

A Mythological Tour of Hyuga

Transcend 1,300 years of time and space
to visit the world of the deities

Journey to the Roots of Mythology
Miyazaki Prefecture

Sano Shrine / Takaharu Town

Pull Back the Curtain on Tales of Japan's Origins.

Myths are, in a sense, tales about the beginnings of a people. They convey the origins of a culture and civilization as well as their subsequent shifts and changes in the form of tales about gods and heroes. The Kojiki and Nihon shoki both begin with myths. However, these myths perhaps also reflect the memories of the earlier peoples who lived in Japan in the distant, preliterate past.

Miyazaki Prefecture has long prided itself as being “the land illuminated directly by the morning sun, and where the evening sun blazes brightly.” It has been the setting for many important myths as related in those two collections of Japanese mythology. In a land that has such mythical connections, we treat archeological and historical sites with great care as well as such intangible artifacts as traditions and performing arts such as kagura. Through these, we can get a sense of the landscapes and atmosphere depicted in the tales of Japan's origins.

[About the Kojiki]

Compiled in the year 712 (during the Nara Period, some 1,300 years ago), this text is regarded as Japan's oldest extant historical work, and is divided into three volumes: The first volume comprises myths and is broken up into chapters on such matters as the beginnings of the land and of the deities, the descent to Earth of the grandson of the sun goddess Amaterasu, and the tales of Umisachihiko and Yamasachihiko. The second volume relates tales of the mythical first fifteen generations of emperors from Jinmu through to Ojin, while the third relates the achievements of the sixteenth to the thirty-third generations, from Nintoku to Suiko.

[About Nihon shoki]

This text was compiled in 720, mainly under the supervision of Imperial Prince Toneri, son of Emperor Tenmu. The Kojiki and Nihon shoki together record the “origins” of Japan from myth to the formation of the first Japanese state. The Kojiki was meant to retell the original stories that had appeared in previous histories but over the years had already started to fade from memory, recompiling them in the form of a history of the imperial family. Nihon shoki, for its part, is spoken of as an official history of the nation written with an awareness of China and other foreign countries in mind, as evidenced by the use of Chinese characters for the script in which it was produced.



A Genealogy of the Deities

※The names of the deities shown are generally those as used in Kojiki.

[An essay on myth]

A Journey through Hyuga Mythology

Perhaps it's a bit of an exaggeration, but from time to time I feel like I have gone on a journey just from browsing through social media websites. I say this because many of the people with whom I am acquainted via social media cheerfully put up posts introducing historic sites they have visited in their home country or foreign lands and presenting the meals they've eaten.

However, these journeys taken through social media are like reading through a well put-together guidebook, and as such leave me with the feeling that something is missing. That's because when compared to going on an actual trip you sense they are missing the elements that come from actual experience, like seeing and touching something.

For example, when I set eyes on a photo posted by a friend on social media of the sanctuary at Udo Shrine (in Nichinan City), it makes me think, "Oh, that's nice!" This shrine sanctuary is situated within a cave on a cliff pounded by waves. Many people post photos of this picturesque scene to their social media accounts. In fact, images such as these stir one's desire to travel.

Someone enticed by such images who then sets foot in this place will be able to take from the cave such features as its enigmatic stillness, agreeable dampness, and clean air. These are certainly not the kinds of things you can sense from a digital image—they require you to actually experience them.

Also, on the rear side of this sanctuary in the cave there is a statue of a rabbit that is the divine servant of the shrine. Divine servants (shinshi) are usually animals identified with the deity that has been enshrined. Perhaps the most famous examples of such beings are the foxes at Kyoto's Fushimi Inari Shrine. The deity enshrined at Udo Shrine is named Ugayafukiaezu. Here, the "u" in both

the shrine and the deity's names is written with a character that means "cormorant;" however, since there are two other characters that both mean "rabbit" and are also read "u," it is that mammal that is regarded as the shrine's divine servant.

People speak of this rabbit as the nade usagi, meaning "rubbing rabbit." As the name indicates, people hold that if you rub the statue your prayers to recover from sickness and receive good fortune will be answered. Accordingly, the head of this rabbit has been rubbed by countless visitors to the shrine, and as such has lost its color. However, the very fact that the rabbit's color is fading gives it a sublime dignity. The rubbing rabbit of Udo Shrine has done its best for many years to take the wishes of people upon itself. Most likely, for many people, when they touch this rabbit they are doing more than just making a wish. They also get a feeling that is somehow sweet, that it seems more rich than usual.

Naturally, the great thing about travel is that you actually see, touch, and gain real experience of many things. There are numerous sites and shrines associated with the myths of Hyuga around Miyazaki Prefecture. I believe that, for we who are living in a world where digital experiences are steadily increasing, to actually go to place like this and gain real experiences of such things directly will bring an abundance of warmth to our lives.

Professor Masaharu Odate,
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[Author profile]
Masaharu Odate

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Birth of the Land, Birth of the Deities

The birth of the Three Noble Children who preside over Heaven and Earth

In the ancient past, when Heaven and Earth were divided, the paired male and female deities Izanagi and Izanami who appeared on the High Heavenly Plain created land out of the chaotic sea below: They stretched down from the "floating bridge of heaven" with a jeweled spear to stir the water, and in so doing created the islands of Awaji-shima, Shikoku, and Kyushu.

They followed this by birthing 35 deities, including those of the mountains and the sea, but when Izanami gave birth to the fire deity Kagutsuchi, she was badly burned, and in death went to the underworld of Yomotsukuni.

Izanagi then went to the underworld in hopes of restoring his spouse to life, but, horrified to see that her form had already changed, he fled back to the surface, and at Misogi Pond in Awakigahara he cleansed his now defiled body. In doing so, he produced the sun goddess Amaterasu, the moon god Tsukuyomi, and the ruler of the seas, Susanoo—a trio together known as the *Sankishi*, or Three Noble Children.



Misogi Pond / Miyazaki City



Eda Shrine

The deities Izanagi and Izanami are venerated here. Given that it is the setting for the Shinto prayers that are recited at shrines throughout the country, this shrine is also referred to as "the cradle of purification."

Misogi Pond



Waterlilies at Misogi Pond

The pond where Izanagi is said to have performed a purification ceremony (misogi) on himself after returning from the underworld of Yomotsukuni. This deep pond is not fed by any rivers, but solely from spring water.

From the Legends of Izanagi Miyakonojo City



Tsuma kirishima Shrine

One of the six Kirishima *gongen* ("avatar") shrines that encircle Mt. Takachiho, with Izanagi as the deity venerated here. The shrine precincts feature a so-called "divine stone" and "the demon's staircase" held to have been constructed by a demon over a single night.

From the Legends of Izanagi Miyazaki City

Sacred camphor trees line the side of the approach to the shrine



Kamiishi ("Divine stone")

Out of hatred for having lost his spouse Izanami when she died giving birth to the fire deity Kagutsuchi, Izanagi, in a rage, attacked Kagutsuchi with his ten-span sword. This stone is said to be the remains of a stone that had been cut into three during the attack.



The Opening of the Heavenly Rock Cave

Returning light to a world shrouded in darkness

Susanoo, one of the Three Noble Children, had been appointed by his father Izanagi to rule the seas. However, heartbroken that his mother had gone to the underworld of Yomotsukuni, he cried and raged in a voice so loud that both Heaven and Earth shook day and night. Fearing this, his sister Amaterasu hid herself in Ama no iwaya, or "the heavenly rock cave." With the sun goddess having thus hidden herself, the world was plunged into total darkness. Not knowing what to do, the other deities gathered together at Ama no yasugawara (the bed of the Tranquil River of Heaven) to discuss the problem. They decided to hold a great party outside the cave's entrance. A female deity named Ame no uzume then began dancing atop an overturned tub, going so far as to remove her clothes to create excitement. All the gathered deities laughed in voices so loud that the High Heavenly Plain shook. Thinking the merrymaking outside to be quite unusual, Amaterasu opened the door to her cave slightly and asked, "Why is everyone laughing?" Ame no uzume replied, "Everyone is happy because there is a deity here who is even more sacred and glorious than you." Ame no koyane and Futodama then showed her a mirror through the crack in the door. In an effort to get a better look at the bright, shining form visible in the mirror, Amaterasu opened the door slightly farther. At this moment, Tajikarao, a deity known for his strength, grabbed Amaterasu by the hand and pulled her out. In so doing, light was restored to the world.

Amanoiwato Shrine



The "heavenly rock cave" from the myth of Amaterasu is the object of worship at the West main shrine building's main hall

East Main Shrine Building

The East main shrine building is venerated as the place where Amaterasu first lived after she came out of the heavenly rock cave.



Ama no yasugawara

Held to be the place where the other deities gathered together to discuss how to draw Amaterasu from the heavenly rock cave where she had hidden herself. People who visit have piled up stones here in countless numbers invested with their prayers and feelings of reverence toward the deities, and the space is enveloped in a mystical atmosphere.

From the Legends of The Opening of the Heavenly Cave Takachiho

This shrine features two main buildings - the Higashi and Nishi (East and West) main shrine buildings - and is dedicated to the deity Amaterasu. The stone cave in which Amaterasu is said to have hidden herself is on the shoreline opposite from where the West main shrine building stands. Visitors can ask at the shrine office for permission to worship from a distance.

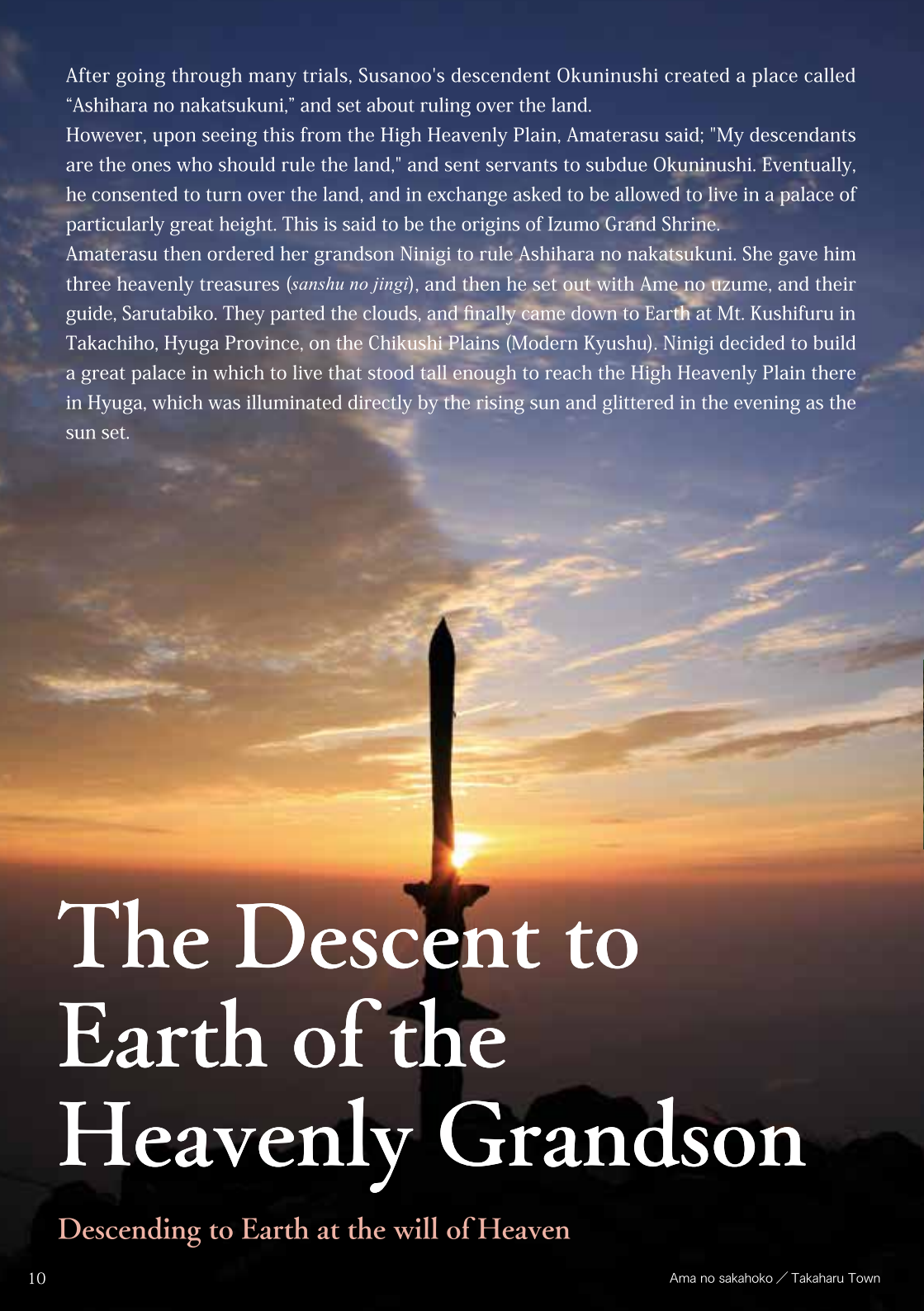


Miyazaki Kagura

- National Designated Important Intangible Cultural Properties
- ▲ Prefectural Designated Intangible Folk Cultural Properties

Kagura has taken root throughout Japan as a Shinto-based theatrical dance form with characteristics distinctive to each locality. In Miyazaki Prefecture, one can find more than 200 forms of kagura that have been handed down. Many local tutelary deities show up in Miyazaki-style kagura alongside the deities from national myth. Kagura are performed to give thanks to the deities for their protection, and to offer prayers to them. This performing art has deep connections to people's daily lives and maintains for the future the rich local history and culture.

Totori / Takachiho no yokagura



After going through many trials, Susanoo's descendent Okuninushi created a place called "Ashihara no nakatsukuni," and set about ruling over the land.

However, upon seeing this from the High Heavenly Plain, Amaterasu said; "My descendants are the ones who should rule the land," and sent servants to subdue Okuninushi. Eventually, he consented to turn over the land, and in exchange asked to be allowed to live in a palace of particularly great height. This is said to be the origins of Izumo Grand Shrine.

Amaterasu then ordered her grandson Ninigi to rule Ashihara no nakatsukuni. She gave him three heavenly treasures (*sanshu no jingi*), and then he set out with Ame no uzume, and their guide, Sarutabiko. They parted the clouds, and finally came down to Earth at Mt. Kushifuru in Takachiho, Hyuga Province, on the Chikushi Plains (Modern Kyushu). Ninigi decided to build a great palace in which to live that stood tall enough to reach the High Heavenly Plain there in Hyuga, which was illuminated directly by the rising sun and glittered in the evening as the sun set.

The Descent to Earth of the Heavenly Grandson

Descending to Earth at the will of Heaven

From the Legends of the Descent to Earth of the Heavenly Grandson Takaharu



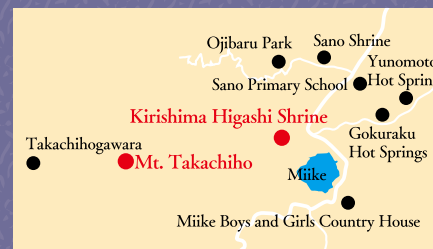
Kirishima Higashi Shrine

This shrine is in a picturesque location at the foot of Mt. Takachiho with a view of Miike. Among the shrine's treasures is the halberd supposedly used by Ninigi to mark the spot of his descent to Earth.



Mt. Takachiho and Ama no sakahoko

Mt. Takachiho is said to be the place where the Descent to Earth of the Heavenly Grandson took place. The halberd—known as Ama no sakahoko ("the upturned halberd of Heaven")—that stands at the peak is said to have been used by Ninigi as he searched through the clouds for a place to descend. Its name derives from the story that Ninigi reversed it to stand upright upon his arrival.



From the Legends of the Descent to Earth of the Heavenly Grandson Takachiho



Takachiho Shrine

This shrine is dedicated to Takachiho sumegami—the joint name for three generations of deities known as the Hyuga sandai, along with their six divine spouses—plus Mikenu, the elder brother of Emperor Jinmu, and his family, who is known as *Jussha-daimyōjin* ("the noble deity of the ten shrines").



"Husband and wife" (insoculated) cedars

Known as the "Meoto sugi" in Japanese, these paired cedars are located within the precincts of Takachiho Shrine. It is said that if a couple, such as a husband and wife, or lovers, join hands near this pair of trees and walk around them three times, they will live happily together forever.

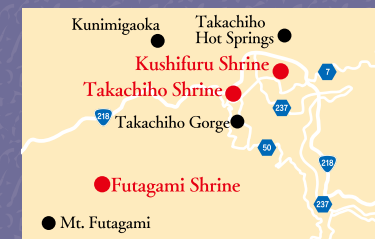


Kushifuru Shrine

This shrine is located halfway up Mt. Kushifuru, which the Kojiki relates as being the location to which Ninigi descended from Heaven.

Futagami Shrine

According to the surviving fragments of the *Hyuga no kuni fudoki* (a no-longer wholly extant mythohistorical chronicle of Hyuga Province), the location of this shrine at the foot of Mt. Futagami is where Ninigi descended from Heaven.



Konohananosakuya-hime

The romance of the daughter of the deity of Earth and the heavenly deity

Following his descent from Heaven, Ninigi chanced upon a beautiful maiden at Cape Kasasa. "Whose daughter are you?" he asked. She replied, "I am Konohananosakuya-hime, daughter of Oyamatsumi. I have an older sister named Iwanaga-hime." Ninigi fell in love with her at first sight and sent a messenger to propose marriage. Overjoyed, Oyamatsumi then tried to get Ninigi to also take his other daughter Iwanaga-hime as his wife. However, Ninigi thought her appearance to be inferior to that of her sister and sent her back. He pledged to spend a night with Konohananosakuya-hime, who, true to her name, seemed to blossom gloriously like the flowers of a tree. Learning of this, Oyamatsumi said, "Iwanaga-hime is like a rock who will never change. You have sent her back, and so therefore the lives of the descendants of this heavenly deity shall have limits put upon them." As Konohananosakuya-hime came closer to the time when she was expected to give birth, Ninigi came to doubt that the child was his. Upon hearing this, Konohananosakuya-hime decided to make a parturition hut without a door and, saying that "if I truly carry the offspring of a heavenly deity, then the birth will take place without mishap," she entered the hut and set fire to it. She gave birth to three children who went unharmed, thus indicating that they carried the blood of Ninigi in their veins.



From the Legends of Konohananosakuya-hime and Ninigi
Saito City

Tsuma Shrine

Konohananosakuya-hime is the deity venerated here. Since she was united with Ninigi, she has been favored since ancient times as a deity of fortune in love and marital ties.

The Tsuma Shrine camphor tree

An ancient tree filled with vitality, it has twice lost its trunk due to fire and similar calamities, yet still returned to healthy growth.



Oni no iwaya ("Demon cave")

It is said that a demon who loved Konohananosakuya-hime built this cave in a single night.



Osahozuka and Mesahozuka

These two mounds are said to be the tombs of Ninigi and Konohananosakuya-hime, respectively.



From the Legends of Konohananosakuya-hime
Miyazaki City



Kibana Shrine

This shrine is dedicated to Konohananosakuya-hime and Ninigi. Its name "Kibana" is said to originate from "Konohana," both meaning "flower of the tree."



From the Legends of Konohananosakuya-hime and Ninigi
Nobeoka City

Possible Tomb of Ninigi

Located at the foot of Mt. Eno in Kitagawa-chō, Nobeoka City, the Imperial Household Agency has designated this site in its category of "possible imperial tombs."

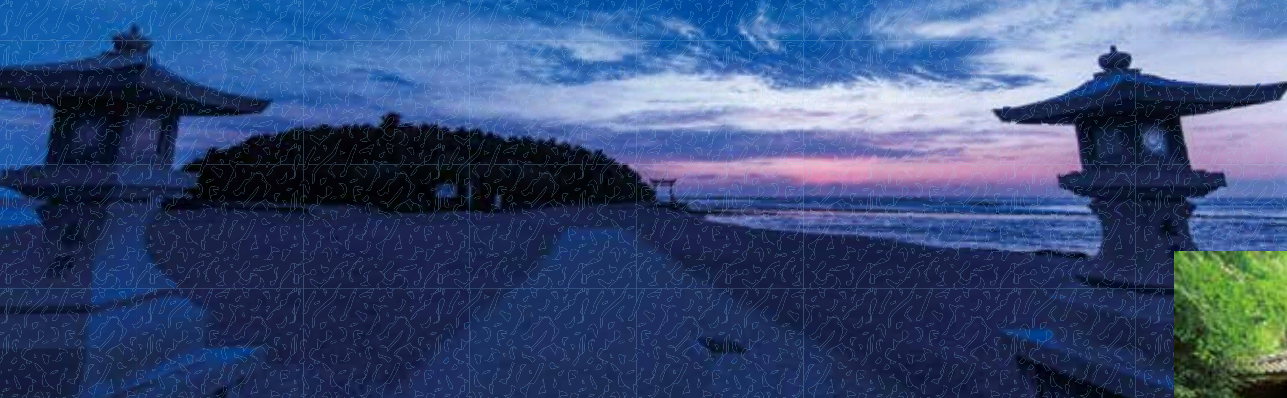


Mt. Atago

Called Kasasa in ancient times, legend has it that Ninigi and Konohananosakuya-hime met and were betrothed here.

Umisachihiko and Yamasachihiko

The tale of the deities of the sea and the mountains



The eldest child of the three princes born to Ninigi and Konohananosakuya-hime was Hoderi. He was made ruler of the seas and given the name Umisachihiko. His younger brother, Hoori, was granted the mountains and given the name Yamasachihiko. One day, the two exchanged their tools. Yamasachihiko set out on the ocean, but he was unable to catch any fish and lost his elder brother's precious fish hooks.

Umisachihiko became angry and did not forgive his younger brother. As Yamasachihiko was crying on the seashore, the deity Shiotsuchi no kami appeared and brought him to Watatsumi Shrine. There, he encountered the sea god's daughter, Toyotama-hime, and they lived happily together.

After they had spent three years together, there came a day when Yamasachihiko recalled the matter of his fish hooks. Watatsumi gathered fish together to search for Yamasachihiko. He taught Yamasachihiko an incantation to recite that would return the hooks, and bestowed upon him a wondrous jewel for controlling the tides.

Having returned home, Yamasachihiko then recited the incantation that would return the fish hooks to him. Umisachihiko gradually realized he had lost them and, angered, he attacked his younger brother. At this point, Yamasachihiko used the powers of the wondrous jewel to drown Umisachihiko. When Umisachihiko surrendered, Yamasachihiko spared him. Thereafter, Umisachihiko faithfully served Yamasachihiko.

From the Legends of Umisachihiko and Yamasachihiko Miyazaki City

Aoshima Shrine

This shrine takes the whole of Aoshima Island as its precincts. The shrine is associated with fortune in love, safe childbirth, and safe travel by sea.



Motomiya

Situated practically in the center of Aoshima Island, this shrine is surrounded by subtropical trees and enveloped by a mystical atmosphere.

From the Legends of Umisachihiko Nichinan City



Ushiodake Shrine

The only shrine in all of Japan dedicated to Umisachihiko. One local custom here since ancient times, in reference to the legend, is to neither borrow nor lend sewing needles.

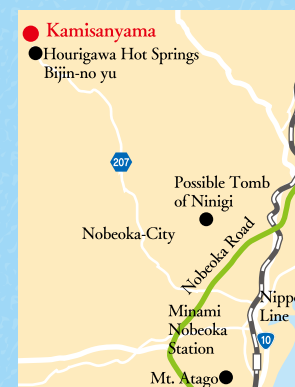


One of the guardian dog statues at Ushiodake Shrine

From the Legends of Yamasachihiko Nobeoka City

Kamisanyama

Many enormous stones are stacked up here at this site of a prehistoric cave dwelling, where one particularly enigmatic, triangular stone about two meters long is enshrined. Yamasachihiko is said to have spent his infancy in this place.



Toyotama-hime and Tamayori-hime

The sea goddesses behind the deities of Hyuga

After Yamasachihiko returned to his birthplace, Toyotama-hime visited. She did so because she was pregnant and near to giving birth. Yamasachihiko quickly set to work building a parturition hut on the beach. He thatched the roof and walls with cormorant feathers, but before he could complete his work, Toyotama-hime went into labor. Entering the hut, Toyotama-hime told her husband, "I will return to my natural form to give birth. You must not look." However, Yamasachihiko peeked through a crack to look and saw an enormous shark writhing about.

Toyotama-hime gave birth without incident, but, embarrassed about having been seen in her natural form, she abandoned the child. She closed the borders to the oceans and returned to her palace at Watatsumi. She loved her child, however, and so had her younger sister, Tamayori-hime, raise it. This child was Ugayafukiaezu.

When he grew up, Ugayafukiaezu took this aunt Tamayori-hime, who had raised him as her own, as his wife, and together they had four princes. The fourth of these princes was Kamuyamato Iwarebiko, who would later become Japan's first emperor, Jinmu.



From the Legends of Toyotama-hime and Tamayori-hime
Nichinan City

Udo Shrine

This shrine is dedicated to the deity Ugayafukiaezu, who legend has it, was born here. It is located within a cave in a sheer precipice facing the sea.



Chichiwa ("Bosom stone")

It is said that Toyotama-hime, thinking of her child, pressed her breasts to this rock.



Kameishi ("Turtle rock")

A sacred stone upon which Toyotama-hime is said to have ridden.



Komamiya Shrine

Said to be the site of the villa in which Emperor Jinmu lived with Ahiratsu-hime as his wife. The site is also associated with the tale of Jinmu's beloved horse, Tatsuishi.

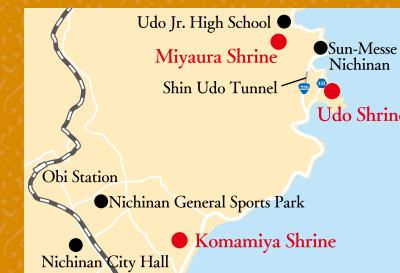


Mihoko no iwaya ("Halberd cave")

An enormous cave where Emperor Jinmu is said to have stored his favorite halberd.

Miyaura Shrine

This shrine is held to have been built on the site where Tamayori-hime's dwelling once stood. Many people have visited it since ancient times to pray for safe childbirth.



Jinmu's Eastern Expedition

Iwarebiko sets out to the east

Ugayafukiaezu's son Iwarebiko (later Jinmu) consulted with his brothers, and in their quest for a place where they could rule in peace decided to set out from Hyuga to an eastern land called Yamato. Setting out from Takachiho in Hyuga, they journeyed eastward for many years. However, when they attempted to enter Yamato, they were set upon by Nagasunehiko, and Iwarebiko's elder brother Itsuse was killed.

They thereupon doubled their efforts to bring Yamato under control. Iwarebiko ascended to the throne as the first emperor at a palace called Kashihara no miya, and set about ruling the land.

Stories from the Kojiki and Nihon shoki that are set in modern Miyazaki Prefecture end with the departure of Iwarebiko for his eastern expedition. However, many tales from other sources remain about the place where he was born and raised, the palace he built, and the harbor from which he set out for that expedition.

It is said, for example, that Iwarebiko made preparations for his journey in a beautiful harbor and had planned to wait there for good weather conditions. However, the winds and tides turned, forcing him to hasten his departure to a night that fell on the first day of the eighth month under the old lunar calendar. The people of the village are said to have worked with all their might to make dumplings as a farewell gift, and chanted in unison the words, "Oki yo, oki yo!" (We rouse! We rouse!) to wake themselves and send him off.



Sano Shrine

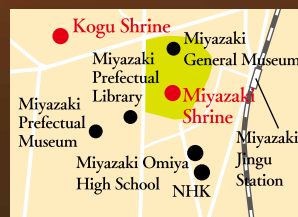
Emperor Jinmu is the deity to whom this shrine is dedicated. Its name is said to come from Sano no mikoto, which was the childhood name of this legendary monarch.

From the Legends of Emperor Jinmu Miyazaki City



Miyazaki Shrine

An ancient shrine whose principal deity is Emperor Jinmu. Both the annual shrine festival held in October and subsequent *Goshinko* ("sacred palanquin") festival are associated with Jinmu's eastern expedition, making the mythical emperor a familiar presence to attendees.



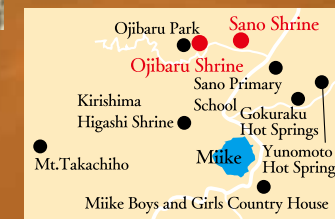
Kogu Shrine is said to have been the site of the residence used by Emperor Jinmu prior to his eastern expedition.

From the Legends of Emperor Jinmu Takaharu

Ubeshi ("Birthing stone")



The site of this stone is said to be where Emperor Jinmu was born. People say that rubbing the stone will guarantee safe childbirth.



From the Legends of Emperor Jinmu Hyuga City and Tsuno



Tateiwa Shrine

This shrine venerates a stone upon which Emperor Jinmu is said to have sat as his boats were readied for departure on his eastern expedition.



Yatogi Falls

Emperor Jinmu is said to have honed his arrows under this waterfall when he began his expedition to the east.



JR (Limited express)

Route	Approx.time
Hakata—Miyazaki	5hrs
Kokura—Miyazaki	4hrs20mins
Oita—Miyazaki	3hrs
Kagoshima—Miyazaki	2hrs

● Miyazaki station ☎ 0985-23-3454

B&S (JR[Shinkansen]+Express Buses[B&S Miyazaki])

Route	Approx.time
Hakata—Miyazaki	2hrs59mins
Shin-Osaka—Miyazaki	5hrs39mins

Express Buses

Route	Approx.time	Bus name
Kagoshima—Miyazaki	2hrs46mins	Hamayu
Kumamoto—Miyazaki	2hrs51mins	Nanpu
Fukuoka—Miyazaki	3hrs50mins	Phoenix
Nagasaki—Miyazaki	5hrs17mins	Blue Roman
Oita—Miyazaki	3hrs45mins	Pacific Liner
Nobeoka—Miyazaki	1hrs55mins	Himuka
Kyoto-Osaka-Kobe—Miyazaki	14hrs	Hinata Liner(night)

● Miyazaki Kotsu ☎ 0985-32-1000

Expressway

Route	Approx.time
Kitakyushu—Miyazaki	4hrs20mins
Fukuoka—Miyazaki	3hrs13mins
Kumamoto—Miyazaki	2hrs11mins
Kagoshima—Miyazaki	1hrs50mins
Oita—Miyazaki	2hrs57mins

Car Ferry

Kobe Port	Miyazaki Port
mon-sat 19:10 →	8:40
sun 18:00 →	8:40
7:30 ←	19:10

Miyazaki Car Ferry

- Miyazaki ☎ 0985-29-5566
- Kobe ☎ 078-321-3030

Air

Route	Approx.time	Airlines
Tokyo(Haneda)—Miyazaki	90mins	ANA·JAL·Solaseed Air
Tokyo(Narita)—Miyazaki	90mins	Jetstar
Osaka(Itami)—Miyazaki	60mins	ANA·JAL
Osaka(Kansai)—Miyazaki	65mins	Peach
Nagoya—Miyazaki	75mins	ANA
Fukuoka—Miyazaki	45mins	ANA·JAL
Okinawa—Miyazaki	80mins	Solaseed Air
Seoul—Miyazaki	100mins	ASIANA AIRLINE·EasterJet
Taipei—Miyazaki	120mins	CHINA AIRLINE
Hong Kong—Miyazaki	180mins	HONG KONG AIRLINE

- ANA ☎ 0570-029-222
- JAL ☎ 0570-025-071
- Solaseed Air ☎ 0570-037-283
- Jetstar ☎ 0570-550-538
- Peach ☎ 0570-200-489

- ASIANA ☎ 0985-35-0011
- EasterJet ☎ 050-5520-6712
- CHINA AIRLINE ☎ 0985-64-9811
- HONG KONG AIRLINE ☎ 098-987-0622



Kyushu



Miyazaki



Miyazaki Pref. General Policy Planning Department
 Set of Japanese ancient events and Japanese ancient chronicle compilation commemorative project promotion office

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Journey to the Roots of Mythology.

Miyazaki Bougainvillea Airport, 3F



Mechanical Puppet Clock performing "Dream Kagura"
 Puppets representing the deities Tajikarao and Ame no uzume move to the beat of a taiko drum in a once-per-hour show based on the Takachiho night kagura.