

# Chigasaki Wave



Chigasaki Wave Club  
茅ヶ崎 <sup>ウエーブ</sup> 波 倶楽部

*Sea breezes are like precious friends, easing your mind, and whispering encouragement to you.*

## Sweet pea farming in a greenhouse in Samukawa

In one of the several greenhouses on the Mekujiri River in Samukawa, colorful sweet pea flowers are brightly lit by the early afternoon sunlight coming through the glass roof in mid-April. But the shipping season of the cut flowers of the flowering plant has already finished, hasn't it? Yes. The reason why these flowers are still in the greenhouse is that they will soon bear seeds. The owner of the greenhouse plans to use them in a year or two to raise new plants. The climbing plant is native to Sicily in Italy and it was in the late 19th century when sweet peas were first cultivated in Japan. There are three varieties in terms of the flowering season: one in spring, another in summer and the other in winter.



Takao Kaneko, owner of Kaneko Farm, was once a salaried worker, but succeeded his father in the family business. His father began to raise sweet peas. While growing various vegetables outdoors, he cultivates 4,500 sweet pea plants in 16 rows in the greenhouse. They are all of the winter flowering variety, but bear flowers in white, cream, pink, violet and three other colors. After picking the seeds, he removes all the plants, sterilizes the soil, and does other preparatory work from June to August. At the end of August, he starts with the next cycle by sowing the seeds he had picked the same month the previous year. A solution of fertilizer is supplied once a day in winter and three times a day in summer, through pipes running just above the soil. In winter he maintains a constant temperature inside the greenhouse with boilers.



Mr. Kaneko has tried to create flowers in new colors by hybridizing his own varieties. He says it takes several years until he gets flowers with colors he intends to produce. His story reminded the writer of what Mr. Nozaki said at the interview last month (see CW47). He said farmers could



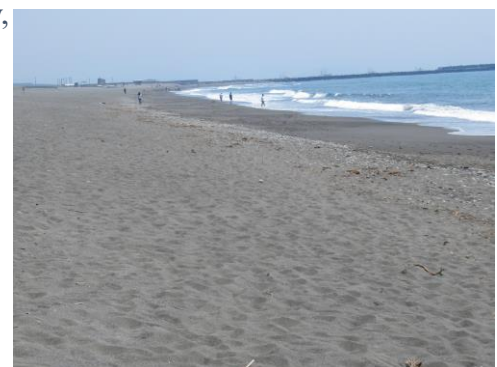
grow crops under ten different conditions in ten years, but could change conditions only ten times in ten years.

## COVID-19 Pandemic still continuing

The number of new coronavirus cases in Chigasaki reached 22 by April 27 (Mon). The figure was almost equal to that of Hiratsuka (21) and smaller than those of Fujisawa (56) and Kamakura (36). In the whole of Kanagawa Prefecture, 956 residents were infected by April 26 (Sun). According to the Chigasaki health center, the infection rate seems to be gradually dropping. However, new patients appear every day in other areas of the prefecture. In the city, primary and junior high schools will be closed until the end of May, and public facilities until the end of June.

The Chigasaki medical association started drive-through PCR testing on April 22 (Wed). Residents who want to have the test are able to apply through their doctors. The facility opens from Mon. through Sat. from 19:30 to 21:30. About ten people are tested a day.

At a press conference on April 24 (Fri), the Governor of Kanagawa Prefecture, Yuji Kuroiwa, called on people not to come to Shonan Beach, otherwise, huge crowds would flock to Fujisawa, Kamakura and Chigasaki during Golden Week. It is not certain whether his message was effective, but only a few people were on the Chigasaki beach in late April.



## People have disappeared from streets amid virus

Prime Minister Shinzo Abe declared a state of emergency in Tokyo, Osaka, Kanagawa and four other prefectures, and expanded it nationwide later. He strongly asked people to refrain from going out. The declaration was extended recently to the end of May, for 13 prefectures, including the Tokyo Metropolitan area. On the first Sunday after the declaration on April 7 (Tue), only a few pedestrians were seen in the daytime near the station's north entrance.



Those who are working from home walk about 70% of the distance they did before they began to stay home, according to a study by a group at a certain university. Naturally, the group stressed the importance of daily exercise. Fortunately, there are several advantages for walkers, as traffic is unusually light these days and the air is cleaner than before.

Some infectious disease specialists say the second and third waves will come, just as they did during the 1918 Spanish flu pandemic. The second wave was far stronger than the first. We may have to live with the new virus?



## History of Chigasaki 1 Chigasaki Village - Jukkenzaka and Nango (3)

In the early Meiji period, before Shintoism and Buddhism were separated, Yagumo Shrine was a tenno-sha, which was dedicated to Gozu-tenno\*. Tradition says the protecting god of the Japanese inn Edoya, in Chayamachi, was moved to Yagumo Shrine and worshiped as the Gozu-tenno.

**\*Gozu Tenno: The syncretism of Shinto and Buddhism created a Japanese god called Gozu Tenno. It was considered the guardian deity of Jetavana-vihâra (Gion Shoja in Japanese), the temple in which Buddha was born. In Japan, the god is worshiped in Yasaka Shrines and Yakumo Shrines across the nation, both of which were originally called Gion Shrines.**

On the day of Hamaori Festival, after the joint purification ceremony early in the morning, the icon of the shrine is transferred to another mikoshi of Yagumo Shrine, which is made of plain wood, and the mikoshi goes around the whole of Nango. Then, it returns to the beach to make its ablutions again. On its way, the mikoshi visits the site of Edoya. It is said that the god stops there to express its appreciation.

It was the Meiji era when Samukawa Shrine and Hachimansha of Hamanogo began to hold Hamaori Festival together, and later other shrines in Chigasaki and Samukawa joined the festival. Yagumo Shrine's sole purification ceremony shows the original form of the festival, in which each shrine had performed the ritual ablutions on its own way up to the early Meiji period.



you can see the mountain beyond a big monument.

“Oyama, thousand households; Suka, thousand; Nango, three hundred and sixty; and Tsuruta of Takata, only three.” This is a song children sang when they were playing games. The song indicates Nango was crowded with many houses like other fishing settlements in those days. In the Edo period Nango (南湖) was also written 南子, 南郷 or 南江.

Pedestrians and drivers on the westbound lane of Route One can view Mt. Fuji on their left at the place where the busy road goes across the Sen-no River. The scenery is called *Nango no hidari Fuji* (left Fuji from Nango), or *Toriido no hidari Fuji* (left Fuji from Toriido). The place was noted as a scenic spot together with Yoshiwara in Shizuoka Prefecture. Hiroshige Utagawa (or Ando), an ukiyoe artist of the Edo period, painted the *hidari Fuji* from both Nango and Yoshiwara. On a clear day

## Interested in Japanese proverbs?

### 1) 命長ければ恥多し

#### (INOCHI NAGAKEREBA HAJI OSHI)

**INOCHI** means one's life, **NAGAKEREBA** if one lives long, **HAJI** to embarrass oneself, and **OSHI** many times.

The longer people live, the more times they embarrass themselves. The proverb implicitly tells us that if a man dies young, people around him would feel sorry for his early death, and have only good memories of him. However, if people live longer, they may have as many pleasures as embarrassments. And they tend to forget bad memories. (Although some psychologists say the opposite.) Today quite a few elderly people play important roles in society and enjoy the late stage of their lives. Some of them are respected as walking encyclopedias in their neighborhoods.

The saying is in Zhuang-zi, an ancient Chinese collection of anecdotes and fables written in around the third century BC.

Its English equivalents are:

- Long life has long misery
- He that lives long suffers much.

### 2) 烏合の衆

#### (UGOU NO SHU)

**UGOU** means a flock of crows, **NO** of, and **SHU** a large crowd of people. *Ugou No Shu* literally means a crowd like a flock of crows. It is thought that a flock of crows is like a mass of undisciplined people, and unable to show group actions. A large group of people without leaders is often compared to a flock of crows, **indicating** such a group cannot show organized activities. An army without a commander is just a mob.

But the above image of the crow is not true. There is more to the bird than meets the eye. Crows live collectively and each flock has its own territory. They often expel other birds, even a bird of prey, when these birds penetrate into the crows' territory. The crow is the symbol of the Japan Football Association, and its design is printed on the uniform of the Japanese national team. The saying is in Book of the Later Han, a Chinese historical book completed in the 5th century. Its English equivalents are:

- The mob has many heads but no brains.
- Beggars make a free company.

## History of Chigasaki 2

## Hamanogo Village

At the foot of the Toriido Bridge, which carries Route One, there is a big torii of Tsurumine Hachiman Shrine. From the torii, the straight approach extends northward about 750 meters to the shrine. Around the shrine and the district on the east of the approach was called Hamanogo Village.

A historical book called "Kokoku chisi" (literally, the topography of the Empire) describes the village of the year 1876. There were fifty households, and many of the villagers lived on agriculture. The book says rice, wheat, chestnuts, radishes, burdocks, greens, beans and mulberries grew well, but that the village often suffered droughts and floods. Tsurumine Shrine is located at the center of the village, the place designated for the main shrine of the village.



Another historical book called "Shinpen Sagami no kuni fudokiko", or the new local reports of Sagami Province, (hereafter called fudokikou) records the village of the Edo period. The buildings of Tsurumine and Sazuka-Myojin Shrines stood side by side, and Tsurumine Shrine enshrined the guardian god of seven villages: Hamanogo, Shimomachiya, Enzo, Yabata, Nishikubo, Matsuo and Chigasaki.

In front of the worshippers' hall, there is a stone-made pail, which should have been filled with clean water for washing hands. On the side of the pail, a figure 1735 and words, saying that the group of Nango ship owners gave this, are carved. These words support the description in fudokikou, which says Chigasaki Village, including

the Nango settlement, was under the protection of the shrine. The pail is presumably the oldest in the city.

About the origin of Tsurumine Hachiman Sha, there are two stories. One is described in fudokikou as follows: there once was a Buddhist priest called Doin Hoshi of Shofuku Temple in Hamanogo. He was originally a priest of a temple in Usa, Oita Prefecture in Kyushu. Complying with a divine message, he came to Shofukuji Temple, bringing Hachiman Daibosatu with him, and enshrined the statue as the guardian deity in 1133.

Shofukuji Temple, later renamed to Jyokoin, managed Tsurumine Shrine for a long time as a bettoji temple (a temple located in a shrine), but when Shintoism and Buddhism were separated in the late 1860s, the temple was destroyed. Visitors to Tsurumine Shrine will see a tombstone of the venerable Chyokei on their left at the end of the approach. He was the priest of Jyokoin in the early Edo period.



## Invitation to Kamakura (17) King Enma

(A bimonthly serial)

“If you tell a lie, King Enma will pull your tongue out.” This phrase may sound old but is used when parents are angry at their children in Japan. King Enma is the most significant and famous king among the ten kings of Hell.

The ten-king concept was introduced into Japan from China during the Heian Period (794-1185). Each king plays an important role in judging the dead’s deeds in his/her past. During the seven weeks following a person’s death, our tradition observes that the soul wanders about places where it used to live. However, on the 50th day, the wandering soul must go to the realm to which it was sentenced (one of the six realms). The 49th day is thus the most important day, when the deceased receives his/her judgement from King Enma. In Buddhist funerals, we still now hold the 49th service after a funeral.

The wooden statue of King Enma in a sitting position is placed in [Ennoji temple](#) in Kamakura. The 187.5 cm tall statue, which is designated as a national treasure, was carved by the great master of Buddhist sculpture, Unkei. Enma’s saucer eyes, frowning face and wide-open mouth have a tremendous impact. Legend has it that Unkei was ordered to carve the statue of Enma by Enma himself. One day, Unkei fell into a coma. “You always carve statues whose faces have affectionate expressions. That’s why bad people cast into hell don’t have nerves and that puts me in a difficult spot. I will send you back to the living world, so you must carve a statue which is a spitting image of me”, Enma said to him in the netherworld. Unkei carved it, smiling because he had come back to life. The Enma statue in Ennoji temple is called ‘Smiling Enma’.

We can also see nine other powerful statues in the temple.



## Shonan mobile gourmet market



During lunchtime on April 7 (Tue), seven food trucks were selling meat, vegetables and household dishes as well as Mexican and Indian cuisine in the parking lot of Nandoki ranch restaurant in Imajuku. People living or working nearby came and bought their favorite dishes. Each food was packed in a plastic container. To prevent dense contact, there was no place to eat. Each and every visitor wore a face mask. The market was organized by Kohichi Hayasaka for the convenience of people who are reluctant to shop in crowded stores. The market is scheduled for May 10 (Sun) at Kagawa and Nango public halls, and the 12th (Tue) at Nandoki ranch restaurant.

## Praying for the end of the pandemic

Samukawa Shrine is providing holy soil and water for visitors. The soil and water were brought from a sacred mound and pond in its precinct, and placed before the altar while a senior priest is praying for the end of the pandemic every morning. The shrine recommends visitors to spray the soil and/or water at one of the corners of their houses. It also says if they add the water to the bathwater, their bodies and minds will be purified.

The soil in a white paper bag and the water in a plastic bottle are placed in front of the main building.



## Events in April

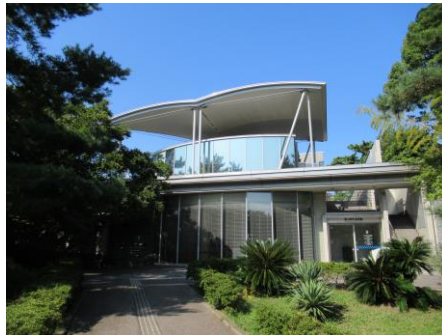
All the events scheduled for April were cancelled due to the spread of the new coronavirus.

## Events in May and early June

All three facilities will be closed until the end of June



Citizen Gallery



Museum of Art



Civic Hall

All events are cancelled



Hamaori Festival



Spring Citizen Festival



Shonan Festival



Aloha Festival

Thanks for reading our stories. See you soon! And stay home!