

A study on reconstruction of historical view based on historical facts to attract tourists

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Abstract The purpose of this paper is to provide a reconstruction of the historical facts to attract tourists. But history fades with time. In addition, the rulers of the time sometimes write books and change history to glorify them. One may choose to give up on this as the passage of time or as inevitable, but someone must try to unravel the circumstances of the time from historical documents in order to recreate the historical facts as much as possible. By clarifying what can be read from old documents one by one before they are lost or destroyed, local historical research can make progress, albeit slight. We will hope that this paper serves as a foundation for such a historical study and we will reveal the strategies of the Kagawa clan during the Warring States Period from historical documents.

Keywords arm's length; site-specific storytelling; tourism

1. Introduction

In Japan, folklore from ancient times is still being passed down to the present. However, the reality is that local historic sites have faded away along with history. Kagawa Prefecture also has many historical sites. Yashima Island in Takamatsu City is the setting for the famous scenes of the Genpei wars that have been passed down to posterity, such as "the target of the fan" and "the archery throw. The "Ishiakari Road" event is held every summer in memory of the stone on which Yoichi Nasu put his horse's foot when shooting the fan target, the rock on which he prayed for success, and the site where Yoshitsune Minamoto risked his life to pick up the bow that he dropped. In addition, Tasaburo Tanuki, who became a guardian deity of the Heike clan after being saved by Shigemori, the eldest son of Tairano Kiyomori, is the model for the "Bald Tanuki of Yashima" in Studio Ghibli's "Heisei Tanuki Gassen Pompoko". These are materials for local revitalization as a tourist attraction for Takamatsu City. Perhaps because Yashima is home to so many ruins related to people who have been featured in history textbooks, Yashima attracts more than 500,000 tourists a year. In order to attract tourists, the ruins of a castle gate on the southern part of Yashima's Minami-Ridge, which was built by order of Emperor Tenchi after the Battle of Hakuson-Ko (663), have been restored and are now in good condition, allowing visitors to see what the castle looked like in the past (Fig.1).

In Kagawa Prefecture, Amagiri Castle is one of the mountain castles built during the Warring States Period (between 1467 and 1615). Amagiri Mountain is also known as "Nunzan Mountain. This is because of the "legend of the white rice sink." When the castle's owner, the Kagawa clan, was besieged by the Chosokabe clan and holed up in Amagiri Castle, a nun on the run from the castle told them that the castle's well had dried up because the castle was surrounded by enemies in a siege, and that they had used white rice as water to fool the attacker, Chosokabe, that there was still plenty of water in the castle. As a result, the castle was immediately attacked by Chosokabe's

army and fell. The legend goes that the nun was cut down because anyone who divulged the secret could not be trusted.



Fig.1 'Yashima Castle'

Legends of white rice associated with such sieges are found throughout the country. According to "Sengoku Shishi Jiten (Dictionary of Sengoku History)" (supervised by Tadachika Kuwata[4]), as a refutation of this legend, "White rice was not a regular food in the Warring States period, and even if white rice were to be washed away to look like a waterfall, a large amount of rice would be required. Although there are many examples of castle falls caused by food shortages, it is highly improbable that white rice was washed down the river to look like water. It is a legend created by later generations." He stated, "It is a legend created by the people of later generations. In other words, these anecdotes are not true. The only thing we know from this is that the Chosokabe clan may have been encamped during the military siege from a slightly distant position from which the entire Amagiri Mountains could be seen. However, these legends are misinformed even by those of us who are descendants of the Kagawa clan (the accurate version is that the Miyoshi clan attacked with a large army, but there were no traitors in the Kagawa clan and Amagiri Castle did not fall). It may be necessary for the descendants to verify

whether many legends are based on historical facts.

Therefore, the three of us decided to first visit the lands associated with the Kagawa family, our ancestors in the Warring States Period, from the perspective of fact-finding, using historical materials held in the libraries of the municipalities in Kagawa Prefecture as our guide. At Iyadani Temple in Mitoyo City, located at the foot of Mt. Amagiri (the 71st temple of the 88th Shikoku pilgrimage), many mysterious Buddha images can be seen, indicating that the esoteric Buddhism culture derived from Kobo-Daishi had long taken root in the area. Mt. Iyatani is believed to be the mountain where the dead go, and the tombs of successive generations of the Kagawa clan, lords of Amagi Castle, are located there (Fig.2). And a road leading to Mt. Amagiri leads right from Iyatani Temple. There are stone Buddha statues along the roadside, but the trail disappears halfway up, and one often has to wade through the bushes. This steep slope is commonly called "Inugaeshi. It took us about one hour to reach the main castle site, but there was only a signboard indicating a viewing platform, and below the signboard was a cliff (Fig.3). Because of this natural terrain, the castle may have been impregnable even when besieged by the enemy.

The Kagawa clan had a residence on Hondaisan (Toryo Park) in present-day Tadotsu, and it is likely that they used Amagiri Castle as a tsumejiro (fortified castle) in times of war. However, the site has been severely gouged out by quarrying and weathered by history, so there was nothing to recreate the history of the castle.



Fig.2 'Tombs of successive heads of the Kagawa family 'in Iyatani Temple



Fig.3 'Ruins of the main Amagiri Castle '

When we visit an unfamiliar area for sightseeing, we are able to experience things and things that we cannot experience unless we go there. For example, a region has its own culture and history, and there are restaurants, hot springs, and buildings that can be eaten and felt only there. However, as depopulation progresses and the local storytellers disappear, they will disappear into the darkness of history and it will be difficult for them to come back to the light of day. The tourism industry will decline accordingly. Preserving these cultural assets is an urgent issue for local communities.

J. M. Keynes is famous for founding the Arts Council of Great Britain on the principle of arm's length: "The government gives money, but does not interfere with the content of the arts. Subsequently, many economists, including W. Baumol, have recognized that market failures in cultural goods and services make it difficult to achieve optimal allocation of resources, and it is generally accepted that some form of public support is necessary because of the risk of market failure. As a result, artworks and paintings that have received public support are open to the public, and museums and art galleries display many pieces of evidence of their history. However, these include many items collected for the purpose of flaunting the authority and financial power of those in power at the time. Therefore, it is highly likely that they are histories created by the victors to justify themselves. The same can be said about works of art, and there is criticism of those whose purpose is to create a great work of art that is recognized by authority. A movement called "off-museum" has emerged as the antithesis of the trend to flatter those in authority (Hatta(2004)[1], Kurezawa(2009)[3]).

In recent years, many artists have begun to view as problematic the fact that artworks are collected, categorized, and exhibited separately from where they belong by authority, and in an attempt to escape the restraints and influence of museums, many artists have planned to escape from them and create works that are not subject to collection or categorization. The "Echigo-Tsumari Art Triennale" (2000-) and the "Setouchi

International Art Festival" (2010-) can be cited as representative examples. Hatta argues that it is meaningful for art to reconsider its connection to place, since many works of art were originally created for practical purposes in response to the appropriate context of everyday space. This idea of site-specific storytelling (SSS) is applied from the framework of art to regional tourism strategies in business administration.

Itakura defines "site-specific storytelling" as focusing on "unique regional stories" with the aim of developing regional businesses, and selling "unique regional stories" as the foundation for regional businesses. Then, in order to create a story based on the history of the region, one must refer to historical research. A representative work of historical research that has dealt with warlords who were given regional control is "Study of Oda-type feudal lords under the Oda administration" (Oshita(2006)[5]). This work attempts to distinguish between land policies implemented by dispatching vassals to a fiefdom and those implemented by the daimyo himself in the territory he controlled, and to elucidate historically the implementation of the early modern system of chieftainship. If this study is to be used as a reference, it is necessary to examine the authority of the Kagawa clan over the region, such as the authority of the governor and the governor's representative. In order to focus on facts buried in history and to create a "story unique to the region," it is highly significant to review the history of the Kagawa clan, referring to official records as well. Then, by creating a story based on the research, we aim to contribute to the policy making of the tourism administration in the region in the future.

2. History of the Kagawa Clan

The Kagawa clan's name in history dates back to Nobukage Kagawa, who was a governor of the Hosokawa family's Sanuki province and had a yakata at Tadotsu Hondaisan in the western part of Kagawa Prefecture during the turbulent Warring States period. According to the "Seisanfushi," his ancestor was Yoshikane, an uncle of Masakado Taira, a descendant of the Taira clan that was defeated in the battle of Genpei. According to the "Inryoken Nichiroku [6]," the guardian Hosokawa had the 13 counties of Sanuki under his jurisdiction, divided into 6 counties by the Kagawa clan and 7 counties by the Yasutomi clan. According to the "Hyogo Kitaseki Entrance Account [2] ", the Kagawa clan established an economic base by taking control of trading activities based in the port of Tadotsu, and it is noted that they ruled the entire western Sanuki region. It is evident that at that time, Tadotsu functioned as a dedicated port for the Kagawa clan's national fee ships and overdue ships. While transporting goods necessary for the guardian Hosokawa's daily life in Kyoto, the Kagawa were able to make a large profit because they had the

right to transport goods tax-free. In the "Inryoken Nichiroku[6]," it is written that Mr. Kondo, a Sanuki hemp countryman conscripted to protect the capital, was poor, and during his stay in Kyoto, he would pick "tsukushi" to eat in the spring. It is written that the Kagawa clan took pity on him and took Kondo as a vassal by giving him a fiefdom in Kagawa to help him.

After the Onin War (1467), the Hosokawa family, which had been in the position of guardian, lost its power within the Ashikaga Shogun, and the two prefectures in its domain, Awa (Tokushima Prefecture) and Sanuki (Kagawa Prefecture), did not have enough room for a guardian to go to his reign, leaving it to his vassals, the guardian's dukes and countrymen. Sanuki, in particular, was often invaded by other neighboring feudal lords due to the lack of an absolute authority like in Awa and the fact that the Hosokawa family, which held the position of governor, did not look after its reign. As the Hosokawa clan's power receded, others attempted to seize other territories, and there were frequent bandit plunderings and revolts, resulting in constant conflict among the nationals of Sanuki.

Concerned about this situation, Kagawa Nobukage, the chief of the Hosokawa family, adopted a diplomatic policy of strengthening ties with the Kono clan, a feudal lord in Iyo (Ehime Prefecture), and the Mori clan, a feudal lord in the Chugoku region, in order to gain control of the western part of Sanuki. On the other hand, the eastern part of Sanuki was heavily influenced by the Miyoshi clan, also a member of the Hosokawa family, and the Miyoshi clan planned to extend their power from Awa (Tokushima Prefecture) to completely control the territory of Sanuki. The Kosai and Samukawa clans, vassals of the Yasutomi clan, surrendered to the Miyoshi clan without a fight. The Miyoshi then called on the nationalists in eastern Sanuki (the Kosai, Tokawa, and Samukawa clans) to join forces and attack Nishisan, which was controlled by the Kagawa clan. This led to the Battle of Zentsuji in 1563, during which the large temple complex of Zentsuji, which was associated with Kobo Daishi, was destroyed by fire.

This is because the Miyoshi clan had been practicing bad policies that did not take into consideration the living conditions of the local people (e.g., allowing the lords and their vassals to live a life of amusement in the absence of a governor, forcing the local people of Sanuki, who were mostly Shingon sects, to convert to the Hokke sect, and recruiting many people for the Miyoshi military service to fight in the Kinai region). The Kagawa clan, the rulers of the western part of Sanuki, were not happy with the way the Miyoshi clan was ruling Sanuki, and the Miyoshi clan did not have the trust of the people of Sanuki. If they could not count on reinforcements from the Mori clan, they adopted a diplomatic strategy to stop the Miyoshi invasion by approaching the powerful man of the

time, Oda Nobunaga, and receiving one of his characters (Nobu) to become one of his vassals.

According to Oshita (2004), Nobunaga was in charge of regional control in the Oda administration, which differed from the early modern warring feudal lords in that it granted relief to nationals by issuing red seal certificates (addressed to them). The Kagawa clan's becoming a vassal of Nobunaga meant the transfer of the Hosokawa family's territory in Sanuki, which had been ruled by the Kagawa clan, to Oda Nobunaga.

While the Miyoshi clan tried to supplant the Hosokawa clan as the guardian of Sanuki, there was still some resistance from the Kagawa clan in the western part of Sanuki, and the Miyoshi rule over Sanuki was not yet complete. Just then, Chosokabe Motochika, who wanted to unify Tosa (Kochi Prefecture) and unify Shikoku, launched an attack on a castle in the Miyoshi domain in order to advance into the Awa province. Motochika first attacked Shiraji Castle (Inohana Pass) in Awa, a strategic point on the border of the four prefectures of Shikoku, and defeated the Onishi clan, which had a castle there, to establish a base for the unification of Shikoku. The Onishi clan, which had been a vassal of the Miyoshi clan, fell back to Kagawa Nobukage of neighboring Sanuki and settled in Asajo Castle, the seat of the Kagawa clan, and the descendants of the Onishi clan thereafter resided in Asamura (Takase-cho, Mitoyo City).

The Kagawa clan, which had avoided fighting in vain and had formulated a cautious foreign policy, persuaded the Onishi clan, which had relied on the Kagawa clan after being forced out of their homeland by Motochika, to vividly choose confrontation with the Miyoshi clan. This was the Battle of Fujime Castle in 1578. Chosokabe Motochika was advancing his army over the Inohana Pass (the border between Awa and Sanuki prefectures) to Saita. This course was chosen because the land at Takarada was surrounded by low mountains and was easy to defend. Moreover, Saita was a rice-producing area (a land where a lot of rice could be harvested) in Nishi-San. Taking this as an opportunity, Nobukage led the Miyoshi forces (led by Nara Tarozaemon) to the relief of Fujime Castle (Kannonji City) near Saita at the Togi River in Marugame, clearly demonstrating his hostility to the Miyoshi clan. Nobukage then succeeded in getting Fujime Castle surrendered and Chosokabe's army into Fujime Castle through the schemes of the Onishi clan, which was under the protection of the Kagawa clan. Later, in 1579, Nobukage also persuaded the Hayuka clan, a member of the Kosai clan with a castle in Ayagawa, to secede from the Miyoshi clan, and succeeded in forcing the Hayuka clan to surrender. These and other achievements, such as the Kagawa clan's efforts to rally the Miyoshi clan's vassals, were highly appreciated by Chosokabe Motochika. Nobukage, who had been blessed with no sons, adopted Motochika's second son as his adopted son and

became his ally by marrying him.

Thus, in 1585, Chosokabe Motochika took control of almost all of Shikoku, but with the Kozai and Hayuka clans on his side, Nobukage's power in Sanuki expanded. Like the Sanada family in Shinshu, Kagawa Nobukage was a man skilled in the art of scheming how a small, ineffectual feudal lord surrounded by major powers could survive in the turbulent age of the Warring States. If these historical facts were to be turned into a story, the Onishi clan of Inohana Pass (Ikeda-cho, Tokushima), the Hayuka clan of Saruo of Tono (Ryonacho-cho, Kagawa), the Kozai clan of Kijigaya (Kinashi, Kagawa), and the Kagawa clan of Hondaisan, Tadotsu (Toryo Park), with these brave men, attacked Sogo, the castle of Miyoshi (Sogou Higashi-machi, Kagawa), and exterminated the demons of the Sanuki region. The story is based on historical fact that the Miyoshi clan exterminated the ogres of Sanuki Province. In this way, he was always thinking and acting to stabilize the livelihood of the people of the Sanuki province by increasing the power of the Kagawa family by adding to their ranks one after another the nationals of the enemy (Onishi, Hayuka, and Kosai) who had joined the Miyoshi clan and caused the loss of many of their vassals. Based on this history, we proposed the following hypothesis.

Hypothesis 1: The Kagawa clan, unlike other great clans of the same class in the Sanuki Province, made policies that emphasized courtship from subordinates rather than loyalty to their masters, the Hosokawa family.

Whether this hypothesis is correct or not has not been touched upon in previous historical studies. Therefore, we will examine the historical data from the economic aspect and the power structure of the time.

3. The power of the Kagawa family based on historical facts

In June of 1493 in the Onryoken Nichiroku, Haneda Genzaemon, who visited Kageryoken, a child of Shokokuji Temple, in a chat, speaks of Sanuki as follows. First, six of the thirteen counties of Sanuki were controlled by the Kagawa clan and the remaining seven by the Yasutomi clan. Second, the Kagawa clan's territory was well organized with many small nationalist warlords, whereas in the Yasutomi clan's territory, there were "big limiters" such as the Kosai clan, and not a few of them did not follow the Yasutomi clan. Thus, Sanuki was ruled by a guardian, but the Yasutomi clan, the guardian of Tosan, was in Tokyo, whereas the Kagawa clan was often in the country. As a result, the Kagawa clan's local control was more powerful than that of the Yasutomi clan. For example, according to the Mino-Akiyama document, in 1381 Kagawa

Hikogoro (also known as Taira Kageyoshi) donated the position of Kageyoshi Kamo Kobunsho in Kuzuhara-so, Tadotsu-gun to Kenninji Eigenan in Kyoto, and in 1422, Kagawa Mimasaka Hito accepted a contract to serve as deputy governor of Hiroden-go, Zuishin-in territory[7]. As described above, it can be seen that the Kagawa clan was improving its economic power and expanding its influence.

Table 1 Number of Ships entering the Port'

List of shipping ports	number of shipping ports	great clan
utazu	47	nara
shiwaku	37	kagawa
shima	25	sangawa
hiketa	21	yasutomi
sanbonmatsu	20	sangawa
hirayama	19	nara
nohara	13	kouzai
tadotsu	12	kagawa
katamoto	11	kouzai
aji	10	yasutomi
kouzai	6	kouzai
Less than 5 are omitted.	221	
Source: Hyogo Hokuseki Irifune Noshō		
	kagawa	yasutomi
percentage	0.520361991	0.343891403
		kouzai
		0.135747
Kagawa Family's Dominion		
Yasutomi Family's Dominion		
Kozai Family's Dominion		

Next, we will examine the Kagawa clan's power based on specific data. The Kagawa, Yasutomi, and Kozai clans, which were the guardians of the Hosokawa family, were powerful vassals of the Yasutomi clan, but they had their own power. This is because, as the economy developed, the demand for marine transportation, which could carry a larger volume of goods at a time than horses, increased, and we can learn more about marine transportation through the movement of ships.

Table 1 shows a list of the ship gate locations as listed in the Hyogo Hokuseki Irifune Noshō (Chuo Koron Bijutsu Shuppan). Of the 11 ports, Utazu is the most frequent, with 47 entries and exits in one year. The chart also shows that goods were transported not only to the Shiosaku Islands and Shodoshima, but also through Utazu, Tadotsu, and other ports in Sanuki Province. According to the "Kokuseki Irifune-no-cho," Utazu had the largest number of vessels entering the port of Sanuki, and there are historical documents that give us an idea of Utazu's economic power. According to the "Kanakura Temple Construction Draft," the following is found in the "Requests for temple repairs to each port". As this temple is in the midst of a major breakdown, we are undertaking repairs, and as in the past, we would be honored if you would entrust us with the sum of 1,000 kanbun[8].

Precedent Donations

Utazu 10 kanbun

Tadotsu 5 kanbun

Horie: 3 kanbun

In other words, the Kanakura temple was wrecked by a

great storm, a document was left behind requesting funds for its repair from the three surrounding port towns of Utazu, Tadotsu, and Horie. It is known that Utazu donated ten kanbun, Tadotsu half of five kanbun, and Horie three kanbun, as well as precedents, and that in 1399, the rice field of Kuzuhara-so in Tadotsu was donated by persons related to the Kagawa family to Doryuji Temple in Tadotsu as the Enmado Monk's Field[7]. Assuming that it was customary for donations for temples and shrines to be made in proportion to their economic power, Utazu would have had twice the port and economic power of Tadotsu. Thus, it may be said that the Kagawa family, which had Utazu and Tadotsu under its control, had control over Sanuki. The Kagawa not only strengthened their control by donating fields to temples and dispatching family members to manors as deputies, but also acquired economic wealth through trade on the Seto Inland Sea using the ports of Utazu and Tadotsu as bases, which was the economic basis for becoming a feudal lord in the Warring States period.

The Kagawa family stayed in their hometown to exercise their guardian's authority, and also used this authority to take in vassals to promote local rule and build an economic base. The Kagawa family's rise to power was not welcomed by their master, the Hosokawa family, who was in charge of the guardian's office. In support of this interpretation, it is written that Katsumoto Hosokawa, fearing the rise of the Kagawa family, took away the right to manage the port of Utazu from the Kagawa family and switched it to another guardian in the east, the Yasutomi family. However, the Onin War weakened the Hosokawa clan's control over Sanuki, and the area controlled by Yasutomi, the guardian of Higashisan, was taken over by the Miyoshi clan of Awa. However, the Kagawa clan, the protector of western Sanuki, resisted the Miyoshi clan until the end, and as warring feudal lords, they took control of the local area and became enemies with the Miyoshi clan. This supported Hypothesis 1.

Table 2 `Cargo of ships entering the port'

	utazu	shiwaku	shima	hiketa	sanbonmatsu	hirayama	nohara	tadotsu	katamoto	aji	kouzai
salt	4095	5095	4779	1391	350	2330	1535	980	2390	1175	420
wheat	275	130	80	23	0	55	25	1	10	0	10
barley	290	245	100	62	0	80	152	0	10	0	0
rice	5	63	33	10	607	44	15	10	10	0	10
bean	75	118	0	15	0	25.5	10	0	0	0	33
goma	46.5	50	0	0	0	0	0	0	0	0	3
sardine	130	190	60	0	115	510	2	0	0	0	0
sum	24540	0.509372	0.31357	0.177058							
wheat	609	0.756979	0.16913	0.073892							
barley	939	0.654952	0.172524	0.172524							
rice	807	0.151177	0.805452	0.043371							
bean	276.5	0.790235	0.05425	0.155515							
goma	99.5	0.969849	0	0.030151							
sardine	1007	0.319762	0.173784	0.506455							
Source: Hyogo Hokuseki Irifune Noshō											
Kagawa Family's Dominion											
Yasutomi Family's Dominion											
Kozai Family's Dominion											

Table 2 shows the loads by commodity. The commodities listed are salt, wheat, barley, rice, beans, sesame, and sardines. For example, salt and wheat are the raw materials for udon, a

specialty of Kagawa Prefecture. Salt was produced from early times throughout the Seto Inland Sea. Sanuki was famous for its salt, and it is evident that the Kagawa family was responsible for half of the trade. It can also be inferred that the Kagawa family made profits from trade by transporting salt produced in Sanuki by ships at the ports of Utazu, Tadotsu, and the Shiokaku Islands. Even in the Edo period (1603-1867), the shipping industry in Sanuki must have developed in order to transport salt. Incidentally, sardines, the raw material for udon soup stock, were produced in large quantities on Ibuki Island today, yet at that time a high percentage of sardines were produced by the Kozai family. This may be due to the fact that the master, Yasutomi, had delegated his interests to his subordinate, the Kozai family, and that Nioura in Nishi Sanuki is located across from Ibukijima, where the Kozai family was acting as a deputy governor. The Kozai family's territory in the Higashi-San region, including Aji, Katamoto, and Nohara, also had relatively large shipments of salt. On the other hand, in the territory of the Yasutomi family, which took the form of loyalty to the Hosokawa guardianship, rice shipments were very high, accounting for about 80% of the total rice transported in Kagawa Prefecture. Since rice, rather than money, was the main commodity in those days, a large amount of rice was transported from Sanuki, a food-producing area, as military rice, suggesting that the Yasutomi family played the role of an important rear base for the Hosokawa family, the lord of Kagawa. These materials also indicate that the Yasutomi family was not loyal to their lord, as the Yasutomi family was, but rather, seeing that the Hosokawa family's influence in Sanuki was reduced after the Onin War, and that the local people became more active, they made the surrounding blacks vassals and promoted local rule, preparing to oppose the advancing Miyoshi family. These materials also show that the local people were preparing to oppose the advancing Miyoshi clan.

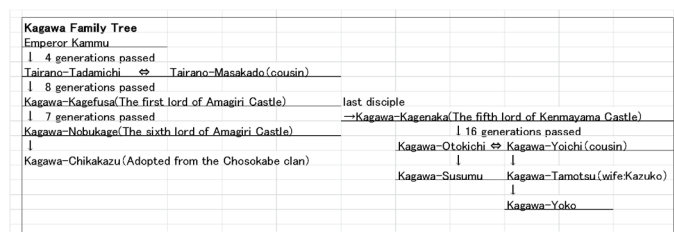


Fig.4 Kagawa Family Tree

4. Interview with a descendant of the Kagawa family

There are many Kagawa-nesses in Kagawa Prefecture. However, most of them have nothing to do with the Kagawa clan, a powerful family. Nevertheless, the reason why they call themselves Kagawa-sei may be because Nobukage's rule over

Sanuki was supported by the local people. Therefore, we decided to talk to a person associated with the Kagawa family who has lived in the Asa district of Kagawa for a long time about the history of the Kagawa family.

Interview #1

K.K. (Wife of a descendant of the Kagawa clan)

2024 0412 listener Y.K.

On Friday, April 12, the writer, Yoko Kagawa, interviewed Kazuko, her own mother, who is nearly one hundred years old. According to Kazuko, "Otokichi, the great-grandfather of Susumu Kagawa (the main family of the descendants of the Grinding Mountain Castle), was a cousin of Kazuko's father-in-law, Yoichi (Yoichi), and their fathers were brothers. The descendants of the Kagawa family had a residence on the middle of Mount Oasa (at the foot of the north face), commonly known as Mt. Oasa, over the Asasaka Pass coming from Zentsuji toward Asa. Yoichi was born on Mt. Oasa in Kamiasa, Takase-cho. As an only child, he and Otokichi grew up together as brothers. His father and uncle served in the Russo-Japanese War. At the time, Zentsuji City in Kagawa Prefecture was home to Japan's most elite military unit, led by General Nogi Maresuke, commander of the 11th Division, who brought his ancestral sword with him when he invaded the Russian fortress of Ryojyun. And as descendants of Nobukage Kagawa's ancestors, we took full credit. We received a compliment from Shogun Nogi." Yoichi's uncles are said to have boasted proudly. The ancestor was Kagawa Gontayu Kage-naka, the younger brother of Kagawa Kagefusa, the first lord of Amagiri Castle, who had the same mother as the previously mentioned Kagawa Kagefusa (Fig.4). Otokichi and Yoichi's fathers had planted chestnut trees and other trees and cultivated the land on Mt. Oma. After I (Kazuko) married Tamotsu, Yoichi's son, I went to pick chestnuts on his behalf. When autumn deepened, I would take my children to pick chestnuts along a mountain path that took two to three hours each way from the foot of Mount Osayama to the top of the mountain.

Since Otokichi's father was the first son and Yoichi's father was the second son, Yoichi's grandfather left the family tree and swords to the main family and shared his armour and rifle (Fig.5) with the branch families. Tamotsu took over from Yoichi, and I gave them to Yoko. The army division was located in Zentsuji, so Zentsuji used to be crowded with bars. Otokichi would often go to the tavern to drink on his way home from selling the chestnuts he had harvested to Zentsuji. The chestnut sales were not enough to pay for the sake, so Otokichi, having trouble paying his bills, went without permission, first selling swords, and finally even giving away his family tree in exchange for sake. Hearing this, Yoichi

became angry, saying, "You're an idiot". But he could not get the family tree back because it was already in someone else's hands. Also, when publishing a book on the Kagawa family, Mr. Kasumi of the Kagawa head family asked Tamotsu to write a book on the Kagawa family, right? I gave it to Yoko. Even though we have lost our family tree, we are still descendants of the Kagawa family.

Now, this would not have happened, but even family trees like this can fall into the hands of others. And since this distorts historical facts, these memories should be preserved.



Fig.5 'Kagawa family's armour'

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5. Conclusion

Using historical materials held in the libraries of municipalities in Kagawa Prefecture as our guide, we first visited the lands associated with the Kagawa family, our ancestors in the Warring States period, from the perspective of fact-finding. However, the mountain had been severely gouged by quarrying, and the area was severely weathered by history, so there was nothing to recreate the history of the area.

In order to focus on facts buried in history and to tell "stories unique to the region," it is highly significant to review the history of the Kagawa family, referring to official records as well. And by creating a story based on our research, we hope to contribute in some small way to the formulation of policies for regional tourism administration in the future.

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