the old days, the current festival on July 1st called Yougo was performed on July 23rd, and Yudate-no-Mai was dedicated (Priests and Maidens in the service of the shrine sprinkle boiled water from a big pot over the body by bamboo leaves). The Yukata festival is named since people from old to young and man to woman who visit Jinja wear Yukata, summer time Kimono, and hustle and bustle as the lottery can be played in the precincts of the Jinja on the festival day.



Chi-no-Wa (a big circle made of piled up reeds) religious event

## Autumn Festival (Sweet Sake Festival)

It will be performed on both November 2nd and 3rd. It used to be carried out on November 23rd. Parishioners made sweet sake in each house and worshipped by offering it to the Kamis (gods). It is because this area had the custom of offering sweet sake instead of newly cultivated rice to the Kamis, and thanking the blessing of the nature.

On November 2nd at the festival, the sweet sake offered to the Kamis is treated to attendees.

On the following day, 3rd, Mikoshi (portable shrine) from each town gathers so the precincts Jinja will be crowded with children.



## Faith of Wada Jinja

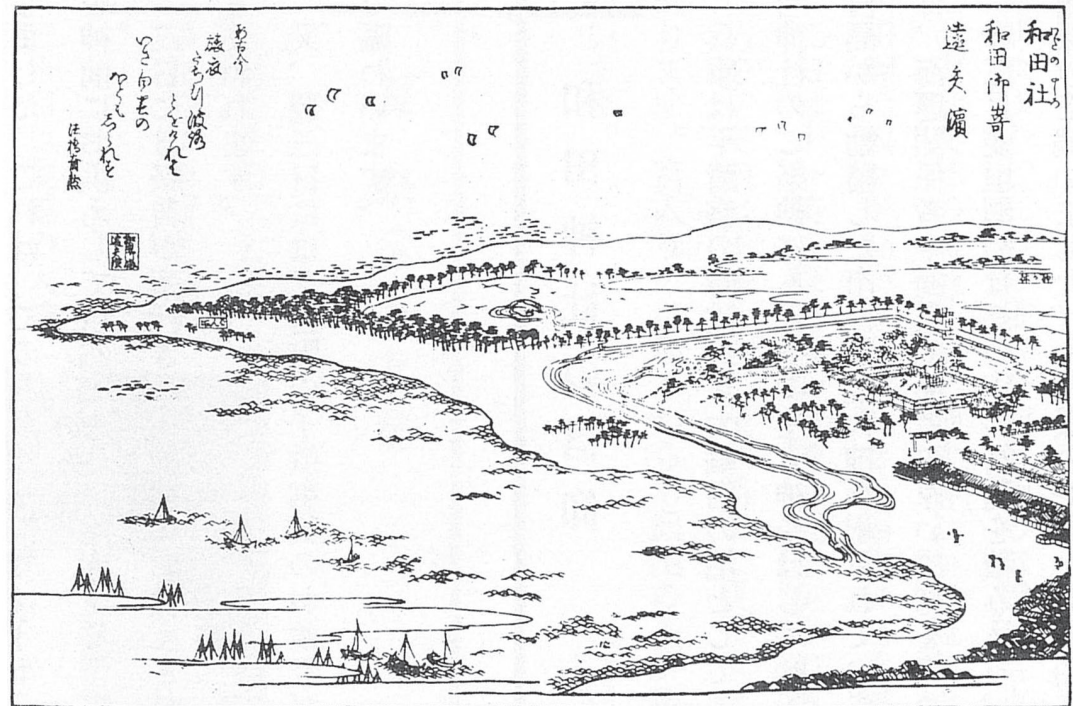
Hyogo as Ohwada-no-Tomari is the port opened in the era of Kiyomori Taira from old days, so AMANOMINAKANUSHINOOHKAMI, EBISUOHKAMI and ICHIKISHIMAHIMENOOHKAMI that was shared from Aki-no-Miyajima by Kiyomori Taira are enshrined in our Jinja. Therefore our Jinja has gathered profoundly deep faith from shipping merchants and fishermen.

In March Spring, Higakikaisen (a ship privileged to transfer daily goods from Osaka, center of economy, to Edo or Tokyo, center of consumption) was loaded with new sake of the year and headed for Edo to be the first deliverer. The first deliverer was rewarded with abundant bonus. After returning to Hyogo, the seamen, carrying cloth and flags and singing merrily, visited Wada Jinja to offer their thanks to the Kami (god). It has been told if the seamen in raising the sail visit Wada Jinja to pray for the safety of the journey, and the ship starts off on a good day according to the fortune given, the ship may arrive at the destination without trouble. The divine protection was inevitable for such a small ship of about 200 stones (36,000 $\ell$ ) sailing between Edo and Kamigata (Osaka). The custom of thanks-visit continued until early Meiji.

The original Wada Jinja was situated in the pine bush at sand bar extended to Osaka Gulf. The main hall of the shrine in the bush could be seen clearly from ships, and it was the landmark for ships to pass through without trouble in raining, strong wind and rough waves. The stone shrine gate with the datemark of Kyohou 13 (1728) located in the precincts was dedicated by the wholesaler of Higakikaisen praying for the prosperity in business and family. Also numerous stone lanterns marked Meiwa (1764-1771), An-ei (1722-1780), Kansei (1789-1800), Bunka (1806-1817) and Kaei (1848-1853) were dedicated.

On which, the names of dedicators and the letters for praying sea safety and prosperity can be seen.

Thus our Jinja situated advantageously at the tip of the cape has been revered as the guardian Kamis of sea safety or the seamen sailing from all over the country by the support of the Hyogo port where ships come and go without intermission, and as the Kami with miraculous efficacy for the ship owners and wholesaler praying for the prosperity.

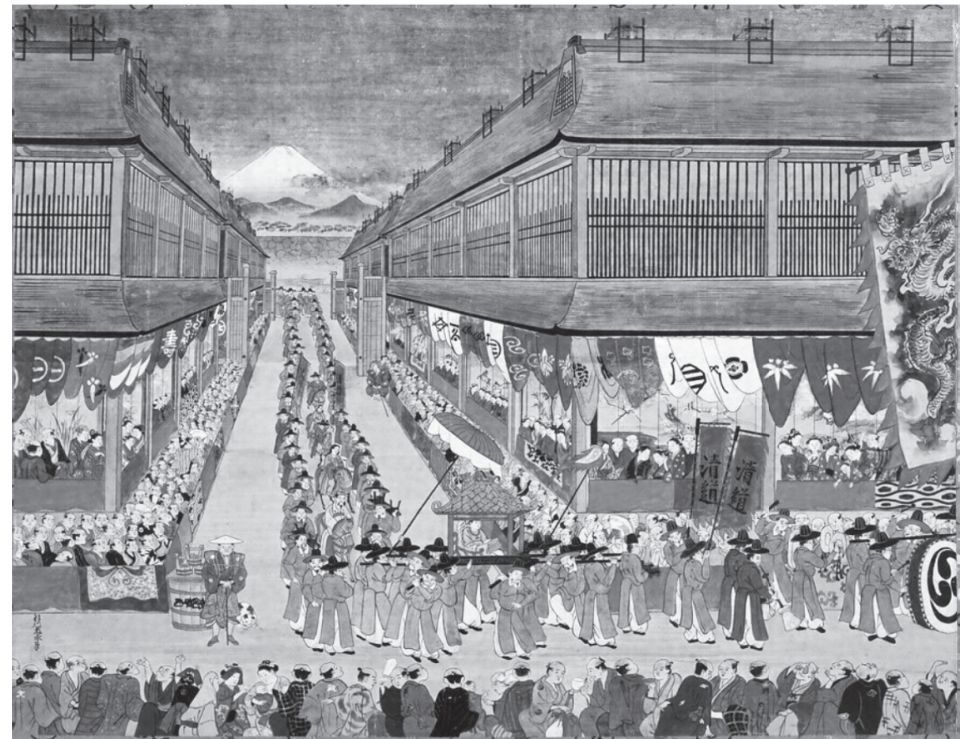


Wadamiya of the Edo era

## Wada Jinja and Korean Envoy

Ieyasu Tokugawa reestablished diplomatic relation with Korea by formal apology, which was ceased by Hideyoshi's troop dispatch. From this time a Korean envoy as a formal delegate arrived in Japan at every change of Shogun. The group of the Korean Envoy amount to four to five hundred with a long stay of about eight months until return had to be treated as national guest, such as the use of flame was forbidden during this period for fear of making fire, and the expense of the Korean Envoy was allotted to a village, so the mental and physical burden was tremendously serious.

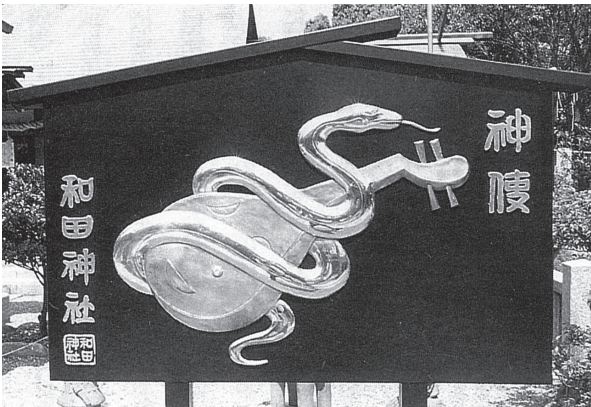
"Chosen-Shinshi-Raicho-Kihan-Kanroku" (or the Record of Korean Envoy Visit and Return) is the record of Korean Envoy from Houreki 13 to 14 (1763 to 1764). on May 8th to 14th, Houreki 14 (1763) the group of the Korean Envoy on returning journey visited and stayed the Hyogo Port for six days. At this time the rainstorm attacked the Hyogo Port, which prolonged their stay. So village chiefs of the Hyogo Port retained proxy and prayed for avoiding wind to Wada-Miya. Then, incredibly, it cleared up the following day. The village chiefs altogether with joy went to Wada-Miya to offer thanks since the group can sail off without trouble. Thus if some troubles happen, local residents offered prayers to Wada-Miya.



## Shinshi "Hebi (snake)" Matsuru

There are living creatures as Kamis (gods) messengers in shrine such as the ox of Tenjin-san (Jinja), the fox of Oinari-san (Jinja), the dove of Hachiman-san (Jinja). In our Jinja a white snake is revered as the Kamis messenger from ancient time, and the mound called "Mizuka" deifies the white snake.

Going along the approach to the shrine, small cinnabar red gates stand on the right, on the back of the gates Massha-Takakura-Inari-Jinja (small shrine) is deified, and this mound is located in the left. Numerous stories about this white snake are handed down in our Jinja, and one of them is written in "Amiya-Kodenki" (old record of Net Fishing) passed down in the Yasudas, the head of fishermen's cooperative all around this sea as follows.



Long time ago, the sea went so rough, and trees were drifted and piled up like a mountain, our ancestor patrolling found one small white snake in this driftwood as a miraculous messenger from the Kami. 'It is a sacrilege.' says he stretching out the white fan to soothe the white snake. The white snake sat still on the fan and coiled up. Our ancestor promptly carried the snake on the fan, and provided a small shrine to calm at the root of the old pine tree in the garden. Before long, people in the coast heard came to worship. 'Sacrilegious!' Thus started the praying of the white snake, WADAMYOJIN. The great white snake is what we worship (from original record).

This was from the Amiya-Kodenki. Other than this, in "Enpou-Hachinen-Sarunotoshi-no-Toshi-Minamihama-Yorozu-Oboecho-no-Utsushi" (1680), written the real figure of WADAMYOJIN is the 15 cm long snake, and we can assume that this was great event from how disconcerted people in Wada-Misaki, Miyamori (Jinja-Caretaker Priest), government officials, and even Hohin (Chief Priest) of Nohfukuji (Temple) controlling Wada Jinja were at the appearance of this snake.

Also at the move of the main hall in Meiji 38 (1905), on the Noh stage newly established, one white snake twined oneself to the most important pillar of the stage in the performance of Noh "Dohjohji" dedicated for the foundation ceremony. And the white snake also appeared in "sand-carrying" (the event each individual carries and puts white sand around the main hall) of reconstructing the main hall burned down by the war disaster. Stone-foundation was used for the base of the main hall for considering white snake to be able to dwell on.

Today ceramic white snakes are located in front of this Mizuka (mound). Many of worshipers place a number of ceramic white snakes saying wish will be fulfilled by writing wish and name on the ceramic white snake and put on this mound.



"Mizuka"

## Goshinboku (Tree of Kami(god)) "Yougo-no-Matsu (Great Pine Tree)"

In "Enpou-Hachinen-Sarunotoshi-no-Toshi-Minamihama-Yorozu-Oboecho-no-Utsushi" (record of 1680) of the Yasudas, the head of fishermen's cooperative all around this sea, is written that the white snake was composed at the root of this old pine tree and people in Wada -Misaki joined their palms together.

From old times the white snake has been believed as the messenger from WADAMYOJIN first appeared at this pine tree, so is revered as the Goshinboku in our Jinja.



## Stone Lanterns at the entrance of front approach

A pair of Lanterns built on both sides at the entrance of front approach of Wada Jinja was damaged by the Hyogoken-Nanbu Earthquake as the each parts above the foundation fell off. These parts were unable to be restored, so the bronze Lantern was newly built on the remaining foundation. However this stone Lantern was valuable material in order to find the relationship of Hyogo Port and the merchant ship of Chita peninsula in the last part of Edo period by the search of Kobe History Association that was studying stone made products suffered from the earthquake. By the search of 17th June Heisei 8 (1996), the names of five ship owners from Bishu-Utsumi, Nakasu, and Tokoname as managers, and in addition to these three areas, the names of areas such as Noma, Onoura, Kumura (in Aichi Prefecture), and here Hyogo Port are inscribed on the foundation of the left Lantern dedicated, and with the names of wholesalers, Fukagawa, Koamicho, (in Tokyo) Uraga (in Kagawa Prefecture) as suppliant, Kurumayagohei, a wholesaler of Hyogo Port as tradesman (between ship owners and merchants ), on the foundation of the right Lantern. The letters "Dedicated" can be seen on the front, "March 1854", building month and year, and "Nadamikage Ishiku Seibeii", a stone cutter, on the back side of both Lanterns.

We understand Hyogo Port had the intimate relationship with shipping agencies of Bishu (Aichi Prefecture) and wholesalers in Edo from the late Edo period. Ship owners and wholesalers are recorded at the local old writings, but no proof was found to show the relationship with Bishu. We are to preserve the damaged Lantern in our Jinja. Still more, further detail research is expected.

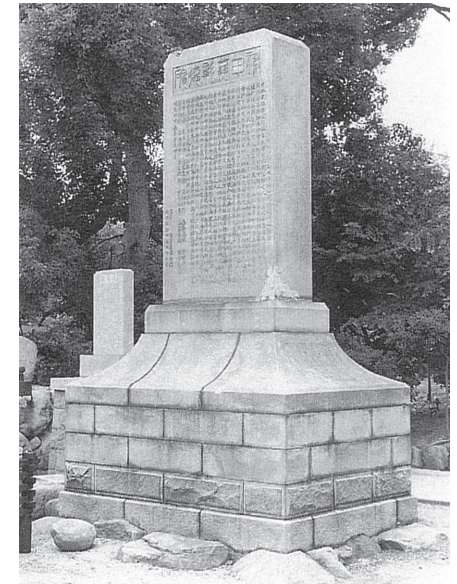


Garden Lantern before the earthquake disaster



## Kouda-Hyouemon (Taneyasu) Shoutoku Hi (Monument) ||

It is the monument on the left side about thirty meters after the Great Gate of our Jinja. Hyogo People in Minamihama-nana (seven) -ka-cho, Funadaiku-cho, Shin-machi, Sekiya-cho, Shinzaike-cho, Dezaike-cho, Imadezaike-cho and Wadasaki-cho adoring him conferenced and built in March, Meiji 44 (1911). The lettering figure was written by Ichizo Hattori, the prefectural governor of Hyogo Prefecture at the time, and the sentences were made by Nangaku Fujisawa, the scholar of Confucianism. The stone was particularly cut out from Muremura (in Kagawa Prefecture).



## Old Shrine Office "Rinshouin" ||



This building was built by Noufukuji (Temple) in Kanbun 2 (1662). At this time Wada Jinja was managed by priests sent from Noufukuji. Therefore Buddha was safely placed in Rinshouin, used as temple and controlled by priests.

"Zouei-Jihouraku-Waka" was recommended by the occasion of reconstructing the main hall in Enkyou 1 (1744) by Taiun, the successive priest, and Juichimen-Kannon-Ritsuzo, a standing goddess of mercy with eleven faces, designated as the current national important cultural property was invited from Zensuiji of Ohmi. Additionally the area of Wada-Misaki in which the building is located has been known as the land of white sand and green pine trees. Therefore the Rinshouin built in pine bush was named after this place. The Rinshouin appears at one historical scene. On April 23rd, Bunkyo 3 (1863) at the end of Edo period, Tokugawa the fourteenth Shogun Iemochi on warship "Jundoumaru" visited Hyogo to inspect sea defense had lunch with Kaishu Katsu as a guide in 25 tatami mats hall of the Rinshouin. On November 13th of the same year, Yoshinobu Hitotsubashi (later became Tokugawa the fifteenth Shogun) visited to inspect the construction work of cannon base.

Moreover the Rinshouin left a big trace on cultural history. Buson Yosa visited Hyogo twice in Meiwa 3 (1766) and An-ei 7 (1778) and held the meeting of haikai, an amusing and playful waka in the Rinshouin on the second visit. Also Tairo Yoshiwake renowned as the head of the big four in Buson formed the troupe called "Ashikagesha" at the Rinshouin. Takamasa Ohkuni (Nonoguchi), a scholar of ancient Japanese thought and culture who promoted Hangaku (local public schools) of Harimaono-han (feudal clan) and the adopted child Masatake frequently held poem meeting, and the women poets Itoko Takenaka of Hyogo and Tsuchiko Kotani of Akashi famed as the four genius women in Ritsui together with Tameko Nakanishi in "Ritsui-sha" a private school opened by Okinamaro Kurosawa gathered here to enliven cultural meeting. In Meiji (1868-), Shinbutsu-bunri-rei (Jinja and Temple Separation Command) was issued.

## INFORMATION



- ◆ **Subway** Kaigan Line 『Wadamisaki』 subway station exit②, 2 minutes walk to North
- ◆ **Bus (Kobe city bus)** 『Wadamisaki』 bus stop, 2 minutes walk to West
- ◆ **Car** Imadezaike (今出在家) Junction turn to West, and turn right at the Kobe Technical High School

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Urayasu - no - Mai (Dance praying for Peace)