

Chuai-tenno-ryo Kofun (Map ②)

It is a large-scale burial mound, squared at the head and rounded at the foot, measuring 242m in length with an accompanying wide moat and narrow bank.

Its inner structures and burial accessories are not known, but it is considered to be a tumulus built in the end of the fifth century or the early sixth century based on burial clay figures unearthed from the bank and other places.

Found by the rounded rear mound was the 60m-long Hachizuka Kofun, which is considered to be an associated tumulus.



Ingyo-tenno-ryo Kofun (Map ⑪)

Lying on the northern end of the Kou plateau, it is a large-scale burial mound, squared at the head and rounded at the foot, measuring 230m in length. Its neat appearance represents a typical tumulus built in the middle of the age of ancient burial mounds.

Its inner structures and burial accessories are not known nor were any arrays of cylindrical burial clay figures identified in the outer bank.

Some burial clay figures unearthed from the outer ditch were products sintered in an Anagama (a kind of climbing kiln), and figurative burial clay figures imitating house, shield, quiver, canopy and man were also unearthed besides cylindrical burial clay figures.



Nakatsuhime-kogo-ryo Kofun (Map ⑬)

It is a large-scale burial mound that is square at the head and rounded at the foot built in the early 5th century. It lies on the highest point of a plateau and measures 290m in length, which is the largest among the Furuichi Kofungun, but the Ojin-tenno-ryo Kofun.

Its inner structures and burial accessories are still in the dark, except that there is a sarcophagus and some comma-shaped beads have been unearthed. However, it has been confirmed through an excavation survey that there are arrays of cylindrical burial clay figures and cover stones in the bank.

Found by the rounded rear mound was a square burial mound measuring 50m in side called the Nabezuka Kofun, which is considered to be an associated tumulus.



Tsудо-shiroyama Kofun ★ (Map ⑤)

It is the oldest large-scale burial mound that is square at the head and rounded at the foot among the Furuichi Kofungun built in the late fourth century. The 208m-long burial mound is doubly surrounded by moats and banks.

A vertical masonry shaft containing a sarcophagus was identified in the last year of the Meiji period and mirrors, gems, stone arm ornaments were unearthed from the top of the rounded rear mound.

Presently, the top part of the rounded rear mound is placed under the control of the Imperial Household Agency as a burial mound reference site.

A waterfowl shape burial clay figure unearthed from an island-like structure of the inner moat has been designated as national important cultural asset and is exhibited in Aiseru Shura Hall.



Domyoji temple ★ (Map ⑯)

Domyoji temple, which originated from Hajidera temple established in the mid 7th century as the tutelary temple of the Haji clan, was initially located in the vicinity of Domyoji Tenmangu shrine's south approach road, where Toshinso (stone foundation of center column) still remains today.

Later, it was ruined by fires during the Warlike Age and floods from the Ishikawa river in the Edo period and moved to the precincts of Domyoji Tenmangu shrine. Then, it was transferred again to the present site following the issuance of a government order to separate Buddhism from Shinto in the Meiji period.

Visitors are allowed to view the principal image Juichimen Kannon ryozo (standing 11-faced Kannon statue) designated as national treasure during the New Year days (1_3), the 18th and 25th days of every month.



Domyoji Tenmangu shrine ★ (Map ⑰)

Domyoji Tenmangu shrine was built to enshrine the guardian god of the Haji clan first, and then later, the defied Sugawara Michizane, who was a descendant of the Haji clan and closely associated with the place, was included among the enshrined deities to establish it as Tenmangu shrine.

Included among the many cultural assets kept in its treasure vault is Den-Kanko ihin (articles said to be left by Sugawara Michizane) designated as national treasure.

The shrine is one of the renowned spots for plum blossoms, and gathers many visitors from around the country during Umematsuri (plum festival) held in February through early March every year.



Fujiidera temple ★ (Map ①)

Fujiidera temple's official designation is Shiuizan Sanpoin Gourinji temple, which is sometimes called Gourinji temple in short. It was established in the late 7th century as the tutelary temple of the ancient Fujii clan.

Designated as the fifth stop of the Saigoku 33 Kannon temples for pilgrimage, it gathers many visitors from around the country. The principal image, Kanshitsu Senjukannon zazo (Dry-lacquered seated Senjukannon statue), is designated as national treasure and the Shikyakumon gate, important cultural asset.

The principal image, national treasure Kanshitsu Senjukannon zazo, is opened to the public on the 18th day of every month.



Sarcophaguses excavated from Nagamochiyama Kofun ★ (Map ⑫)

The Nagamochiyama Kofun is a round burial mound measuring about 40m in diameter built in the late fifth century. Unfortunately, its mound was lost by around 1955.

An excavation survey was conducted in 1946 and arrays of cylindrical burial clay figures and two sarcophaguses were identified.

The two sarcophaguses are made of welded tuff produced from Mt. Aso located far away in Kyushu and classified as scooped-out house-shape sarcophagus. They are designated as Osaka City's tangible cultural asset. Reportedly, some copperware, iron swords and armors were unearthed in the Meiji period and the Shinjingazokyo mirror presently kept in Boston Art Museum is said to have been unearthed in the same excavation survey.



Mitsuzuka Kofun (Map ⑮)

Three tumuli lined from East to West on the south of the Nakatsuhime-kogo-ryo Kofun are collectively called by this name. They are the Yashimazuka Kofun, Nakayamazuka Kofun and Suketayama Kofun from east. The three tumuli share the perimeter moat and have a unique formation characterized by their southern ends aligned with each other. The Yashimazuka Kofun and Nakayamazuka Kofun, both measuring 50m in side, are placed under the control of the Imperial Household Agency, while the smaller Suketayama Kofun measuring 36m in side is designated as national historical monument.

In 1978, large and small Shura (sleigh runners) were found from the bottom of the perimeter moat between the Yashimazuka Kofun and Nakayamazuka Kofun, which drew much attention at the time.



Komuroyama Kofun ★ (Map ⑭)

It is a 150m-long burial mound, square at the head and rounded at the foot, built in the late fourth century, when the Furuichi Kofungun were formed.

Although its inner structures and burial accessories are not known, arrays of cylindrical burial clay figures were identified with some figurative burial clay figures imitating house, shield and armor collected. Since it lies on the elevated point of the plateau and commands the most beautiful view of the area, while it offers seasonal attractions such as plum or cherry blossoms, it is loved by many citizens.



Historic relics

Temples and shrines

Kuroda-jinja shrine (Map ⑧)

It is a time-honored shrine appearing in Englishiki and sacred to Inadama. Since the medieval times, it was also called Hojotenjin or Tenno.

The principal deity enshrined here is Amenominakanushinokami, which is one of the high-ranked deities and seldom found enshrined in a shrine in Osaka.

Placed beside the shrine's main building is a stone lantern with an inscription of "The third year of Kentoku" indicating that it was built in the period of Northern and Southern dynasties, which is designated as the city's cultural asset.



Tomobayashinoujino-jinja shrine ★ (Map ⑦)

It is a time-honored shrine appearing in Englishiki and sacred principally to Takamimusubinokami. Also enshrining Michinominomikoto and Amenoshihinomikoto, the ancestor deities of the powerful ancient Otomo clan and the Hayashi clan stemming from the former, it is the tutelary shrine of the Hayashi clan.

It is called Western Yasukuni-jinja shrine as it is the only shrine sacred to the ancestor deity of the Otomo clan, which took charge of military affairs, and Yasukuni-jinja shrine's Temizusha (a hut where visitors wash their hands) built in 1872 was transferred here in 1940, when the shrine's new building was completed.



Karakuni-Jinja shrine ★ (Map ③)

It is a time-honored shrine appearing in Englishiki and sacred to the ancestor of the Mononobe clan.

In the Muromachi period, it enshrined the deity of Kasuga together, an indication of which remains today in the name of Kasugaoka. Later in the Meiji period, Nagano-jinja shrine was also enshrined together.

Its long approach road guarded with deep green trees has been nominated to "The 100 best urban greeneries in Osaka."

Incidentally, Englishiki means a code of laws compiled in the Heian period and those shrines listed on the code are generally called Shikinae Jinja (listed shrines).



Kobo-no-koshikakeishi (Map ⑰)

As its name suggests, it is believed that Kobodaishi sat on this stone.

Besides this stone, there is a legend transmitted in this area, which says: when Kobodaishi visited this region and asked for water, the water of wells clarified where people served him water. Koshikakeishi, which is located along Higashikoya Thoroughfare running south from Domyoji, is still respectfully worshipped by the locals.



Mokugenji (Map ⑱)

It stands on the precincts of Nishinomiya-jinja shrine located on the west of Toshinso (stone foundation of center column) of the five-storied pagoda of Hajidera temple and is said to have grown from the scripture barrow into which Sugawara Michizane stored the five volumes of Daijokyo scripture he had copied himself.

It is also famous because of Noh song Domyoji, which relates the efficacy of Mokugenji's seeds: i.e., if one makes a rosary with seeds and chants prayers to Amida for one million times, he can secure rebirth in Paradise.

The present Mokugenji is the descendant several generations down and was listed among the Osaka prefecture's natural monuments in 1970 as "Mokugenji of Domyoji."



Kou Iseki remains ★ (Map ⑩)

Kou Iseki is the remains of a hamlet developed in the Old Stone Age through the medieval times. Since 1917, when a substantial excavation survey was conducted for the first time in Japan, human bones corresponding to 90 bodies in total of the Jomon to Yayoi periods were discovered from the relics. In the Asuka period, Inuihaiji temple was constructed and its Toshinso (stone foundation of center column) remaining still in the relics has been designated as national historic relics. As suggested by its name, the area is considered to have served as the political center of the Kawachi region with Kawachi Kokufu established in the Nara / Heian periods.



Ubusuna-jinja shrine (Map ⑤)

In the Muromachi period, it was re-erected as Jinguji temple under the idea of syncretistic fusion of Shintoism and Buddhism and dedicated to Kozutenno until the early Meiji period. Then, following the issuance of a government order to separate Buddhism from Shinto to inhibit syncretistic fusion of Shintoism and Buddhism, Kozutenno-jinja shrine was made into Susanoo-jinja shrine, which has become Ubusuna-jinja shrine sacred to Susanononikoto and one other deity today.

Its main building is of the Ikkenshanagarezukuri architecture with Kaerumata exhibiting the Momoyama style and Koryo, Kiban, etc. presumably made in the early Edo period. Most of the main building preserves its original state well and is recognized as very valuable as it is one of the oldest shrine buildings found in Fujiidera City.

Enshrined also on its precincts are Kotohira-jinja shrine and Inari-jinja shrine, which are seldom found in the city.



Koyama Zenkoji temple ★ (Map ④)

It is said to have stood in Zenkonji-yashiki adjoining the outer skirt of the round rear mound of the Shiroyama Kofun until the Tensho period, but was re-erected in the present site by priest Sochin in the Keicho period because it was burnt to ashes in a war waged by Oda Nobunaga against Kawachi.

Koyama Zenkoji temple is associated with the renowned legend of Honda Yoshimitsu, which is also depicted in Zenkojisankeimandara left in the temple.

Its principal image Ikkosanonzon-nyoraizo is opened to the public on the 24th day of April every year.



Shikiagatanushi-jinja shrine (Map ⑨)

There was an area called Shikinoagata, which was ruled directly by the Yamato dynasty, and the powerful clan called Shikinoagatanushi administering the area was dedicated to the shrine, hence this name.

It enshrines Kamuyaiminimikoto, the eldest son of Emperor Jimmu, the ancestor deity of Shikinoagatanushi, and is a time-honored shrine listed in Englishiki.

In the medieval times, it prospered as Kusunoki Mashige's place for supplication, but it became wrecked with the decline of the Kusunoki clan.

