Title: Kamakura Shogunate (1185-1333), though we’re concerned here with 600-800.

Source: wikipedia  Medium: map  Size: n/a

Kamakura Shogunate: 

kami (pl. kami): borrowed from Japanese 神 kami, “god, spirit, deity”; (religion, Shinto) an animistic God or spirit in the Shinto religion of Japan. (wiktionary)

Shinto: formerly the state religion of Japan, a type of animism involving the worship of ancestors and nature spirits. (wiktionary) “way of the gods” (Gardner)

taisha: grand shrine (wiktionary) see map or inset map

Note:

- While Buddhism became the state religion of Japan in the 7th century the Japanese still honored the indigenous beliefs of Shintoism. The Ise shrine is dedicated to the sun goddess Amaterasu. (OUP)
- In the Shinto religion kami give and protect life and embody the renewable, life sustaining forces of nature. The kami descended from the heavens at supremely beautiful places, rendering such places holy. By the Heian period the interaction of Buddhist and Shinto doctrines in Japan resulted from the belief that Buddhist deities were their original forms of kami. (Stokstad)
- Humans were seen as integral participants in nature. The Buddha was received as a great kami, but kami could also be attributed to emperors or others. (Wiley)
- Buddhism in Japan is traditionally dated to 538 or 552. (Gardner)
- Buddhism was introduced to Japan from Korea, it was seen as a way to promote a stronger central government. The Asuka area near Nara is the first real capital. [now a village] The capital was moved when an emperor died. (Young)
- Shinto developed in conjunction with its architecture.
Title: Great Shrine/ Ise Jingu, Ise

Architect: Shinto religion

Date: 690/792, and rebuilt every 20 years on the adjacent site with a series of gates and fences, as an expression of imperial authority over the material world

Source: photo, 1953 by Watanabe Yoshio (1907-2000)

Jingū (神宮): a name for a Shinto shrine connected to the Imperial House of Japan. (wikipedia)

timber: wood suitable for use as a building material. (Ching)

torii: derived from torana, a gate in Japanese architecture (Wiley)

Note: last rebuilt in 2013, so this was newly rebuilt in photo. What is the background?

• This was the first photograph of the shrine. Note the piles elevating the shrine. (Stokstad)

• Kami originally lived within simple piles of stones, but could also live in a constructed shrine, before which there stood a detached portal, known as a torii. The unification of Shinto’s animism with the spirit of the emperor set the stage for a remarkable building, the Ise Jingū, dedicated to the guardian kami of the Imperial family. For the last 1500 years, the shrine has been rebuilt identically to the one before but with new old-growth timber. It is Japan’s most revered shrine. (Wiley)

• the posts elevated granaries above damp. (Moffett)
Naiku is the most venerable sanctuary in Japan. Here is a ōmune (Shinto shrine) dedicated to Amaterasu Omikami, the ancestral kami (Shinto deity) of the Imperial Family. She was enshrined in Naiku about 2,500 years ago and has been revered as a guardian of Japan.

The final approach is up stone steps.

**Etiquette inside the Jingū precinct**
- Please do not take a picture at the area to worship.
- Eating, drinking and smoking are not allowed within the precinct except in designated areas.

**How to worship Jingū**
When you reach a Jingū in Japan, please worship the enshrined kami in the following manners:
- Bow twice deeply, clap your hands twice and bow once more deeply.

**Naiku**

Uji bridge is crossed to access the precinct, and then one moves right through two torii.

**Geku**

is the outer shrine, and is off this map.
Great Shrine, Ise Architect: Shinto religion

Date: 792, and rebuilt every 20 years on the adjacent site with a series of gates and fences, as an expression of imperial authority over the material world.

Source: left: https://asianhumanities.wordpress.com/2014/04/22/naiku-shrine/ right: OUP

Medium: plans

Size: the Shoden is 15 m. x 10 m.

shoden/ honden: lit. main hall; the most sacred building at a Shinto shrine. (wikipedia)

Note: The Naiku is the Inner Shrine
- While Buddhism became the state religion of Japan in the 7th century the Japanese still honored the indigenous beliefs of Shintoism. The Ise shrine is dedicated to the sun goddess Amaterasu. (OUP)
- only emperor has access to the shoden main shrine. The building is not permanent in terms of material, but in terms of ritual rebuilding requirements. (Wiley)
**Title:** Great Shrine, Ise  
**Architect:** Shinto religion

**Date:** 792, and rebuilt every 20 years on the adjacent site with a series of gates and fences, as an expression of imperial authority over the material world  
**Source:** wikipedia

**Medium:** elevations, plan  
**Size:** the Shoden is 15 m. x 10 m.

**chigi:** crossed finials on the roof of a Shinto shrine. (Young)

**katsuogi:** short poles placed across the roof ridge of a Shinto shrine. (Young) [originally to prevent the thatch from blowing off]

**thatch:** A material for covering a roof, as straw, rushes, or palm leaves fastened together so as to shed water and sometimes to provide thermal insulation. (Ching)

**Note:**

- The most sacred Shinto site in Japan, the shrine complex Ise Jingu, has been torn down and wholly rebuilt every 20 years since the 7th century (barring periods of warfare), in a ceremony known as shikinen sengu. The point is to preserve not the physical object but, as the art critic Noboru Kawazoe wrote, the “intangible essence” within it; to understand that the past is not a finished story but an ongoing event, part of a continual becoming. (Ligaya Mishan, https://www.nytimes.com/2020/04/28/t-magazine/coronavirus-relocating-moving.html)
- The Shoden is raised off the ground by columns set directly into the ground. It is three bays wide and two deep, and built without nails. The roof is thatched reeds. The building is modeled on a rice granary. The rebuilding of the shrine every 20 years is called shikinen sengu – “the transfer of the god-body to a new shrine in a special festival year”. The used lumber is sent to repair other Shinto shrines. (Wiley)
- Both chigi and katsuogi help hold the ridge cover down. The number of katsuogi the higher the shrine’s status. (Young)
- The wooden piles, the thatched roof held by horizontal logs, the unpainted cypress, give a feeling of natural simplicity. (Stokstad)
- Built in a mortise and tenon system, wallboards are slipped into slots on the pillars. (Gardner)
Note: unclear which buildings we are seeing from this direction. Was the shoden built between the treasure houses at this time?  
- Shinto shrines often were covered with thatch or bark, and roofs were not heavy enough to require a complex support system. (Young)  
- The rebuilding of the shrine has to do with ideas of purity, ridding the site of impurities that have accumulated. (Gardner)
HÔRYÛJI TEMPLE, NEAR NARA

Hôryû-ji Temple near Nara

Architect: Buddhist religion, built by Prince Shôtoku

Date: 607, outer aisles later

Source: NY Public Library

Medium: photo by Tetsudōin, 1910-9

Size: pagoda: 122’ tall

hisashi: in Japanese architecture a peripheral extension of a traditional building with its own roof. (Young)

pent roof: 1. A sloping roof with a singular surface; 2. A short roof appended to the side of a building. (wiktionary)

Note:
- After the Taika reforms of 645-9 Japanese royalty came to prefer Chinese rather than Korean precedents of culture and architecture. The middle gate repeats the proportions of the Golden Hall, left. (Wiley)
- Hôryû-ji is the most important temple in Japan due to its great antiquity beauty and integrity – nearly the entire complex has been preserved. Buddhist temples were complex and highly ornamental. Large pillars held up a massive tiled roof with a complex system of brackets to hold up the overhangs. Both the pagoda and main hall have pent roofs midway on the first floor, giving the appearance of an additional story, and which cover outer aisles (hisashi). (Young)
- The is the most significant surviving early Japanese temple, as well as the oldest wooden temple worldwide. The pagoda is a reliquary and is not entered. (Stokstad)
Early in the twentieth century, a long and fierce debate took place among Japanese scholars over whether the existing Hôryûji was actually the temple built by Prince Shôtoku in 606. Until then, no one had ever doubted the tradition of personal founding by the prince, despite a historical record of a great fire destroying the temple in the year 670. This entry was dismissed as an error since there was no record at all of a later rebuilding. But in 1939 archaeological excavations produced new evidence, shown here in yellow, which makes us fairly certain today that the temple was in fact burned and rebuilt in the late seventh century, decades after the prince’s death. The original Hôryûji was oriented considerably off the orthodox Chinese-style north-south axis of the present temple, probably to make in conform to the plan of the prince’s personal palace to the right. The new Hôryûji, the one we know today, was built on a new site nearby with a totally different plan. (Columbia)

- Originally the great hall and pagoda lined up (see bottom), and then were placed side by side (see top left). (Young)
Title: Hôryûji Temple near Nara

Architect: Buddhist religion, built by Prince Shôtoku, possibly built by Koreans  
Date: after 670

Source: Lin, Wei-cheng, Performing center in a vertical rise, Multilevel Pagodas in China's Middle Period, Ars Orientalis 46, Smithsonian Institution, Washington, D.C., 2016 (Lin)

Medium: four-sided, with a timber frame. Diagram after Zhang Shiqing, “Falongsi jianzhu de damu jishu,” in Zhang Shiqing, Zhong ri gudai jianzhu damu jishu de yuanliu yu bianqian (Tianjin: Tianjin daxue chubanshe, 1992), 42  
Size: five levels

finial: fr. Latin finis “end”; the upper portion of a pinnacle or other architectural feature (Fletcher)

Note:
- The axial pole also had an Indian origin. Known as a yaśti, the pole was erected centrally inside the early dome-like stūpa; rising above the stūpa’s semispherical dome, the yaśti also signified spiritual ascendance beyond the secular world (samsāra). It anchored the structure’s interior at the sacred depository of relics buried underneath, while stretching upward above the dome and ending with a finial decorated with umbrella-like discs (chattrā). We cannot be sure if early Chinese pagodas similarly contained an axial pole. The textual evidence, however, indicates that a central pole was used and that its erection was a necessary step in the building of a pagoda…No raised platforms (pingzuo) were built between stories to facilitate climbing. The central pole (shinbashira 心柱), erected over an underground crypt that contains relics, does not interlock with the wooden frame of each floor, and thus does not support the structure’s vertical load. Invisible from outside, the pole was placed at the very center of the structure and was more symbolic than pragmatic in its suggestive movement of ascension (Lin)
Title: Hôryûji Temple near Nara

Architect: Buddhist religion, built by Prince Shôtoku Date: 7th century

Note:
- Here axially is abandoned. [is that really true? But what I believe is meant is that the gate doesn’t lead to a center of a building.] (Wiley)
- Hôryûji consists of a Western Precinct with the main buildings and an Eastern Precinct that includes buildings for the repose for the soul of the prince, and a home for his wife. (Young)
- The pagoda held relics, the golden hall held the images. (Moffett)


Medium: map, 1959 Size: n/a
Title: Hōryūji Temple near Nara

Architect: Buddhist religion, built by Prince Shōtoku

Date: 7th cent.

Source: http://buddhist-art.arthistory.northwestern.edu/arthistory_240/japanese_temples1.html

Medium: photo, undated

Size: n/a

muniment: From Anglo-Norman muniment, Middle French muniment, and their source, Latin munimentum “fortification, defence”, from mūnīre “to fortify”; (chiefly law) 1. A deed, or other official document kept as proof of ownership or rights or privileges; an archived document. [fr. 15th c.]; 2. Things which a person or place is equipped with; effects, furnishings, accoutrements. [15th-19th c.] (wiktionary)

Note:
- Fire and natural deterioration have left few buildings from before the 8th century. (Moffett)
- Buddhist foundations are entered through an elaborate two storied gateway surmounted by a muniment room under an ornate roof. (Fletcher)
Title: Kondo/ Golden Hall, Hôryûji Temple near Nara

Architect: Buddhist religion, built by Prince Shôtoku

Date: 7th cent., the shallow porch eave is later

Source: right: wikimedia; left: http://dome.mit.edu/bitstream/handle/1721.3/5144/101661_sv.jpg?sequence=2

Medium: cypress wood

Size: two stories, nine bays wide

Irimoya/irimoya gable: a traditional type of Japanese gable, placed vertically above the end walls and marked by roofs of varying pitch. (Fletcher)

Kondo: main hall in Japanese architecture (Young)

Moya: central hall of a traditional building in Japanese architecture (Young)

Note: the mudra is for reassurance, blessing and protection: right hand: “do not fear”

- A central space/ moya holds the altar with the images. (Young)
- The sculpture came from the earlier Hôryûji Temple having survived the fire. (Gardner)
- The upper part of the Japanese roof is terminated by a gable placed vertically above the end walls known as an Irimoya gable while the lower part of the main roof is carried round the ends of the building in a hipped form. (Fletcher)
Title: Nara/ Heijo-kyo, Japan’s first permanent capital

Architect: built by Empress Genmai, Japan

Date: 708-710       Source: OUP

Medium: urban plan

Size: see scale, one-third the area of Chang’an

Note:
- In Japan, the kofun, keyhole-shaped burial mounds, built during the 3rd to 6th centuries, presented a completely different local design approach. However, Japan likewise looked to the architecture and urbanism of the Chinese for inspiration. Before the founding of Nara in 710, the Japanese changed capitals at the death of each ruler. In the efforts to reform the Japanese state along the lines of the Tang government, the new capital at Nara was planned to be permanent, directly inspired by Chang’an. Nara’s wards extended a half-kilometer per side, like those in Chinese cities, divided into sixteen internal blocks. (OUP)
- laid out with nine gates, a palace and seven great temples (six are shown here) (Fletcher)

**LEGEND:**
A-”keyhole” shape tombs of Heijo dynasty
B-Royal Heijo palace
C-Todaiji Temple, the major Buddhist shrine in Japan
D-Scarlet Phoenix Avenue, 74 m. wide
E-East Market
T-temple compounds
W-West Market
Title: Nara/Heijo-kyo, Japan’s first permanent capital

Architect: built by Empress Genmai, (r. 707-15)

Date: 708-710


Medium: urban plan

Size: n/a

kyō: Japanese for capital city (Young)

Empress Genmai, 43rd monarch of Japan, (r. 707-15); drawing 1894

Note: the deer park

- The city remained unwalled: Japanese cities, perhaps not as susceptible to international invasions, were regularly built without fortifications. (OUP)
- How does one move a capital in two years? You dismantle the prior palace and reuse the lumber. Nara/Heijo-kyō remained the capital for 74 years. It will move to Heiankyō (Kyoto) and stay put for 1000 years. The palace buildings were Chinese in style, though living quarters were more indigenous in style. (Young)
Title: Daibutsuden Hall/ Great Temple, Tōdaiji Temple, Nara

Architect: built by Emperor Shōmu

Date: 743, reconstruction ~1700

Source: wikipedia

Medium: timber framed; the roofs supported by dougongs.

Size: 50 m. H.; Buddha: 17 m./53’ H.: world’s largest bronze Buddha

Note:

- Buddhism became Japan’s state religion in 604. The Tōdaiji Temple complex in Nara became the Buddhist religion’s national focus and housed a colossal statue of Buddha. The pagodas framed the Great Temple, the Daibut-suden, the largest timber-frame building in the world. (OUP)
- Feminine influence (sic) entered Japanese political life during the period of Empress Wū’s rule of Tang China, and at four times during the Nara period, female sovereigns ruled Japan. In 766, after Empress Shotoku named a Buddhist monk as prime minister, the aristocratic faction demanded a ban on women taking the throne. In 784, the conflict of the state with religious institutions provoked the transfer to a new capital north at Kyoto, where the imperial family remained for the next ten centuries. Kyoto’s plan repeated that of Nara but eliminated prominent temple sites. (OUP)
- Emperor Shōmu established Tōdaiji as the headquarters of monasteries and nunneries. (Young)
- Shōmu was enlisting religious authority to reinforce imperial power. (Gardner)
Title: Daibutsuden Hall/ Great Temple, Todaiji Temple, Nara

Architect: built by Emperor Shōmu

Date: 743


Medium: plan  Size: n/a

Note: the central buildings are axial. I think we are seeing the north face of the temple.
- The Todaiji Temple complex was foregrounded by twin louge-type pagodas. The pagodas framed the Great Temple, the Daibutsu-suden, which housed a colossal bronze statue of the seated Vairocana Buddha. (OUP)
- The principles of Chinese Buddhist architecture required a strict, usually symmetrical layout of the temple compound, surrounded by a wall and entered through a formal gateway. (Young)
- Unlike the Chinese, who were suppressing Buddhism, Shōmu, issued an edict in 741 to promote the construction of provincial Buddhist temples, and Todai-ji served as the central administrative temple. (Wiley)
Note: In a globalizing (?) moment we have a Buddhist mandala of a Shinto shrine.

- Those are Buddhist deities at the top. Really really tiny at the bottom right are deer, considered messengers of kami. When Buddhism entered Japan it was intentionally integrated with what was later called Shinto. Shinto explains the origins of the Japanese people, and Buddhism offers salvation after death. (Stokstad)

- Although they are known as mandalas, Shinto shrine paintings such as this example differ from the rigidly schematized mandalas of Buddhism. Kasuga Shrine mandalas represent a bird's-eye view, allowing more space for the natural environment than for the shrine structures. While the latter are not rendered in a highly realistic manner, with every architectural detail reproduced, their general appearance corresponds to that of the actual buildings as they have existed since 1179. The nucleus of the compound faces south (to the right), while the Wakamiya in its own precinct faces west. Indeed, such mandalas often functioned as general guides during the periodic reconstruction of shrine buildings. (MMA)
The path to Kasuga Shrine passes through a deer park. In the park, deer are able to roam freely and are believed to be sacred messengers of the Shinto gods that inhabit the shrine and surrounding mountainous terrain. (wikipedia)

After Buddhism became the state religion it also influenced Shinto architecture. Kasuga style is the second most common shrine type. The entrance is on the end, and a separate roof covers the steps. (Young)
Note: Can we compare the layout in the scroll to a contemporary map? The map and diagram are oriented the same way as the scroll. But we don’t know which is the building in the prior photo – I am guessing it is the two part building at lower left in the diagram.
NANDAIMON GATE, NEAR THE TODAIJI TEMPLE, NARA

Title: Great South Gate/ Nandaimon, Nara

Architect: n/a

Date: 1199-1203

Source: https://japancheapo.com/entertainment/things-to-do-in-nara-day-trip; photo by Lily Crossley-Baxter

Medium: photo

Size: n/a

mon: gate in Japanese architecture
(Young)

Note: Just look at those deep overhangs! (I really just wanted to show the deer)....

- Nandaimon (above, just outside the Kasuga shrine) is the largest temple entrance gate in Japan and is the South Gate for Todaiji Temple. Although the original was destroyed in a typhoon during the Nara period, the structure currently standing was started in 1199 with the first ridgepole, and finished in 1203 with the guardian deity statues. (Japancheapo.com)
end of Chapter 7, Part 2