

## Gado Hachiman Shrine

One of the Matsubara Six Shrine Fortune Pilgrimage shrines. Hondawake no Mikoto is worshipped here. This deity is a divided deity from the Iwashimizu Hachiman Shrine in Kyoto that was transferred here. In the "Ryo Gado Village Meisaicho" from the first year of the Enkyo era (1744) the shrine is listed as "Jyugosha Myojin," in the "Higashi-Gado Village Meisaicho" from the 2nd year of the Kyowa era (1802) it is listed as "Ujigami Jyugoshashin," and in the Edo period it was called the Jyugosha.

After the shrine was renamed "Hachiman Shrine" in the 1st year of the Meiji period (1868), it was renamed "Ubusuna Shrine" in the 2nd year of the Taisho period (1913), and once again renamed "Gado Hachiman Shrine," the name it retains to this day. It is known as a shrine for purifying and warding against disasters.

Until the early years of the Meiji period, Jinguji Temple, an Obaku Sect temple, was located where the shrine office currently stands. The Amida Nyorai statue that was the principal image of the temple was a sitting statue that was 61.5 centimeters tall, and had an inscription underneath reading "This Amida Nyorai statue was placed in Jinguji Temple in the 3rd year of the Eiwa era (1377) (the name of the Northern Court's era) during the Northern and Southern Court period and donated by Narita Seigen." The statue was moved to the nearby Zenshoji temple (Amamigado)

The current western guard frame used to be the original approach to the shrine, but currently six lifting stones are placed on this guard frame side. These are natural ellipsoid stones that the young men of Higashi-Gado village and Nishi-Gado village used to test their strength. Each stone has an inscription on it each reading "Meiji Stone Eastern Group □□□," "Diamond East Group," "Hachiman Stone West Group," "Ryuo Stone West Group," "Lifting Stone East Group," and "Lifting Stone West Group.". The inscriptions are thought to be from the beginning of the Meiji period.