



Tokyo Heritage Week

# Let's take a stroll around *Fuchū & Kokubunji!*

*Fuchū* and *Kokubunji* surrounded by greenery in *Musashino* Plains to this day, were developed as one of the centers in the ancient country, where *Kokufu* (provincial capital) and *Kokubunji* (provincial temple) were constructed.

This walking course is selected to see the ancient history of *Musashi Kokufu-ato* and *Musashi Kokubunji-ato*, and the nature in *Musashino* Plains, such as *Masugata no Ike*.

Let's take a stroll around *Fuchū* and *Kokubunji*, imaging the ancient Tokyo!





## Map



## Finding the ancient history

The ancient nations of the *Asuka* and the *Nara* periods divided the whole country into *Goki-Shichidō* (the five regions and the seven districts) and established over sixty provinces. *Musashi* Province was a “giant province” consisted of the current *Saitama* Prefecture, Tokyo and a part of *Kanagawa* Prefecture. It had divided to 21 county units such as *Tama*, *Toshima*, and *Adachi*, and its ancient provincial center was established in the current *Fuchū* city.

*Musashi* Province belonged to *Tōsandō* Road (East Mountain Road District). And *Tōsandō Musashi-Michi* Road (the ancient public road) which branched off near the *Nitta* station of *Kōzu* Province (current *Gunma* Prefecture) had been connected to *Fuchū*, the ancient provincial capital.

Approximately 2 km north of the capital, Provincial Monastery and Provincial Nunnery were constructed respectively in the east and the west side of the ancient public road (*Tōsandō Musashi-Michi* Road). Provincial Monastery and Nunnery were the official Buddhist temples which had been constructed by the imperial edict of the Emperor *Shōmu* in 741, and the large temples were completed with the mobilization of the people of *Musashi* Province.

So, there are many ancient remains, as the area used to be a center of politics in the *Nara* and the *Heian* period. Also, many remains of the *Jōmon* and the *Kofun* period are found, because this area has considerable amount of spring water coming out from *Fuchū* and *Kokubunji* Cliffs.

Besides, on the west of *Fuchū* Provincial center, influential mounded tombs were constructed, among these is “*Musashi Fuchū Kumano Jinja Kofun*”, which is the largest one with dome-shaped knoll on a square in Japan.

## Let's Stroll around Fuchū!

*Kokuchō* (or *Kokuga*) had a local governmental headquarters equivalent to the current Metropolitan office or prefectural office, working *Kokushi* (provincial governors) were sent to the appointed province. *Kokufu* means cities developed around the *Kokuga* and related organization.

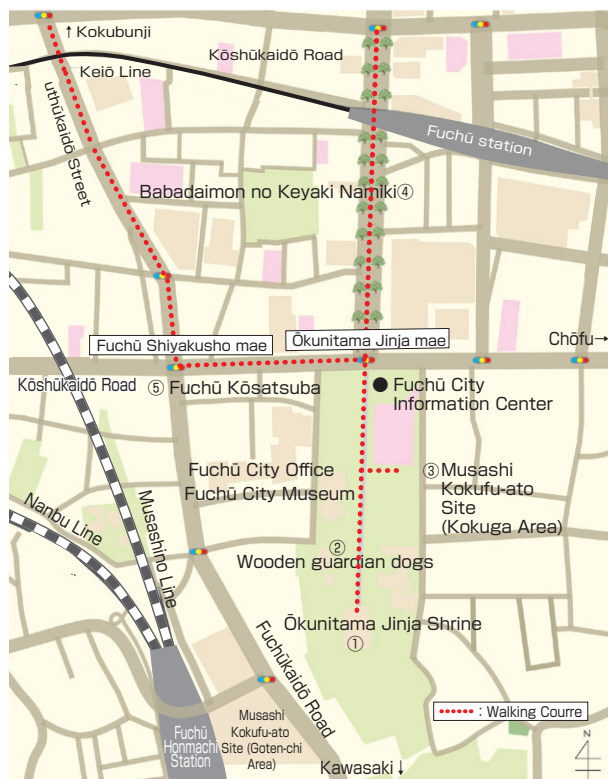
The name of *Fuchū*, which means “the center of *Kokufu*”, comes from the place of the Provincial center.

According to the historical examples from other parts in Japan, it is thought that the Provincial Government Office was established at the beginning of the 8th century when the national capital was transferred to *Heijō*, while the establishment of the Provincial center is thought to have been dated back around the end of the

7th century. The Provincial center had been reduced their political power under the *Ritsuryō* codes by the latter half of the 10th century, but the *Fuchū* area had carried on with the role of the political center throughout from the Ancient period to the Medieval period.

In Medieval period, *Musashi Sōsha* Shrine (also called *Rokusho-gū*) which was predecessor of *Ōkunitama Jinja* Shrine (named after the *Meiji* period) was constructed in the Provincial Government Office (*Kokuga*) area. At that time, *Fuchū* area flourished as a town of where *Rokusho-gū* Shrine, but it was also important as transportation hub and strategic site which you can overlook the *Tama-gawa* River. *Bubaigawara* which is located below *Fuchū* Cliffs where battles were took place in 1333, and *Kōanji* Temple which is located on the cliffs, troops such as the *Kamakura* shogunate's often camped.

In the Pre-modern period, in the year when *Tokugawa Ieyasu* entered *Edo*, *Fuchū Goten* (*Fuchū* Palace) was built as an accommodation for *Toyotomi Hideyoshi* and *Ieyasu* also made a respectful guardian for *Rokusho-gū*. *Fuchū* area prospered as a post-station town on the *Kōshūkaidō* Road and its townscape has been flourished up to now.







## Taking a Walk in Ōkunitama Jinja Shrine

In the chronicle of *Ōkunitama Jinja Shrine*, it is described in its own records as it was erected on May 5, the 41st year of the *Keikō* Emperor(111), and each generation of territorial governors had served for it. When *Musashi Kokufu* (provincial city) was set in this area at the early *Nara* period, *Ōkunitama Jinja Shrine* was appointed to be a *Sōja* (shrine enshrining several god) has collected 6 gods of local shrines and enshrined them together, which were the shrines of *Ono Jinja Shrine* (*Ichinomiya, Tama City*), *Ninomiya Jinja Shrine* (*Ninomiya, Akiruno City*), *Hikawa Jinja Shrine* (*Takahana-chō, Ōmiya Ward, Saitama City*), *Chichibu Jinja Shrine* (*Banba-chō, Chichibu City, Saitama Prefecture*), *Kanasana Jinja Shrine* (*Ninomiya, Kanagawa-chō, Saitama Prefecture*) and *Sugiyama Jinja Shrine* (*Hassaku-chō, Midori Ward, Yokohama City*). It is noted in the history book “*Azuma Kagami*” that the *Rokusho-gū* Shrine was counted as one of the 10 shrines in *Kantō* region, where *Hōjō Masako*, who was the wife of *Minamoto-no Yoritomo*, a *Kamakura* shogun prayed for safe childbirth. Thus, it has earned faith from the people in *Musashi* territory since old times. In *Edo* period, the *Tokugawa* government contributed an area of 500 *koku* to the shrine. Buildings of the shrine were re-formed or built several times. It was renamed to *Ōkunitama* in 1871.

*Kurayami-matsuri* Festival is *Reitaisai* (regular rites and festival) held on for a golden week in May, feasts the rituals and the entertainments. The festival reaches its climax, when 8 portable shrines proceed lead by 6 huge Japanese drums in the evening of May 5th. It is a worthy festival that retains firm the tradition from the Middle Ages. The festival is designated as an intangible property of Tokyo.



Ōkunitama Jinja Shrine



Kurayami matsuri Festival

### ① Ōkunitama Jinja Honden (Main Hall of Ōkunitama Jinja Shrine)

Tangible Cultural Properties of Tokyo (Buildings)  
Designated on March 31, 1962

*Ōkunitama no Ōkami* and others are enshrined in the main hall at the center, and three shrines each are installed together in the east and west halls. In the past, each shrine seems to have had own hall, as the old map in 1606 shows.

Almost all the buildings of *Ōkunitama Jinja Shrine* were destroyed by fire in 1646. The present main hall was completed in 1667 on the order of the forth shogun *Tokugawa Ietsuna* to reconstruct them.

Three buildings built in “*sangensha-nagarezukuri*”(which means to have frontage which is divided into three spans by pillars, and roofs which are warped gently) style are arranged side by side with no gap. Such peculiar and rare style is called “*kyūkensha-nagarezukuri*” which means to have frontage with nine spans and warped roofs. Three shrines share one by one in a building, in the style which is called “*aidenzukuri*”. The total length of ridge is about 14 meters and the height reaches about 9 meters. The main building surrounded by hedge, is vermilion-lacquered and looks attractive with the white gravel filled inside of the hedge. The roof was covered by sliced bark of Japanese cypress



Main Hall of Ōkunitama Jinja Shrine

before, but changed into the copperplate at the end of the *Edo* period.

Ridgepole plate and praying labels which are dated in 1667, still exist and you can see the name of the 4th shogun *Ietsuna* written on praying label.

The buildings are precious also as examples of construction ordered by shogun.

## ② *Mokuzō Komainu* (Wooden guardian dogs)

Important Cultural Property (Sculptures)

Designated on February. 18, 1949.

A pair of *Komainu* (guardian dogs), one opens its mouth wide (*a-gyō*), the other closes tight (*un-gyō*), is made of Japanese cypress wood. *A-gyō* heights 70.3 cm, *un-gyō* 72.1 cm. Both are assembled from abandoned wood pieces, with Crystal eyes, and have the traces of decoration by gold leaf on lacquer coating all over their body.

*A-gyō* seems as if it is now going to bark, *un-gyō* stands ready with giving a sharp glint in its eyes. They are muscular and have well-balanced body and front legs. The expression of sturdiness and reality has the strength which moves viewers overwhelmingly.

The wooden plates enclosed in the body of *a-gyō* is inscribed by carbon ink, you can see that *Hirauchi Masanobu* who was the chief of carpenters working for the *Edo* shogunate, made them in 1619. *Masanobu* is known as that during the *Keichō* era(1596-1615). He directed the construction of *Ōkunitama Jinja Shrine*. Though, the sculptures are said to be attributed by *Unkei* who lived in the beginning of the *Kamakura* period, as well, due to the resemblance in style.

These guardian dogs were originally set by the pillars of Middle Gate, facing each other. They are good representatives of guardian dogs of *Musashi Sōsha Shrine*, having courageous spirit. Nowadays we can see inside the *Hōmotsuden*.



Wooden guardian dogs

## ③ *Musashi Kokufu Ato* (Remains of *Musashi* Provincial center)

National Historic Site

Designated on July 23, 1946

The site of *Kokufu*(Provincial center) is located on the center of the *Kokuga* (Provincial Government Office). Portion of the building was restored on the site to be shown to the opened to the public.

Since there are only few documents about the ancient provincial center, archaeological technique is indispensable for the investigation. *Fuchū* City has continuously excavated investigation around an urban area since 1975. One of the archaeological study, Provincial Government Office had been identified.

In the area of 300m long north and south, 200m long east and west, was surrounded by huge ditches for partitioning, some characteristic ruins and artifacts were excavated such as the remains of large scale buildings in a straight line and a lot of roof tiles.

Also the landscape of the whole Provincial center has been described by the archaeological research. Near the Provincial center, where 2.2km east and west, 1.8km north and south, clustered dug-standing pillar buildings were excavated. The remains of ancient road running north-south straight and buildings along the road show the existence of city planning in the *Nara* period.

In addition, a lot of ruins were also founded such as *Kokushi*(Provincial Governor)'s building who was appointed from *Nara*, a ruin presumed as ancient Governmental Office, and dwelling sites with well or blacksmiths' workshop.

Also stationaries such as tin or knife used for scraping wooden Tablet which used at government office, potteries and life facilities such as ironware and potteries written by name of facilities and personal names have been excavated. So life style of the people who used to live there could be found.



Remains of *Musashi* Provincial Center



#### ④ *Babadaimon no Keyaki Namiki* (two rows of Zelkova trees along the avenue)

National Natural Monument  
Designated on December. 9, 1924.

These zelkova trees are planted along the avenue leading to north from *Ōkunitama Jinja Shrine* for over 600 meters. They are the second history natural monument which was designated in 1924. At the time of its designation, more than 60 of huge zelkova trees were planted regularly with *Inuside*(*Carpinus tschonoskii*), *Konara* (*Quercus serrata*), and Japanese cedars, giving magnificent landscape.

These trees were said to have begun contributing 2 blocks of riding grounds and trees to *Ōkunitama Jinja Shrine* by *Ieyasu*, the first *Tokugawa* shogun. By the end of the *Edo* period, horse markets had been held here.

Walking along the avenue forward north from the shrine, you can see the statue of *Minamoto-no Yoshiie* at the right side of the sidewalk. This statue was built in 1992, who is said to be the first man of planting the trees here for the gratitude of his victory in *Zenkunen-no-eki* Fight in the *Heian* period.

Walking along further north, you reach to the *Fuchū* railway station of *Keiō* Line. Although during the *Edo* period, around *Keyaki Namiki* there were less people than the area of *Kōshūkaidō* Road which had posting station. But after the *Meiji* period, this avenue has become town central of *Kōshūkaidō* Road and railway. Therefore this avenue has become difficult to maintain *Keyaki Namiki* according to over traffic, city town, and old tree plants. Local citizens have been taking care of conservation and environment service for nearly over 60 years.



*Babadaimon no Keyaki Namiki*

#### ⑤ *Fuchū Kōsatsuba*

Historic Place of Tokyo  
Landmarked in April 1929  
Designated on March 28, 1955.

*Fuchū Kōsatsuba* is located at the corner of the crossing with the former *Kōshūkaidō* Road and *Fuchūkaidō* Road, where the center of the post town in *Fuchū* was once there. *Kōsatsuba* is a place to put up a notice board on which notifications and bans from the *Edo* shogunate were written by carbon ink. *Kōsatsuba* was built in the center of villages or post town on the roads, carried out its important roles for demonstrating dignity of the shogunate.

Since *Fuchū Kōsatsuba* was located with heavy traffic in the post town, the large number of *Kōsatsu* were put up here. A document record is remaining putting up ten of *Kōsatsu* in 1838. Their contents were about the daily life, that is, to live peacefully with family, or about the bans from the shogunate, that is, on belief in Christianity or on use of guns and so on.

Previously it had been built facing the road. After the traffic accident in 1965, it was rebuilt diagonally to the crossing. Nowadays there are only a few remaining, therefore *Fuchū Kōsatsuba* is very much valuable.



*Fuchū Kōsatsuba*

## Let's Take a Stroll around Kokubunji!

*Musashi Kokubunji* Temple was founded about 2km to the north of *Kokufu* in *Fuchū* City, which consisted of “monastery” and “nunnery” built on the east and west sides of “*Tōsandō Musashi-michi* Road”. *Kokubunji* Temples were constructed all over the country by the edict of Emperor *Shōmu* “*Kokubunji Konryū no Mikotonori*” issued in 741. *Musashi Kokubunji* Temple is estimated to be founded in *Tenpyō-hōji* era (757-65 AD), according to the archaeological finds and “lacquer document”.

*Kokubunji* Temples were constructed in 60-some provinces throughout the country, but some of them are unknown as to their whereabouts. In *Kokubunji* City, Both “monastery” and “nunnery” are identified and preserved in the same area. *Musashi Kokubunji* Temple Site is a quite precious among the other *Kokubunji* Temples. This temple would have been very magnificent, as its scale was huge as *Kokubunji* Temple and the seven-storied pagoda was built there.

According to the chronicle “*Shoku Nihon Kōki*”, the seven-storied pagoda was burn down by lightening in 835, and its rebuilding was applied and permitted after ten years from the destruction. In the early 10th century, the temple was gradually declined, as the divisional ditches of the precincts had been buried. In 1333, the temple was wholly destroyed by fire at the battle of *Bubaigawara* between *Nitta Yoshisada* and *Kamakura* shogunate. In 1335, *Yakushi-dō* Hall was reconstructed by *Nitta Yoshisada*. The current *Kokubunji* Temple descends from the ancient *Musashi Kokubunji* Temple.

*Kokubunji* Temples were decided to be founded on a pure place by the imperial edict. *Musashi Kokubunji* is a fine place, as there are a lot of rich springs and greens from *Kokubunji* Terrace, which is important. By the way, the terrace as in *Kokubunji* area is called “*Hake*” in Japanese archaic word. The novel “*Musashino Fujin*” written by *Ōoka Shōhei* is the story which this place as a stage.



Image of *Musashi Kokubun-sōji*;

Photo credit: *Musashi Kokubunji Temple Remains Museum*



### ① *Musashi Kokubunji-ato*, *Tsuketari Tōsan-dō Musashi-michi-ato* (*Musashi Kokubunji* Temple Site, Appendix: *Tōsan-dō Musashi-michi* Road Site)

National Historic Site

Designated on October 12, 1922

Additionally designated and changed item on August 5, 2010

*Musashi* Province was connected far away to the capital of *Nara* by *Tōsan-dō* Road and its branch. *Tōsan-dō* Road ran through *Ōmi*, *Mino*, *Shinano* and *Kōzuke* Provinces to *Dewa* and *Mutsu* Districts. To go to the capital of *Musashi* Province, people turned at the *Nitta* Station, *Kōzuke* Province (current *Ōta* City, *Gunma* Prefecture) and went south from there. On the way, *Musashi Kokubunji* Temple (monastery and nunnery) was built about 2km before the capital.

There is no precise record about the founding date of the temple, but it is estimated to be completed in the *Tenpyō-hōji* era (757-65 AD), according to the date of the roof-tiles with letters, the lacquered document and the style of roof-tiles. The development of the temple is divided into three stages; the founding stage (the first stage), the repair and expansion stage of the main buildings accompanied with the burning down and reconstruction of the seven-storied pagoda in the 9th century (the second stage) and the declined stage with the collapse of the governmental system from



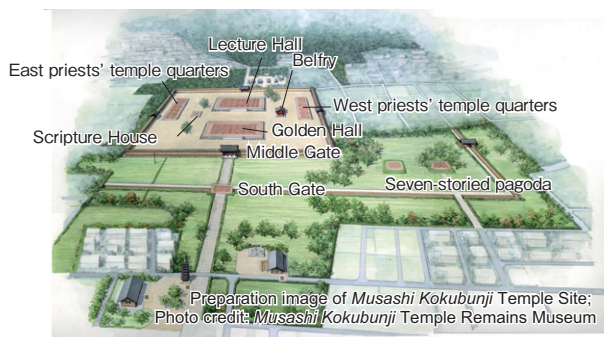
the 10th century to the 11th century (the third stage).

The monastery was built on the east of the national road “*Tōsan-dō Musashi-michi Road*”. It consists of triple areas: center area, main buildings area and the other buildings area. The layout of the temple is *Tōdai-ji* Temple style; the south gate, the middle gate, the golden hall and the lecture hall are arranged in a line and the pagoda is built outside the corridor.

The nunnery was built on the west of the national road “*Tōsan-dō Musashi-michi Road*”. It consists of double areas: center area and main buildings area. No pagoda was constructed. In the center area, the golden hall, the middle gate and the residence for nuns are identified in the excavations.

At present, *Kokubunji* City carries the project for restoring and maintaining *Musashi Kokubunji-ato* Site under the results of the excavations. In the monastery area, the lecture hall has been restored from 2013 for 2 years. Its stylobate is restored, and the trace of the building is indicated on the surface. The stylobate is a platform for the base of buildings. The edge of the stylobate of the lecture hall is revealed to be decorated with roof-tiles. In its restoration, the ancient roof-tiles are re-created and filled there. The genuine ancient roof-tiles from the excavations and the replicas that citizens made are partly used.

When going north from *Kokubunji-ato* site toward JR *Nishikokubunji* Station crossing to north for Municipal 4th Primary School on the right, and crossing the street, you will find an extremely wide sidewalk, which is about three times as wide as a roadway. This is the restored display of the national road “*Tōsan-dō Musashi-michi Road*”, which was 12m in width and made straight. Let’s walk on it, feeling the large size of the ancient road!



Properly completed lecture hall;  
Photo credit: *Musashi Kokubunji Temple Remains Museum*



*Musashi Kokubun-niji-ato Site*;  
Photo credit: *Musashi Kokubunji Temple Remains Museum*

## ② *Masugata no Ike Yūsui-gun* (*Masugata no Ike Yūsui-gun Springs*)

Places of Scenic Beauty of Tokyo  
Designated on March 13, 1998

There are many points where springs flows under *Kokubunji* Terrace. “*Masugata no Ike Pond*” and “*Masugata no Ike Yūsui-gun Springs*” belongs to them. Many zelkova trees and Japanese cedars are found around there. The view of copse in *Kokubunji* Terrace is well preserved from the past. The pond was used as drinking water in the past.

The name “*Masugata no Ike*” is derived from one legend handed down to this area. In 848, there was a lady named “*Tamat-sukuri Komachi*”, who suffered from a skin disease. She visited *Kokubunji* Temple to pray for her cure from the disease. On the 21st day after she started to pray, a child appeared, took her to the pond and left a message to purify her body in it. When following his message, she was cured and got her original beauty back. People started to call the pond “*Masugata no Ike*”, after the pond reflected her “*Masugata* (original figure)”.



At present, there is a small shrine that enshrines *Benzai-ten* around the pond. A lot of *Ema* (votive horse tablet) that snakes are painted are offered in the shrine, and some visit to pray for their cure from disease or easy delivery of baby. The principle image of the shrine is unveiled once in twelve years, and it was done in 2013.

The surroundings of *Masugata no Ike* Pond are envired by well-kept copse, and the beautiful landscapes are well preserved, though in the urban area. They are selected as “100 Exquisite and Well-Conserved Waters” by Ministry of the Environment and “57 Exquisite spring waters in Tokyo” by Tokyo Metropolitan Government.



*Masugata no Ike Yūsuigun Springs*



### Let's Visit *Musashi Kokubunji* Temple Remains Museum

*Musashi Kokubunji* Temple Remains Museum opened in October, 2009. It is located in the monastery area of *Musashi Kokubunji-ato* Site, on the east of current *Kokubunji* Temple, in “*Otake no Michi Yusui-en* Park”. Here is the residence site of *Honda* Family who served a headman of *Kokubunji* Village, and *Nagaya-mon* Gate and a store house are preserved. In the museum, the archaeological finds from *Musashi Kokubunji-ato* Site are mainly exhibited based on the concept “to see”, “to learn” and “to visit”. There is the source of spring water in the museum grounds, too. You can feel a calm atmosphere in the museum.

*Musashi Kokubunji* Temple Remains Museum

Address: 1-13-10, *Nishimotomachi*,  
*Kokubunji-shi*, Tokyo 185-0023

TEL:042-323-4103

FAX:042-300-0091

Opening Times: 9:00-17:00 (Enter by 16:45)

Closed Days: Monday (if a holiday falls on them, Tuesdays)

The year's end and beginning

Temporary closing days

Fee:¥100 (free for under junior high school students)

■ You can buy a ticket at Rest Station of Historic Ruins.

■ No parking

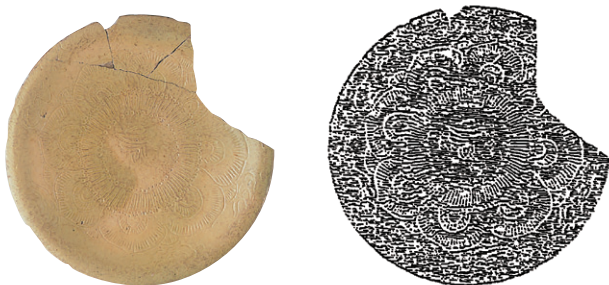
■ There's a café (“*Ota-café*”) at Rest Station of Historic Ruins.

### ③ *Musashi Kokubunji-ato Shutudo no Ryokuyū* *Kamon Zara* (Green Glazed Plate with Flower Design from *Musashi Kokubunji-ato* Site)

Tangible Cultural Properties of Tokyo (Archaeological Materials)  
Designated on March 22, 1990

A lot of pit dwellings were built around *Musashi Kokubunji* Temple, where people concerned to with the construction and administration of the temple lived. This plate was discovered at one of the remains of pit dwelling, excavated in the Municipal 4th Junior High School located between the monastery and the nunnery. This ceramic plate has a diameter of 15.7 cm and a height of 2.65 cm, wholly coated with an olive green glaze. When looking carefully at the plate, people find that a flower pattern is designed. It is estimated to be produced around *Seto* City, *Aichi* Prefecture in the middle of 10th century AD.

The Seed-Syllable of *Dainichi* Buddha “Vam” is carved at the center of the plated in Sanskrit, and many stamens and eight plates of lotus flower surround it with line engraving. These characteristics shows that this plate would be used as a ritual implement in Buddhist ceremonies.



#### ④ *Karakusa Sijū-mon Dō-buta* (Bronze Lid with Arabesque and Four Devine Beasts Design)

Tangible Cultural Properties of Tokyo (Archaeological Materials)  
Designated on March 14, 1997

This bronze lid was excavated from the pit dwelling around *Musashi Kokubunji* Temple, which suggests to have been a blacksmith's workshop. This pit dwelling seems to have been burned down; the bronze lid is generally bent and partly melted by heat too.

In processing of the preservation, a pattern by line engraving was revealed on the exterior surface of the lid. The bead pattern and four-petals pattern were carved inside the crown, and the arabesque design, beast design and stippling were done outside of the crown. This lid is supposed to be for a bronze bowl or a nest of bowls.

This design is in common with that of *Sahari-no-futa* No.2 owned by *Shōsō-in* Treasure Repository, and it is indicated that the lid may have been made in the Korean peninsula. However, it is unclear how it was brought here.



#### ⑤ *Dōzō Kanzeon Bosatsu Ryū-zō* (Bronze Standing Statue of *Kanzeon Bosatsu*)

Tangible Cultural Properties of Tokyo (Sculptures, Archaeological Materials)  
Designated on May 6, 1983

This statue was excavated from the remain of *Tōsan-dō Musashi-michi* Road, which ran north to south between the monastery and the nunnery, in the research for verifying the precinct of *Musashi Kokubun-niji* Temple in 1982.

The statue has a height of 28.4 cm, wearing a three-sided low crown decorated with the small statues of *Amida Nyorai* and showing a smile on its lips. The characteristics of its body are the broad shoulders and the lower belly sticking out. The major part of the pedestal was lost.

It is estimated to be made in the late *Hakuhō* Age (from the late 7th century AD to the early 8th century AD), because such style is similar to the statue of *Yumedono Kannon* owned by *Hōryū-ji* Temple in *Nara*.

This bronze statue is a precious cultural property, because it belongs to the old period as a bronze statue in the *Hakuhō* Age known in the *Kantō* region, and there is a high possibility that the Japanese copper were used to make it as a raw material, according to the copper component analysis. It may suffer from a fire after buried, because of the traces of burning. Also, it lost the pedestal, the left arm from elbow, the right fingers and a part of robe.





## 《Walking Course Highlights》

### Fuchū



- ① Ōkunitama Jinja Honden
- ↓
- ② Mokuzō Komainu
- ↓
- ③ Musashi Kokufu Ato
- ↓
- ④ Babadaimon no Keyaki Namiki
- ↓
- ⑤ Fuchū Kōsatsuba

### Kokubunji

- ① Musashi Kokubunji-ato,  
Tsuketari Tōsan-dō Musashi-michi-ato
- ↓
- ② Masugata no Ike Yūsui-gun

### Musahi Kokubunji Temple Remains Museum

- ③ Musahi Kokubunji-ato Shutudo no Ryokuyū  
Kamon Zara
- ↓
- ④ Karakusa Sijū-mon Dō-buta
- ↓
- ⑤ Dōzō Kanzeon Bosatsu Ryū-zō

### Opening Information

#### Fuchū

##### ① Ōkunitama Jinja Honden

Opening Days : All year  
(Allowed to look at only the exterior)  
Opening Times : All day  
(Allowed to look at only the exterior)  
Fee : Free (Allowed to look at only the exterior)



##### ② Mokuzō Komainu

Opening Days : Saturdays, Sundays, holidays,  
festival days of the shrine  
Opening Times : 10 : 00 ~ 16 : 00  
Fee : General...¥200 Students...¥100



##### ③ Musashi Kokufu Ato

Opening Days : All year  
(Except on the year's end and beginning)  
Opening Times : 9 : 00 ~ 17 : 00  
Fee : Free



##### ④ Babadaimon no Keyaki Namiki

Opening Days : All year  
Opening Times : All day  
Fee : Free



##### ⑤ Fuchū Kōsatsuba

Opening Days : All year  
Opening Times : All day  
Fee : Free



#### Kokubunji

##### ① Musashi Kokubunji Ato Tsuketari Tōsandō Musashimichi Ato

Opening Days : All year  
Opening Times : All day  
Fee : Free



##### ② Masugata no Ike Yūsui-gun

Opening Days : All year  
Opening Times : All day  
Fee : Free



③~⑤ Musashi Kokubunji Ato Shiryōkan  
Opening Days : All year (Except Mondays  
(if a holiday falls on them, Tuesdays), the  
year's end and beginning, temporary  
closing days)

Opening Times : 9 : 00 ~ 17 : 00  
(Enter by 16:45)  
Fee : ¥100

