



六十里

The ancient road of Dewa

Rokujurigo Kaido

Visit the 1200 year old ancient route!

越前街道



六十里越前街道
60-ri Goe Kaido



Asahi Tourism Bureau
Tsuruoka City, Yamagata Prefecture

The Ancient Road "Rokujuri-goe Kaido"

Over 1200 years, this road has preserved traces of historical events

"Rokujuri-goe Kaido," an ancient road connecting the Shonai plain and the inland area is said to have opened about 1200 years ago. This road was the only road between Shonai and the inland area. It was a precipitous mountain road from Tsuruoka city to Yamagata city passing over Matsune, Juo-toge, Oami, Sainokami-toge, Tamugimata and Oguki-toge, then going through Shizu, Hondoji and Sagae. It is said to have existed already in ancient times, but it is not clear when this road was opened.

The oldest theory says that this road was opened as a governmental road connecting the Dewa Kokufu government which was located in Fujishima town (now Tsuruoka city) and the county offices of the Mogami and Okitama areas. But there are many other theories as well.

In the Muromachi and Edo periods, which were a time of prosperity for mountain worship, it became a lively road with pilgrims not only from the local area, but also from the Tohoku and Kanto areas heading to Mt. Yudono as "Oyama mairi" (mountain pilgrimage) custom was booming. During the age of Provincial Wars, the Mogami clan and Shonai clan fought fierce battles with each other over their territories. The road was full of troops and battle flags in those days. On the other hand it was also a vital road for common people, they carried seafood and candles from Shonai, and safflower, cotton, beans and leaf tobacco from the inland area on their backs.

From the Meiji year 30 (around the 1900s), this road was not used much as a new road was opened. But today this ancient road covered in moss is still rich with historic remains.

Rokujuri-goe Kaido tidbit

● In the Edo period, when the mountain worship for Mt. Yudono was at its peak of prosperity, the post stations on the road flourished, the cold Ankomochi (rice cake with sweet bean paste) and the Tokoroten (seaweed jelly) were selling like wildfire at the summer tea houses which were located in places with spring water gushing. The delivery services such as Shoiko (people carrying things on their backs) and draft horses also did well in business. People said that when you did business here for one year, you could make enough money to spend for another 10 years without doing anything.

● In the Meiji era, the post men from Shizu and Tamugimata passed the post by hanging them on specific trees in Oguki-toge.
● Before going to "Oyama mairi" people had to take training to purify their bodies. 15 year-old boys joined this "Oyama mairi" to wish for good health.

From where to where is "Rokujuri" (60 ri)?

Some stories about the origin of the name

There are various opinions about the origin of the name. It was said that the first appearance of the word "Rokujuri" was in an old story which contains a scene where people come from Yamagata to Shonai by "Rokujuri-zaka" at the end of the age of Provincial Wars (from the war chronicle "Ou Gundan"). In Japan people used to use specific distance conversions which were called Omichi (36 ri = 1 ri) and Komichi (6 ri = 1 ri) instead of the standard Japanese system of measures. But the distance on Route 112 between Yamagata city and Tsuruoka city (98.6 km) does not match the numbers from these conversions. It is still a mystery, but "Rokujuri" (60 ri) might indicate a part of the road, not the whole road.

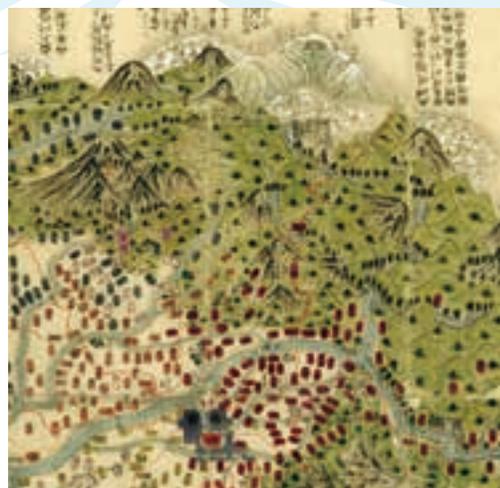
*1 cho = 60 ken = approx.109 m

The possible places for the name origin are:

1. Matsune ~ Oguki-toge ~ Hondoji
2. Oami ~ Oguki-toge ~ Sunagoseki
3. Watamae (in the former Fujishima town) ~ Dainichibo ~ Dainichiji

Mt. Yudono and the four temples of the Shingon Sect

The four main Shingon temples of Mt. Yudono worship, the Dainichibo temple, the Churenji temple, the Dainichiji temple and the Hondoji temple were designated as "betto" (major temples) of Mt. Yudono. The pilgrims to Mt. Yudono stayed in these temples and guest houses around them. It was tradition that the worshippers went up to Mt. Yudono with worship guides called "Sendatsu". The people called "Shuto" from the local area were supporting these temples by taking various roles, but after some confusion from the government policy of the separation of Shintoism and Buddhism, Mt. Yudono became recognized as a Shinto mountain. After that the Dainichiji temple and the Hondoji temple were also changed to Shinto shrines but the Dainichibo temple and the Churenji temple are remained as Buddhist temples even now.



Part of a list of famous places in Shonai second district during the latter half of the Edo period.
(Stored at the Native district museum of Tsuruoka city)



Sasagoya (bamboo hut) in the early Showa era
(Stored in the local Tsuruoka city museum)

At the bamboo-roofed hut, the Churenji temple and Dainichibo temple boarded travelers and Buddhist ascetics. The locals ran tea house during end of the Meiji era.

Mokichi Saito stayed at a Sasagoya (bamboo hut) when he visited Mt. Yudono for his son, Shigeta's "Jugo Mairi." (July 23, Showa 5 (1930)) (Boys who turned 15 years old visited temples at Mt. Yudono and wished for their health. It was a coming-of-age ceremony folk event to approve a boy as a grown-up man.) Mokichi left a Tanka, "In the deep valley of the mountain, under this roof called bamboo hut, we all bent our knees and lodged together."



From Kobo tea house; the view below Tamugi-mura Valley Bridge
(Stored in the local Tsuruoka city museum)

It is located on the top of the Arigoshizaka hill. There remain stone lanterns and a Mt. Yudono monument dedicated by the people of Echigo village in Keio 1 (1865), and the memorial tower of Kobo Daishi, the founder of the Mt. Yudono temple, built by a doshi (a monk of high virtue) from the Dainichibo temple in Tempo 13 (1842). It's written that Mokichi and Shigeta had rice cake there. There is an inscription from Mokichi; "At the peak of the mountain where I overlook Tamugimata below, I eat rice cake with my child."



Mt. Yudono Dainichibo scenery
(Stored in the local Tsuruoka city museum)

The old Dainichibo temple was destroyed in a fire in Meiji 8 (1875), but back in a time when it held a complex of temples at the historic site of Oami-Kaminura, there were Hondo (the main temple) and Kuri (monk's quarters) lined up in the front, and Kaizan-do (a temple hall commemorating the founder) and Kannon-do (a temple dedicated to Kannon) spread on the slope of the mountain. San-mon (the main gate) stood at the front entrance and Nio-mon (a gate of Nio) was on the right. The main temple, at the time, was a dignified large temple monastery of 42 ken (about 75 meters) in length and 12 ken (about 22 meters) in width. There was a guest room where 1,000 ascetics could stay at a time.

What is Dewa Sanzan?

The Spiritual Awe-Inspiring Mountains in the Tohoku Area, Embracing People's Prayers...

From the Heian period, Mt. Gassan, Mt. Yudono and Mt. Haguro were called "Dewa Sanzan". They were a mecca of Shugendo in the Tohoku area, sacred mountains which people worshiped. Around the Genki and Tensho eras (1570 - 92) people started calling these three mountains "Sanzan" (three mountains). Before that time Mt. Haguro, Mt. Gassan and Mt. Hayama were called "Sanzan", and Mt. Yudono was called separately as "So-Okunoin".

The foundations of Japanese ancient worship are the "veneration of nature" and the "veneration of ancestors". From ancient times the former has been symbolized by the faith of Shintoism and the latter by faith in the divinities of Buddhism. From the government policy of the separation of Shintoism and Buddhism, "Dewa Sanzan" became a site of faith for Shintoism but Mt. Yudono has a huge rock as a spirit deity and no main shrine building has been built on the mountain. Beside the object of worship there is a small shrine venerating ancestral spirits and a rock with seeping water called "Iwa-Kuyo". These two objects show the two types of ancient worship. The three mountains have different relations with government and local society, and different histories. We can say that Mt. Yudono remains the ancient spirit of the three mountains worship purely.

So-Okunoin Mt. Yudono

Still Many People are Enthralled by the Charm and History of Mt. Yudono

Mt. Yudono has a huge rock with a hot water spring as the object of worship. People pray for prosperity and rebirth. Until the beginning of the Muromachi period, Mt. Gassan was recognized as the main mountain of the mountain worship, but with the prosperity of "Shingon-shugen", Mt. Yudono became the main mountain in Sanzan worship as it deifies Vairocana (Dainichi Buddha). The pilgrims made talismans and traveled to many places. They spread Mt. Yudono worship to the Tohoku and Kanto areas.

At the peak of Mt. Yudono worship, from the middle to the end of the Edo period, it is said there were tens of thousands of pilgrims. Pilgrims also visited three times as much in the year of the ox which is the year Mt. Yudono opened. One record says there were 157,000 people that visited there in the Kyoho year 18 (1733). The pilgrimage to Mt. Yudono is called "Oyama mairi" these days.

Rokujuri-goe Kaido tidbit

- Mt. Yudono is also called "love mountain". One theory says that once people have visited there, they are charmed and want to come back, again and again.
- One of the souvenirs of the Mt. Yudono pilgrimage was a hanging scroll with "Mt. Yudono" written. People used to buy it before climbing the mountain, and bring it back home after imbuing it with the spirit from the sacred ground.



Mt. Yudono Worship and Sokushinbutsu

The Man of Miracle who Exists Beyond Space and Time

It is said that Buddhist monks who study at Mt. Gassan and Mt. Haguro will reach enlightenment at Mt. Yudono. A unique practice called Sokushinbutsu remains in the Shingon Buddhist temples of Mt. Yudono. The Sokushinbutsu of Mt. Yudono mummified themselves through ascetic practice in their lives due to their strong will to rescue many people from the pains of the world at the expense of themselves. There is no other mountain except for Mt. Yudono where many Sokushinbutsu appeared as a tradition. In Shingon Esoteric Buddhism, it is said that a person can become a Buddha as they live within the reach of Vairocana (Dainichi Buddha). It is also legend that Kobo Daishi passed away at Koyasan and became a Sokushinbutsu, which became a big influence in the birth of this type of Sokushinbutsu found at Mt. Yudono.

Some of the Buddhist monks of Mt. Yudono who had extreme ascetic practice are called "Issei Gyo-nin" (one generation of Buddhist ascetics). In the early Edo period, Sokushinbutsu began to appear among them. They stopped eating 5 types of grains (rice, wheat, foxtail millet, Deccan grass and beans), and then stopped eating 10 types. After that, they continued for more than 1000 days of "Moku (tree) Jiki (eat) Gyo (ascetic)," in which they only ate nuts and so forth. In the end, they entered the ground alive and waited for death while ringing a bell and praising Buddha's name. 3 years and 3 months after the sound of the bell had stopped, they were dug out from the ground by believers and worshipped as Buddha. The Sokushinbutsu of the Shonai area are monks who had extreme ascetic practice in "Sennin-zawa," a sacred place in Mt. Yudono worship. Today in the Shonai area, there are 6 bodies of Mt. Yudono Sokushinbutsu left, and 3 bodies left along the Rokujuri-goe Kaido.



Rokujuri-goe Kaido tidbit

Let's put our hands together for the aspiration of the monks who strove for extreme ascetic practice and become Sokushinbutsu to save all suffering creatures and themselves.



1 Kobo-no-Watashi (wharf)

A solitary pine tree is the landmark for the wharf. Kobo Daishi is enshrined under the old tree.



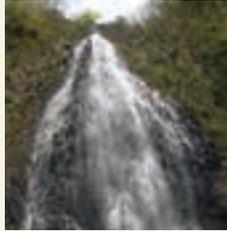
2 Stone monument of Hisagida

Hisagida may be about the Akita, we wonder? There is a legend that they put a "tree" kanji character besides this "aki" kanji character on this Mt. Yudono monument. It was set in Genji 1 (1864). The monument's back says "Hisagida ○○" with 10 people's names. ○○ is unreadable.



3 Oiwake stone

Engraved, "Mt. Yudono to the right, Otaki to the left."



4 Mt. Otaki

You can see a big waterfall with a 40min. walk from the Oiwake stone.



6 Fudosan Hommyoji Temple

This temple was built by the monk Shingetsu Shonin in Bunroku 1 (1592). There were many believers and disciples, but they were embroiled in the Uetsu riot and followed a path of destruction. After about 40 years, they regained their glory by Hommyokai Shonin, a monk who renounced the world at Churenji temple. There is a mound and stone monument where the monk Hommyokai Shonin self-mummified himself.

☎: 0235-53-2269 (Reservation required)



9 Mt. Yudono Churenji Temple

This was built in Tencho 10 (833) by Kobo Daishi. They persevered with the Shingon Buddhist temple living as a Shingon Buddhist temple through the Meiji era's anti-Buddhist movement. You can enjoy both traditional paintings and modern paintings in the main hall. There are Shimekake chrysanthemum pictures and Atsushi Mori's monument there. 2 Michelin stars in 2009.

☎: 0235-54-6536



7 Juo-toge pass

It was considered a barrier of the earthly world from the Shonai side, and once passed to south was sanctuary. There used to be a temple which deified a wooden great king Yama (Enma Daio).



8 Itaya Shimizu spring

It springs out pure water continuously. There are six small stone Ksitigarbha (Jizo) deified. The origin of the name is possibly that there used to be a giant Itaya tree, or because when you drink this water, your teeth hurt because it's such cold water. (In Japanese you say "Itai" for "ouch.") It was a place of recreation and relaxation for travelers.



13 Multi-layered house (Farmer Endo family's house)

Tamugimata community along the roadway that prospered as a post station as Mt. Yudono belief became popular. Their roof was remodeled to the "Kabuto zukuri-style" in beginning of the Meiji era, because silk farming became prosperous.

☎: 0235-54-6103 (Inn Kayabuki-ya)



Tamugimata multi-layered houses

Around Showa 30's (around 1960's), 32 of 54 houses were multi-layered houses.



14 The ruins of Tamugimata guard station (Clock tower)

This used to be the last station of the Oami guard stations. They inspected people and travelers who went through from Shonai or from the inland area.



15 Arigoshizaka hill

Because this hill is very steep, people used to crawl on four legs like an ant. The name of the hill's name came after the Meiji era, you could see words in white climbing up the hill. Tamugimata consistently. Also, the torch lights zigzag on the hill.



16 Nanatsu-Daki fall

You can enjoy a beautiful waterfall, which looks like white water. It was a cave where ascetics took the way to this waterfall.



Temple
 33) by Kobo
 the hardships
 temple during
 movement. You
 paintings and
 hall's ceiling
 cherry tree
 there. It won



10 Mt. Yudono head Temple, Dainichibo
 This grand temple was built in Daido 2 (807) by Kobo Daishi in Oami. The temple upholds the Shingon sect overcoming Meiji's anti-Buddhist movement. Furthermore, this temple used to be one of the Tokugawa family's seven "Betto" (high ranked) Kiganji temple in all of Japan during the era of Iemitsu Tokugawa (the 3rd Tokugawa Shogun). The current Dainichibo temple was removed and reconstructed because of a landslide in Showa 11 (1936).
 ☎:0235-54-6301



11 Koshinto tower (Sekiya community)
 This was built in An'ei 9 (1780). 4m high and 2m wide, it is the biggest Koshinto tower in the Tohoku region. It is said that the greatest prayer answered was perpetual youth and longevity.



12 Odan cedar tree
 27m high, the foot of the tree is 8m round. There is a legend that this tree was planted at the Prince Moromiwake's (the son of Emperor Keiko) tomb.



17 Hananoki-Zaka Hill
 A famous place for autumn leaves. You can see the changes in the 3 Fokujuri-goe Kaido, which are the former highway, the former national road and the new national road.



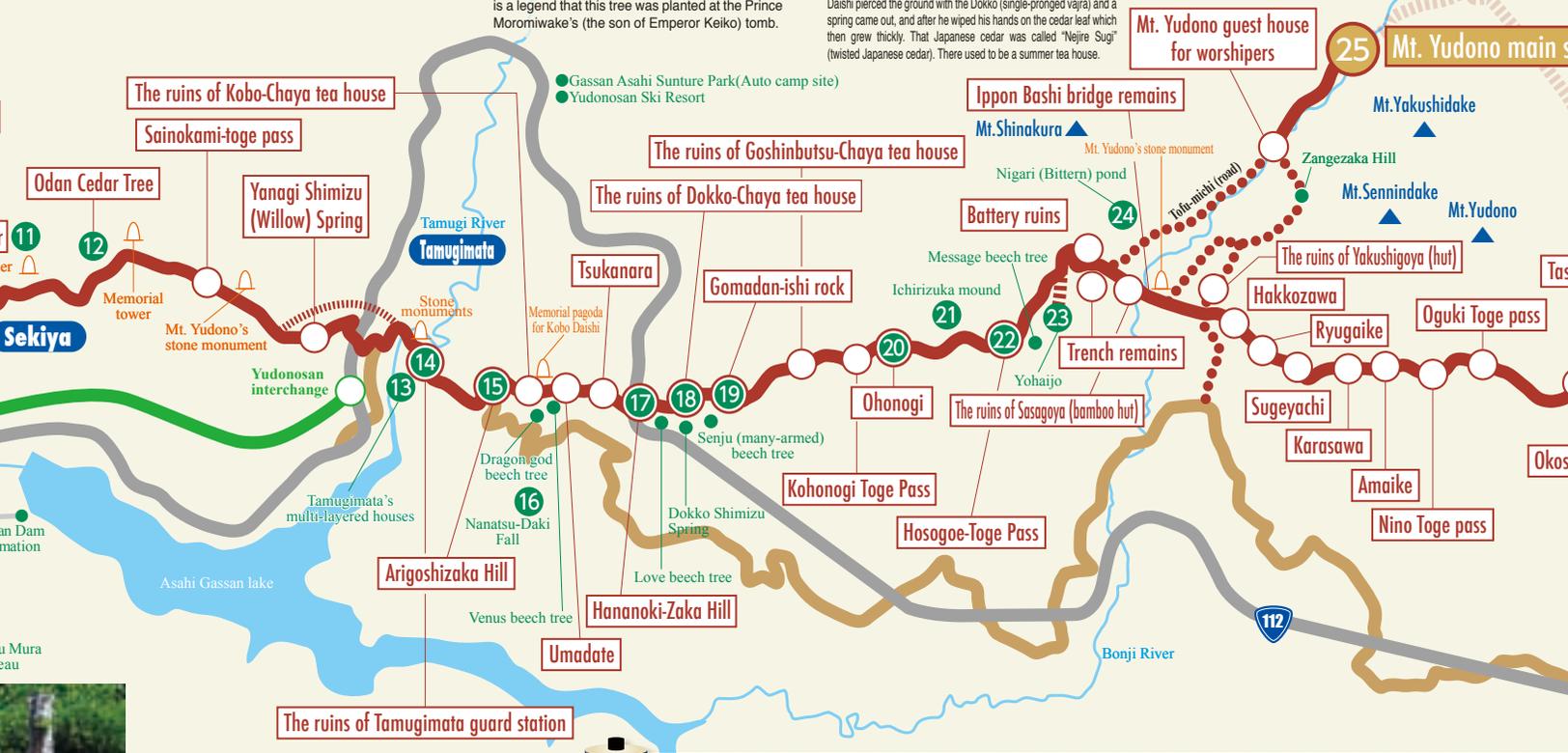
18 The ruins of Dokko-Chaya tea house
 There is the Dokko Shimizu spring, where legend says that Kobo Daishi pierced the ground with the Dokko (single-pronged vajra) and a spring came out, and after he wiped his hands on the cedar leaf which then grew thickly. That Japanese cedar was called "Nejire Sugi" (twisted Japanese cedar). There used to be a summer tea house.



19 Gomadan-ishi rock
 Kobo Daishi did a Goma (fire-offering) prayer on this rock.



20 Ohonogi
 There is a story that this route was maintained for people visiting Mt. Yudono during the Kaei period (1848 to 1853). The 50m long beech tree tunnel is popular.



"Ani" means "ants", "goshi" means "to cross."
 steep, you need to
 ant to walk. It is said
 after this. Until the
 worshippers dressed
 the hill in line from
 Also, you could see
 the hill.



ul view of the 90m
 white thread. There
 is trained along the

Four generation route Legend

- 1 The ancient road of Dewa, Rokujuri-goe Kaido.**
 (Japan Scenic Byway Registry NO. TohokuNo.11 Approved on Dec. 5, 2007)
- 2 Former route 112**
- 3 Route 112**
- 4 Yamagata Expressway**
- 5 Former Rokujuri-goe Kaido (NOW IMPASSABLE)**

The history of the four-generation road

Period	Year	The History of Rokujuri-goe Kaido	Period
Aceramic age		There is a possibility that the practical path already existed between the Etchuyama ruin (Tsuruoka city) and the Yumihari-daira ruin in Nishikawa town as the shortest path between the Shonai area and the inland area.	Meiji
Nara	Wado 5 (712)	After the Mogami and the Okitama counties from Mutsu province were incorporated into the Dewa province, the Rokujuri-goe Kaido was opened as the shortest land route between Yamagata and Dewa province (from the war chronicle "Ou Gundan").	Meiji
The age of Provincial Wars	Tensho 15 (1587)	Yoshiaki Mogami invaded over Rokujuri-goe Kaido to the Shonai area. The Rokujuri-goe Kaido started at the Yamagata (Johoku) area ending in the Matsune area.	Showa
Azuchi-Momoyama	Genna 8 (1622)	The rule of the Shonai area was changed from the Mogami family to Lord Tadakatsu Sakai. The Lord Tadashige Sakai ruled Shiraiwa and used the Rokujuri-goe Kaido access between the Shonai area and Shiraiwa.	Showa
Edo	Genroku 2 (1689)	Basho Matsuo visited Dewa Sanzan. He visited Mt. Gassan on June 6th, and Mt. Yudono on the 7th (on the lunar calendar).	Showa
	Tempo 4 (1833)	The Murayama area had a great famine. Rice and salt were sent via Rokujuri-goe Kaido from the Shonai area.	Showa
	Tempo 6 (1835)	The Shonai lord Tadakata Sakai and about 300 of his vassals went to Edo for the Sankin Kotai (the duty of alternate attendance in Edo) passing through Rokujuri-goe Kaido. (It was an exceptional route as there could have been a snow slide on the Mogami river route.)	Showa
	Koka 4 (1847) Keio 4 (1868)	A hero from the end of the Edo period, Hachiro Kiyokawa ran away to Edo passing over Rokujuri-goe Kaido. In the Boshin war, the domain of Shonai retained about 250 warriors and militia to prevent attack by the government army.	Showa
Meiji	Meiji 1 (1868)	The government army came through the Rokujuri-goe Kaido when the surrender of Tsuruga-oka castle.	Heisei
	Meiji 27 (1894)	The Rokujuri-goe Kaido changed to be under prefectural control.	Heisei
	Meiji 31 (1898)	The construction of a wide new Rokujuri-goe Kaido was started. (Wide enough to go through by carriage, the road width was 4m)	Heisei



21 Ichirizuka mound

This was said to be the 8th mound from Tsuruoka Castle. On both sides, mounds remain.



23 Yohaijo

You can see the red Torii gate and Mt. Yudono's enshrined rock in the distance. When the snow is deep and impassable, people would pray from here.



22 Hosogoe-Toge Pass

Elevation 900m. There are two Mt. Yudono monuments, one was built in Meiji 13 (1880). It is said that the monument's stones were carried by returning Kitamaebune cargo vessels. There used to be a summer tea house.



24 Nigari (Bittern) pond

The nearby Sasagoya (like an Inn) used this pond's bittern to make Tofu. They carried this Tofu to Sennin-zawa and did business. This route is called "Tofu-michi" (road).



25 Mt. Yudono main shrine

There is no shrine building, the object enshrined is a great brownish-red rock which gushes boiling water. In the Edo period, it used to be a "lifetime ceremony" to visit both the Ise shrine in the west called "Nishi no Ise Mairi" and to visit Dewa Sanzan called "Dewa Sanzan Oku Mairi". These 3 mountains were considered that at Mt. Haguro, you pray for your earthly grace, at Mt. Gassan, you experience the afterlife, and at Mt. Yudono you will receive rebirth.

☎: 0235-54-6133



road "Rokujuri-goe Kaido"

Year	The History of Rokujuri-goe Kaido
Meiji 36 (1903)	The new road construction was finished. (Tsuruoka - former Azuma-bashi - Etchuyama - Oami - Tamugimata - Oguki - Shizu) This road was designated as the "prefectural Rokujuri-goe Kaido".
Meiji 37 (1904)	Azuma Bridge was completed. The new prefectural road "Rokujuri-goe Kaido" was opened. (Tamugimata - Oami - Etchuyama)
Showa 7 (1932)	The construction of a prefectural road - the new Rokujuri-goe Kaido started.
Showa 9 (1935)	Large scaled improvement of the prefectural Rokujuri-goe Kaido. (Tamugimata - Oami - Nagawa - Kumaide - Tsuruoka) Finished in September of the same year.
Showa 10 (1935)	The new prefectural Rokujuri-goe Kaido road was completed.
Showa 11 (1936)	The prefectural road Rokujuri-goe Kaido was widened for cars. It was designated as prefectural road route 12.
Showa 28 (1953)	Rokujuri-goe Kaido was upgraded to the secondary national route 112.
Showa 40 (1965)	The road was upgraded from the secondary national road to national highway 112.
Showa 46 (1971)	The construction of the Gassan route was started (Sunagoseki - Oami).
Showa 56 (1981)	The Gassan route "route 112" opened entirely (31 km). *The national highway 112 became the former national highway.
Heisei 12 (2000)	Highway "Tohoku Odan Expressway" (now Tohoku Expressway) opened between the Yudonosan interchange and Shonai-Asahi interchange.
Heisei 19 (2007)	Dewa ancient road "Rokujuri-goe Kaido" was designated as a registered route of "Scenic Byway Japan" by the Ministry of Land, Infrastructure, Transport and Tourism.



26 Night light stone lantern
(The ruins of Shizukuchi-dome)

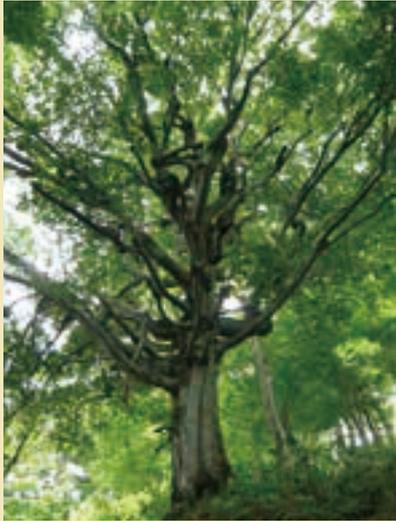
The believer in Iizaka, Oshu Shinobu county (Fukushima city) donated this for praying their silk cultivation's fortune.



27 Stone path (Gocho-ishi stone)

Apprx. 1.2 m width stone path. There is a "Gocho - ishi stone" which has the distance from Shizukuchi-Dome guard station engraved.

The many appearances of the beech trees



Senju (many-armed) beech tree
(Giant tree on front cover)

They spread their branches like a "Senju-Kannon" and watch over.



Venus beech tree

The work of Mother Nature! A beautiful curvy figure.



Dragon god beech tree

Since ancient times, the dragon god has ruled the skies and protected the country's peace. Does it look alike?



Love beech tree

These twins were destined as soulmate from before they were born. Renew your vow of love with your partner...♥



Message beech tree

It reads "Dec. 4, 1931. Horse pick up. Toraji. Snow 90cm high. Not coming" from the tree. (This message shows that a man is waiting for their pick up horse in the 90cm high fresh snow.)

The Legend of Kobo Daishi

The Foundation of the Mt. Yudono temple



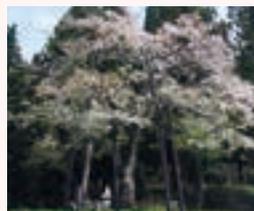
It is said that one of the founders of Mt. Yudono is Kobo Daishi "Kukai". While he was coming back from Tang (China), Manjushiri (Monju Bosatsu) appeared in a dream, and told him that there are three holy lands in Japan. Daishi threw implements called Dokko, Sanko, and Goko toward Japan to find where the holy lands were. After coming back to Japan, he searched for where they were. When he went up the Akagawa river and came to Ochiai of Asahi Village (presently Tsuruoka city), he found the golden Bonji, or Sanskrit characters "Avirahunkham", floating behind a Japanese butterbur leaf on the surface of the river. He thought he would be able to reach the Mountain of Mantra, a sacred place of Vairocana (Dainichi Buddha) by following the Sanskrit, and that brought him to Mt. Yudono. It was Tencho 10 (833) and it is known as the foundation of the Mt. Yudono temple. The river was called Bonji River later on.

The Dokko Shimizu spring and the Nejire Sugi (Twisted Japanese cedar)



Kobo Daishi pierced the ground with his Dokko (single-pronged vajra) and water welled up. When he drank the water and wiped his hands with the leaves of the Japanese cedar standing there, the leaves got twisted. The tree was called "Nejire Sugi." A stone commemorating the permanent preservation of the tree was placed in Taisho 2 (1913). A strong wind brought the tree down Showa 32 (1927), and a second tree was planted. There was a tea house in summer.

The Shimekake cherry tree in Churenji temple



There is an approximately 200 year-old Kasumi-zakura on the Churenji temple grounds. It is said that Kobo Daishi who had realized his dream of founding the Mt. Yudono temple climbed down the mountain and when he came by the cherry tree, he took off his "Shime" a cardomong robe, tied it around the tree and built a temple there. The tree has a mysterious appeal because the blossoms are white at first, but change gradually to pink. The cherry blossoms create an air of fantasy in the movie "Tono Monogatari (The story of Tono)." This cherry tree was selected as one of the 88 sites of the Tohoku Dream Road of Cherry Blossoms in Heisei 23 (2011) October.

Yanagi (willow) Shimizu spring



Kobo Daishi came to a spring near the Sainokami-toge pass when founding the Mt. Yudono temple. He drank from the spring, and broke sticks off of a nearby willow tree to use as chopsticks. After finishing a meal with the chopsticks, he stuck the chopsticks by the side of the spring and left them there. Buds grew from the chopsticks and became a willow tree, and so people started calling the spring the Yanagi Shimizu spring.

The Site of Kobo tea house



It is said that Kobo Daishi had rested there, and there was a summer tea house during the Edo period. On the site, there remains a lantern that was dedicated Keio 1 (1830), and three memorial towers, one of which is for the repose of Kobo Daishi's soul built in Tempo 13 (1842). It is a scenic place that gives a sweeping view of the Tamugimata community.

Traditional Performance Art

Tamugimata Sanzan Kagura

It was introduced from the inland areas in the latter half of the Edo period, and is still performed in annual festivals in Tamugimata. Major programs are the "Shishi-mai," "Torisashi-mai," "Okame," and so on.



28 Yotsuya's Mountain God

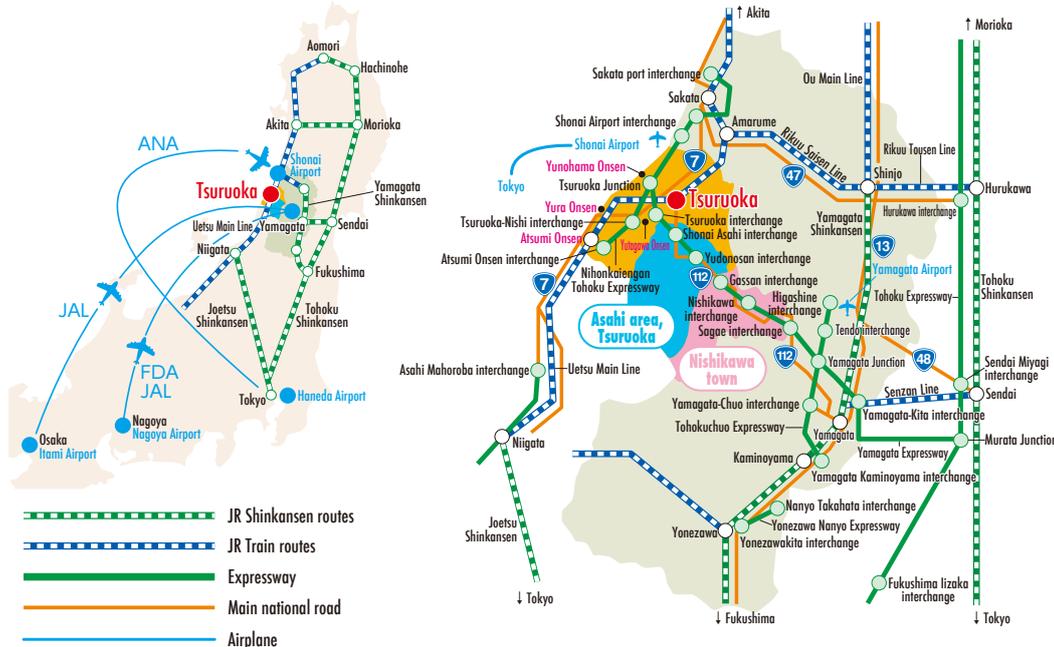
When the Yotsuya community was moved because of the construction of the Sagae Dam, they also removed the stone monuments which are honored at the monument here collectively.



29 Oiwake stone

The stone is carved with "To the right Mt. Yudono. To the left Oisawa." This stone was moved from the lakeside to the entrance of the old road which still exists.

Access



Mode	Origin	Route	Time	Destination
Expressways	Tokyo	Kan-etsu Expressway (and others)	4hrs.20min.	Asahi area, Tsuruoka
	Tokyo	Asahi Mahoroba interchange	1hrs.	Nishikawa town
	Sendai	Tohoku Expressway	4hrs.20min.	Asahi area, Tsuruoka
	Sendai	Tohoku Expressway	20min.	Nishikawa town
JR Shinkansen, Train	Tokyo	Joetsu Shinkansen	2hrs.	Asahi area, Tsuruoka
	Tokyo	Tohoku Shinkansen	2hrs.	Nishikawa town
	Tokyo	Tohoku Shinkansen	2hrs.	Nishikawa town
	Tokyo	Tohoku Shinkansen	2hrs.40min.	Nishikawa town
Airplane	Haneda Airport	Shonai Airport	1hrs.	Asahi area, Tsuruoka
	Itami Airport	Yamagata Airport	1hrs.15min.	Nishikawa town
	Nagoya Airport	Yamagata Airport	1hrs.	Nishikawa town
	Nagoya Airport	Yamagata Airport	1hrs.15min.	Nishikawa town
Express Bus	Tokyo	Tohokuyuku Express bus	6hrs.	Nishikawa town
	Tokyo	Yamako-Shoko Express bus	7hrs.30min.	Asahi area, Tsuruoka
	Sendai	Shoko-Miyako Express bus	2hrs.	Nishikawa town
	Sendai	Shoko-Miyako Express bus	1hrs.20min.	Nishikawa town

Service	Contact
S-MALL bus center	☎0235-24-5333
Express bus reservation center	☎0235-24-7600
ANA Shoko Plaza Tsuruoka	☎0235-24-3549
Ochiai taxi (Kaido taxi)	☎0235-53-2121
Gassan Kanko taxi	☎0237-74-2310

Outfit and belongings

Mountain-climbing gear, climbing boots and cap are necessary.

Sneakers and canvas shoes are NOT suitable! It is better NOT to wear black-colored clothing. **You MUST have a bear bell.**

Rokujuri-goe Kaido related persons

Kobo Daishi "Kukai"

Born in Hoki 5 (774) in Kagawa prefecture. After he became a Buddhist monk, he studied abroad in Tang (China) and came back to Japan in Daido 1 (806). While he was in Tang, he learned esoteric Buddhism. Later he founded the Kongobuji temple in Koyasan in Kojin 7 (816) and worked to exalt the teachings of esoteric Buddhism in Japan. He brought esoteric Buddhism and made an effort to expand the religion in Japan. He traveled all over Japan to propagate and guide people. At the age of 62, it was said that he fell into deep meditation to become a Sokushinbutsu (self-mummification) at Koyasan's sacred place. The beliefs of the Sokushinbutsu started because of this legend, and those are deeply related to Mt. Yudono beliefs.

Basho Matsuo

A haiku poet. While on his journey of "Okuno Hosomichi (Narrow Road to the Deep North)", he stayed in Shonai from June 3rd to June 27th of the lunar calendar, Genroku 2 (1689) and made several haiku poems there. At Mt. Yudono, he composed "Katararenu Yudononi Nurasu Tamoto kana." In addition, his pupil Sora composed: "Yudonosan Zenifumu Michino Namida kana."

Hachiro Kiyokawa

Born in Tempo 1 (1830) at Kiyokawa village. He ran away from his house at the age of 16 and went to Edo. He studied and trained in swordplay there and later opened his own private school. After that, he set up the "Toraonokai" group with radical member who advocated "Reverse the emperor and expels the barbarians", but he was later assassinated in Bunkyo 3 (1863). After Hachiro's death, the "Toraonokai" group became the "Roshigumi Shinchogumi" and the "Shinsengumi" and they saw to the Meiji restoration. On his way to Edo, he took a route from Kiyokawa to Soegawa, Tsuruoka, then to Toge and through the Rokujuri-goe Kaido. He stayed at Sasagoya (bamboo hut) while on his way to Edo. He walked 40km per day which included difficult terrain.

Mokichi Saito

A doctor and poet. He visited Tsuruoka and Sakata through the Rokujuri-goe Kaido when he was in his 13th calendar year in Meiji 27 (1894). The first time he visited Mt. Yudono was in Meiji 29 (1896), when he was in his 15th calendar year. Making a "Oyama mairi" (mountain pilgrimage) for a boy who becomes 15 years old is a rite of passage in becoming an adult in the mountain worship world. Mokichi purified himself and was taken by his father to make a pilgrimage before the actual ritual. His first son Shigeta also visited Mt. Yudono as his 15 year ritual.

Atsushi Mori

A novelist. He won the 70th Akutagawa Award in Showa 49 (1974) for the novel "Gassan" which was based on his experience at the Churenji temple of Shimekake district in Asahi village (now Tsuruoka city). He visited the Churenji temple in August of Showa 26 (1951) and stayed there until the next spring. On the Churenji temple grounds, there is a monument which reads "Mt. Gassan, where all breaths come together, that is the Mt. Gassan" from his novel "Gassan".

What is Japan Scenic Byway?

The Japan Scenic Byway are designated in order to promote love for the homeland and to help people discover and generate natural Japanese beauty and charm. With the cooperation of many different bodies, the aim of the Japan Scenic Byways are to make the best use of local resources like scenery, nature, history, and culture, to preserve natural Japanese beauty and to promote local area revitalization and tourism, and with this contributing to national cultural revitalization.



Dewa no Kodo (Ancient Dewa road) Rokujuri-goe Kaido [Japan Scenic Byway registered route] Registry NO. Tohoku-No.11 Approved on Dec. 5, 2007.

Dewa no Kodo (Ancient Dewa road) Rokujuri-goe Kaido Conference (Office: In the industry division of the Tsuruoka city Asahi office) This conference acts to promote a dynamic community by making the best of the Rokujuri-goe Kaido, which connects Murayama district and Shonai district, as a cultural asset through maintenance and preservation.

Contact Us

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 3-1 Aza-Nabira, Echuyama, Tsuruoka, Yamagata 997-0403 Email: argodia@citrus.ocn.co.jp HP : http://www.asahi-kankou/

Industry Division, Tsuruoka City Hall, Asahi Branch TEL 0235-53-2111 FAX 0235-53-2119
 1 Aza-Ochiai, Shimonagawa, Tsuruoka, Yamagata 997-0492

Gassan Asahi Tourism Bureau
 (in commerce, industry and sightseeing department, Nishikawa town)
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 510 Aza-Kaishu, Nishikawa-machi, Nishi-murayama-gun, Yamagata 990-0792
 Email: info@gassan-info.com HP: http://www.gassan-info.com/

You can walk the Rokujuri-goe Kaido as follows. (When information boards are present)
 *The traversability of the road depends on the amount of snow. Please call us to check if you can walk it.

②~⑨ ▶ The middle of May ~ the middle of November.	⑱~⑳ ▶ The end of June ~ the middle of October.
⑨~⑱ ▶ The end of May ~ the beginning of November.	㉑~㉒ ▶ The end of June ~ the middle of October.

Rokujuri-goe Kaido Yama-sendonin
TEL / 0235-53-3411
 [in Asahimura tourism bureau]

A guide is required if there is a lot of snow remaining. If you need a guide: