

Guide Map the Nakashima River and Tera-machi districts



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中島川・寺町かいわいおさんぽMAP

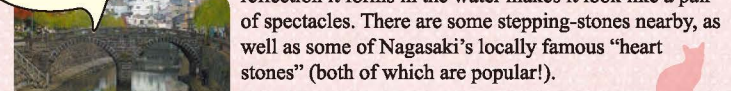
…下記に紹介したお寺
Nagasaki's temples introduced below

…下記に紹介した町家
Nagasaki's machiya introduced below

公共トイレ (Public Toilet)
おもてなしトイレ (Omotenashi Toilet)
A restroom open to both customers and non-customers. Please ask an employee at the location before use.

Around Nakashima River & Tera-machi What to see!

If you wish to take a photo of Spectacles Bridge you are recommended to take it from the nearby Fukuro Bridge (Fukuro-bashi).



Allcore Naka-dōri
Dating from the mid-Edo era, this is the oldest shopping street in Nagasaki. In the past it flourished as a "monzen-machi" (temple town) leading out from Suwa Shrine and Teramachi-dōri. Some of the shops on this street date from the Meiji or Taisho eras, though in more recent times new shops have also been built that are rich in character. Here, in Nagasaki's downtown ("shitamachi"), you can witness the past blending with the present and enjoy the pleasant, traditional atmosphere as you stroll around.



Places related to Sakamoto Ryoma
Sakamoto Ryoma established what is thought to be Japan's first ever company, known as Kameyama Shachū, in Nagasaki. Today this building has been reconstructed and it currently houses the Nagasaki City Kameyama Shachū Museum. Items on display include objects related to Ryoma as well as letters written by him. There is also a pillar that Ryoma is believed to have leaned on.

A statue of Ryoma's boots, erected very close to the Museum. From here you can gaze out onto the same view of Nagasaki harbour that Ryoma must once have looked at.

Soothe your heart with a stroll around Nagasaki's temples

Amid the charm of Nagasaki's Tera-machi neighbourhood, you will find Kōfuku-ji Temple (a nationally-designated Important Cultural Property) as well as many other temples that contain valuable Buddhist images and (in one case) a hanging scroll depicting a ghost. Tera-machi is a place where Nagasaki's long history of cultural exchange with China can be keenly felt. It is also somewhere where you can experience zazen or attend a Buddhist religious ceremony.

- 01 Kōgen-ji Temple** (Hongan-ji branch of the Jōdo Shinshū school) Founded in 1631
1-4-4 Irayabashi, 095-823-5863
This temple is known locally for its appearance within a folk tale called "Ubu no Yūrei" ("the ghost of a woman who has just given birth"). A wooden statue and a hanging scroll of the ghost can be seen once a year on August 16th. Every Sunday at 10am there is a worship service.
- 02 Zenrin-ji Temple** (Myōshin-ji branch of the Rinzaï school) Founded in 1644
7-14 Tera-machi, 095-822-5583
This Zen temple is open to all wishing to experience zazen. On the first and third Sundays of each month between 7am and 8am, zazen can be experienced at a cost of 500 yen. Buddhist cuisine (shojin ryōji) using a wide range of ingredients can also be tried at this temple for a cost of between 4,000-7,000 yen (reservation required).
- 03 Jinsō-ji Temple** (Hongan-ji branch of the Jōdo Shinshū school) Founded in 1615
6-1 Tera-machi, 095-822-2341
This temple's gate and shōkorō offer a good sense of its history. Jinsō-ji is notable for its three scrolls depicting Buddhist hell, which were painted in 1781. The public can only view them on August 14th-15th every year, and many people travel from far and wide to see them.
- 04 Sanpō-ji Temple** (Jōdo-shū) Founded in 1623
5-22 Tera-machi, 095-823-0775
This temple is worth a look for its Enma statues with their vividly intense facial expressions. The one on the right is colloquially called "Konkon Baasan" (literally "cough cough, old woman"), because if you write "konkon" ("cough cough") on a piece of paper and pray, it is said that you will be cured from coughs and asthma.
- 05 Jōan-ji Temple** (Jōdo-shū) Founded in 1624
5-14 Tera-machi, 095-823-2875
This temple has an unusual gate with a temple bell at the top. Carved into the pillars of the main temple building are pure white Chinese guardian lions (shishi) and dragons for dispelling catastrophes, while on its ceiling there hangs a huge Baramon kite.
- 06 Kōfuku-ji Temple** (Ōbaku-shū) Founded in 1620
4-32 Okeya-machi, 095-822-1076
Open: 8:00-17:00
Entrance Fee: 300 yen
This is Japan's oldest Tō-dera (Chinese temple) related to Ingen (founder of the Ōbaku school of Zen Buddhism). The Daijūhōden (main temple building) is a nationally designated Important Cultural Property and is a must see. Matcha (900 yen with sweets), Manjū and Omamori are all on sale here.
- 07 Enmei-ji Temple** (Omuro branch of the Shingon school) Founded in 1616
3-1 Tera-machi, 095-822-0378
The historically important statue of Nyorai enshrined within the Reiaidōji was also sent from the Nagasaki Magistrate. This temple also contains a "kenkō kannon" which is visited by many people burdened with illness.
- 08 Chōshō-ji Temple** (Nichiren-shū) Founded in 1631
2-1 Tera-machi, 095-822-1468
It is rare to see a Shinto torii gate within the grounds of a Buddhist temple. It is said that if you pour water on the shining Suitoku Jyōgyō Bosatsu statue to purify it before scrubbing and then washing its body in the places where your own body feels unwell, you will be cured of your illnesses.
- 09 Kōtai-ji Temple** (Sōtō-shū) Founded in 1608
1-1 Tera-machi, 095-823-7211
This is the oldest temple in Tera-machi and it has plenty of things to recommend it. Both the shōmon (main gate) and the saumon gate are Prefectural Cultural Assets, and enshrined within the Daibutsuden is a 3.4 metre statue of a seated Birushana Buddha (Birushana Butsu). There are also graves of famous people from the past. The zazen event on Saturdays between 7-8pm is a popular one. You can collect "Goshuin" (seal stamps) at this temple.
- 10 Kōei-ji Temple** (Jōdo-shū) Founded in 1614
33 Okeya-machi, 095-822-1738
*Only the main temple and its precincts are open to the public
This is the only temple in Nagasaki Prefecture to have a Shuinchi-style temple gate. It is famous as the place where Fukuzawa Yukichi stayed for a year while he was studying Rangaiku, and it is also known as the place the first Nagasaki Prefectural Assembly was held in 1879.

After Touring the Temples, Come and Visit the Machiya!

Nagasaki has been said to be the "City of Machiya" from the late 1800's to the early 1900's. The number of machiya has significantly decreased, but there are still some charming ones scattered about the Nakashima River and Tera-machi area. There are plenty of shops and cafes you can stop by while walking around the place!

- 01 Taimasa Sushi**
2-11 Kōjiya-machi
095-823-5354
12.00-14.30
17.00-21.30
Closed on Wednesdays
A sushi restaurant housed within a machiya built in the early days of the Showa period. Many of the machiya's traditional features still remain, such as the small taps in front of the counter, the narrow stairs and the drawer for firewood.
- 02 Ryōtei Ichiriki**
8-20 Suwa-machi
095-824-0226 (reservation required)
11.30-14.00
17.00-22.00
Irregular holidays
Established in the 10th year of the Bunka era (1813). At this restaurant you can try Nagasaki's traditional Shippoku ryōri (reservation required). The current building was built in the 6th year of the Taisho era (1917), and is a rare, 4 storey wooden building.
- 03 Baba Kottōhinten**
9-3 Suwa-machi
095-823-5226
9.00-19.00
Irregular holidays
Housed within a merchant's shop that is roughly 90 years old, this antiques shop contains a wide variety of interesting antiques for you to stumble across. They range from antique ceramics to moderately priced traditional furniture and tableware.
- 04 Iwanaga Baijūken**
7-1 Suwa-machi
095-822-0977
10.00-16.00
Irregular holidays
A Japanese-style confectionery store, established in 1830. Because the castella is handmade and so limited in quantity, a reservation is necessary if you wish to be certain of being able to buy some. Peach castella is also sold around Momo no Sekku (Girl's Day).
- 05 INDIES ART CLUB & GALLERY**
2-6 Higashifurukawa-machi
095-823-5217
12.00-22.00
Closed on Fridays (irregular holidays)
An art gallery housed in a machiya that is over 100 years old. It arranges exhibitions of artwork of all genres.
- 06 Namban Chaya**
1-1 Higashifurukawa-machi
095-823-9084
14.00-21.30
Open everyday
A traditional coffee shop created by renovating an old house dating from the closing years of the Edo era. You can enjoy good coffee here while listening to Jazz music as it circulates within the shop's traditional interior.

What are Machiya?

Nagasaki's machiya are generally traditional Japanese-style wooden townhouses with latticework windows with railings that could be sit upon and alleys that lead to houses behind them. The façades are more narrow than the machiya in Kyoto, and since the interiors are long, gardens were planted inside the grounds to improve lighting and ventilation. During the Nagasaki Kunchi Festival in October these gardens are set up for viewing for an event called niwamise. It is said that people would enjoy viewing the niwasaki-mawari, a part of the Kunchi Festival where people parade through the streets with floats, from the second floor windows.



The development of Nagasaki following its establishment as a port town

Following the great fire of the Kanbun period, many of Nagasaki's neighbourhoods were rebuilt as part of the town's reconstruction

The First Town, built on a Long Cape

Before its establishment as a port town, Nagasaki had other names such as "Tamanoura" and "Fukaeura", and was ruled by the Nagasaki clan. They built their residence where Sakurababa Junior High School now stands, and a small castle village was established around it. From this castle village a long cape protruded out into the ocean. One of the names this long cape (or "nagai misaki") was known by was "naganka misaki". It is thought that the name "Nagasaki" was derived from this.

In 1570, Nagasaki port was opened. The following year, the feudal lord Omura Sumitada ordered that a town was to be built on the long cape. This newly created town was comprised of six "machi" or neighbourhoods: Omura-machi, Shimabara-machi, Hirado-machi, Yokoseura-machi, Hokaura-machi and Bunchi-machi.

The Birth of Uchi-machi and Soto-machi

In the year 1580, Nagasaki, along with the nearby Mogi and Urakami, was donated to the Society of Jesus and before long further churches were built (the first had been erected as early as the late 1560s), consolidating Nagasaki's identity as a Christian port town. However, in 1587 the ruler of Japan Toyotomi Hideyoshi introduced an expulsion order threatening to expel all foreign missionaries from Japan. At that time, Hideyoshi took Nagasaki away from the Jesuits and placed it under his direct control, exempting around 10 neighbourhoods from land taxation (these neighbourhoods formed Nagasaki's "uchi-machi" or inner core- please see the white area in figure 1). In 1592, the number of neighbourhoods in Nagasaki had reached 23, and at this time control of them was transferred to the Nagasaki Magistrate's office. In 1597, Nagasaki expanded out along the Nakashima river, with the outer parts of town becoming referred to as "soto-machi" (please see the red area in figure 1). Control of these outer areas was transferred to local administrators working for the Magistrate's office.



(Figure 1) A map of Nagasaki in the Kan'ei era (Nagasaki Museum of History and Culture)

The Great Fire and the Town's Reconstruction

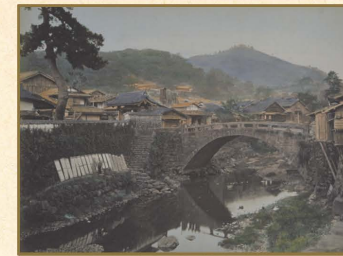
In the third year of the Kanbun era (1663), a great fire left fifty-seven out of Nagasaki's sixty-six neighbourhoods and two thousand nine hundred houses decimated. After the fire the Shogunate began reconstructing Nagasaki. The roads of the rebuilt town were built to set specifications, with the width of main roads being set to eight meters, the width of side streets being set to six meters, and the width of drains being set to forty-five centimetres. By the twelfth year of the Kanbun period (1672), the reconstruction was almost complete. The 80 neighbourhoods that were created (consisting of 26 in the uchi-machi and 54 in the soto-machi) are believed to be the origins of the neighbourhoods in present-day Nagasaki (though the distinction between "uchi-machi" and "soto-machi" was lost at the end of the Edo period). Although subsequent development has changed the face of these areas, in some central parts of today's Nagasaki glimpses of the old neighbourhoods remain. This is especially true of the area around Tera-machi, and around the edges of Nakadōri.

The Division of Land and the Etymology of Neighbourhood Names

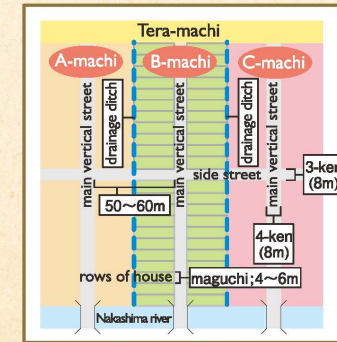
In Nagasaki's newly reconstructed townscape, streets were given names and traditional wooden townhouses (machiya) were built in parallel rows on either side of each of these streets, with each single set of two rows constituting a single neighbourhood. These "two-sided neighbourhoods" became a characteristic feature of Nagasaki.

Nagasaki had 2 main types of street: the "hondori", which ran almost vertical to Nakashima river, and the "yokocho", which ran parallel to the river and helped to connect the hondori. The hondori were built at fifty to sixty meter intervals, and the houses on either side of a hondori formed a single neighbourhood (please see figure 3). Although the names of these neighbourhoods have changed, their grid-like structure still remains today. In addition, a drainage ditch separating Ginya-machi and Higashifurukawa-machi can still be seen. The name of each neighbourhood was derived from such things as the residents' place of birth, the occupations that were prevalent in that neighbourhood, the neighbourhood's geography, and the name of the era. It seems that many of the neighbourhoods in the uchi-machi were named according to residents' place of birth, whereas many of the neighbourhoods in the soto-machi were named according to the occupation of their residents. Around the Nakashima river, for instance, there were many dyers and papermakers, so neighbourhoods in that area were given names such as Kōya-machi ("dye shop neighbourhood") and Kamiya-machi ("paper shop neighbourhood"- please see photograph 1). Although many of these former neighbourhood names have been changed or have disappeared, nostalgic traces of them can still be seen today in the names of Nagasaki's bridges and streets. Some areas, such as Ginya-machi and Higashifurukawa-machi, have even had their original names restored. In addition, the "Odori-chō" of Nagasaki's famous Kunchi festival has been preserved until the present day.

Odori-chō Each year during Nagasaki's annual Kunchi festival, some of Nagasaki's neighbourhoods give colourful performances as an offering to the gods of Suwa shrine. Nagasaki's fifty-nine neighbourhoods are divided into seven groups and over the course of seven years the title of "Odori-chō" is bestowed upon each group in turn.



(Picture 1) A photograph showing papermaking beneath Amigasa bridge. As many papermakers lived here in the early Edo period, the neighbourhood was given the name "Motokamiya-machi" ("kamiya" in Japanese refers to a shop which makes and sells paper). Courtesy of Nagasaki University Library.



(Figure 3) A diagram showing the grid-like structure of Nagasaki's neighbourhoods

Machiya: one of Nagasaki's most defining features

In the late Edo and early Meiji periods, the houses of Nagasaki were tightly packed together. In his book "Scenery of Japan's Cities" (written at the start of the Taishō period), Tochikai Yoshitane states: "I have never before seen scenery like that of Nagasaki's, with its endless clusters of houses with old-fashioned latticework". Tochikai's words highlight the distinctive nature of Nagasaki's scenery at that time. The houses he refers to were traditional wooden townhouses known as "machiya", which had eye-catching latticework and small passages leading to the rear of the house. They also had narrow fronts and were long in length.

The machiya were built in such a way as to allow for a good flow of light and wind into their inner gardens. Although such tightly packed rows of houses can no longer be seen in today's Nagasaki, some three hundred or so machiya still remain.



(Picture 2) Nagasaki's machiya (mid to late-Meiji). The photo shows a street in Suwa-machi, and was taken facing towards Choushouji temple in Tera-machi (Nagasaki University Library).

The City Today Tera-machi and Nakadōri

The Streets leading to Nagasaki's Temples & Shrines have developed into Shopping Areas

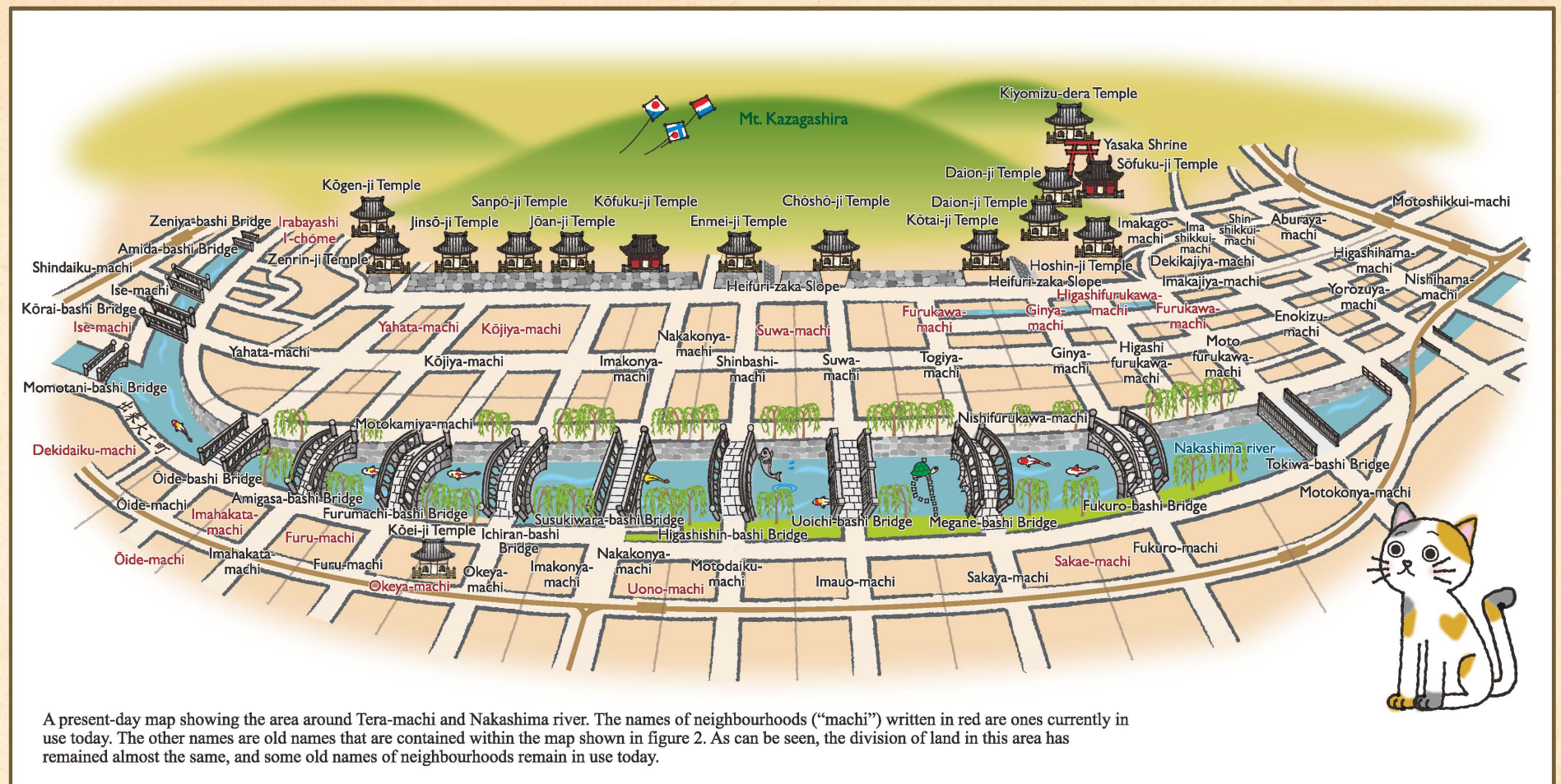
Today's city of Nagasaki began with the formation of an uchi-machi, which then expanded until a soto-machi had been formed on the outskirts of the uchi-machi. Temples and shrines were then constructed around the outskirts of the soto-machi. The uchi-machi was narrow and long and surrounded by a stone wall, with the road at the bottom of Suwa shrine (i.e. the road which leads from Suwa shrine until the former site of the Prefectural Office) constituting the main street. Machiya were constructed along Nakashima river and shrines and temples were erected at the foot of Mt. Kazagashira, with multiple bridges being built to

connect the two areas. The structure of the streets in soto-machi leading out from the former main street remains almost the same today.

In the second year of the Kan'ei period (1625), the three deities enshrined at Suwa, Morisaki, and Sumiyoshi shrines were enshrined together at Suwa shrine, and the road leading towards Suwa shrine developed into a shopping street. As can be witnessed from the case of Megane-bashi ("Spectacles Bridge"), which was built by a monk from Kofuku-ji temple, the stone bridges of Nakashima river were constructed for worshippers. The present day Nakadōri shopping area, which developed from this temple town, is the oldest shopping district in Nagasaki.



(Figure 2) Nagasaki in the first year of the Kyōwa period (1801) Nagasaki can be seen expanding out from the main street (which led from Suwa shrine to Nishi Yakusho, the present-day headquarters of Nagasaki Prefectural Government) into the soto-machi and beyond, where temples and shrines stand in rows. Old names of neighbourhoods and the town's former borders are shown on this map (Nagasaki Museum of History and Culture).



A present-day map showing the area around Tera-machi and Nakashima river. The names of neighbourhoods ("machi") written in red are ones currently in use today. The other names are old names that are contained within the map shown in figure 2. As can be seen, the division of land in this area has remained almost the same, and some old names of neighbourhoods remain in use today.