

Ghostly footprints of the 'modern girl' along Kamakura's coastline

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There's a scene in Junichiro Tanizaki's serialized novel "Naomi" (originally titled "A Fool's Love") from 1924 where the besotted protagonist, Joji, watches his wife, Naomi — part Lolita, part Madame Bovary, all trouble — through the pine trees. Having just emerged from a seaside villa, she is sashaying across the sand in nothing more than a cloak and high heels; the pied piper to no less than four men. The beach is Kamakura's Yuigahama, which was a draw for *moga* — the new so-called modern girls who emerged after the 1923 Tokyo earthquake shook up the city and its culture. (The term "Naomi-ism" was also used at the time to describe the new phenomenon of modern girls, but I guess that one didn't stick.)

In her 2007 essay, "The Modern Girl as Militant," Miriam Silverberg describes this iconic female figure of the '20s as "A glittering, decadent, middle-class consumer," and, of course, she was a thorn in the side of "Joji's" across the nation.

The *moga* congregated in a number of places, but one of their main stomping grounds was Kamakura — a coastal town and district, located an hour by train from Tokyo. Today it's a bedroom community, peopled by those looking for a slower pace than Tokyo, full of cafes, organic restaurants and surf shops. These things — and Kamakura's old-town atmosphere — make it an attractive date spot for Tokyoites, while its trove of temples and shrines make it a popular excursion for foreign and local tourists alike.

Kamakura is most famous as Japan's first feudal capital, established in the 12th century by Minamoto no Yoritomo after



Above: Young *moga* (modern girls) on a Ginza street in 1928 dressed in "Beach Pajama Style." Right: People gather on a beach along the Kamakura coast, with Enoshima Island in the background. ABOVE: KAGEYAMA KOYO. RIGHT: ENOSHIMA ISLAND. ABOVE BY YOSHIKAZU TAKADA USED UNDER CC BY 2.0

the Minamoto clan won the bloody Genpei War. It was during this era that Kamakura's dozens of temples — almost as ubiquitous here as Starbucks are in Tokyo — and a 13-meter tall bronze Buddha were constructed.

Yet this early Kamakura is too distant for me; its architects are too remote, their Game of Thrones-style power struggles too ancient and unfathomable. For me, the most beguiling part of Kamakura's history is its second coming, when it was reborn as a fashionable seaside resort at the turn of the 20th century.

The origins of this second coming began in 1868 when the Meiji period



rolled around. Kamakura was nothing more than a fishing village, a few days journey on foot from the capital, Edo (now modern-day Tokyo). At this time, Japan had just opened itself up to the West, and along with the influx of Western ideas came one novel idea in particular — the idea that swimming in the sea was good for you. By the time Kamakura Station opened in 1889, things really began to change as the area became much more accessible to Edo residents.

The popularity of the seaside town at this time was partially due to the Meiji Emperor's personal doctor, a German by the name of Erwin Balz, who declared Kamakura to be an excellent site for a health resort. Several foreign diplomats already had *besso* (vacation homes) along the Kamakura coastline and as many of the Meiji-era elite followed suit the fashion for *kaisuiyoku* (sea bathing) was born.

"The Japanese do have a history of going into the sea. It's just that those people

tended to be fishermen," says Emi Hirata, director of the Modern History Archive at the Kamakura City Central Library.

By the early 1900s, "those people" — the sea bathers — were not fishermen, but Japanese who considered themselves to be on the cutting edge of modernity.

I'd gone to visit Hirata at the archive to look through the library's photo collection, filed away neatly in plastic binders. She showed me pictures of areas around Kamakura: Hase when it was just a village surrounded by rice paddies; Yuigahama's sandy shoreline before it was truncated by Route 134; and staff photos of the Kaihin Hotel — a Meiji-era sanatorium — where guests undertook a strict regime of sea bathing and beach walks. Group photos of the staff showed men in Western-style suits, with thick mustaches striking jaunty poses, and straight-faced women in kimono straining right through the camera.

But my favorite image representative of Kamakura's early 20th-century beach cul-

ture is Kageyama Koyo's 1928 photo, "Mogas' Beach Pajama Style." Shot in Ginza, this image of three young women strutting confidently down the street in full beach-going attire, sizing up the camera like a potential suitor, shows just how powerful, and even a little subversive, beach culture had become. I can picture the media at the time wringing its hands about these girls, as it would, 70 years later, about Shibuya teens with their ultra-tanned skin and neon-bright clothes.

It was the Kamakura of the *moga*'s that I'd fallen in love with and wanted to find. And also, I have to confess, I really wanted to find out if I could get my hands on some beach pajamas.

The most well-known repository of old Kamakura glamor is the Kamakura Literature Museum in Hase. A number of Japan's leading modernists have links to this seaside town — both "Rashomon" author Ryunosuke Akutagawa and Nobel Prize-winner Yasunari Kawabata lived

By the 1930s, Yuigahama beach was so packed with bathers that it was called Umi no Ginza — the Ginza of the Sea — a panorama of parasols and almost bare bodies stretching uninterrupted from bluff to bluff.

here at one point — and the museum has a trove of old photos from that era. The images are filled with thin, almost gaunt literary types in round, wire-framed glasses and light summer kimono.

But the museum's building is arguably the biggest draw. Built in 1936, by the Maeda family — old feudal lords — the three-story villa has a vaguely Spanish feel, with its blue roof tiles, arched windows and sandstone-colored stucco. The building was famously the setting for a scene in "Spring Snow," Yukio Mishima's 1969 novel set in the Taisho Era, and also, for a time, the summer home of former Prime Minister Eisaku Sato.

Hase is a particularly rich landscape for uncovering old Kamakura (just stay away from the hordes visiting the Giant Buddha at Kotoku-in Temple, unless you want to summon some medieval rage). Narrow alleys, which trace the old footpaths through the rice fields, meander alongside the dream homes of decades past. Of course there are modern ones, too: tall angular things with big plates of reflective glass.

Just down the road from the Literature Museum is the Hase Kodomo Kaikan — aka the Hase Children's Hall (and formerly the Moroto Residence) — a 1908 structure with Grecian columns and ornamentation like swirls of frosting. Around the corner, the Kagaya Residence is more typical of early 20th-century Japanese villas: It has both Western and Japanese style wings, curiously fused together. Both buildings can only be viewed from the outside (the latter, identifiable by its copper-green trim, is still a private home).

All of the above are among the 30-odd structures — built during the Meiji, Taisho and early Showa periods — that are registered as important scenic buildings by the city of Kamakura (see



Above: An image from the 1930s, of ladies and children on a beach near Kamakura with Enoshima Island in the background. ARCHIVE OF THE KAMAKURA CITY CENTRAL LIBRARY

www.city.kamakura.kanagawa.jp/keikan/kezyouyou.html for the full list). From this list you can put together a walking tour that would include several more villas and at least one functioning liquor shop from the late 19th century. It's also worth peering over the gate (and somewhat overgrown lawn) of Koware-tei, the sprawling villa of a Mitsubishi Bank executive built in 1916 (it's not on the list).

As for what went on in any of these places — whether it was Great Gatsby-esque parties, or something far more subdued — you'll have use your imagination, or read the novels by Mishima and Tanizaki.

And what happened to Naomi? She didn't fade away, she went mainstream. By the 1930s, Yuigahama was so packed with bathers that it was called Umi no Ginza — the Ginza of the Sea, a satellite of Tokyo's Ginza neighborhood, then the city's principal nexus of people and fashion. It's not so different today. Though Enoshima is now the area's most popular beach, Yuigahama comes in second, attracting hundreds-of-thousands of visitors each season. It's a panorama of parasols and bodies stretching uninterrupted from bluff to bluff. On hot summer's days you can see endless versions of Naomi appearing up and down the beach; still nearly naked, still wearing heels on the beach, still trailed by suitors. Poor Joji, he never stood a chance at taming her — not then, not now.

Getting there: Kamakura Station is one hour from Tokyo Station on the JR Yokosuka Line. The Enoden, a vintage electric train, connects Kamakura with Hase, Yuigahama and Enoshima.

Spending a weekend in historical Kamakura

Accommodation

In the early 20th century, visitors would come to Kamakura and stay for weeks on end — the best way to get a feel for the area today is to at least spend the night.

Kaihin-so (4-8-14 Yuigahama, Kamakura; 0467-22-0960, www.kaihinso.jp) A classic example of a seaside villa, built in 1924, which is now a *ryokan* (Japanese inn). Just a few minutes from the beach, it has both Western and Japanese-style wings.
Hotel New Kamakura (13-2 Onarimachi Kamakura; 0467-22-2230, www.newkamakura.com) A Western-style hotel that would qualify as boutique by today's standards. It, too, dates to 1924 and has vintage fixings and a fabulous red-carpet entrance.

Restaurants and Cafes

A recent trend in Kamakura dining has seen restaurants and cafes move into restored former residences. The best ones blend the best of past and present. Reservations are recommended.

Esselunga (1-14-26 Hase, Kamakura; 0467-24-3007, esselunga.jp) A restaurant that serves upscale Italian cuisine inside a restored house from 1921.

Matsubara-an (4-10-3 Yuigahama, Kamakura; 0467-61-3838, matsubara-an.com) Here you can try *soba* (buckwheat noodles) and colorful local veggies in a garden villa that dates to the 1940s.

Osaragi Saroh (1-11-22 Yukinoshita, Kamakura; 0467-22-8175, www.1938.jp/osaragi) Once the tea house of the Taisho-era writer Jiro Osaragi this is now a coffee shop with a sprawling garden. It's only open on weekends and holidays.

Notable buildings

Kamakura Literature Museum (1-5-3 Hase, Kamakura; 0467-23-3911, www.kamakura-bunko.com)

Hase Kodomo Kaikan (1-11-1 Hase, Kamakura; 0467-24-1165, www.city.kamakura.kanagawa.jp/keikan/kei2.html)

The Kagaya Residence (1-11-32 Hase, Kamakura) and **Koware-tei** (1-7-23 Ougigayatsu, Kamakura) are private residences.

World War I began in a city of variety: Sarajevo

Aida Cerkez
Sarajevo
AP

If you find yourself on Ferhadija Street behind the old synagogue at noon, close your eyes and listen to the bells from the Catholic cathedral and the Serb-Orthodox church mixing with the Muslim call for prayer. They call this the sound of Sarajevo.

And yet, Sarajevo is also known for the sound of a gunshot that led to World War I a century ago. It was June 28, 1914, when the Austro-Hungarian Empire's Crown Prince Franz Ferdinand was assassinated in the city by Gavrilo Princip.

The Great War left millions dead and made four empires disappear. A memorial plaque and video displays of photos from the assassination decorate a museum building at the downtown corner where Princip changed the world. The war's centennial will be marked this summer with conferences, exhibits and concerts.

However, World War I is just one era in the history of this multicultural city of 390,000, with its legacies of Islamic Ottoman, Jewish, Christian Orthodox and Roman Catholic religions. The city is fondly known for hosting the 1984 Winter



Olympics. And it is infamously remembered as a key battleground of the Bosnian War in the 1990s.

Despite the dark chapters of the past, today the city is defined by what locals call "the Sarajevo spirit," an interesting and mostly harmonious mix of religions and cultures. And any visit must include a look at how that blend came to be.

Start with the old town called Bascarsija. Ottoman Turks founded Sarajevo here in the 15th century as a center of commerce with three malls, colonies of



Venetian and Dalmatian traders, and hundreds of shops. The tolerant empire filled the town's skyline with minarets and church towers, attracting anyone who fled Europe's Catholic inquisition.

When Queen Isabella of Spain expelled Sephardic Jews in 1492, thousands found refuge in "Yerushalaim chico," or Little Jerusalem, which is how they nicknamed the city. Sarajevo's soul resides in this Oriental quarter and residents believe that time runs slower in its water pipe bars, mosques and crafts shops.

Tourists usually stop at the Sebilj fountain on the central square for selfies and to refresh themselves from one of its pipes — as locals sometimes whisper the first part of an old Sarajevo saying, "Whoever drinks water from Bascarsija ..." The travel advisory ends by saying the water is cursed and will make you return to Sarajevo over and over till you die.

Perhaps better to turn to coffee — a gastronomic cult served in small copper pots and little cups with a sugar cube and glass of water aside.



Here is how it goes: Dip cube into coffee. Bite off the soaked part. Let melt on tongue. Sip coffee and let it flow over the sugar. Enjoy for a moment before you wash it down with water. Why? Because it makes every next sip of coffee taste like the first one.

Often there is an extra cup for whoever accidentally comes by. A refusal to share is an insult. Locals spend hours drinking if only because it is a good excuse for prolonged conversation.

Real-time begins again where Bascarsija ends — and a new chapter in history opens. In 1878, Bosnia turned from a western Ottoman province into a southeastern Austro-Hungarian province. The transition is visible at Ferhadija Street near number 30.

Look west, and the secessionist-style four-story buildings and churches tell you: Central Europe. Perhaps Austria. Look east: perhaps some old part of Istanbul with the low, stone structures with oriental shops, minarets and water fountains.

From far left: Orthodox Christian priests pray outside Sarajevo Cathedral in the Bosnian capital in September 2012; tourists examine the interior of the newly re-opened National Library in Sarajevo in May; visitors admire Sarajevo from an elevated part of the city in April. AP

In the chaotic century that followed Sarajevo was part of four different countries and in two wars, proving accurate Winston Churchill's description of the Balkans: "Too much history for little geography."

After it recovered from World War II and staged the 1984 Winter Games, Sarajevo was devastated by the Serb siege during the 1992-95 Bosnian War that left its residents hiding from 330 shells a day that smashed into the city.

People dug an 800-meter tunnel underneath the airport for supplies and the Tunnel Museum proves how dangerous passing through the narrow 1.6 meters high passageway was, bent through ankle-deep water while holding on to an electric cable.

Graves of some of the 11,541 victims of the siege fill the Lion Park. They are proof that the multi-religious "sound of Sarajevo" has a starkly visible dark side: white obelisks marking Muslim graves mix with Christian crosses and simple atheist headstones.

For more info on tourism in the region, see www.sarajevo.ba/en/stream.php?kat=146

●多文化都市サラエボで歴史散策
正午、フェルハディア通りのユダヤ教会の前に立って、耳をすませてみよう。カトリック教会とセルビア正教会の鐘に、イスラム教の祈りが重なる。これがサラエボの音だ。

サラエボは人口39万の多文化都市。イスラム系オスマン帝国、ユダヤ文化、キリスト正教会、ローマカトリックの影響が色濃く残る。サラエボは発砲の音でも知られる。1914年6月28日、オーストリア＝ハンガリー帝国のフランツ・フェルディナント皇太子がここで暗殺され、第一次大戦が勃発した。今夏は100周年を記念するカンパレンスや展示、コンサートが開催される予定だ。また、1990年代のボスニア戦争は記憶に新しい。血なまぐさい過去にもかかわらず、今日、サラエボはさまざまな宗教と文化が見事に共存している。バスツァリアと呼ばれる旧市街を見てみよう。15世紀、オスマントルコ人がここに商業の中心を設置した。帝国は宗教に寛大だったため、欧州での宗教裁判を逃れて、さまざまな宗教が定着した。また、スペインでの迫害を逃れたユダヤ人も多く定住した。サラエボに来たなら、ユニークなコーヒーを試してみたい。コーヒーを注文すると、一緒に角砂糖と水が届けられる。飲み方はこうだ。角砂糖をコーヒーに浸す。浸った部分をかじり、そこにコーヒーを一口飲む。最後に水を飲んで一巡が終了。こうすることにより、一口ごとに、新鮮なコーヒーの味を楽しむことができるのだ。