



世界遺産

紀伊山地の霊場と参詣道

World Heritage
Sacred Sites and Pilgrimage Routes in the Kii Mountain Range



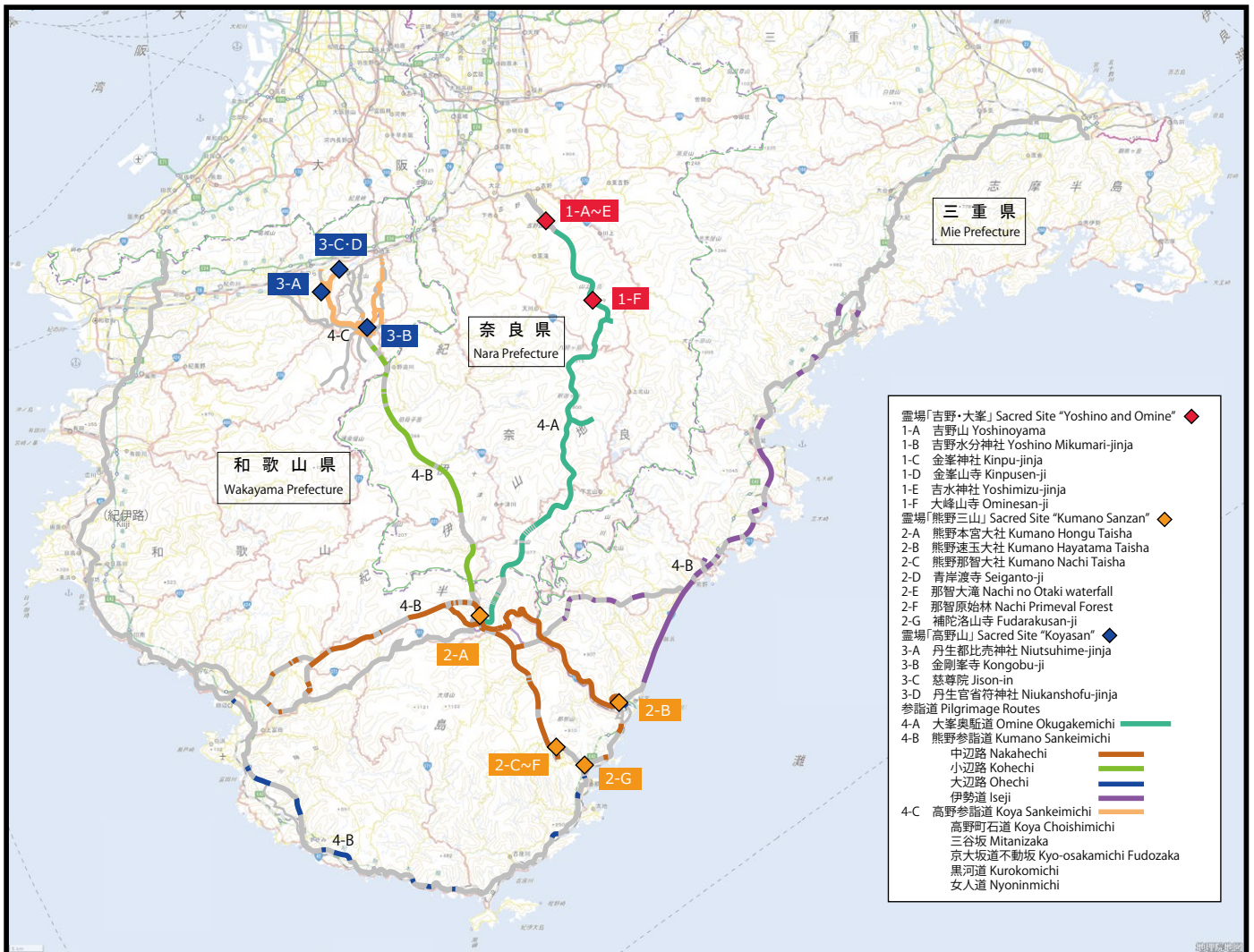
紀伊山地の霊場と参詣道

はじめに

紀伊山地の「吉野・大峯」、「熊野三山」、「高野山」は、古代以来、自然崇拜に根ざした神道、中国・朝鮮から伝来し我が国で独自の展開を見せた仏教、その両者が結びついた修験道など、多様な信仰の形態を育んだ神仏の霊場であり、「大峯奥駈道」、「熊野参詣道」、「高野参詣道」などの参詣道とともに広範囲にわたって極めて良好に遺存している比類のない事例です。また、それらが今なお連綿と民衆の中に息づいている点においても極めて貴重なものです。

Introduction

The Kii Mountain Range has played an important role as an active stage for spiritual and cultural development and interchange since ancient times. Since the earliest times this region has nurtured not only Shintô, Japan's indigenous religion of nature worship, but also Buddhism, which was introduced from China and underwent unique development in Japan, as well as the Shugen sect of ascetic Buddhism, which was formed out of the two. The sacred places in this mountain area, i.e. the sacred sites of Yoshino and Ômine, Kumano Sanzan, and Kôyasan, as well as the pilgrimage routes leading to and linking them, such as Ômine Okugakemichi, Kumano Sankeimichi, and Kôya Sankeimichi, remain in an extremely good condition of conservation. They are all the more valuable in view of the fact that they have never ceased to be an active part of people's daily lives right up to the present day.



Sacred Sites and Pilgrimage Routes in the Kii Mountain Range

「紀伊山地の靈場と参詣道」とは

紀伊山地は、神話の時代から神々が鎮まる特別な地域と考えられていました。中国・朝鮮から伝来した仏教も、深い森林に覆われた紀伊山地の山々を仏や菩薩の「浄土」に見立て、仏が持つような能力を修得するための山岳修行の舞台としました。その結果、紀伊山地には、それぞれの起源や内容を異にする「吉野・大峯」、「熊野三山」、「高野山」の三つの「山岳靈場」とそこに至る「参詣道」が生まれ、都をはじめ全国から人々の訪れる所となり、日本の宗教・文化の発展と交流に大きな影響を及ぼしました。

「紀伊山地の靈場と参詣道」は三重、奈良、和歌山の三県にまたがる「紀伊山地の自然」がなければ成立しなかった「山岳靈場」と「参詣道」及び周囲を取り巻く「文化的景観」が主役であり、日本で唯一、世界でも類を見ない資産として価値の高いものです。

“Sacred Sites and Pilgrimage Routes in the Kii Mountain Range”

The Kii Mountain Range has been considered to be a special place where gods dwell since the times of ancient Japanese mythology. Buddhism, which came from China to Japan, also gave special importance to this region, likening the deeply forested mountains of the Kii Mountain Range to the Pure Lands of Buddhas or Kannon and rendering this region as a stage for the practice of ascetic Buddhism to attain Buddha's powers. As a result, the Kii Mountain Range came to contain three sacred sites of different origins and characteristics, i.e. “Yoshino and Ōmine”, “Kumano Sanzan”, and “Kôyasan” as well as the pilgrimage routes leading to them, and has been attracting many people from the capital and other places around Japan. It has long been exerting significant influence upon the development and interchange of religions and cultures of Japan.

The World Heritage site, “Sacred Sites and Pilgrimage Routes in the Kii Mountain Range” consists of sacred sites and pilgrimage routes that are inseparable from the nature of the Kii Mountain Range covering three prefectures of Mie, Nara, and Wakayama as well as the cultural landscapes surrounding them. There is no such property elsewhere in Japan and no similar property to be found elsewhere around the world; this area thus exhibits high value of a unique character.

山岳靈場と参詣道の文化的景観

「文化的景観」というのは、「自然と人間の営みが長い時間をかけて形成した風景」のことで、信仰の対象とされてきた「山々」や「森」、「棚田」や「ブドウ畑」、「庭園」や「公園」が世界遺産に登録されています。山や樹木なども「靈山」や「神木」として特別な価値が与えられると、「文化的景観」に仲間入りすることになります。

「紀伊山地の靈場と参詣道」は、単なる「社寺と道」ではなく、あくまで「山岳信仰の靈場と山岳修行の道」であり、紀伊山地の自然がなければ成立しなかったといってもいいでしょう。

この山岳靈場と参詣道の「文化的景観」を守っていくためには、単に社寺など文化財に指定されているものを保存すればよいというものではなく、基盤となっている自然もまた良好な状態で維持し、何代にもわたって引き継がれ、培われてきたこの「文化的景観」を、世界に誇る財産として保全していく必要があります。

Cultural Landscape of Sacred Mountain and Pilgrimage Routes

“Cultural Landscape” is “landscape manifesting the interaction between humankind and its natural environment over a long period of time”. There are “mountains” which have been worshiped as the object of prayer, as well as “forests”, “rice terraces”, “vineyards”, “gardens”, and “parks” on the World Heritage List. Mountains and trees can be considered as “cultural landscapes” when they assume special value as “sacred mountains” or “sacred trees”.

The World Heritage site, “Sacred Sites and Pilgrimage Routes in the Kii Mountain Range”, is not simply a group of shrines, temples and roads, but is nothing less than “sacred sites of mountain worship and routes of mountain practices of religious ascetic Buddhism”, which would not exist if it were not for the nature of the Kii Mountain Range.

In order to safeguard the “cultural landscape” of these sacred sites and pilgrimage routes, it is not enough to preserve only the shrines and temples that are designated as Cultural Properties; it is also necessary to maintain the surrounding nature in a good condition of preservation and to conserve the “cultural landscape”, which has been inherited and nurtured from generation to generation, as part of our proud heritage to be presented to the world.

霊場<吉野・大峯> *Sacred Site, "Yoshino and Ômine"*

標高千数百メートル級の急峻な山々が続く修験道の聖地で、北部を「吉野」、南部を「大峯」と呼ぶ。既に10世紀中頃には、日本第一の霊山として中国にもその名が伝わるほどの崇敬を集めた。

「吉野」は修験道の隆盛に伴い、開祖とされる^{えんのぎょうじゃ}「役行者」(7～8世紀頃)ゆかりの聖地として重視された。また、「大峯」は吉野と「熊野三山」を結ぶ大峰山脈の総称であり、山岳での実践行を重んじる修験道では、山に入って苦行を重ねながら踏破することを「奥駈」あるいは「峯入」と称して最も重視された。大峯はその有名な舞台であり、日本各地から多くの修験者が訪れるところとなり、「吉野・大峯」をモデルに全国各地に山岳霊場が形成された。冬季は氷雪に閉ざされる険しい峰々が信仰の対象とされ、数多くの行場や、拠点となる寺院・神社を結んで尾根筋をつたう「大峯奥駈道」が走る。

また、吉野は桜の名所として名高いが、これは霊木である桜を献木するという宗教行為によって植え続けられてきたもので、わが国でも他に例をみない文化的景観を形成している。

A Shugendô sacred site consisting of steep mountains with altitudes from 1,000 to 2,000 meters containing two parts: "Yoshino" in the north and "Ômine" in the south. Already in the mid-10th century, the status of this region as the most important sacred mountain in Japan had been established to such an extent that its reputation reached as far as China.

Yoshino, as the Shugendô sect of ascetic Buddhism became increasingly active and influential, received attention largely in association with En no Gyôja (7th c. to 8th c.), who is believed to have been the founder of Shugendô. Ômine is the area of mountains that link Yoshino and the group of shrines known as "Kumano Sanzan". Mountain ascetic practices, emphasized in the doctrine of the Shugen sect, put special importance on training rituals called Okugake or Mineiri, in which practitioners from confine themselves in the mountains and complete a series of ascetic practices, proceeding along the pass through the mountain. Ômine is a famous stage for such rituals, attracting many ascetic practitioners from throughout Japan and inspiring the formation of sacred mountain sites in order places in Japan based on this model. Formidable ridges which are closed off by ice and snow in the wintertime have been revered as object of worship and chosen as the location of numerous ascetic practice stages, temples and shrines, all of which are connected by the pilgrimage routes "Ômine Okugakemichi" which runs from ridge to ridge.

Yoshino, on the other hand, is famous for cherry blossoms and cherry trees, historically planted as part of religious activity offering the cherry tree as sacred tree for worship. Here the mountain slopes and valleys covered with vast numbers of cherry trees form a peerless cultural landscape in Japan.



吉野水分神社(よしのみくまりじんじや)
Yoshino Mikumari-jinja



金峯山寺(きんぷせんじ)
Kimpusen-ji



吉水神社(よしみずじんじや)
Yoshimizu-jinja



大峰山寺(おおみねさんじ)
Ominesan-ji

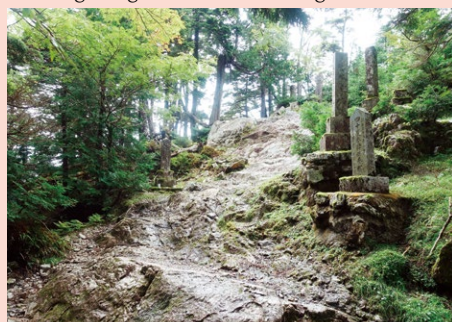


金峯神社(きんぷじんじや)
Kimpu-jinja



吉野山(よしのやま)
Yoshinoyama

大峯奥駈道(おおみねおくがけみち) Pilgrimage Route "Ômine Okugakemichi"



霊場「吉野・大峯」と「熊野三山」を結ぶ修験者の修行の道であり、吉野から、大峰山寺、玉置神社を経て、熊野本宮大社を結ぶルートである。経路の大半は、標高千数百メートル級の山々を踏破する険しい起伏に富んだ尾根道で、摩と呼ばれる行場が数多く設けられている。

修験道の祖とされる役行者が8世紀初めに開いたとされ、これを踏破する奥駈は修験道で最も重視される修行であり、修験者にはこの奥駈が義務付けられ、回数を重ねることが重要とされている。

行程中の仏経嶽(標高1914.9m)には「仏経嶽原始林」や「オオヤマレンゲ自生地」といった豊かな自然が残されている。

The pilgrimage route connects the sacred sites Yoshino and Ômine in the north and Kumano Sanzan in the south. This is a stage for ascetic practices for Buddhist priests, starting from Yoshino and reaching Kumano Hongu Taisha via Ôminesan-ji and Tamaki-jinja. Most of the route passes along the severe, undulating mountain ridges at altitudes of 1,000m to 2,000m above sea level, with many places en route for ascetic practices called "Nabiki".

Legends tell us that this pilgrimage route was constructed by En no Gyôja in the early 8th century; to walk through this pilgrimage route is considered to be the most important ascetic practice, known as "Okugake". Any person who undertakes ascetic practices is required to complete the Okugake and it was considered important to repeat the Okugake as many times as possible.

At Mt. Hakkyogatake peak (altitude 1914.9m) on this route, there remain natural forests including the Bukkyogatake Primeval Forest and the natural beauty of Ôyamareng.

霊場<熊野三山> *Sacred Site, "Kumano Sanzan"*

紀伊山地の南東部にあり、相互に20～40kmの距離を隔てて位置する「熊野本宮大社」、「熊野速玉大社」、「熊野那智大社」の三社と「青岸渡寺」及び「補陀洛山寺」の二寺からなり、「熊野参詣道中辺路」によって相互に結ばれている。三つの神社は、個別の自然崇拜に起源を持つが、神仏習合の影響を受けて「熊野三所権現」として信仰されるようになった。また、仏が衆生を救済するために姿を現したものが神だとする「本地垂迹説」により、主祭神がそれぞれ阿弥陀如来、薬師如来、千手観音とみなされたことから信仰を集め、これらを巡礼する「熊野詣」の目的地として繁栄した。

熊野三山の社殿は他の神社建築に類例をみない独特の形式を持ち、全国各地に勧請された約5,000社の熊野神社における社殿の規範となっている。

青岸渡寺と補陀洛山寺は、神仏習合の過程で熊野那智大社と密接な関係を持つようになった寺院で、特に補陀洛山寺は南の洋上に補陀洛浄土を求め、死を賭して漕ぎ出す「補陀洛渡海」信仰で知られた寺院である。

Located in the southeastern part of the Kii Mountain Range, this sacred site consists of three shrines that are distributed 20 to 40 km apart from each other -i.e. Kumano Hongū Taisha, Kumano Hayatama Taisha, and Kumano Nachi Taisha - and two temples -i.e. Seiganto-ji and Fudarakusan-ji; these shrines and temples are conneted by the pilgrimage route known as "Kumano Sankeimichi (Nakahechi)". Originally, each of the three Shintō shrines had its own distinctive form of nature worship; however, under the influence of the Shinto-Buddhist fusion, they came to be reverted as the trine deities of Kumano. At the same time, as the belief that the Shinto deities are Japanese incarnations of Buddhas who have manifested themselves to save others became prevalent, the deities of the three shrines were considered to be incarnations of Amida Nyorai, Yakushi Nyorai and Senju Kannon, respectively. As such, this sacred site attracted much religious attention and prospered as an important pilgrimage destination.

The shrine buildings of Kumano Sanzan show unique architectural forms that cannot be found in other types of shrine structures, setting the example for about 5,000 Kumano-style shrines that have been constructed through Japan.

The Seiganto-ji and Fudarakusan-ji temples became closely associated with Kumano Nachi Taisha as part of process of Shinto-Buddhist fusion; Fudarakusan-ji in particular is widely known in relation to the ardent search for the Buddhist Pure Land Fudaraku in the southern sea, by priests who set sail on the open sea risking their lives in pursuit of this goal.



熊野本宮大社(くまのほんぐうたいしゃ)
Kumano Hongū Taisha



大斎原(おおゆのはら)
Oyuhara



熊野速玉大社(くまのはやたまたいしゃ)
Kumano Hayatama Taisha



神倉神社(かみくらじんじゃ)
Kamikura-jinja



熊野那智大社(くまのなちたいしゃ)
Kumano Nachi Taisha



青岸渡寺(せいがんとうじ)
Seiganto-ji

那智大滝(なちのおおたき)
Nachi no Ōtaki(Nachi Waterfall)

＜熊野参詣道＞ *Pilgrimage Routes, "Kumano Sankeimichi"*

霊場「熊野三山」は、宮都である京都からも日本の各地からも遠い紀伊半島南東部に位置するため、参詣者のそれぞれの出発点に応じて複数の経路が開かれているが、大きく三種類に分類できる。第一の経路は紀伊半島の西岸を歩む道で、「紀伊路」と呼ばれる。この道は、紀伊田辺おおへちで東に転じ山中を進む「中辺路」と、海岸線に沿い進む「大辺路」とに分かれる。第二の経路は紀伊半島の東岸を通過して伊勢神宮と「熊野三山」を結ぶ道で、「伊勢路」と呼ばれる。第三の経路は紀伊半島の中央部を通り、霊場「高野山」と「熊野三山」を結ぶ「小辺路」と呼ばれる道である。

「熊野三山」への参詣は、平安時代中頃から始まり、室町時代まで盛んに行われ、多くの参詣者が列をなして進んだことから「蟻の熊野詣」と形容された。古代・中世と「熊野三山」への参詣に利用された熊野参詣道は、近世には「熊野三山」への参詣をも含む西国巡礼の経路とされ、引き続き盛んに利用された。

The sacred site of Kumano Sanzan is located in the southeastern part of the Kii Peninsula, quite remote from Kyôto, the capital of Japan at that time, and was difficult to reach from any other place in Japan. This gave rise to several routes starting from different places, which can be categorized into three sub-routes. The first route running on the west coast of the Kii Peninsula is called "Kiji". This route forks at Kii Tanabe into "Nakahechi", which traverses the Kii Peninsula to the east over the mountain area, and "Ôhechi", which continues along the seacoast. The second route running on the east coast of the Kii Peninsula is called "Iseji". The third route going through the central part of the Kii Peninsula, connecting Kôyasan and Kumano Sanzan, is called "Kohechi".

Pilgrims to Kumano Sanzan started in the early 10th century and continued with devoted zeal until the 15th century; so many people passed along this route on pilgrimage that the pilgrims themselves often formed long lines which were likened to "ants' processions". The Kumano Sankeimichi had been the active pilgrimage route used for the pilgrimage to Kumano Sanzan from ancient times through the Medieval Period of Japan and continued in the Early Modern Period to be used for the pilgrimage to sacred site Saigoku, including Kumano Sanzan.



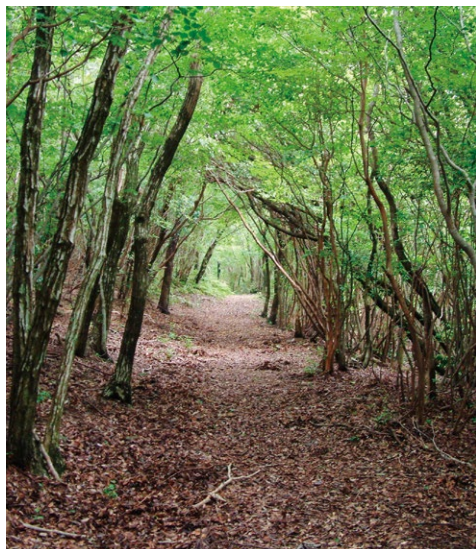
稲葉根王子跡 (いなばねおうじあと)
Inabane-ôji Site



獅子巖 (ししいわ)
Shishiwa



果無集落 (はてなししゅうらく)
Hatenashi Village



長井坂 (ながいさか)
Nagaisaka



馬越峠 (まごせとうげ)
Magose-tôge Pass



七里御浜道 (しちりみはまみち)
Shichiri-mihamamichi

霊場<高野山> Sacred Site, "Kôyasan"

標高 800 メートルの山上盆地に、真言密教の根本道場として空海が 816 年に創建した「金剛峯寺」をはじめ、金剛峯寺の建設と運営の便を図るため政所として山下に建立された「慈尊院」、鎮守社として建立された「丹生官省符神社」、金剛峯寺と慈尊院のほぼ中間点に当たる天野盆地にあり、空海が金剛峯寺の寺地を選定した際の伝説に登場する土地を譲った神である「丹生明神」、道案内をした神である「高野明神」を祀り、金剛峯寺と常に密接な関係を保ってきた「丹生都比売神社」からなり、それぞれが参詣道である「高野参詣道」で結ばれている。

高野山は、現在もなお 117 もの寺院が密集し、およそ 1200 年の信仰の山の歴史を秘めた山上の宗教都市で、峻険な山嶺と深遠なる樹叢とが一体となった信仰に関連する文化的景観を形成している。特に、空海が「入定」を果たし、今なお生き続けていると信じられている奥院は、「大師信仰」の聖域であり、多くの人々により墓石の建立が続けられている。

In an alpine basin at an altitude of 800m there stand a group of important compounds: (1)Kongôbu-ji, which was founded by the high Buddhist priest Kûkai in 816 as the principal stage for the Shingon sect of esoteric Buddhism, (2)Jison-in, which was constructed as an administrative office to facilitate the construction and management of Kongôbu-ji, (3)Niukanshôfu-jinja, which was constructed as a guardian shrine, and (4)Niutsuhime-jinja, which is situated in the Amano basin lying halfway between Kongôbu-ji and Jison-in in dedication to the deities Niomyôjin and Kôyamyojin, who in legend gave land to Kûkai for the construction of Kongôbu-ji and guided Kûkai, respectively. Those shrines and temples are connected by the pilgrimage route known as the Kôya Sankeimichi.

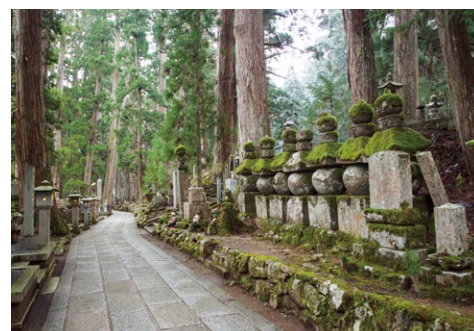
At Kôyasan, there are 117 temples still now forming a mountaintop religious "city" which embraces a history of more than 1,200 years as a sacred mountain site. This site, combined with the surrounding steep mountain ridges and deep forests, produces a religion-related cultural landscape. Okuno-in, which is revered as the sacred area where Kûkai is still "living" after having attained Buddhist enlightenment, holds many tombstones, more of which are still now being added by those who admire Kûkai's teaching.



金剛峯寺大門(こんごうぶじだいもん)
Kongôbu-ji Daimon



金剛峯寺本山地区(こんごうぶじほんざんちく)
Kongôbu-ji Honzan Area



金剛峯寺奥院地区(こんごうぶじおくのいんちく)
Kongôbu-ji Okuno-in Area



慈尊院(じそんいん)
Jison-in



丹生官省符神社(にうかんしょうふじんじや)
Niukanshōfu-jinja



丹生都比売神社(にうつひめじんじや)
Niutsuhime-jinja

高野参詣道(こうやさんけいみち) Pilgrimage Route "Kôya Sankeimichi"



高野山の開山後、信仰の広がりとともに、高野山への入り口である「高野七口」につながる参詣道が成立していった。

その中でも空海が切り開き、その後も最もよく使われた主要道が町石道である。沿道には鎌倉時代に建てられた町石が一町(約 109 m)ごとに並び、高野山上まで続いている。町石道には、丹生都比売神社を通る三谷坂が途中で合流している。ほかに橋本方面から高野山に向かう最短距離を結ぶ京大坂道不動坂や黒河道、高野山の境内外周尾根沿いに建てられた女人堂をめぐる女人道などが成立し、今も参詣に利用されている。

After the opening of Kôyasan, as the faith spread, pilgrimage routes leading to the "Kôya Nanakuchi", the entrance to Kôyasan, was established. Among them, the most frequently used main road is Chôishimichi, along the road, stone signposts built in the Kamakura period are lined up every Chô (approximately 109 meters) and continue all the way to the top of Kôyasan. Mitanzaka, which passes through Niutsuhime-jinja, joins the Chôishimichi midway. In addition, the Kyô-Ôsakamichi-Fudôzaka and the Kurokomichi, which connect the shortest distance from the Hashimoto area to Kôyasan, and the Nyoninmichi, roads for women around the Nyonin-dô built along the ridges in and around the precincts of Kôyasan, were established and continue to be used as pilgrimage routes.

資産の概容 Area of Component Parts and Buffer zone

| 資産名 Name of Component parts | | 資産面積 Inscribed area (ha) | 緩衝地帯面積 Area of Buffer zone (ha) | 所在行政区名 Location | |
|---|------------------------------------|------------------------------------|------------------------------------|---|--|
| 1. 吉野・大峯 Sacred Site "Yoshino and Ômine" | A 吉野山 Yoshinoyama | 33.7 | 916 | 奈良県吉野郡吉野町 Yoshino Town, Yoshino County, Nara Pref. | |
| | B 吉野水分神社 Yoshino Mikumari-jinja | 0.9 | | | |
| | C 金峯神社 Kimpu-jinja | 1.1 | | | |
| | D 金峯山寺 Kimpusen-ji | 0.9 | | | |
| | E 吉水神社 Yoshimizu-jinja | 0.8 | | | |
| | F 大峰山寺 Ominesan-ji | 7.4 | | | |
| | 小計① Total | 44.8 | | 奈良県吉野郡天川村 Tenkawa Village, Yoshino County, Nara Pref. | |
| 2. 熊野三山 Sacred Site "Kumano Sanzan" | A 熊野本宮大社 Kumano Hongû Taisha | 10.8 | 752 | 和歌山県田辺市 Tanabe City, Wakayama Pref. | |
| | B 熊野速玉大社 Kumano Hayatama Taisha | 47.6 | | 和歌山県新宮市、三重県南牟婁郡紀宝町 Shingû City, Wakayama Pref. Kihô Town, Minamimuro County, Mie Pref. | |
| | C 熊野那智大社 Kumano Nachi Taisha | 0.3 | | 和歌山県東牟婁郡那智勝浦町 Nachikatsuura Town, Higashimuro County, Wakayama Pref. | |
| | D 青岸渡寺 Seiganto-ji | 0.2 | | | |
| | E 那智大滝 Nachi no Ôtaki waterfall | 2.5 | | | |
| | F 那智原始林 Nachi Primeval Forest | 32.7 | | | |
| | G 補陀洛山寺 Fudarakusan-ji | 0.1 | | | |
| | 小計② Total | 94.2 | | | |
| 3. 高野山 Sacred Site "Kôyasan" | A 丹生都比売神社 Niutsuhime-jinja | 1.6 | 582 | 和歌山県伊都郡かつらぎ町 Katsuragi Town, Ito County, Wakayama Pref. | |
| | B 金剛峯寺 Kongôbu-ji | 61.4 | | 和歌山県伊都郡高野町 Kôya Town, Ito County, Wakayama Pref. | |
| | C 慈尊院 Jison-in | 0.04 | | 和歌山県伊都郡九度山町 Kudoyama Town, Ito County, Wakayama Pref. | |
| | D 丹生官省符神社 Niukanshōfu-jinja | 0.1 | | | |
| | 小計③ Total | 63.1 | | | |
| 4. 参詣道 Pilgrimage Routes | A 大峯奥駈道 Ômine Okugakemichi | 149.3 (86.9km) | 9,850 | 和歌山県田辺市、新宮市 奈良県五條市、吉野郡吉野町・黒滝村・天川村・十津川村・下北山村・上北山村・川上村 Tanabe City and Shingû City, Wakayama Pref. Tanabe City and Yoshino Town, Kurotaki Village, Tenkawa Village, Totsukawa Village, Shimokitayama Village, Kamikitayama Village, Kawakami Village, Yoshino County, Nara Pref. | |
| | B 熊野参詣道 Kumano Sankeimichi | 中辺路 Nakahechi | | 51.1 (100.2km) | 和歌山県田辺市、新宮市、西牟婁郡上富田町、東牟婁郡那智勝浦町 三重県熊野市、南牟婁郡紀宝町 Tanabe City, Shingû City and Kamitonda Town, Nishimuro County, and Nachikatsuura Town, Higashimuro County, Wakayama Pref. Kumano City and Kihô Town, Minamimuro County, Mie Pref. |
| | | 小辺路 Kohechi | | 4.9 (43.7km) | 和歌山県田辺市、伊都郡高野町 奈良県吉野郡野迫川村・十津川村 Tanabe City and Kôya Town, Ito County, Wakayama Pref. Nosegawa Village and Totsukawa Village, Yoshino County, Nara Pref. |
| | | 大辺路 Ôhechi | | 5.1 (14.1km) | 和歌山県田辺市、西牟婁郡白浜町・すさみ町、東牟婁郡那智勝浦町・串本町 Tanabe City and Shirahama Town and Susami Town, Nishimuro County, and Nachikatsuura Town and Kushimoto Town, Higashimuro County, Wakayama Pref. |
| | | 伊勢路 Iseji | | 75.8 (54.2km) | 三重県尾鷲市、熊野市、度会郡大紀町、北牟婁郡紀北町、南牟婁郡御浜町・紀宝町 和歌山県田辺市、新宮市 Owase City and Kumano City, Taiki Town, Watarai County, and Mihama Town and Kihô Town, Minamimuro County, Mie Pref. Tanabe City, Shingû City, Wakayama Pref. |
| | | 熊野参詣道小計 Sub-total | | 136.9 (212.2km) | |
| | C 高野参詣道 Kôya Sankeimichi | 町石道 Chôishimichi | | 14.3 (24.0km) | 和歌山県伊都郡九度山町・かつらぎ町・高野町 Kudoyama Town, Katsuragi Town and Kôya Town, Ito County, Wakayama Pref. |
| | | 三谷坂 Mitanzaka | | 1.5 (2.6km) | 和歌山県伊都郡かつらぎ町 Katsuragi Town, Ito County, Wakayama Pref. |
| | | 京大坂道不動坂 Kyô-Ôsakamichi Fudôzaka | | 0.2 (1.5km) | 和歌山県伊都郡高野町 Kôya Town, Ito County, Wakayama Pref. |
| | | 黒河道 Kurokomichi | | 0.9 (10.3km) | 和歌山県橋本市、伊都郡九度山町・高野町 Hashimoto City, and Kudoyama Town and Kôya Town, Ito County, Wakayama Pref. |
| | | 女人道 Nyoninmichi | | 1.2 (10.2km) | 和歌山県伊都郡高野町 Kôya Town, Ito County, Wakayama Pref. |
| | | 高野参詣道小計 Sub-total | | 18.1 (48.6km) | |
| | | 小計④ Total | | 304.3 (347.7km) | |
| | 合計(①+②+③+④) Grand Total | 506.4 | | 12,100 | |

