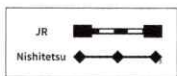


# The Western Capital of Ancient Japan

Japan's Hub for Cultural Exchange with East Asia



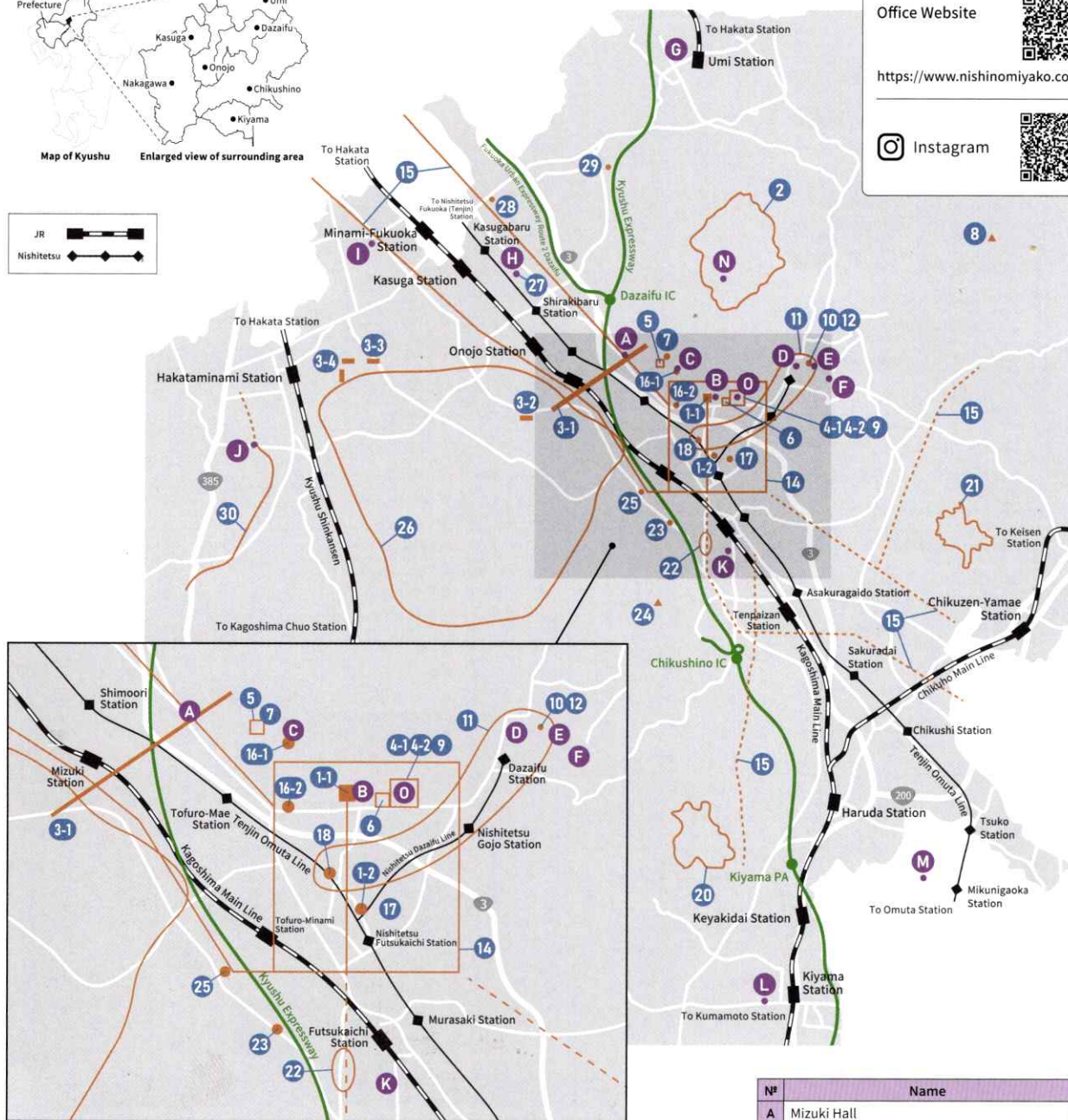


For more info

Office Website

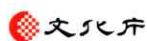
<https://www.nishinomiya.com/>

Instagram



Nº	Name	Nº	Name	Nº	Name
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1-2	Site of Dazaifu Kyaku-kan	9	Bonsho Bell	22	Suita no Yu (Futsukaichi Hot Springs)
2	Site of Ono-jo Mountain Fortress	10	Dazaifu Tenmangu Shrine	23	Site of Tonoharu Pagoda
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6	Site of Dazaifu Gakko-in	19	Plum Trees of Dazaifu		
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Nº	Name
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B	Dazaifu Exhibition Hall
C	Dazaifu Fureai Museum
D	Dazaifu Hall
E	Dazaifu Tenmangu Museum
F	Kyushu National Museum
G	Umi Museum
H	Onojo Cocoro-no-furusato-kan City Museum
I	Nakoku-no-oka Historical Museum
J	Milica Roden Nakagawa
K	Chikushino City Historical Museum
L	Kiyama Town Library
M	Kyushu Historical Museum
N	Shioji Prefectural Forest Park
O	Kanzeonji Treasure House



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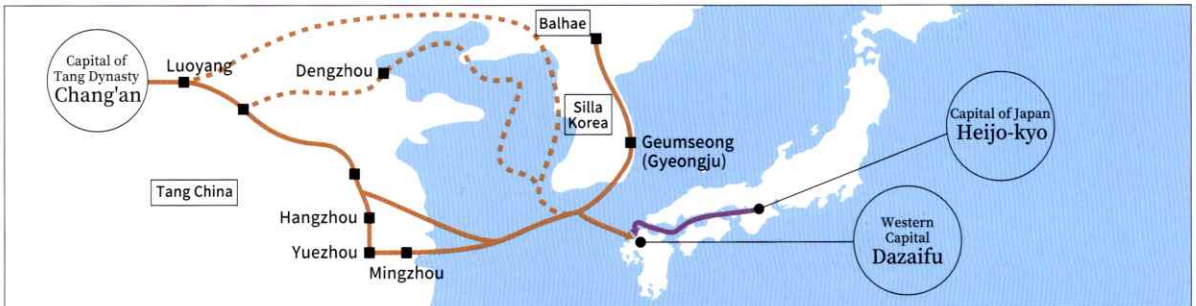
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## What is Japan Heritage?

Cultures and traditions of Japan are passed down through stories based on unique regional histories and traditions. The Agency for Cultural Affairs recognizes these stories as Japan Heritage.

The purpose is to promote the comprehensive maintenance and use of attractive tangible and intangible cultural properties, mainly through local efforts, and to revitalize regional economies by strategically promoting them within Japan and abroad.





## Dazaifu - The Western Capital

A capital once stood in Western Japan on the island of Kyushu—that city's name was Dazaifu.

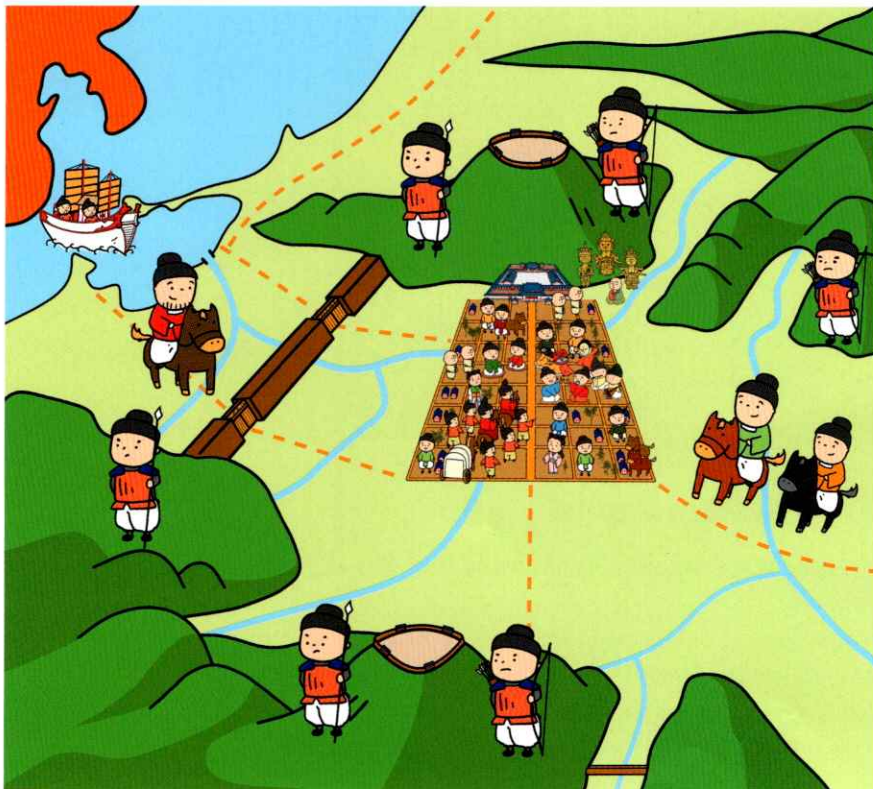
Described as “the Emperor’s distant Imperial Court” in the *Man’yōshū* and “one of the biggest cities in Japan” in the *Shoku Nihongi*, the grand city of Dazaifu stood here 1300 years ago. Dazaifu flourished from ancient times through the middle ages thanks to the advanced culture brought both from the national capital and from abroad.

## The Western Capital Connected with the World

Thirteen hundred years ago, the Tang Dynasty of China prospered as a global empire. Surrounding nations made every effort to adopt the literature, culture, and political systems of the Tang Dynasty, and Japan was no exception. Awata no Mahito, one of the Japanese envoys to Tang China during Japan's Taiho era (701-704CE), brought back new ideas from the mainland and contributed to the promotion of national reform. This helped Japan enter the Nara period (710-794CE), an era characterized by considerable international exchange.

Awata no Mahito was treated well by the Chinese Emperor in Chang'an, the capital of Tang China. Chang'an was the most advanced city in East Asia at that time. Heijokyo (the capital in Nara) and Dazaifu were later built on information he had gathered on Chang'an during his time there. Although Tenji-era (662-672CE) Tsukushi, with its fortifications like the Mizuki and the Ono-jo and Kii-jo Fortresses, was already modeled after the capital of the Baekje Kingdom (one of the ancient three kingdoms of Korea), the city was reborn as the Western Capital once Awata no Mahito was assigned to Dazaifu and became directly involved in city planning.

What he built was a grid-based city that utilized the existing fortifications, including the Mizuki and the Ono-jo and Kii-jo Fortresses. The city measured approximately 2 kilometers square and was laid out in a grid called the Dazaifu Jobo. The Dazaifu Government Office and related offices were placed north of the city center with the main Suzaku Avenue leading up to it. The width of Dazaifu's Suzaku Avenue was a quarter that of Chang'an's Suzaku Avenue and half of Heijokyo's Suzaku Avenue, making it the second largest in Japan. Facilities like those in the national capital, such as schools (*gakko-in*) for children of government officials, temples with connections to the Emperor (Kanzeonji Temple and Han'nyaji Temple), a Guest House (Kyaku-kan) and other residences were built in the city. Buildings were clad in roof tiles bearing the same lotus patterns as those in Nara, and statues bearing the lion faces that Awata no Mahito saw in Tang China looked down upon the comings and goings. The Kando—the national road network—extended in four directions, facilitating the exchange of goods and culture.



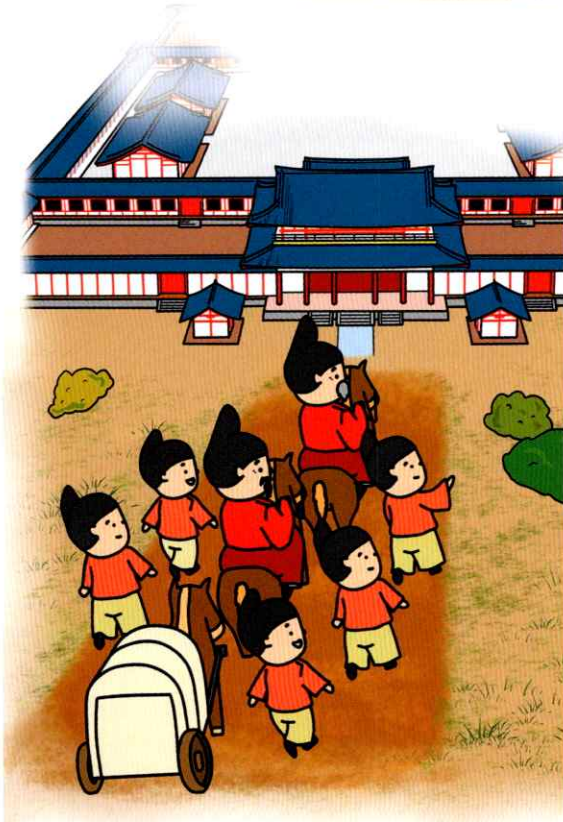


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## Foreign Delegations Welcomed at the Capital

In Dazaifu, foreign delegations were welcomed and diplomacy and trade were conducted by the state. Foreign delegations first arrived at Tsukushi no Murotsumi (Korokan) on the coast of Hakata Bay and then headed for Dazaifu. They proceeded on the Kando road to Dazaifu before reaching the West Gate of the Mizuki wall and moat. After continuing through the gate, they went north on Suzaku Avenue from the presumed Rajomon Gate while viewing the streets of Dazaifu, before finally arriving at Kyaku-kan to stay.

For official diplomatic engagements, delegations left Kyaku-kan, went north on Suzaku Avenue and headed for the Dazaifu Government Office. At the Government Office, a ceremony and a hospitality banquet would be held with accompanying music. Elegant tableware from Japan, Tang China and Silla Korea was laid out and the visiting delegation would be served luxurious cuisine. Tea, which had been introduced from China, was sometimes served as well.





## A Blossoming Culture in Tsukushi

When Dazaifu was the western capital, many people of culture gathered in Dazaifu to entertain foreign guests. Distinguished Buddhist priests like Jianzhen (Ganjin), Kukai, and Saicho also often visited to share their ideas. Educated and cultured visitors to Dazaifu brought in new ideas and culture to the city. One example was Ono no Takamura, a poet who excelled in calligraphy, painting and poetry in the 9th century. He recited Chinese poems with guests from the Tang Dynasty at the Kyaku-kan of Dazaifu and developed friendships with the visitors. Otomo no Tabito, Governor-General of Dazaifu at the time, held plum-blossom viewing parties at his residence. These parties were mentioned in the *Manyōshū* and helped shape Japan's poetic culture. Participants would compose *waka* poems while enjoying the plum blossoms, which had recently been introduced from

Tang China. The *Manyōshū* poets composed poems about the scenery of Tsukushi and mentioned locations like Ono-jo Fortress and Suita no Yu (Futsukaichi Hot Spring). It was around this time that plum blossoms came to be loved as a flower deeply linked with Dazaifu.

Sugawara no Michizane was a scholar and poet who ended up being banished to Dazaifu. He spent his final years here, living an uncomfortable life at the South Hall facing Suzaku Avenue. After his death, he was enshrined at Dazaifu Tenmangu Shrine. The Jinko Procession was later held out of reverence for Michizane. In it, participants parade from the site of the South Hall to Tenmangu Shrine. The Jinko Procession is held in classical style and is still observed every year on the Autumn equinox. The procession even uses roads that follow the original Dazaifu grid pattern.

## Accumulation of Advanced Cultures

Kanzeonji Temple serves as an archive for much of the culture and artifacts that accumulated in Dazaifu through national and international exchange. Kanzeonji was a national temple built at the behest of Emperor Tenji. Genbo, who had the honor of receiving a Buddhist priest's stole directly from Emperor Xuan Zong of the Tang Dynasty, held a ceremony to mark its completion. Many sculptures reflecting the influence of the national capital and continental cultures, including the 5-meter Kanzeon Bosatsu statue, were built in a short period of time. This temple also housed a *bugaku* musical troupe to entertain foreign delegations at banquets. The masks used on these occasions still remain. In addition, Jianzhen (a Chinese Buddhist monk known in Japan as Ganjin) stayed at

Kanzeonji Temple after landing in Japan. It is here where he performed the first initiation of official Buddhist priests in Japan. Based on its historical significance, Kanzeonji was included as one of the three official ordination halls in Japan, and many priests were ordained here. The original ordination hall still exists today. Many priests who came back from Tang China, including Kukai, stayed for extended periods at this temple. It is here where they transcribed Buddhist scriptures brought from China. Kanzeonji is also home to the bronze Bonsho bell, the oldest bell in Japan. It was this bell that Sugawara no Michizane wrote about in his poem entitled *Mon wo Idezu* (I Do Not Wish To Leave).



These are some of the ways that Dazaifu served as Japan's Western Capital, built by the Imperial Court to promote diplomacy and trade. It was established following the lead of the national capitals of the Baekje Kingdom and Tang China, where the advanced cultures of East Asia were exchanged with Japanese culture. The legacy of this, the Western Capital, can be found throughout Tsukushi and it continues to intrigue people as one of the most important ancient capitals of Japan.



# The Western Capital

Dazaifu—Japan's Western Capital, modeled after the metropolises of Tang China.

Arising in the 8th century, Dazaifu grew to include institutions for government, military, religion, and education, and became a hub of both national and international cultural exchange.

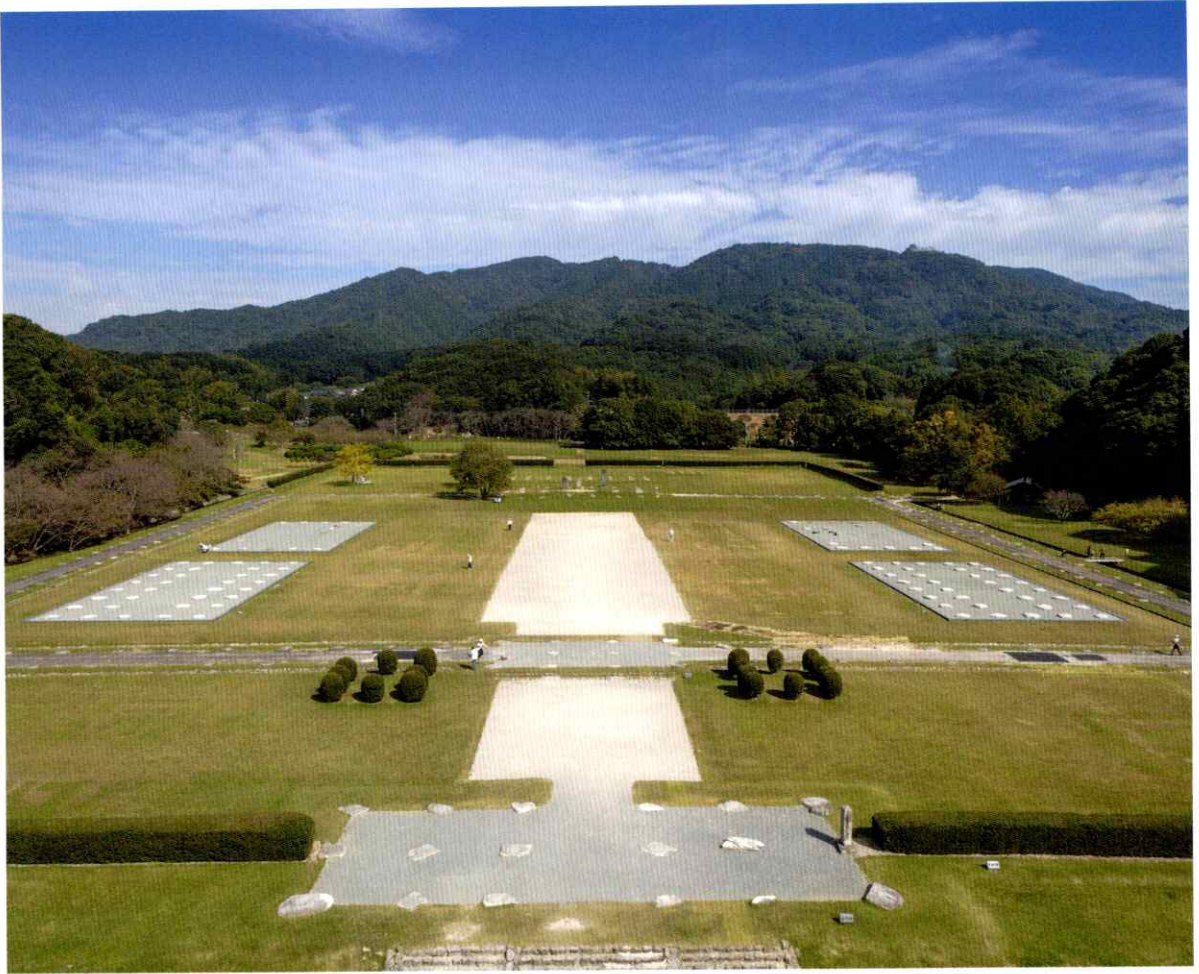


National Special Historic Site  
Location: Dazaifu City

## Site of Dazaifu Government Offices

The Dazaifu government was established in the 8th century and controlled the entirety of Kyushu, including its diplomacy and defense. Located to the north of the 2 km-square city, this site was the center of the Dazaifu government and consisted of symmetrical rows of tile-roofed buildings, similar in layout to Heijokyo Palace (the seat of the national government in Nara). Dazaifu welcomed numerous foreign emissaries, making it a center for diplomatic exchange.







Patterned brick



National Historic Site  
Location: Dazaifu City

## Site of Dazaifu Gakko-in

Dazaifu was home to an academy named Fugakko that trained government officials. Powerful families from around Saikaido (Kyushu) sent their children to study here. Confucianism was held in high esteem at the time and Oe no Masafusa, Provisional Governor-General of Dazaifu in the early 12th century, is purported to have hung a portrait of Confucius at the academy that had been brought back from a mission to Tang China by Kibi no Makibi in the 8th century.



National Important Cultural Property (Archaeological Record)  
Location: Dazaifu City

## Locations of Excavated Army Seals (for the Mikasa and Oka Corps)

At the start of the 8th century, army regiments were stationed in each province throughout Japan, four of which were stationed in Chikuzen Province where Dazaifu was located. These bronze seals from two of the armies (the Mikasa and Oka Corps) found in the northwest of the Dazaifu city grid are evidence that troops were once stationed here. Japan's military system was modeled after that of China, and this system was apparently in effect in even remote provinces like Chikuzen.

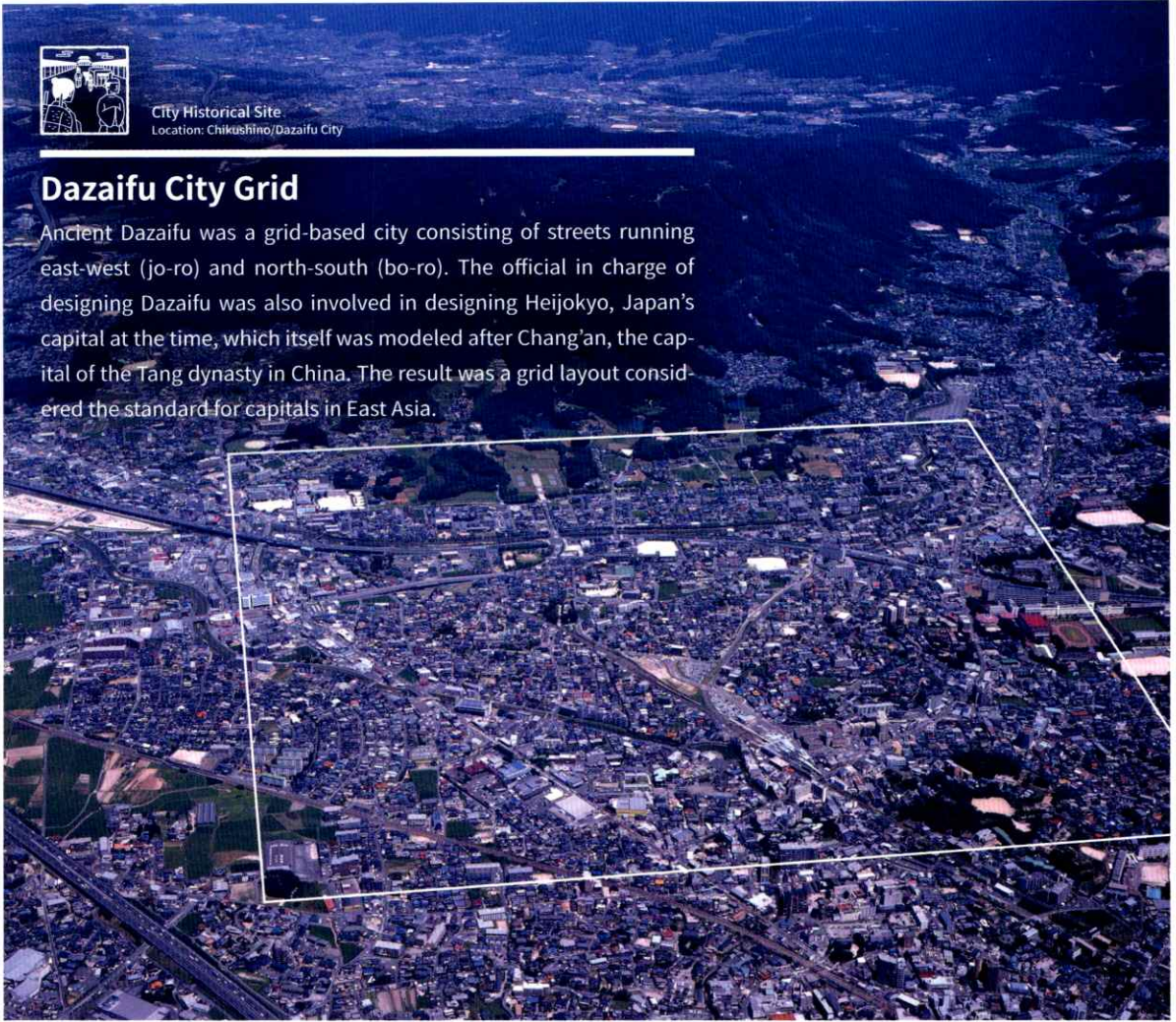




City Historical Site  
Location: Chikushino/Dazaifu City

## Dazaifu City Grid

Ancient Dazaifu was a grid-based city consisting of streets running east-west (jo-ro) and north-south (bo-ro). The official in charge of designing Dazaifu was also involved in designing Heijokyo, Japan's capital at the time, which itself was modeled after Chang'an, the capital of the Tang dynasty in China. The result was a grid layout considered the standard for capitals in East Asia.



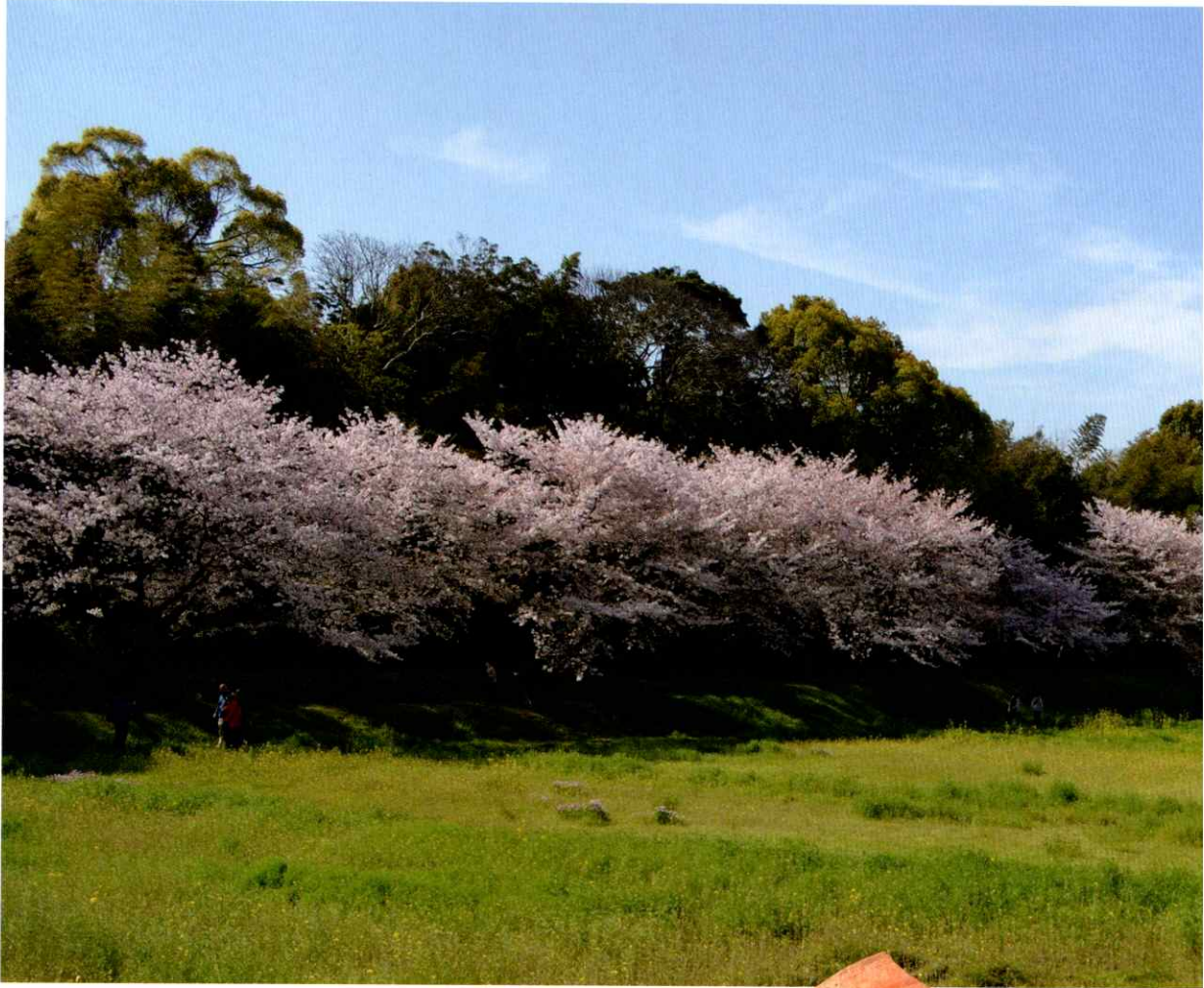
Location: Chikushino/Kasuga/Onojo/Dazaifu City/  
Kiyama (Saga Pref.)

## Site of Kando (Public Road)

The national government constructed a network of roads in the 8th century called the Kando. These roads connected the capital with Dazaifu and Kyushu. Through the western Mizuki gate lay Tsukushi no Murotsumi (Korokan), an inn for foreign diplomats, and the road through the east gate led to Heijokyo (and later Heiankyo), the center of the national government in Nara. The influx of outside culture and civilization spurred Dazaifu into prosperity.

# Dazaifu & Defense

After losing the Battle of Baekgang (Hakusukinoe) in Korea in 663, Japan used the techniques it learned in Korea to build mountain forts and strengthen its defenses in case of an invasion from Tang China and the Korean Silla forces.

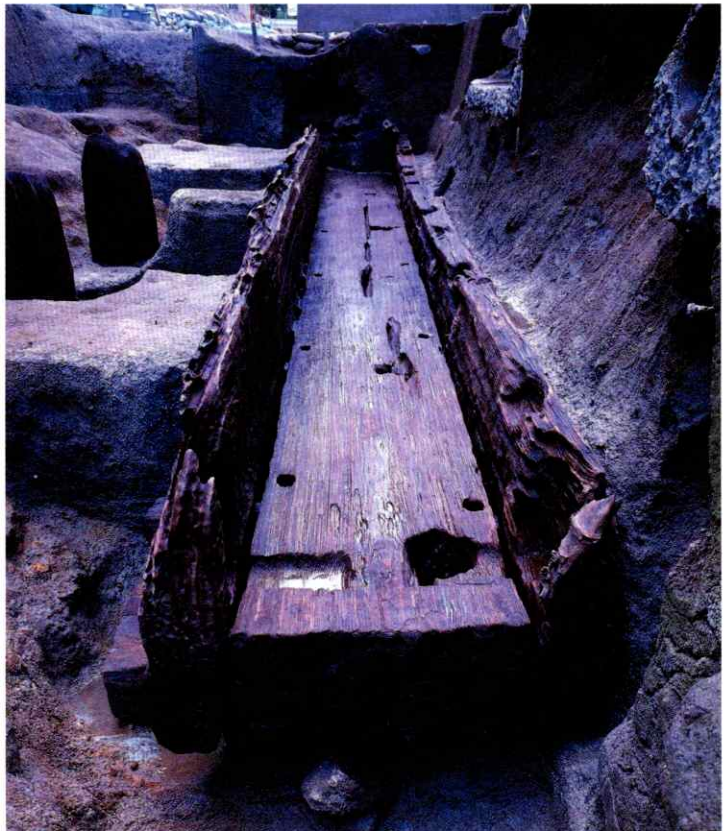


National Special Historic Site  
Location: Kasuga/Onojo/Dazaifu City

## Site of Mizuki Fortifications

This 1.2 km-long embankment was built in 664 across the open flatland to protect against a potential invasion by Tang (China) and Silla (Korea) from the north via Hakata Bay. Mizuki, meaning “water fortress,” is so named because it was once bounded on one side by a moat. In the 8th century, the east and west gates served as entrances into Dazaifu for foreign diplomats and officials from the capital.





Wooden water ducts



National Special Historic Site  
Location: Ono-jo/Dazaifu City/Umi

### Site of Ono-jo Mountain Fortress

Built in 665 under the guidance of exiled nobles from Baekje (a Korean kingdom allied with Japan), Ono-jo Fortress is Japan's oldest mountain fort. Earthen fortifications were built along the mountain ridges to connect stone fortifications built in the small valleys and around gates. Ono-jo was built in the same style as a mountain fortress that protected the Baekje capital of Buyeo and the similar placement and construction techniques illustrate the depth of cultural exchange occurring at the time.









National Special Historic Site  
Location: Chikushino/Kiyama (Saga Pref.)

## Site of Kii-jo Mountain Fortress

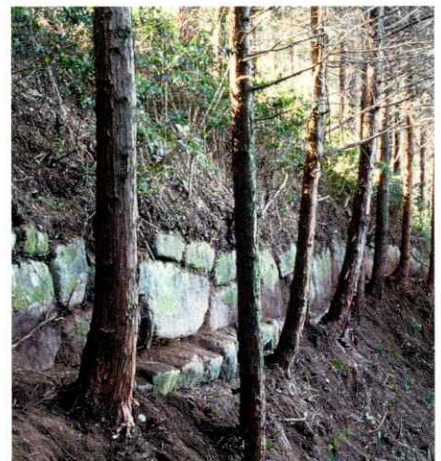
Kii-jo was built in 665, making it the oldest mountain fortress in Japan. It was constructed under the guidance of exiled nobles from Baekje (a Korean kingdom allied with Japan at the time). For the Dazaifu government that arose in the 8th century, Kii-jo occupied a strategic southern location. Kii-jo was also a place of culture, as the *Man'yōshū* (a collection of poems from the 8th century) contains a poem by Governor-General of Dazaifu and poet Otomo no Tabito about a visit to Kii-jo.



National Historic Site  
Location: Chikushino

## Site of Ashiki Mountain Fortress

The Ashiki Mountain Fortress is located to the southeast of Dazaifu and is believed to have been built in the same period as the ancient Ono-jo and Kii-jo fortresses. Construction of the defenses here required advanced techniques, including compacting layer upon layer of soil to build earthen embankments and piecing together carefully-shaped stones to build stone walls. Such apparent architectural skill indicates the advanced level of technological exchange occurring in ancient Dazaifu.



# Dazaifu & Religion

Many temples and shrines are located in and around Dazaifu and various mountain peaks in the surrounding area were used as places of worship. People prayed to the gods for the protection of Japan, for safe travels, and to mourn the passing of the Empress Saimei (594-661).



National Historic Site  
 National Important Cultural Property (Sculpture)  
 Prefectural Tangible Cultural Property (Structure/Art)  
 Location: Dazaifu City

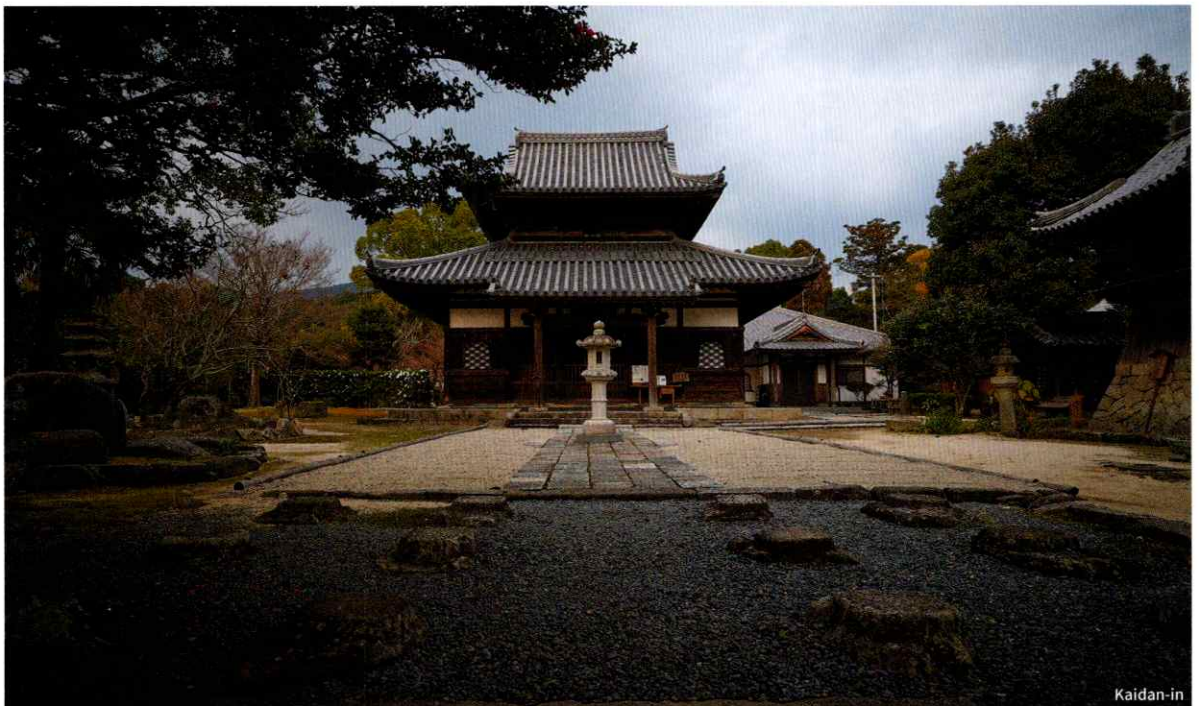
## Kanzeonji Temple & Kaidan-in Temple

Also known as Fu no Odera Temple, Kanzeonji was the main temple of Dazaifu. In 761, the Chinese monk Jianzhen (Ganjin) built a *kaidan* (a platform where monks are ordained) at Kanzeonji. Together with the temples of Todaiji (Nara) and Shimotsuke Yakushiji (Tochigi), it was considered one of the three major *kaidan* in Japan. The temple's historical Buddha statues and *bugaku* masks from China are evidence of the influence of foreign culture at Kanzeonji.

Kanzeonji



Statues at Kanzeonji



Kaidan-in



National Treasure (Artifact)  
Location: Dazaifu City

## Bonsho Bell

Japan's oldest temple bell, even older than the bell at Myoshinji Temple in Kyoto (estimated to have been cast in 698), is located at Kanzeonji Temple. Sugawara no Michizane, after being appointed to Dazaifu in the early 10th century, wrote a poem that mentions the sound of the bell. So many centuries later, the bell still rings with the same somber tone.



Photo courtesy Haruhiko Ochiai (Kyushu National Museum)



National Historic Site  
Location: Dazaifu City

## Site of Chikuzen Kokubunji Temple

In the mid-8th century, Emperor Shomu built Buddhist *kokubunji* (provincial temples) and *kokubun-riji* (provincial nunneries) throughout Japan to provide spiritual protection for the nation. He also ordered that scriptures be stored in their 7-storied pagodas. The head temple of all *kokubunji* is Todaiji in Nara. Chikuzen Kokubunji is believed to have been the first *kokubunji* completed in Kyushu under the Dazaifu government.



National Historic Site  
Location: Dazaifu City

## Site of Kokubu Tile Kiln

The Kokubu Tile Kiln was a kiln in operation from the 8th century. It was built by digging a trench up a slope and covering the trench in an adobe arch to make an underground kiln with an ascending firing chamber. The kiln was used to make roof tiles with lotus flower designs similar to those found in China and Korea at the time, and the tiles were supplied to places like the Dazaifu government buildings and Chikuzen Kokubunji Temple. The kiln site now lies in the middle of a reservoir and is not accessible to the public.



City Designated Site (Historical)  
National Important Cultural  
Property (Structure)  
Location: Dazaifu City

### Site of Han'nyaji Temple

This temple was originally located outside of the Dazaifu city grid but was relocated to a hill within the grid in the 8th century. The foundation mound and pillar base of the original pagoda have been found and a 7-tiered stone pagoda built in the Kamakura era (1185-1333) still stands. Han'nyaji was roofed with tiles in the same refined style as the Dazaifu government buildings.



National Historic Site  
Location: Chikushino

### Site of Tonoharu Pagoda

This stone once supported the central pillar of a pagoda at an ancient temple. The hole in the top is meant to hold the bones of Buddha, however the two-tiered square hole in this stone is a style very rarely found in Kyushu. Based on excavated roof tiles and the structure of the pillar stone, this stone may have been from Han'nyaji Temple before it was moved into the Dazaifu city grid.





City Historical Site  
Location: Chikushino

## Site of Sugizuka Temple

This temple at Sugizuka was located in the southwestern corner of ancient Dazaifu. To its east was the Kando, a road that ran from Hakata Bay and passed through the West Mizuki Gate before leading into Dazaifu proper. The temple would have been the first impressive building foreign visitors saw upon entering Dazaifu. The temple was likely built in the early 8th century, the same time Dazaifu was first developing as a city.



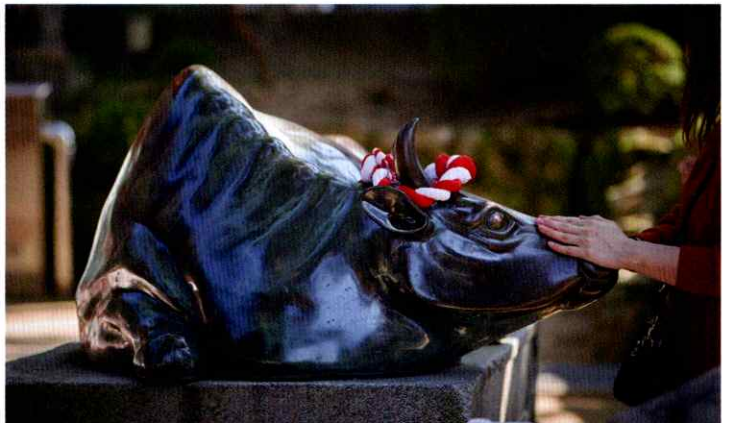




National Treasure (Written Document)  
National Important Cultural Property (Structure)  
Location: Dazaifu City

## Dazaifu Tenmangu Shrine

Dazaifu Tenmangu dates back to the early 10th century when a mausoleum was built on this site for Sugawara no Michizane. Michizane was a member of the aristocracy who was appointed to work in Dazaifu and then spent the rest of his life here. It is the head shrine for all Tenmangu shrines in Japan. Because Michizane was revered for his literary skill, both nobles and warriors have come to pray here and, even now, many people worship Michizane as the god of learning. The shrine also houses a copy of the Chinese text *Kanen*.





Kyokusui no En



Tanabata no En



Location: Dazaifu City

## Traditional Events at Dazaifu Tenmangu Shrine

Starting around the 10th century, high-level officials assigned to work in Dazaifu brought with them a series of leisure activities performed at the Imperial Court. The four events were known as the Shido no En (the Four Festivities), of which three are still held: Kyokusui no En (which originated in China), Tanabata no En, and Zangiku no En. Each event involves traditional music and poetry writing.



Prefectural Important Intangible Folk Cultural Property  
Location: Dazaifu City

## Dazaifu Tenmangu Jinko Procession

This festival began in 1101 at the behest of Oe no Masafusa, Provisional Governor-General of Dazaifu, to mourn for Sugawara no Michizane, who died in Dazaifu. Every September, a parade of people 400 to 700 strong, dressed in traditional clothing and carrying shrines, marches from Dazaifu Tenmangu Shrine (where Michizane is enshrined) to where his home formerly stood at the site of the South Hall. Even now, the festival looks like something straight out of an ancient picture scroll.



Location: Dazaifu City

## Site of South Hall

This is the site of the building where Sugawara no Michizane lived since his appointment to Dazaifu in 901 until his death in 903. It was known as the South Hall of the government and was located along Suzaku Avenue, the main boulevard of the city. Jomyoin Temple was erected here in 1023 in memorial for Michizane. A large hackberry tree (*enoki*) was located on the temple grounds, which led to the temple being called Enokidera, and then Enokisha as it is known today.





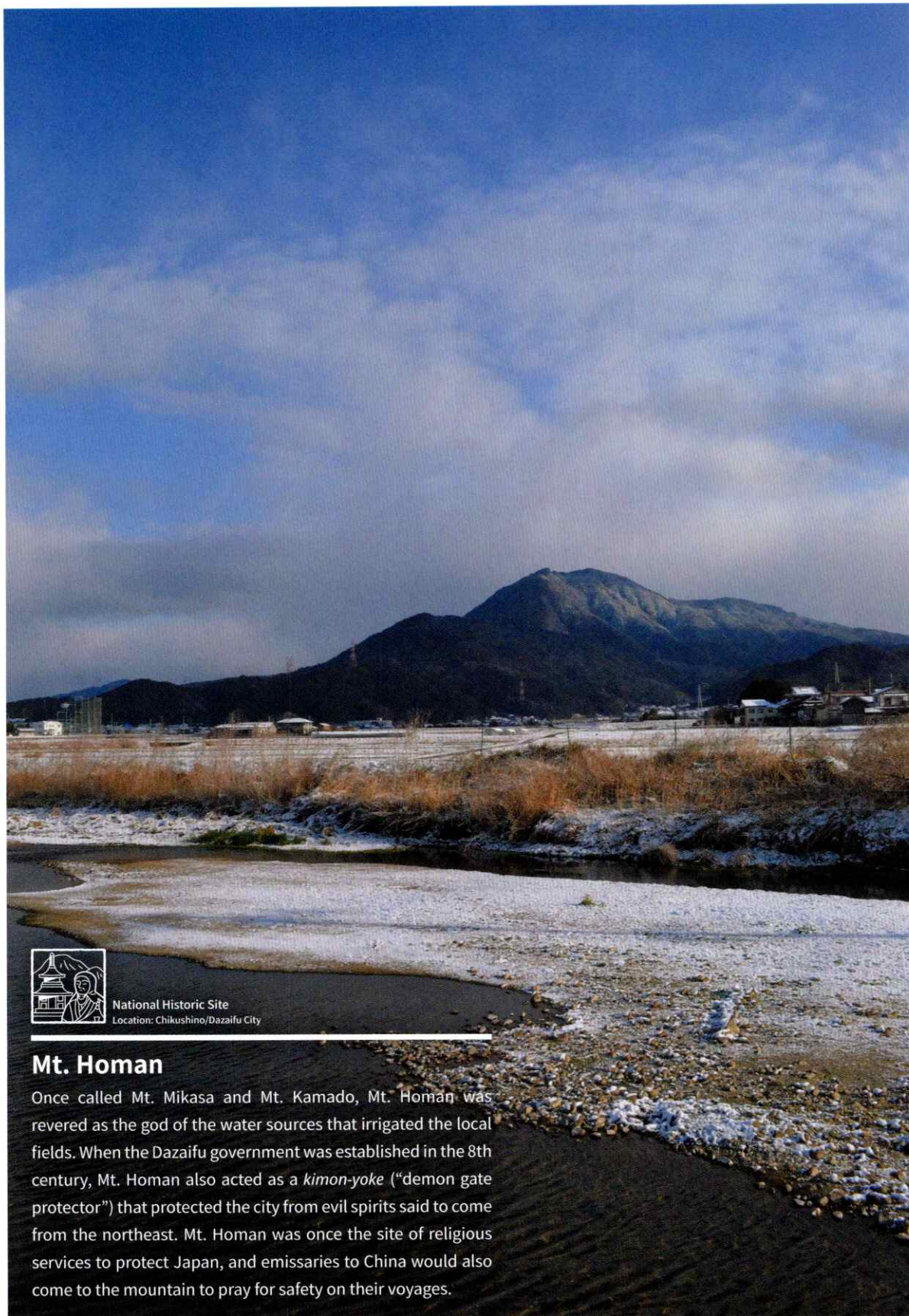
View from summit of Mt. Tenpai



Location: Chikushino

## Mt. Tenpai

Mt. Tenpai lay to the south of ancient Dazaifu and offered panoramic views of the Western Capital from its peak. Ancient cities were often built with the main entrance facing south, making Mt. Tenpai an important part of the Dazaifu landscape. A legend says that Sugawara no Michizane, banished to Dazaifu in 901 as the result of a false accusation, pleaded his innocence to the gods from this mountain.



National Historic Site  
Location: Chikushino/Dazaifu City

## Mt. Homan

Once called Mt. Mikasa and Mt. Kamado, Mt. Homan was revered as the god of the water sources that irrigated the local fields. When the Dazaifu government was established in the 8th century, Mt. Homan also acted as a *kimon-yoke* (“demon gate protector”) that protected the city from evil spirits said to come from the northeast. Mt. Homan was once the site of religious services to protect Japan, and emissaries to China would also come to the mountain to pray for safety on their voyages.

# Dazaifu & Poetry

Dazaifu was home to a number of priests and government officials who were skilled in poetry and immortalized their feelings of love, loss, and longing in verse. Their work would have great influence on Japanese poetry to come.



By Nobuaki Yamamura



Location: Onojo/Chikushino/  
Dazaifu City/Umi/  
Kiyama (Saga Pref.)

## Man'yōshū Tsukushi Kadan

In the years around 720 to 750, a group of poets called the Tsukushi Kadan lived in Dazaifu. Many of their poems are included in the *Man'yōshū*, Japan's oldest collection of poetry. Of these, Otomo no Tabito, Governor-General of Dazaifu, and the *Baika no En* plum blossom viewing parties he held at his residence exemplified the culture of poetry and fascination with plum blossoms that had been brought over from China.



Location: Dazaifu City

## Plum Trees of Dazaifu

Plum trees were brought to Japan from China and the pastime of plum blossom viewing is also a part of Chinese culture. The *Baika no En* (Plum Blossom Party) was a party for composing poems held at the residence of Otomo no Tabito, the Governor-General of Dazaifu. A poem composed here and recorded in the *Man'yōshū*, an 8th-century collection of poems, was used as the source for the name of the Reiwa era. Appreciation of plum blossoms spread from the nobility to the common people, and Sugawara no Michizane's love for plum blossoms and the Legend of the Tobiume (Flying Plum Tree) made them even more popular.





Location: Chikushino

## Suita no Yu (Futsukaichi Hot Springs)

The *Man'yōshū* contains an 8th century poem written by Otomo no Tabito, Governor-General of Dazaifu, comparing his sadness at losing his wife to the cries of a crane. A poem from the *Ryōjin Hisho* dating back to around 1180 mentioned that various guests frequented the springs and entered the bath in a specific order: the high-level officials of Dazaifu first, then the monks of Kanzeonji, Anrakuji, and Shioji, and then the soldiers of Dazaifu.



City Important Tangible Folk Cultural Property

City Natural Monument

Location: Onojo

## Mikasa no Mori Forest

High-level Dazaifu official Otomo no Momoyo wrote the following poem in the 8th-century *Man'yōshū* collection: "Saying you love someone when you do not will incur the wrath of the god of the Mikasa no Mori Forest in Ono." The Kando Road ran just west of here, connecting Dazaifu with the capital in Nara. Many officials and merchants at the time likely gazed upon this forest during their travels.





# Dazaifu & Technology

Dazaifu was at the forefront of new construction and production techniques, including city planning and irrigation, roof tile and ceramic production, and construction of mountain fortresses, government offices, and places of worship.



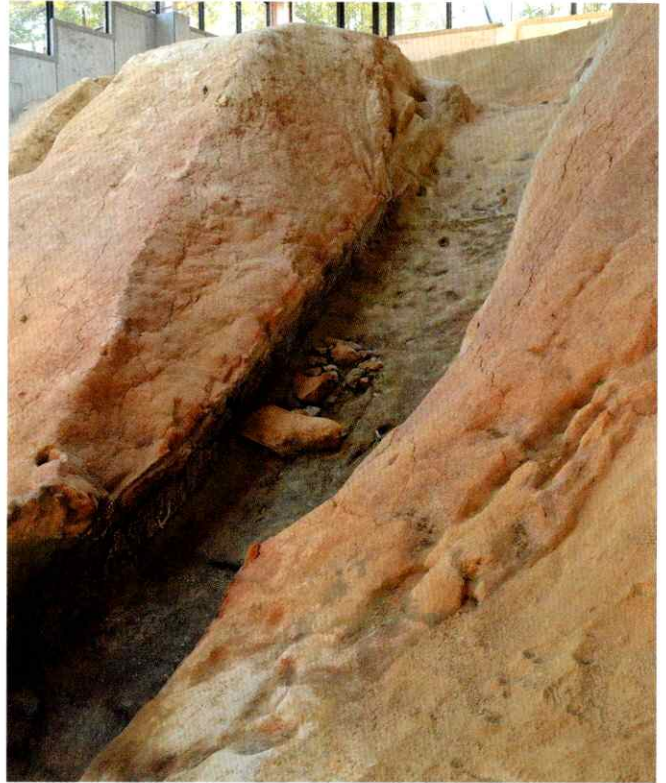
National Historic Site

Prefectural Historical Site

Location: Kasuga/Onojo/Dazaifu City

## Ushikubi Sue Ware Kiln Ruins

In operation from the mid-6th century through the mid-9th century, this area was the largest producer of Sue ware in western Japan. Roof tiles with patterns from Korea and Kansai were made here in the 7th century and are evidence of the considerable exchange of techniques happening at the time. From the 8th century, it also produced tableware for Dazaifu, the Western Capital, and its products were used by government officials and commoners alike.



Prefectural Tangible Cultural Property (Art)

Location: Onojo

## Inscribed Sue Ware Excavated from Ushikubi Sue Ware Kiln

A historical legal text from the early 10th century called the Engishiki mentions taxes being paid with jars by Chikuzen Province. The Ushikubi Sue Ware Kiln supplied ceramics to Dazaifu and jars inscribed with the year 713 and a character referring to a tax of the era were excavated from the kiln site. This supports the idea that government taxation systems similar to those in China were implemented even in the remote provinces of Japan.



Location: Nakagawa

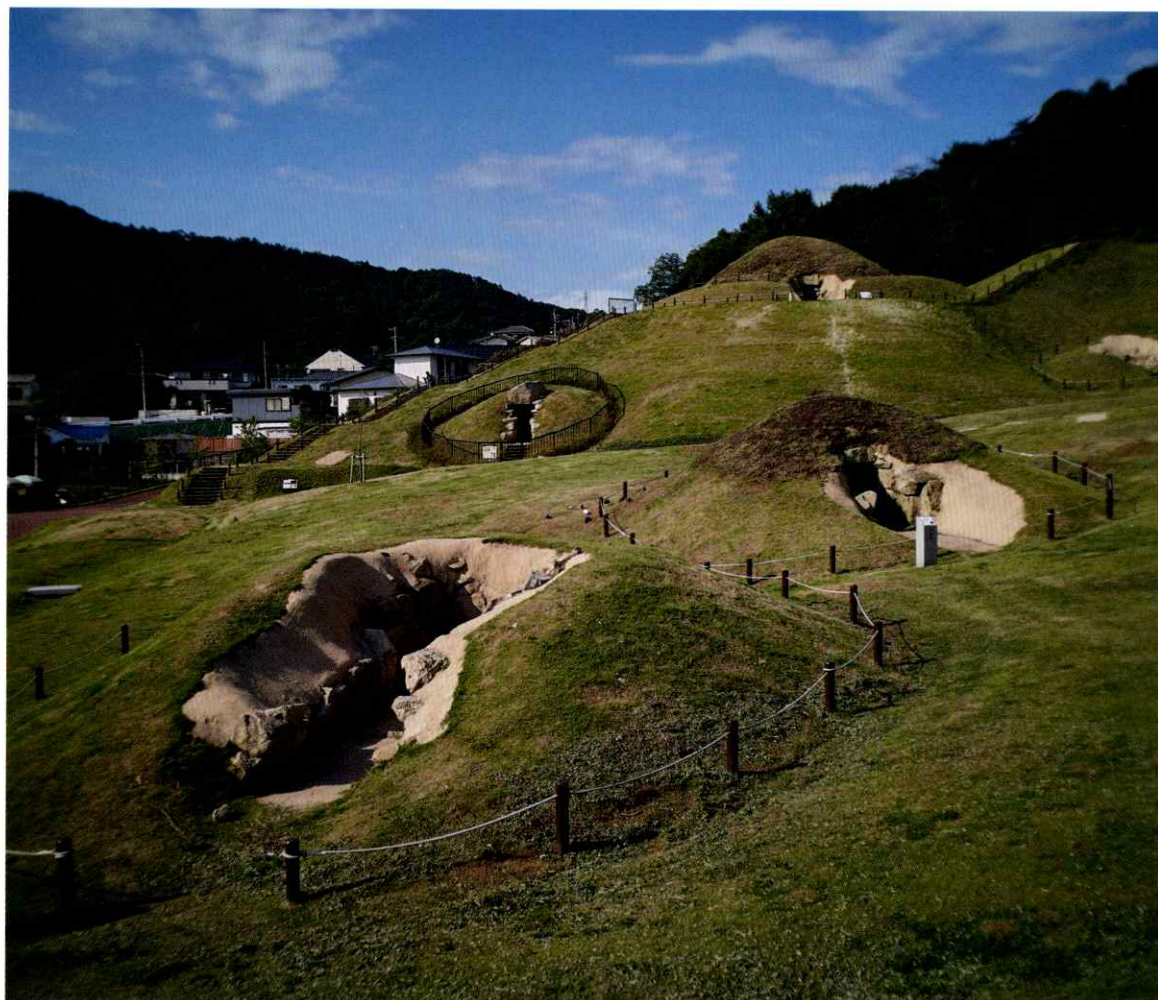
## Sakuta no Unade Waterway

This 5.5 km-long, man-made irrigation waterway distributes water from the Nakagawa River that runs across the Fukuoka plain. The waterway is mentioned in the *Nihon Shoki*, a history of Japan completed in 720. Construction involved carving through solid rock and large areas of tableland. The fields that Sakuta no Unade irrigates helped Dazaifu develop into a city of international culture.

# Dazaifu & the Past

## 06

Tsukushi Province lies close to Korea and mainland China and had high levels of technological and cultural exchange from early on. This formed the foundation of its position as Japan's Western Capital.



Prefectural Historical Site  
Location: Onojo

### Zen-ichida Burial Mounds

This group of burial mounds were constructed between the late 6th and late 7th centuries. Excavations here unearthed harnesses, decorated swords, Sue ware inscribed with the character “奈,” and ceramics brought over from the Silla Empire of Korea. The Silla ceramics were found in a number of nearby burial mounds, indicating the area had early contact with foreign nations.



Ceramic from Silla Korea

Nº	Name	Address
1-1	Site of Dazaifu Government Offices	Kanzeonji 4-chome, Dazaifu-shi
1-2	Site of Dazaifu Kyaku-kan	Suzaku 3-chome 13, Dazaifu-shi
2	Site of Ono-jo Mountain Fortress	Shioji 207, Umi-machi, Kasuya-gun
3-1	Site of Mizuki Fortifications	Mizuki 1-chome, Dazaifu-shi, etc.
3-2	Site of Mizuki Fortifications (Kamiori Section)	Asahigaoka 1-chome, Onojo-shi
3-3	Site of Mizuki Fortifications (Odoi Section)	Noborimachi 8-chome 12, Kasuga-shi
3-4	Site of Mizuki Fortifications (Tenjinyama Section)	Tenjinyama 1-chome 128, Kasuga-shi
4-1	Kanzeonji Temple	Kanzeonji 5-chome 6-1, Dazaifu-shi
4-2	Kaidan-in Temple	Kanzeonji 5-chome 7-10, Dazaifu-shi
5	Site of Chikuzen Kokubunji Temple	Kokubu 4-chome, Dazaifu-shi
6	Site of Dazaifu Gakko-in	Kanzeonji 4-chome, Dazaifu-shi
7	Site of Kokubu Tile Kiln	Kokubu 4-chome 17-21, Dazaifu-shi
8	Mt. Homan	Uchiyama 883, Dazaifu-shi
9	Bonsho Bell	Kanzeonji 5-chome 6-1, Dazaifu-shi
10	Dazaifu Tenmangu Shrine	Saifu 4-chome 7-1, Dazaifu-shi
11	Dazaifu Tenmangu Jinko Procession	Saifu 4-chome 7-1, Dazaifu-shi
12	Traditional Events at Dazaifu Tenmangu Shrine	Saifu 4-chome 7-1, Dazaifu-shi
13	Man'yoshu Tsukushi Kadan	Kanzeonji 4-chome 6-1, Dazaifu-shi Dazaifu Exhibition Hall
16-1	Location of Excavated Army Seal (Mikasa Corps)	Sakamoto 3-chome, Dazaifu-shi
16-2	Location of Excavated Army Seal (Oka Corps)	Kanzeonji 3-chome 13-1, Dazaifu-shi Inside Mizuki Elementary School
17	Site of Han'nyaji Temple	Suzaku 2-chome 18, Dazaifu-shi
18	Site of South Hall	Suzaku 6-chome 18-1, Dazaifu-shi
19	Plum Trees of Dazaifu	Saifu 4-chome 7-1, Dazaifu-shi Dazaifu Tenmangu
20	Site of Kii-jo Mountain Fortress	Kokura, Kiyama-cho, Miyaki-gun, Saga Pref., etc.
21	Site of Ashiki Mountain Fortress	Ashiki, Chikushino-shi
22	Suita no Yu (Futsukaichi Hot Springs)	Yumachi, Chikushino-shi
23	Site of Tonoharu Pagoda	Tonoharu-higashi 3-chome 14, Chikushino-shi
24	Mt. Tenzai	Musashi, Chikushino-shi
25	Site of Sugizuka Temple	Sugizuka 2-chome 5-18, Chikushino-shi
26	Ushikubi Sue Ware Kiln Ruins	Kamiori 5-chome, Onojo-shi (Site of Umegashira Kiln)
27	Inscribed Sue Ware Excavated from Ushikubi Sue Ware Kiln	Akebonomachi 3-chome 8-3, Onojo-shi Onojo Cocoro-no-furusato-kan City Museum
28	Mikasa no Mori Forest	Yamada 2-chome 4, Onojo-shi
29	Zen-ichida Burial Mounds	Otogana-higashi 1-chome 9, Onojo-shi
30	Sakuta no Unade Waterway	Antoku/Yamada, Nakagawa-shi

Nº	Name	Address	Phone
A	Mizuki Hall	Kokubu 2-chome 17-10, Dazaifu-shi	092-555-8455
B	Dazaifu Exhibition Hall	Kanzeonji 4-chome 6-1, Dazaifu-shi	092-922-7811
C	Dazaifu Fureai Museum	Kokubu 4-chome 9-1, Dazaifu-shi	092-928-0800
D	Dazaifu Hall	Saifu 3-chome 2-3, Dazaifu-shi	092-918-8700
E	Dazaifu Tenmangu Museum	Saifu 4-chome 7-1, Dazaifu-shi	092-922-8225
F	Kyushu National Museum	Ishizaka 4-chome 7-2, Dazaifu-shi	050-5542-8600
G	Umi Museum	Umi 1-chome 1-22, Umi-machi, Kasuya-gun	092-932-0011
H	Onojo Cocoro-no-furusato-kan City Museum	Akebonomachi 3-chome 8-3, Onojo-shi	092-558-5000
I	Nakoku-no-oka Historical Museum	Okamoto 3-chome 57, Kasuga-shi	092-501-1144
J	Milica Roden Nakagawa	Chu 2-chome 5-1, Nakagawa-shi	092-954-2211
K	Chikushino City Historical Museum	Futsukaichi-minami 1-chome 9-1, Chikushino-shi	092-922-1911
L	Kiyama Town Library	Miyaura 60-1, Kiyama-cho, Miyaki-gun, Saga Pref.	0942-92-0289
M	Kyushu Historical Museum	Mitsusawa 5208-3, Ogori-shi	0942-75-9575
N	Shioji Prefectural Forest Park	Shioji 207, Umi-machi, Kasuya-gun	092-932-7373
O	Kanzeonji Treasure House	Kanzeonji 5-chome 6-1, Dazaifu-shi	092-922-1811