

The Crimson Shrine that Changed Japan's History

Tanzan Jinja Shrine

Built in the 7th century

H



This shrine is located deep in the mountains, as though it were hiding from people. The conference for a coup d'état (the Isshi no Hen or Isshi incident of 645) that changed the history of Japan was probably also conducted here because of the isolated location.

Its grounds feature 17 important cultural properties, such as the world's only thirteen-storied wooden pagoda. It looks more like an elegant fort than a shrine, and one can imagine many battles being fought here. The bright red color of the building and the autumn foliage are very beautiful, and many people use the site for viewing autumn leaves. It is known as the model for Nikko Toshogu Shrine (Tochigi Prefecture, World Heritage Site). Enjoy the solemn air and graceful architecture of this secluded mountain site.

山の奥深く、まるで人を拒むかのような場所にこの神社は存在する。日本の歴史を愛したグーデター「乙巳の変(いっしのへん)」(645年)の談合がここで行われたのも、この場所が人里から隔離されていたからであろう。境内には、世界で唯一の木造による十三重の塔など、重要文化財が17も並んでいる。神社というよりは、優雅な砦のようであり、ここで多くの戦いがあったことが想像される。真っ赤な建物と紅葉が美しく、紅葉の名所として全国から人を集める。日光東照宮(栃木県、世界遺産)のモデルとして知られている。山奥に残る優雅な建築群と、その厳かな空気を楽しんで欲しい。



Origin of Somen Noodles

-Birthplace Of Somen-

Miwa,the birthplace of Somen

そうめん発祥の地

そうめん発祥の地 三輪

Tales from more than 1200 years ago tell us that Somen was made for the first time by a clan of Shinto priests who were the descendants of the Deity of Omiwa. The method of making Somen spread among the common people. Somen noodles are still made with traditional manufacturing methods. Scenes of Somen drying are now renowned as a part of winter. Thinner noodles require more polished technique, and thus they are more expensive. Also, longer aging of noodles grants better texture, making aged noodles higher in quality.

1200 年以上昔の飢饉の時、大三輪の神の子孫で神主の一族により初めて素麺が作られたとされる。そのそうめんづくりが民衆に広まった。今も昔ながらの製法で素麺がつくられている。そうめんが平素の麺は冬の風物詩となっている。麺は細い方が高度な技術を要するために高級となる。また、より長時間熟成された方がコシが強くなるため高級となる。

Somen, a cool and delicate food 冷たく繊細な食べ物 そうめん Many foreigners are familiar with soba, udon and ramen noodles, but very few foreigners know about Somen. Somen is a white noodle made from wheat flour. It is similar to pasta, but has a lower diameter of less than 1.3mm. It is usually soaked in ice water and eaten cool. The noodles themselves do not have a flavor. One simply dips them in the sauce and enjoys the cool noodles sliding down the throat. Sometimes it is put into a hot soup just like udon. This is called "nyumen". It is delicious whether cold or warm.

そば、うどん、ラーメンは外国人が知っている日本のよく知られた麺であるが、そうめんを知る外国人はほとんどいない。そうめんとは小麦粉で作られた白く細い麺である。パスタに似ているが麺の細さは直径1.3mm以内と細い。主に氷水などに麺をつけて冷やして食べる。麺自体には味はない。つゆにつけてシンプルに食べる。のどごしを楽しむ。うどんのように湯がいただしに入れて食べることもある。それは「にゅうめん」という。冷たくても温かくてもおいしくい。

Origin of Sake Brewing

-BirthPlace Of Sake Brewing-

酒造り発祥の地

During the reign of Emperor Sujin, 10th emperor of Japan (around the 2nd century), a sickness fell upon the land. One night, Omononushi - deity of Omiwa Jinja Shrine - appeared in the troubled emperor's dreams to command him to engage in "reverential worship".

The emperor had Takahashikuhi-no-Mikoto brew a batch of sake of the highest order, and it was then presented to the deity as an offering. With that, the sickness abated, leaving the land in peace. Omononushi had accepted their offering of hospitality. Owing to these events, Takahashikuhi-no-Mikoto was enshrined as the deity of brewers at Ikuta Jinja Shrine, an auxiliary shrine at Omiwa Jinja Shrine. From ancient times and continuing even now, the connection between Omiwa Jinja Shrine and sake runs deep.

Sake offered to the deities is sometimes called "miwai", and Mekura kotoba (the poetic epithets used in Japanese ancient poems) for the word "miwai" is called "umaseke", meaning "delicious sake".

第10代孝宗天皇(およそ3世紀頃)の時代、国々は疫病が流行していた。悲しい悩んでいる天皇の夢に、大神神社の神様オモヌシが現れて「疫を見くせよ」とお告げがあった。天皇は高橋彦日命に神上の酒を造らせ、神に供えて祈りを行った。すると疫病は収まり、国は平安になった。神が国のために命を受けられたのである。これにより高橋彦日命は杜氏の神様として大神神社の神様(彦目神社)にまつられた。神に捧げる酒を「みわ」と言ったり、三輪の枝酒が「うまさ(美味しい酒)」であったり、大神神社と酒との深い関係は古代から今も続いている。

Places to See and Eexperience

Abe Monjuin Temple

Built in the 7th century

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The temple primarily reveres "Monju" (Sk. Manjusri), the Buddha of wisdom. It is known as one of the three great temples to Monju in Japan. Given that Monju is a deity of wisdom, many students seeking to pass exams visit the temple. This temple has been a site of worship for common people for over 1300 years. The temple grounds are dotted with relics from many eras, ranging from the modern temple hall to medieval sculptures and a burial mound from the 7th century AD. The temple is also home to truly unique experiences. It is definitely worth a visit to attend the "shichimari(Seven worships)", a ceremony unique to this temple to ward off evils. If you're in the area, make sure to visit while you can!

智慧の仏「文殊」を本尊とする。日本三大文殊として知られている。智慧の仏様というだけあって、合格祈願の受験生の参拝が非常に多い。1300年以上、庶民の信仰を集めるお寺である。7世紀頃の古墳から、中世の名彫刻、現在のお堂まで、様々な時代のものが見えに点在している。この寺でしか味わえない体験もある。厄除け「七まいり」はぜひ行ってみる価値がある。ここに来たからにはぜひ体験していつて帰ってほしい。



Statue of Monju Bosatsu seated on a lion with 4 flanking images. All five statues are National Treasures. Created by Kaikai, a Buddhist sculptor representative of the Kamakura Period (1185-1333). It is 7m high, and is the largest Monju Bosatsu statue in Japan.

獅子に乗った文殊菩薩像と4人の脇侍、5体全てが国宝である。鎌倉時代(1185-1333)を代表する仏師・快慶によって造立された。高さ7m、日本最大の文殊菩薩像である。

A fairytale setting with a solemn atmosphere

Omiwa Jinja Shrine (Construction predates historical record)

厳肅な空気漂う 神話の舞台 大神神社 (創建不詳-有史以前)



A traditional shrine that appears many times in ancient myths. It is said to be the oldest shrine in Japan. Mount Miwa was worshipped as a deity, and still retains this form of primitive Shintoism. The shrine's grounds are large, with several places to see dotting the foot of Mount Miwa. It is a good idea to take your time to visit each location while soaking in the power of Mount Miwa and the faith of the common people, unchanged for thousands of years.

太古の神話に幾度となく登場する古式ゆかしき神社。日本で最古の神社と言われている。三輪山を御神体として崇拝し、原始神道の形を今に留めている。神社の境内は広大で、三輪山の麓にいくつかの見所が点在している。三輪山の方と、そこに息づいている数千年続く庶民の信仰を感じながら、ひとつひとつゆっくりと回るのがよいだろう。

Mount Miwa

三輪山



Mount Miwa has never been subject to logging due to its sacred status, and retains its forests untouched from thousands of years in the past.

聖なる山として不可侵であったため、樹木などが一切伐採されることなく数千年前の原生林のまま残っている。

Touching the Buddha's heart in a quiet mountain temple

Hasedera Temple

Built in the 8th century

F



A beautiful temple built on the slope of a mountain, in harmony with nature. It is popular as a "flower temple" in which the grounds are always decorated with flowers throughout the four seasons. There are thirty buildings on the grounds, and a traditional monzen town with souvenir shops and ryokan inns in the surrounding area. Expect to spend several relaxing hours here. The scenery after climbing the stone steps to the main hall and the statue of Buddha is absolutely breathtaking. This resplendent temple is less frequently visited than those in Kyoto, allowing visitors to spend time communing with the Buddha's spirit. It is the principal mountain of the Buzan school of the Shingon Buddhist sect, the origin of the 3000 temples in the country. Visitors will be able to glimpse the many monks who train there.

山の斜面に建つ、自然と見事に調和した美しいお寺。四季を通じて境内が花に彩られる「花の御寺」として親しまれている。境内には30の建物があり周囲には土産物屋や旅館など昔ながらの門前町が控え、数時間はここでゆっくりと過ごすつもりで訪れるのがよい。本堂への石段を登ったあとに見える景色と、仏像には息をのむ。すばらしいお寺ながら京都よりも人はそれほど多くなく、仏の御心に静かに向き合うことができるだろう。全国に3000ある末寺の原点、真言宗豊山派の総本山である。多くの僧が修行をしている姿が垣間みられるだろう。



Be enveloped in the Buddha's kindness

Shorinji Temple

Built in the 8th century

I



This is a quiet temple built on a hill outside the town of Sakurai. One can see the whole of Mount Miwa from the main gates.

桜井の町外れの高台に建つ静かなお寺。山門から三輪山が一望できる。



Eleven-faced Kannon National treasure Created during the 8th century

This statue of Buddha radiates universally-encompassing benevolence. It has won acclaim from many artists. It is cited as a representative work in the history of Japanese sculpture. The site is not heavily visited by tourists, and the stillness allows visitors to spend time communing with the Buddha. It was once the principal image of Omiwadera Temple, a Buddhist temple that used to be located in the precincts of Omiwa Jinja Shrine. When the storm of Haibutsu Shinhaku ("abolish Buddhism and destroy Shakyamuni", a term which advocates the expulsion of Buddhism from Japan) swept through Japan during the Meiji Period, the Buddha statue was removed to this location in 1868. When Japan's national treasure system was established, this was the first national treasure to be selected. At the time, only 24 national treasures were designated.

まるですべてを包み込むような優しさを持った仏像。多くの美術家が絶賛している。日本彫刻史上の代表作の一つに挙げられる。静寂に包まれているため、ゆっくりと仏に向かい合うことができるだろう。かつては大神神社の境内にあった大御輪寺の本尊であった。明治になると神仏分離・廃仏毀釈の嵐が吹き荒れ、仏像は1868年の地に避難された。日本の国家制度が発足すると第一回の国宝に選ばれた。この時指定された国宝仏はわずかに24に過ぎない。

A walk in the ancients' shoes

Yamanobe Road

B



A road running north and south along the eastern edge of the Nara Basin, connecting Mount Miwa in Sakurai City and Mount Kasuga in Nara City. It is said to be "the oldest road in Japan" because it is the oldest road to be mentioned in the Chronicles of Japan. It is a road of about 16 km in length from Omiwa Jinja Shrine in Sakurai City to Isonokami Jingu Shrine in Tenri City, and is known as a particularly beautiful hiking course.

Mountains rise gently in the east, and the entire Nara Basin can be seen to the west. Walking along a path through rice fields and orchards, visitors will come across a number of shrines and ancient burial mounds. The scenery along the way is mentioned in many Waka (Japanese poems), and the landscape that impressed people of the past enough to write of it in poems still remains to this day.

奈良盆地の東端の山沿い、桜井市の三輪山と奈良市の春日山を結ぶ南北の道。日本の歴史上の文献に出てくる道としては最も古いため「日本最古の道」と言われている。桜井市の大神神社から天理市の石上神宮までの全長約10kmの道が特に美しくハイキングコースとして知られている。東は山がゆるやかにそびえ、西は奈良盆地が一望できる。田んぼや果樹園の広がるのどかな道を歩くと次から次へと神社や古墳が現れる。道沿いの風景はたくさんの和歌に詠まれ、古代人がその風景に感動して詠んだであろう風景が今もそのまま残っている。



Location of Sakurai City



Information Center 桜井市観光情報はこちら
▶ Sakurai Tourism Information Office
桜井観光案内所 近鉄桜井駅北口構内
Address Inside Kintetsu Sakurai Sta.
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桜井市 Sakurai City 万葉歌碑魅力発信プロジェクト Man'yōshū Poetry & Monument Project
公益社団法人日本観光振興協会 JAPAN TRAVEL AND TOURISM ASSOCIATION
協力 奈良県立万葉文化館 Nara Prefecture Complex of Man'yō Culture

Birthplace of Japanese Poetry

Man'yōshū

A



The Man'yōshū is Japan's oldest book of poetry, a collection of verse composed between the 5th century and latter half of the 8th century. Thought to have been completed after 759, it features over 4,500 works composed by people of various stations in life, from the Emperors and their nobles to minor officials and soldiers. The opening verse was composed in the Yamato region along with approximately 240 other works, and many poetic monuments have been built in Yamato.

5世紀代から8世紀後半に詠まれた歌から成る日本最古の歌集である。天皇、貴族、下級官人、兵士など様々な身分の人間が詠んだ歌を4500首以上も集めたもので成立は759年以後とみられる。巻頭歌が詠まれたのはヤマトの地であり、約240首もの歌がこの地で詠まれており、歌碑も建立されている。

Sakurai City, The Roots of Manyo

Sakurai City is known for the birthplace of the Yamato Kingship, where the sovereignty of the emperor has thrived for 13th generations. The city is referred to as the very beginning of the country of Japan, and there are numerous old folktales and songs registered in "Kiki "Manyo, the anthology of myriad leaves. If you walk around the ancient streets, like paths surrounding the mountainside in the city, you will discover a lot of Kiki Manyo Kahi, the monument inscribed with a poem. These Kahi monuments in Sakurai city were first built about 50 years ago to preserve and inherit the city's important historical landscapes for the future generations. Through the efforts of the Sakurai native literary critic Mr. Yasuda Yojiuro, the city gained broad support from prominent public figures who represented the Showa era, and their calligraphy on these Kahi monuments are attracting visitors from around the globe to the world of Kiki Manyo as precious historical storytellers.

*Kiki was made using both Kojiki (The Records of Ancient Matters) and Nihonshoki (Chronicles of Japan), and is known as earliest historical records of Japan.
*Manyo: A Collection of a Myriad Leaves. Man'yōshū is the 8th century anthology of Japanese poetry

万葉のふるさと桜井

桜井市は、ヤマト王統発祥の地として十三代目の天皇の宮が営まれたとされている。いまでは国のほとりであり、紀紀万葉にも数多くの物語や歌が伝えられている。山の辺の道をはじめとする市内の古道を散策すると、多くの紀紀万葉の歌碑に出会うことができる。市内にあるこれらの歌碑は、今から約50年前に建立がはじまったものであり、大切な歴史的風土を守り、将来に継承していただければ、という思いで建立された。建立にあたっては、桜井市出身の文芸評論家保田興重郎氏の尽力もあり、昭和を代表する各界の著名な方々の賛同を得て、揮毫をいただき、今では貴重な歴史の語り部として訪れる人々を紀紀万葉の世界に誘っている。

Birthplace Of Japanese Entertainment

Tsuebutai (earthen stage)

日本芸能発祥の地 土舞台



According to "Nihon Shoki", the Chronicles of Japan, the influential Prince Shotoku taught the boys how to dance the Gigaku in the year 612. Gigaku is a humorous play performed wearing masks, and was transmitted from continental China. "Tsuebutai" was the first national theater in Japan, and was also chosen as the location for the National Theater Research Institute for the development of Japanese entertainment culture. Events are still held here to honor the location's history.

日本の最古の歴史書「日本書紀」によると612年、時の有力者聖徳太子が、中国大陸より伝った伎楽(ぎがく)という仮面を被ったユーモアのある劇(芸能)をこの地で少年たちに習わせたと言われている。「土舞台」は日本最初の国立劇場であり、国立演劇研究所も併置され日本の芸能文化の発展の場であった。歴史に敬意を表し、今でもここのイベントが開催されている。

Birthplace Of Sumo

Sumo Jinja Shrine

相撲発祥の地 相撲神社



This shrine is located beside the road leading to Anashinimasuhyozu Jinja Shrine. About 2000 years ago, Nomi no Sukune and Taira no Kehaya performed a Sumo match for Emperor Sujin. This is said to be the beginning of Sumo wrestling, the national sport of Japan. At the time, Sumo was a kicking match. It is said that Nomi no Sukune's kicks broke Taira no Kehaya's back and took his life. Nomi no Sukune is considered to be the founder of Sumo.

六軒金神社に向かう道の傍らにある。約2000年前、野見宿禰(のみのすくね)と白熊理達(たけまのりは)が、金に天皇の前で相撲の試合を行った。これが日本の国技である相撲のはじまりとされている。当時の相撲は、蹴り合いであり、野見宿禰が白熊理達の腰を踏み割った。命を奪ったという。野見宿禰は相撲の祖とされている。

Pilgrimage to Sakurai City, The Roots of Man'yo

—Introducing 26 Man'yōshū Poetry Monuments around the Yamanobe Road —

万葉のふるさと 桜井めぐり

～山の辺の道周辺の万葉歌碑26か所を紹介～

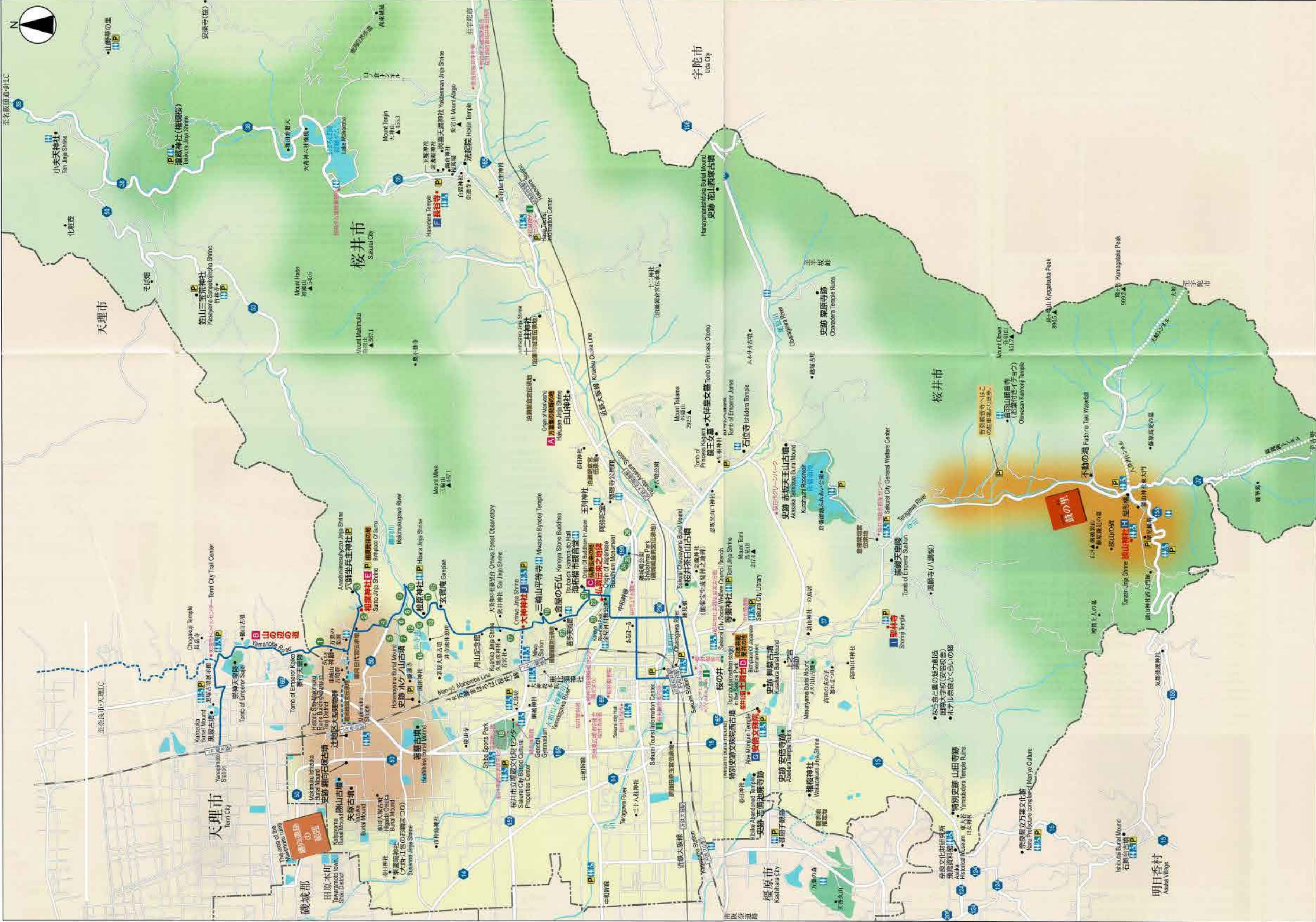


Sakurai City Sightseeing Map

-Introducing the Man'yōshū Poetry Monuments around the Yamanobe Road-

桜井市観光 MAP

～山の辺の道周辺の万葉歌碑～



Man'yōshū Poetry Monuments around the Yamanobe Road

山の辺の道周辺の 万葉歌碑

後万葉集までの万葉歌碑を掲載しています。
万葉歌碑に記されている漢字（文様）ではありまじや。

- 1 I wanted to look / to my content / upon Mount Miwa / (but it was hidden / by Mount Nara / and the curves / along the road / but / Clouds— / how could you / so coldly cover it?)
(Tanika addition)
Clouds! Why do you, too, / hide Mount Miwa? / Could you at least / not have a heart / How could you hide her?
うまさけ、三輪の山 あそによし、奈良の山の、山のまに い隠るまで、道の境、い情もるまでにも つばらにも 見つづけむを、しばしばも、見放けむを、べなく、雲の 隠さふべしや
(反歌)三輪山を 然も隠すか、雲だにも、べあらなも、隠さふべしや
作者:額田王 巻1:17 (反歌)巻1:18
- 2 Even though there are no clouds / on the cypress plain of Makimuku / a light fall of snow / flows through the tops / of the small pine trees.
巻向の、楊桐もいまだ、家原なば、小松が美かな、木雪流る
作者:柿本人麿 巻10:2314
- 3 You are like godly streaks of lightning / and thunder roaring above the clouds / high in the sky. I am staid in awe / when you appear, / very sad when you do not.
天雲に 近く光りて 鳴る神の 見れば恋し 見ねば恋しも
作者:作者未詳 巻7:1369
- 4 When night darkens / the roar of Makimuku River heightens— / is it because the wind / grows fierce / blowing down from the mountain? / ぬばたまの 夜さり来れば 巻向の 川音高し
しも、あらかも早き
作者:柿本人麿 巻7:1101
- 5 The way they line up is so nice— / Mount Miwa and Mount Makimuku, / whose name includes the word make— the verb for "making a pillow" / on the arm of a beloved young woman.
三輪の、その山並に 見ろがきを 巻向山は 縁ざの置しも
作者:柿本人麿 巻7:1093
- 6 Is it because / the mountain is so high / that snow falls / on the cliff pines / of Mount Makimuku?
あしひきの、山から高き 巻向の 崖の小松に、み雪降り来る
作者:柿本人麿 巻10:2313
- 7 Just at the moment / I hear the resounding sounds / of the mountain river, / a cloud rises over / Yutsuki Peak.
あしひきの、山川の潮の 鳴るへに 弓月が雲に 雲立ち渡る
作者:柿本人麿 巻7:1088
- 8 The river waves are / rising on Anasbi River. / The source must be
蘇波川、川波立ちぬ 巻向の、弓月が雲に 雲立ちてるらし
作者:柿本人麿 巻7:1087
- 9 This life— / bubbles flowing / on the river / that rings / at the mountain's foot.
巻向の、山立とよみて 行く水の、木葉のごとし、世の人数寄は
作者:柿本人麿 巻7:1269
- 10 Your life was as short / as the short temp streamers / hanging at the foot of Mount Miwa / but how I wanted you / to live a long life.
三輪山の、山辺までそ流る 短水縹、かくのみ雲に 長くと思ひき
作者:高市皇子 巻2:157
- 11 The mists trail across the branch / of this cedar tree, which it seems was planted / by the people of long ago— / Spring has come!
古の、人の植えけむ、杉が枝に 霞たなびく 巻は来ぬらし
作者:柿本人麿 巻10:1814
- 12 Today I finally got to see / the mountain famed for its cypress plain, / that up to then was only a rumor / that echoes like thunder around the world. / — Mount Makimuku.
巻る神の、音のみ聞かし、巻向の、樟原の、山を、今日見づるかも
作者:柿本人麿 巻7:1092
- 13 Did the people of the ancient past / break off the leafy twigs / on the trees of Miwa's cypress plain / to make decorations / for their hair—as we do now?
古に、ありけむ人も、我がごとか、三輪の、樟原に、かざし折りむ
作者:柿本人麿 巻7:1118
- 14 Mount Kagu thought / it such a shame / to part from Mount Utsuki / so he fought / with Mount Minmash— / It seems it was that way / since the age of the gods. / And as it was like that / since ancient times, / even today men still fight / over the wives of others.
巻向山は、戦勝ををしと、首葉と、相争ひき、神代より、かくにあるらし、古も、然にあ
これこそ、うつせみも、妻を、争ふらしき
作者:天智天皇 巻1:13
- 20 In Yamato—Shikishima— / if there were two of you / I would always have to feel sad? / I would not, but alas / there is only one of you.
磯城島の、大和の国に、人二人、ありとし、思はば、何か憂かむ
作者:作者未詳 巻13:3249
- 26 How unfortunate! / it has begun to rain / at the ferry landing / in Sano of Miwa no Sakai, / and I am far away from home.
涙りにも、降り来る雨か、三輪の高、萩野の、渡りに、寒しあらなくに
作者:長忌寸奥麻呂 巻3:265

- 15 Miwa's the mountain where a god resides / is protected so well by the people. / At the foot of the mountain / the cypress plain blooms / around the peak / the cypress plain blooms / protected as if it were a crying infant.
三輪は、人の守る山、山辺には、あしひの花吹き、果辺には、梅花吹く、うらくは、いはい、山そ、泣く子守る山、
作者:作者未詳 巻13:3222
- 21 Who are you whom I met / at Camellia Market's crossroads? / Just as one needs the Camellia ashes / to make a good purple dye, / in the ashes, / and you—the one I wish to wed.
紫は、出さずものぞ、海苔漬市の、ひた吹き、果辺には、梅花吹く、うらくは、いはい、山そ、泣く子守る山、
作者:作者未詳 巻12:3101
- 16 How beautifully the blooming / Japanese Marigold bush must be decorating / the waters of the mountain spring / I want to draw water there / but I do not know the way.
山吹の、正ちよそひたる、山清水、現みに作めど、道の知らなく
作者:高市皇子 巻2:158
- 22 How nice it is to listen / to the clear rapid sounds of the rapids / when the evening comes / and the kelp frogs start to sing / by the Miwa River.
夕なす、かはづ鳴くなる、三輪川の、清ら瀬の音を、聞かくし楽し
作者:作者未詳 巻10:2222
- 17 (Delicious sake of Miwa—) / Mount Miwa, protected by the priests, / How sad to see you autumn leaves / brightened up the mountain, / scatter so quickly.
うまさけ、三輪の、山の、山照らす、秋の黄葉の、散らまく惜しも
作者:長屋王 巻8:1517
- 23 Mount Oakes / stands at leisure / deep in the mountains / covered in blue great trees / that rise like legs / with a long long / slender shape / with a beautiful / slender form, / what a single mountain like you— / What do you give me?
こもりくの、泊瀬の山、青樹の、たての、くは、まりの、まじる山、の、出て立ちの、くは、しまぞ、あたらしき、山の、覆れまじしも
作者:作者未詳 巻13:3331
- 18 Clouds! Why do you, too, / hide Mount Miwa? / Could you at least / not have a heart / How could you hide her?
三輪山を、然も隠すか、雲だにも、心あらなも、隠さふべしや
作者:額田王 巻1:18
- 24 Gathering the water / of the rapid, rapid rapids / of Hatsuse River in both hands: / "Have you had already had your fill?" / You were this one who asked me such a thing.
泊瀬川、草み草瀬を、むすび上げて、起かすや縁と、問ひし老はも
作者:作者未詳 巻11:2706
- 19 Let me dye my robes / in the colors of Mount Miwa— / delicious sake of Miwa / where a god resides— / covered now in autumn leaves.
我が衣、色とり染めむ、うまさけ、三輪の山は、むかひしにけり
作者:柿本人麿 巻7:1094
- 25 As Yamato—Shikishima— / is a country where the spirits of words aid us, / in the rendering of these words— / "May you be safe and well!"
磯城島の、大和の国は、言葉の、助くる國ぞ、まきくありこそ
作者:柿本人麿 巻13:3254