

The Municipal Central Wholesale Market.

Japan has a number of big wholesale markets managed by private bodies, but the majority of them are generally unsatisfactory in their equipments or in their methods of transactions. The Imperial Government, therefore, with the intention of ameliorating the present defective market system in Japan, issued the Central Wholesale Market Regulations in March, 1923.

The Kyoto City Office had long cherished the desire of establishing an ideal municipal wholesale market in the city, and in 1921 obtained government permission to establish one.

The construction of the new central wholesale market of unprecedented magnitude was completed in 1927, with a total expenditure of 4,200,000 yen.

The Central Market is divided into many sub-markets—fish (dried and raw), vegetables, and fruits—to make the transactions easy.

Each sub-market represents a private company, which does business by itself in that line on its own account.

Visitors from far and near throng the city specially to inspect the market, all the year round.

A most interesting scene of an auction sale to retailers will be seen very early in the morning.



Embroidery.

The embroiderer's craft had its origin at the same time as weaving and dyeing were discovered.

At first embroidery was used only for court nobles' dresses, but in the Tokugawa Period (1603-1867) it came to have a great vogue among all classes of people, who had gradually grown showy, accustomed to the peace of its reign.

Therefore this handicraft attained such great excellence that a realistic product is just like a fine picture.

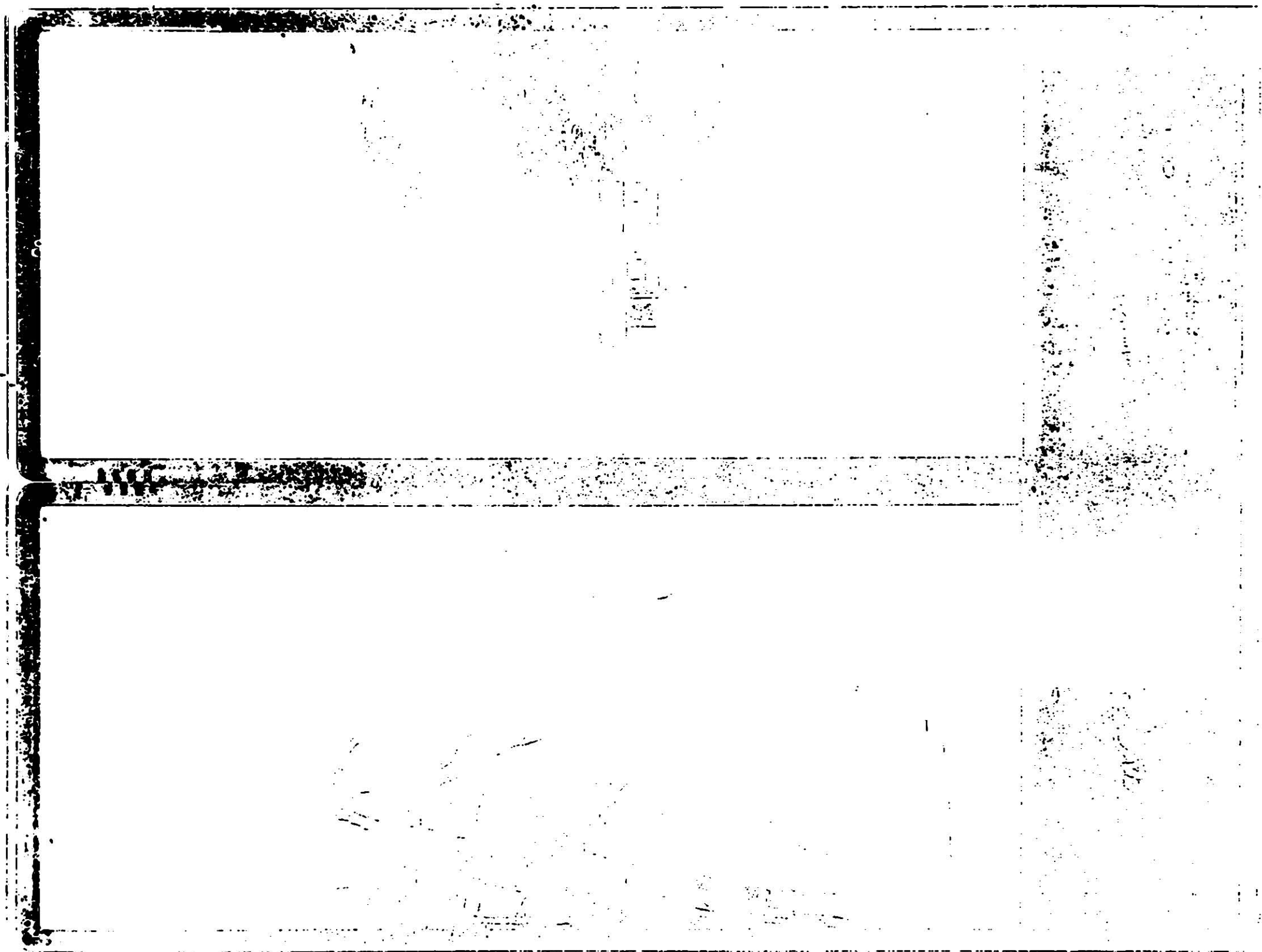
Since a small display of elaborate embroidered goods at the Vienna Exhibition in 1847 attracted foreigner's attention, Japanese embroidery has found access to the foreign markets and met with approval there.

This gave a great impetus to the industry, and to-day the art has reached a high grade of perfection.

Kyoto still remains the centre of the intricate craft characterized as needlepainting which taxes the manual dexterity, the inexhaustible patience, and the decorative instinct of her people.

Recently many new improvements have been introduced into the art, and various kinds of pictures and designs can now freely be made.

The total production amounts to over one million yen, of which Y 400,000 is exported.



Tōji (Eastern Temple).

Tōji is the popular name of the Kyōwōgokokuji. When the Emperor Kammu established the Heian Capital, he gave orders for the erection of two Buddhist temples, one on each side of the Rajō-mon, the great south gate of the capital.

Tōji is one of the two, completed in 796, and was given to Kōbō Daishi, the founder of the Shingon Sect, by an Imperial order of Emperor Saga in 823.

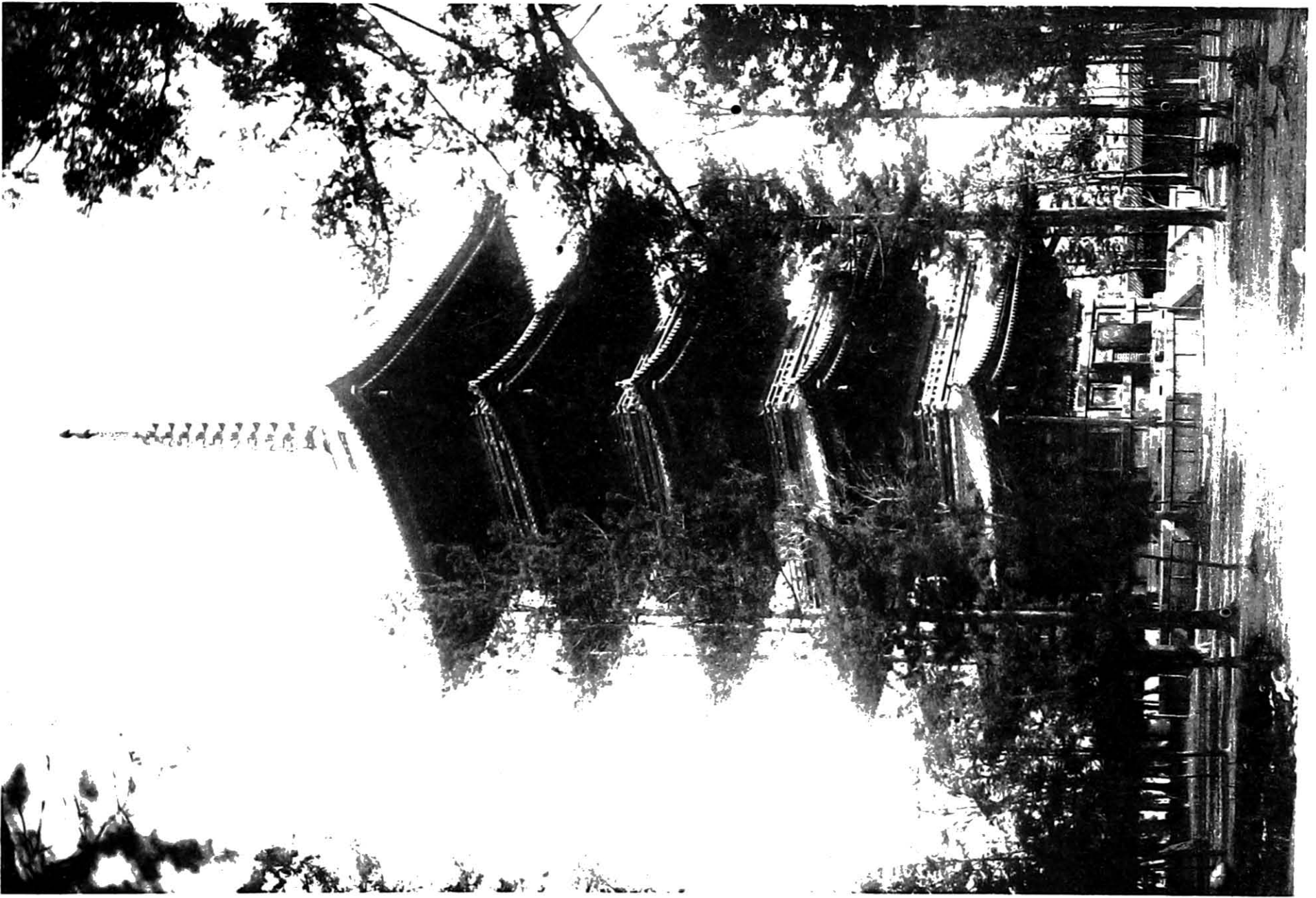
Tradition holds that Kōbō Daishi lived here, when he returned from his pursuit of knowledge in China, and that he held the abbotship before departing to found the famous monastery on Kōyasan.

Hereafter in the Tenmei era (1139-1186) all buildings were burned down, and in the Taiei era (1521--1527) the emperor ordered their reconstruction, and thereafter Hideyoshi and Hideyori, of the Toyotomi Family, and Iyeyasu and Iyemitsu of the Tokugawa Family, successively rendered great services towards its rebuilding.

Most of the rare treasures once owned by this famous temple are now scattered, but the age of the buildings, together with much interesting tradition, makes this temple one well worth visiting.

The Temple has a five-storied pagoda with roofs which is the highest and the biggest in the country. --183 feet high.

Although in its structure picturesque carving is not used, the building is the grand masterpiece of Futaba in the Kamakura age (1194-1326), well representing its magnificence.



Higashi Honganji.

The temple is the headquarters of the Ōtani Branch of the Shin Sect, founded by Tokugawa Iyeyasu in 1602.

The buildings were once destroyed by fire between 1781 and 1788, and reconstructed in 1798.

But they and their successors were burnt down by repeated fires.

The great structure, Amidadō, built in 1895 at a cost of seven million yen, is one of the largest temple buildings in Japan. The huge tiled roof of the main building is a conspicuous object in the southern part of the city.

The great gate, which is the main entrance to the temple grounds, is a massive structure, finished in natural wood and richly decorated by a wealth of carvings and metal work.

Taishidō, Saint Shinran's Hall, stands behind the gate and is a fine double-roofed grand cathedral, 35 ken long, 32 ken wide, and 21 ken high.

The building was made of large beams which were hauled by about fifty strong ropes, twined of the hair of women believers.

The interior of the main building is also rich in carvings, gorgeously painted screens, and wall-panels. All the works have been accomplished by modern artists of Japan.

The villa, Shōseien, popularly called Kikokutei, is situated to the east of the head temple.

Here stand the remains of the villa of the Kawara Higher Minister, Minamoto Tohoru.

At that time it was on the bank of the River Kamo, and Tohoru ordered 20 koku of salt-water to be brought here from Naniwa, the present Osaka, for making salt, in imitation of Shiogama.



Rokkakudō.

Rokkakudō or the Hexagonal Hall is a Buddhist temple, which stands in the central part of the city. Its real name is Chōbōji, but it is better known by the nickname. The origin of the temple is not certain; but a tradition says that it was founded by Prince Shōtoku in the latter part of the sixth century. No other temple had been founded where the city now stands before the capital was moved here. The present building was erected in 1877. Shinran, the founder of the Shin Sect is supposed to have spent a hundred days at this temple in 1201 A. D., and obtained the revelation of the sect.

The head priest represents the original house of the school of flower arrangement named Ikenobō.

It is said that in the Eikwan era (983-4), Priest Senke originally began to arrange flowers. Afterwards Priest Senjun, the 26th, studied deeply and saw into its heart.

In Senchin's time (the 27th) the title of the head house was granted.

Emperor Gomizunō often summoned Senchō, the 32nd, to his Palace and questioned him about the tea ceremonial.

Emperor Reigen ordered his courtiers to learn it.

Since the Senke Family contributed flowers to the Sendō Palace in Buika 14 (1717), in the great ceremonies like Imperial Enthronement or Imperial Marriage, this family has continued to contribute them.

The Ikenobō method has become popular now all over the country.



Kyoto Dolls.

As Kyoto remained the capital of Japan for over one thousand years, many graceful ceremonies and festivals originated here, and Kyoto has been the centre of refined manners and cultured customs.

"Kyoto Dolls" were made after such manners and customs of court-nobles and warriors, and thus the art of doll-making has been a special industry of Kyoto.

These Dolls are valued particularly for their workmanship and are used especially in "Hina-Sekku", the girls' festival on March 3rd, and "Tango-Sekku", the boys' festival on May 5th.

A doll is not made by one workman, but special workmen are required for the head, hair, hands, legs, clothing, crown, hat, sword, and also for other ornaments.

"Kyoto Dolls" are classified as follows: Hina-Ningyō (dolls for the girls' festival), Kazurakaye-Ningyō (dolls with different wigs), Kuri-Ningyō (fancy dolls), and Ichimatsu Ningyō (town girls).

Most foreign visitors to Kyoto buy a "Kyoto Doll" as the best souvenir.

The numerous orders for the dolls recently received, should naturally be executed by famous masters with excellent ability and the products should be of superior quality.

The total production amounts yearly to over Y 1,000,000, of which Y 400,000 is exported.

