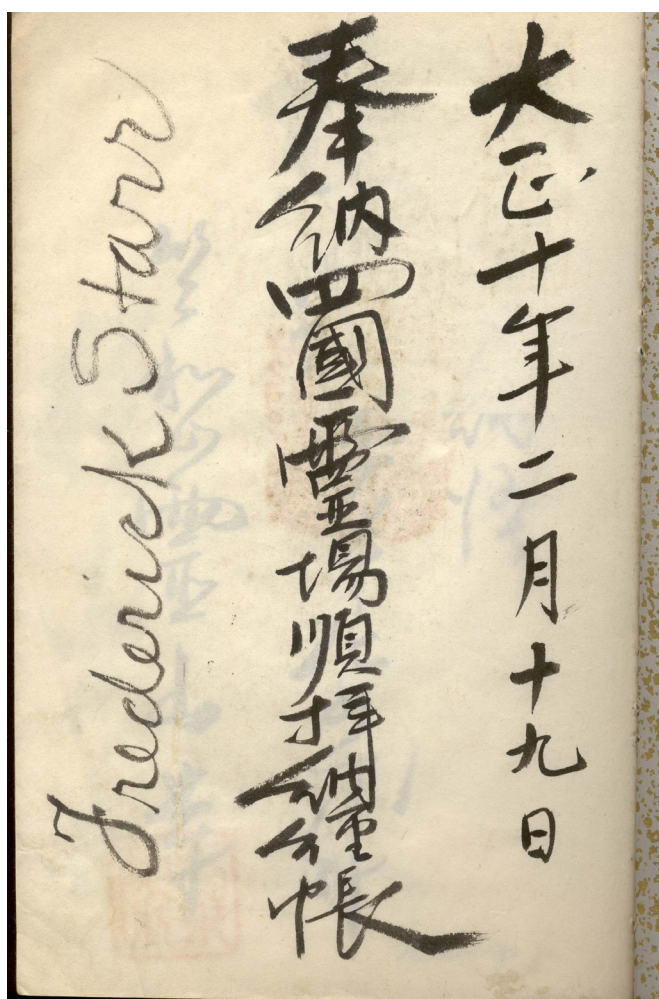




December 2014

A 100-year History of Foreigners and the Shikoku Pilgrimage Part 1

By David C. Moreton



With the end of 2014 quickly approaching, special events held at temples and museums around Shikoku commemorating the founding of the Shikoku pilgrimage route by Kūkai/Kōbō Daishi 1200 years ago will end. However, few people are aware that 2014 also marks the 100th year of foreigners observing and experiencing this increasingly popular pilgrimage route. In two articles I would like to describe key people, events and publications related to this under examined part of the history of the Shikoku pilgrimage.

The earliest reference to the Shikoku pilgrimage is made by the Portuguese writer and naval officer Wenceslau de Moraes (1854-1929). Moraes lived in Kobe between 1898 and 1913 and in Tokushima from 1913 until his death in 1929. He was a prolific writer about life in Japan. In "Bon-Odori in Tokushima – Essays of a Portuguese hermit in Japan" there is an entry dated July 14, 1914 in which he wrote, "Something should be said with respect to the pilgrims of Tokushima, ohenrosan, the 'noble pilgrims' as they are called here. It might be better to say – pilgrims of Shikoku...the pilgrim must expose himself to a thousand risks and a thousand fatigues; the greater the adventures

A 100-year History...continued on page 3

Inside awa life This Month

Page 1, 3-4: A 100-year History of Foreigners and the Shikoku Pilgrimage Part 1

Page 4-6: Day Trip to Temples 13 Through 17

Page 6-7: Characteristics of the Ningyo Joruri; Page 7: Letter From Suketo Hoikuen

Page 8-9: Japanese Lesson

Page 9-10: Student Ambassadors: From France to Tokushima

Page 11: Recipe Corner, Autumn is Festival Season

Page 12: Events & Memoranda

awa life is a monthly publication of the Tokushima Prefectural International Exchange Association (TOPIA)

Editors:

Jenifer Tanikawa & Till Dumke

Contributors This Month:

David C. Moreton, Tanisha Melanie Campbell, Awa Jurobe Yashiki, Kazue Inoue, Yoko Aoki, Students of Institution Saint Joseph, Aparna Matale, Shinobu Watari

Tokushima Prefectural International Exchange Association (TOPIA)

Clement Plaza 6F

1-61 Terashima Honcho Nishi

Tokushima City 770-0831 JAPAN

tel: 088.656.3303

fax: 088.652.0616

topia@topia.ne.jp

<http://www.topia.ne.jp/>

Download a PDF file of awa life or view the online version by going to TOPIA's website!

Show Tokushima Some Love: Awaglot

The literary corner of AwaLife, Awaglot, is a combination of the words "awa" and "polyglot", which means multilingual. Be it fiction, nonfiction, prose or poetry; funny, sad, long or short, we want your submissions! If you like to write, then express yourself!

There is also a classifieds section for you, our readers, to post ads in, but a few rules do apply!

The following will not be posted: Religious, political, or commercial activities, businesses searching for clients or employees, things the Awa Life editors deem inappropriate.

BUT, you can totally submit this stuff: concerts, lectures, and other event information, cultural, sporting, and other community group information, etcetera.

If you have something you would like to share with the Tokushima community, email the editors at:

awalife@gmail.com!



Snow starting to fall on the mountainside

Foreigners and the Shikoku Pilgrimage (Con't from Page 1)



A young Frederick Starr

for his devotions, the more meritorious his actions become..." (p60) Unfortunately Moraes does not mention in his writings about experiencing the pilgrimage himself.

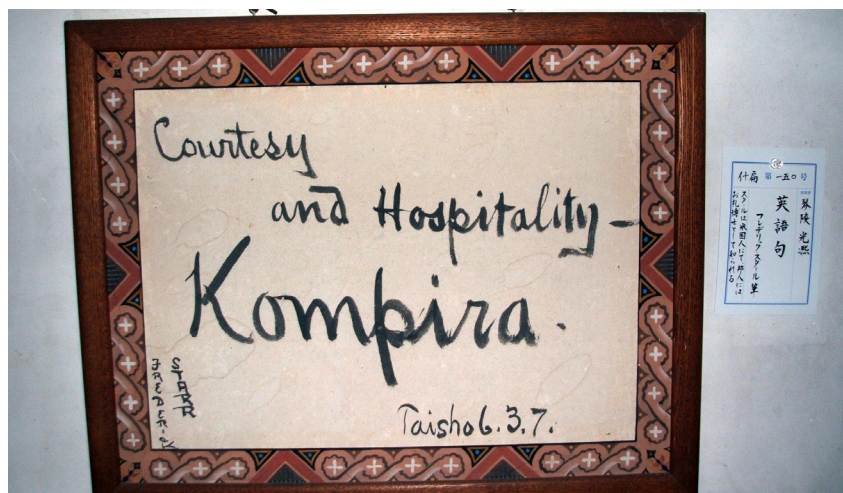
The first Westerner to embark on the Shikoku pilgrimage was Frederick Starr (1854-1933), an American anthropologist from the University of Chicago. In 1917, he completed half the route from Matsuyama to Komatsushima in about ten days, and then in 1921, made the whole pilgrimage starting and finishing from Komatsushima by foot, rickshaw and train in about thirty days. Starr had a great interest in Kūkai/Kōbō Daishi and this was his main reason for making the pilgrimage. The other motive was to observe the compassionate customs of the Shikoku people. However, in his diaries and letters to his mother he often complained about the risks and fatigue mentioned by Moraes. For example, "If I had really realized its length and difficulties, I doubt I would have had the courage to undertake it." (March 27, 1921 letter). On the other hand, Starr also frequently mentioned being

welcomed and treated with hospitality wherever he went. He was so impressed by his reception at Kompira Shrine in Kagawa prefecture during his first pilgrimage that he wrote "Courtesy and Hospitality" with brush and black ink on paper - now a framed memoir hanging in the shrine museum today. At the end of his 1921 pilgrimage he wrote a letter to all eight-eight temples in which he expressed his gratitude for kindness shown to him and said that the pilgrimage around Shikoku had been one of the most interesting experiences in his life.

In July 1914, World War I broke out and close to 5,000 Germans were captured by the Japanese during the Siege of Tsingtao in China in early November 1914. The Germans were split up and put into PoW camps around Japan, of which one was Tokushima - close to the present-day prefectural office buildings. Then when a new camp called Bandō (板東), was completed between Temple 1, Ryozenji and Temple 2, Gokurakuji in early April 1917, Germans from a few camps were moved here. The Japanese commander was very accommodating and let the

Germans interact relatively freely with the local people. In fact, in early March of 1918 an exhibition was held on the grounds of Ryozenji and at a public hall across the street from the temple. Here the Germans displayed art objects they had made, sold food and played music on the temple grounds. The twelve day event was so popular that approximately 45,000 people came to visit. This is the only case when a temple along the Shikoku pilgrimage was directly involved with PoWs. In June, one German wrote a lengthy article entitled, "Pilgrimage to the Eighty-eight Holy Places of Shikoku" in the camp newsletter. In it, he stated that a "real" pilgrim does not use trains, bus, rickshaw or ship, but walks the pilgrimage. As well, that the spring is the best time to make the pilgrimage and *settai* (the custom of giving) is a tradition seen in the village along the way. (Die Baracke, June 8, 1918)

The war ended in 1918, yet the Bando camp did not close until 1920 and even still some Germans decided to stay and work in Japan. One of them was Hermann Bohner who found



Sign written by Frederick Starr in 1917

work for his younger brother, Alfred Bohner (1884-1954), in Matsuyama. In 1922 Alfred came with his wife from Germany and stayed for six years. In 1927, he completed the pilgrimage and in 1931 published an academic book about the Shikoku pilgrimage including about ninety photographs of temples and pilgrims. Bohner, like Starr, received a lot of gifts and kindness from the local people, but sometimes it led to humorous situations. For example he wrote that as a German he was repeatedly given beer at breakfast because it is written in junior high school textbooks that beer replaces tea in Germany. But he is greatly surprised to

the degree at which this selfless custom of giving is carried out and said that it is something not dreamed of in modern cities, even in Japan. Copies of Alfred's original book are very hard to find, but in recent years, the author has republished the German edition as well as published an English translation, which was done by an American friend of Alfred's in 1941.

Then for the next forty years until the late 1960s there are no references of non-Japanese coming to make the Shikoku pilgrimage nor are there any publications about their experiences. There are only a few short descriptions of certain

temples along the pilgrimage route in guidebooks made for foreign tourists. For example, in 1936 and 1947 the Japanese Tourist Bureau published a small booklet in English titled "How to See Shikoku" on which they put a pilgrim on the cover and state that "Shikoku has been a land of pilgrims and the 88 temples of [Kōbō] Daishi are still preserved." Unfortunately the history of foreigners and the Shikoku pilgrimage does not resume until Oliver Statler comes to Matsuyama in 1968. The next article will examine the period from Statler until the present day.

Day Trip to Temples 13 Through 17

By Tanisha Melanie Campbell



Japanese garden at the kokubunji temple

The staff for the Shikoku Walking event had explained the basics to us as we were riding the bus to the first site. A henro (遍路) is translated to a pilgrim. They walk from temple to temple for spiritual training.

The pilgrims' goal is to be enlightened and to experience a satori (悟り). We are adorned with a walking stick called a tsue (杖) and a straw hat to protect us from the sun called a sugegasa (菅笠). As we walk,

we may randomly be greeted by the locals who will give us small gifts, osettai (お接待), for the tough journey ahead. In return, we give out a small piece of paper with our name written on it called a gan-i (願意). The gan-i represents our gratitude and our 'heart' as the people around us support us in their own way.

The first pilgrim to start this tradition was Otaji-san and one thing we often say as a commemoration to him is dougyounin (同行二人) which means that "you are always a pair" (Kobo Daishi is always with you – on your journey). It was even believed that he would sleep under bridges during his pilgrimage. Therefore, when we cross a bridge, we are not supposed to let our walking sticks touch the ground so as to not "wake him" from his sleep.

Day Trip to Temples 13 through 17

(Con't from Page 4)



Overall, we had arrived a short distance from the Dainichiji temple (大日寺), we crossed the Akui river to reach the Jorakuji temple (常楽寺), shortly followed by the Kokubunji temple (国分寺), we then took a short break near the Tokushima Archaeological Museum, we walked to the Kanonji temple (観音寺) and finished with the Idoji temple (井戸寺). The Idoji temple had a small shop where we could buy some charms and other souvenirs.

Once we arrive at the first temple, Dainichi temple, there is a particular process we have to follow. First, before entering the sacred realm, we have to bow at the gate and enter from the left, stepping over the ledge with our left foot first. We then proceed to the "purification" process where we approach the well, take the ladle with our right hand and scoop up some water, wash our left hand first, then our right hand and let the remaining water run down along the handle with the one scoop of water. Also, the "soiled" water must not fall back into the main basin; we have to let it fall onto the ground (or a designated area) by the well.

After being purified, we can continue with the ritual with either the candle process or the incense process. We start by lighting a candle and putting into a type of armoire followed by lighting three incenses, representing the past, present and future, then placing them in the holder as close to the middle as possible. We then approach the long rope that is hanging from the temple's

ceiling and ring the gong (this is supposed to get the spirit's attention), throw in a coin of any value of your choice then make a small wish or a prayer. We then place one of our gami in the small box on the side to say that we passed by here as a henro. The final step to end that ritual is to chant the Heart Sutra (Hannya Shin-Gyou 般若心経).

Each temple has two areas in which we repeat the ritual from the candles to the sutra. So having visited five temples that day, we sang the sutra ten

times. Once we are finished, our Ohenro book gets stamped, at each temple, and signed by the locals who manage it. It is a type of token of confirmation that we came and prayed there as a pilgrim of Otaji-san. As we leave, we bow again to show our thanks and a respectful departure. This entire process is repeated at each of the five temples.

At the Idoji-temple, we were fortunate enough to be allowed to witness the 11-faced statue. The statue is unique as it was



Jorakuji temple

the first 'beautiful' piece of art that Tokushima ever had. It is carved out of a single tree trunk (no parts are attached) and has been the symbol of hope as the area had faced a time of war. In the 14th and 16th centuries, the temple had been burnt down and each time, the monk in charge made it his first priority to save the statue. It had even survived the large earthquake Japan had experienced a few years ago but the current monk in charge and the locals are a bit worried if the statue will survive the next large earthquake that is due to hit soon.

For my experience, the entire pilgrimage lasted for the entire day and it was quite fulfilling. There were a number of stretches

where the walk was quite long but having met a couple of Americans and one Japanese-American, I felt less alienated to be acquainted with other people who also have the experience of having to learn how to settle into such a foreign country. Pertaining to the walk, of the five temples, my favourite one was the Kokubunji temple. The monk who manages it had also built a zen garden in the back. He had been to China more than 50 times and he had admitted that the garden had a fundamental influence from the zen gardens he had seen in China. It was truly phenomenal because I didn't quite know what to expect. I had seen several pictures of zen gardens in travelogues and on

the internet but the experience is not the same as actually stepping into one. I feel that I may have perhaps experienced a satori when I set my eyes on the garden. I can't quite explain it but I was, somehow, deeply moved and I don't think I saw the world the same way, after that moment. I didn't want to leave, there was something drawing me in. I had perhaps achieved a certain state of mind that was different from how I felt back at home in Canada and different from how I felt when I first arrived in Japan. I look forward to discovering that feeling again when I visit other scenic and memorable places because it was really refreshing to know that I still had a lot more to learn about myself.

Characteristics of the Ningyo Joruri By the Awa Jurobe Yashiki



Otsuru and Oyumi

Awa Ningyo Joruri is a puppet show created by the fusion of three artistries, joruri (dramatic recitation) of gi-dayu-bushi (ballad drama music), futozao-shamisen (thick-necked and three-stringed instrument) and sannin-zukai (three puppeteers)

Awa Ningyo Joruri has been

passed down to this day as a traditional art that Tokushima can proudly show.

In Tokushima, so-called Awa-no-Te (dynamic puppeteering) using much larger puppets with a glossy finishing than those used in bunraku has been used to appeal the audience because ningyo joruri has usually been

performed in open-air farm-village stages or temporary stages in Tokushima.

In addition, doll-making has flourished in Tokushima to supply dolls to puppet troupes not only in Tokushima but also in Awaji-shima who have been traveling around Japan, so that many great ningyo-shi (doll-making masters) appeared such as Tengu-hisa, Ningyochu and Ningyotomi in the past and not a few skilled ningyo-shi are still working actively in Tokushima.

Hakomawashi is another important puppeteering style unique to Tokushima and is still performed here. Puppeteers store puppets in two crates, carry them on shoulder-poles and manipulate puppets on street corners where people gather. On New Year's, auspicious dolls such as

Characteristics of the Ningyo Joruri (Con't from Page 6)

Sanbaso (doll used for festive occasions wishing for good harvest etc.) and Ebisu (doll of the god of good fortune) are used for door-to-door puppeteering.

Open Hours and Entrance Fees

Open hours: 9:30-17:00 (9:30-18:00 from July 1 to August 31)

Closed: From December 31 to January 3

Entrance fees: Adults: 410 yen
Senior high school and university students: 300 yen
Elementary and junior high

school students: 200 yen

Regular performance time:

Weekdays, Saturdays, Sundays and national holidays: 11:00, 14:00
August 11 to 14: 10:00, 11:30, 13:30, 15:00

*Regarding special performances, please ask us for the information in advance

Access

From JR Tokushima station:
15 minutes by car.
About 25 minutes by the



Kawauchi Loopline (counter-clockwise) from Tokushima City Bus terminal No. 7 and getting off at Jurobe Yashiki bus stop

Tokushima Expressway: 5 minutes from Tokushima Interchange
Kobe-Awaji-Naruto Expressway: 20 minutes from Naruto Interchange



Letter From Suketo Hoikuen By Kazue Inoue

During this time of the year, the temperature will drop in the mornings and evenings, making people more susceptible to illnesses such as a cold. But this time of the year is also when there are many fun events for children, such as Christmas parties and rice-cake making events. So, take care of yourself and enjoy the winter season.

This month we will be introducing ways to teach your children how to blow their nose. Start by doing breathing practices and teaching them how to breathe through their nose. Children love mimicking adults, so include this in part of their usual playtime. Cut a single sheet of tissue paper into strips, wet the tip a bit and stick it on your nose. Every time you breathe, the tissue paper will move and children will want to copy you.

Next, have your child close their mouth, hold one side of their nostrils down and have them blow out. But, if you blow your nose too hard, you will damage your ears, so please do be careful. Children will successfully be

able to blow their own nose by around 3, but of course, it will depend on each individual child. Until they can blow it on their own, help them out through the process.

As the nose acts as a filter and prevents cold viruses from coming in, blowing your nose properly is one type of cold prevention.

* * *

This Month's Craft Pine Cone Tree

Materials

Pine Cone
Beads, sequins, etc.

Glue

Plastic bottle cap

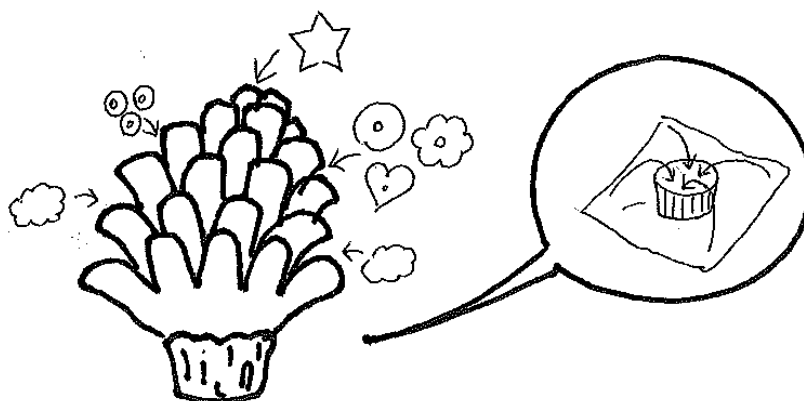
Cloth or wrapping paper

Cotton fluff or spray paint (optional)

Directions

1) Glue on beads and sequins onto the pine cone (you can buy these at 100 yen stores). You can also spray paint it or add cotton fluff to imitate snow to make it look fancier.

2) Decorate a plastic bottle cap with cloth or cute wrapping paper to make the base of the tree. Glue on the pine cone to this base.



さいはいたつ ねが
再配達をお願いします
Redelivery Request

る す たくはいびん ふ ざいれんらくひょう とど いち ど に もつ とど
留守のあいだに宅配便の不在連絡票が届きました。 もう一度 荷物を届けてもらえるように
でん わ れんらく
電話で 連絡をしてみましょう。
During the time of delivery, you were not home, so a non-delivery notice was left in your mailbox.
Try calling the delivery company to rearrange your delivery.

ふ ざいれんらくひょう
ご不在連絡票

Attempted Delivery Notice

たかはし さま がつ にち じ ふん
高橋 マリア 様 12月 11日 10時 25分

に もつ とど まい ふ ざい
お荷物を お届けに参りましたが、ご不在でしたので
We came to deliver an item for you but you were not available so

☒ も かえ つ ごう にちじ か き れんらく
持ち帰りました。ご都合のよい日時を 下記まで ご連絡ください。
we are holding it at the office for you. Please contact us with your
desired redelivery time and date.

☐ たくはい とど
宅配ボックス／ロッカー (No.) に お届けしました。
we left it in the parcel delivery box/locker (No.).

☐ ほんじつ じ い こう うかが
本日 () 時 以降に また 伺います。
we will come redeliver your item sometime after () am/pm today.

と あ ばんごう でんびょうばんごう
お問い合わせ番号／伝票番号 No. 321-54-9876
Tracking number

(た なか さま に もつ しょくひん)
田中 様からの お荷物は (食品) です。

たくはいびん はいたつじん はやし
あわ宅配便サービス 配達員 (林)
でん わ
電話 : 0 8 8 - 〇〇〇 - △△△△

ほんじつちゅう さいはいたつ れんらく じ ねが
本日 中の再配達のご連絡は 18時までに お願いいたします。

たくはいびん でん わ たくはいびん
宅配便 : お電話ありがとうございます。あわ宅配便サービスです。

マリア : もしもし ふ ざいれんらくひょう み
不在連絡票を見ました。

すみませんが、こんばん さいはいたつ ねが
①再配達を お願いします。

たくはいびん じゅうしょ な まえ ねが
宅配便 : はい。では ②ご住所とお名前を お願いします。

マリア : とくしまし たかはし
②徳島市〇〇〇〇〇〇〇〇、高橋マリア です。

たくはいびん と あ ばんごう でんびょうばんごう ねが
宅配便 : では ③お問い合わせ番号／伝票番号を お願いします

マリア : ③321-54-9876 です。

たくはいびん こんばん じ うかが
宅配便 : ありがとうございます。では 今晚 8時ごろ ④お伺いします。

マリア : ねが
お願いします。



Japanese Lesson

(Con't from Page 8)



- ① 「さいはいたつを おねがいします」
- ② 自分^{じぶん}の住所^{じゅうしょ}が はっきり^い言えるようにしておきましょう。
- ③ 番号^{ばんごう}の読み方^{よみかた}「さんにいち (の) ごよん (の) きゅうはちななろく」
- ④ 「行きます」のていねいな^い 言い方^{いかた}

* * * * *

◎ていねいの「お〜」、「ご〜」(honorific prefixes)

お+ 荷物^{にもつ}、届け^{とど}、預かり^{あずか}り、問い合わせ^{とあ}わせ、電話^{でんわ}、名前^{なまえ}

ご+ 不在^{ふざい}、都合^{つごう}、連絡^{れんらく}、住所^{じゅうしょ}

【クイズ】「お」／「ご」 どちらをつけますか。

- | | | | |
|--------------------------|---------------------------|---------------------------|------------------------|
| 1 () 家族 ^{かぞく} | 2 () 天気 ^{てんき} | 3 () 仕事 ^{しごと} | 4 () 無理 ^{むり} |
| 5 () 心配 ^{しんぱい} | 6 () 手伝い ^{てつだい} | 7 () 兄弟 ^{きょうだい} | 8 () 風呂 ^{ふろ} |

(こたえ : 1 こ 2 お 3 お 4 こ 5 こ 6 お 7 こ 8 お)

Student Ambassadors: From France to Tokushima

By the Students of Institution Saint Joseph

Joto High School and the Institution Saint Joseph in Le Havre, a city located in north-western France, has had a sister school exchange since 1998, and this year marks their 8th exchange. Every two years, students from St. Joseph will visit Joto and students from Joto will visit St. Joseph. This year, 23 students from St. Joseph participated in a home stay and attended classes at Joto from October 17th to the 28th. Next year in March, students from Joto High School will be visiting St. Joseph.



Students from Institution Saint Joseph

Why did I choose to learn Japanese?

Chloe Alizee Clement

Japan has been an important country to me since I was young. I discovered it when I was only seven, but I wasn't able to understand the language at all. I really wanted to learn Japanese at this time, but

I had to wait for 6 years before I was able to. Now, I'm 16, so Japan has been part of half of my life. Also, because I was studying this difficult (but also wonderful) language, I was able to have this opportunity to visit the country of my dreams, Japan.

Ynesse Ayeb

I chose Japanese as I love this language. As well, it is interesting and really beautiful to me, I wanted to make Japanese friends and talk a lot with them, and I want to live there one day and knowing the language

will help allow me to enjoy this beautiful country more.

Ernest Fischer

I've been fond of Japan since I was 10. Manga was the only aspect of Japan that I knew about but after starting school at St. Joseph, I wanted to learn Japanese and dreamed of going on this very trip to Japan. Junior high school made me interested in Japanese people, culture and basically everything. So, this is like a dream come true and I very much appreciate this opportunity.

Juliette Lecroq

When I heard that we can learn Japanese at Saint Joseph, I was very excited! I really love Asia, especially Japan. Japanese language is very beautiful and cool. Japanese food is good and it is different from French food. I like anime and manga as they are very fun, and we don't have anything like it in France. Japanese traditions are very different from French ones. I like how Japanese are very pleasant and clean. I love Japanese clothes like yukata and kimono since they are very beautiful.

Karolane Noury

I wanted to learn Japanese because I'm very interested in foreign languages. I like Japanese culture and this country makes me dream. Everything is beautiful here, and I am thinking of possibly living here in the future. Joto is welcoming and so are the students. My host family is very nice. I thank them for everything they are doing for me. I will never forget my stay here.

Kelean Lefebvre

I chose to learn Japanese at



Practicing calligraphy with the students from Joto High School

St. Joseph because I love Japan. The life, the traditions and the landscapes are beautiful and very different from France. People are gentle, honest and attached to traditions. The food are amazing and very flavorful and is different from the food in France. I was really excited about coming to Japan and when we arrived, it was just as exciting and even more beautiful.

Berenice Saget

I lived in Tokyo, Japan for two years and a half when I was 12 years old. I was very surprised to discover this very rich and beautiful culture. The people are nice, polite and trustworthy. I also like the language, as it is very pretty and harmonious.

When I came back to France, I decided to carry on learning Japanese.

Clemence Foulard

I first came in touch with Japan and its culture through manga, and it made me want to learn Japanese. I was impressed by the culture and I wanted to know more about this country. In our trip to Kyoto, we visited Kinkakuji, It was impressive because even though there were a lot of people, it was quiet. The trees were beautiful and gave the area atmosphere. Kiyomizu-dera, was mysterious with the huge door with the two Yokai who monitor the temple and visitors.



Singing in harmony

Recipe Corner: Potato Croquettes

By Aparna Matale



Potato Croquettes

Hello my name is Aparna. I am from India and I would like to share some recipes that I have tried with you through awa life, TOPIA's monthly newsletter. Sometimes it doesn't take much to make everyone happy, for example, you can prepare these tempting potato croquettes, that people will enjoy very much and easy to make. This croquette is only made with potatoes, flavoured with cheese, pepper and nutmeg.

Ingredients

- 2 big potatoes

- 2 cubes of processed cheese
- salt, pepper, nutmeg, parsley or coriander leaves
- 2 yolks
- 2 medium eggs/breadcrumbs
- vegetable oil for frying (peanut oil is better)

Directions

Begin by washing the potatoes, leave them whole and with the skin on. Then boil them in a pressure cooker for at least 20 minutes, adding some salt (If you have a normal pot, you can fill it with water to cover all the potatoes and

cook for at least 40 minutes). When the potatoes are cooked, allow them to cool a bit, then remove the skin. Afterwards, mash the potatoes. Now add the 2 yolks, chopped parsley or coriander leaves, pepper, salt and some grated nutmeg. If you find the mixture a bit dry, you can add some of the remaining egg whites. After blending the mixture, take a small amount, I've taken 1 oz (35 g) for example, and form into a cylinder. Stuff cheese cube inside the cylindrical croquette. Now we're ready to dip the croquette into the beaten eggs and coat with breadcrumbs. Do the same for all the remaining croquettes. When all the croquettes are breaded, it's time to fry them. Heat oil and dip 3-4 croquettes at a time into the oil; let them turn golden brown, then drain on kitchen paper. If you like them more crunchy, bread the croquettes twice. And the croquettes are ready to be served with tomato ketchup.

Autumn is Festival Season

By Shinobu Watari

Last month on November 5th, the Suwa Shrine Festival was held in the Sako neighborhood in Tokushima City. Starting at Suwa Shrine, local members of the community carried a portable Shinto shrine around the community, wishing people good luck. As autumn is harvest season and as Japan was a farming nation, every year many autumn festivals were held throughout Japan and this tradition continues to this very day, bringing the community together.



A portable Shinto shrine being carried around the Sako neighborhood



Events and Memoranda

Ningyo Joruri Puppet Theater Tokushima Performance

人形浄瑠璃とくしま座公演

When: December 13 (Sat)
17:00 - 18:30

Where: Awa Jurobe Yashiki

Cost: General Admission 410 yen, high school and university students 300 yen, junior and elementary school students 200 yen

TEL: 088-665-2202

開催期間：12月13日（土）
17:00 - 18:30

場所：阿波十郎兵衛屋敷

入場料：一般 410 円、高・大 300 円
小・中 200 円

TEL: 088-665-2202

Naruto Christmas Market

鳴門クリスマスマーケット

The venue for the German-style Christmas market will be decorated with about 50,000 lights. There will be food vendors and items on sale, mascot characters, concerts and much more!

約5万球のイルミネーションで装飾された会場に、ドイツ風クリスマスマーケットが開催されます。ご当地キャラが登場したり、雑貨や飲食の販売、コンサートなどの様々なイベントも企画されています♪

When: December 20 (Sat): 13:00 - 20:00
December 21 (Sun): 13:00 - 19:00

Where: In front of the Naruto City Hall

Cost: Free

Info: Naruto Chamber of Commerce and Industry

TEL: 088-685-3748

開催期間：12月20日（土）13:00 - 20:00
12月21日（日）13:00 - 19:00

場所：鳴門市役所広場

入場料：無料

お問合せ：鳴門商工会議所

TEL: 088-685-3748

Ekimae Labour Consultation

駅前労働相談会

The Tokushima Prefecture Labour Relations Commission will be running their last labour consultation of the year. Come and solve work related issues before the end of the year so you can start the new year fresh. You can make an appointment or come to the venue directly, but in either case, please bring an interpreter with you.

When: December 23 (Tue)
13:00-16:30 (Registration closes at 16:00)

Where: Civic Center 4F (Inside the Amico Building)

Info: Labour Relations Commission Administrative Bureau

TEL: 088-621-3234

TOPIA Closed During New Year's

TOPIA will be closed from December 27 (Saturday) to January 4 (Sunday) for the New Year's holidays. Have a great winter holiday and see you in the new year!

Counselling Service at TOPIA

トピアの相談窓口

TOPIA offers a counselling and advisory service to all foreign residents to help with issues involving accidents, working conditions, housing, visas, international marriage, and more. Counselling is available in English and Japanese. Please note that although every effort will be made, we may not be able to deal with all cases.

Everyday, 10:00 - 18:00 (closed during the New Year's holidays)

Tel: 088-656-3303 or 088-656-3320 (allows three-way conversations with an interpreter)

受け止めていますか人権の重み