

The Kamakura Period (1185-1333)

With the Establishment of the *Samurai* Government, Kamakura Became the Political Center of Japan.

Kamakura prospered as a *samurai* city for over 150 years from 1180, when Minamoto no Yoritomo arrived in Kamakura with his many *samurai* warriors, until 1333, when the regent Hojo Takatoki committed suicide and the shogunate ended.

After the Heiji Rebellion in 1159 ended in a Taira victory over the Minamoto clan, Yoritomo was captured by Taira no Kiyomori and banished to the Izu Peninsula. After twenty years in Izu, Yoritomo raised an army and established a base at Kamakura in 1180 from which to attack the Taira clan. In 1185 Yoritomo defeated the Taira clan and appointed *shugo* (governors) and *jito* (land stewards who managed manors and collected taxes) to the provinces. In 1192 Yoritomo was appointed shogun. This marked the beginning of the Kamakura shogunate, a *samurai* government consisting of the *Kamakuradono*, or the shogun who was the leader of the *samurai* warriors, and the *gokenin*, vassals who served the *Kamakuradono*.

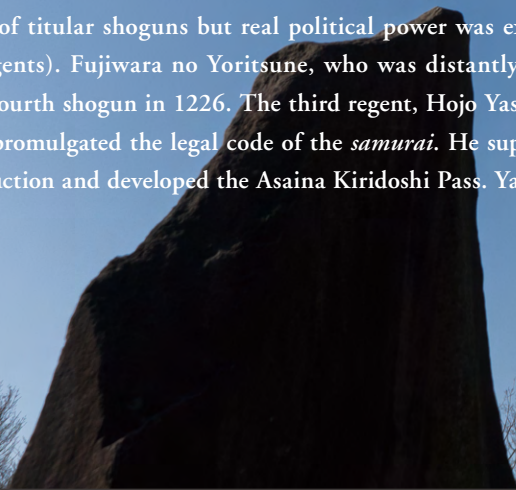
Yoritomo created Wakamiya Oji Avenue and Tsurugaoka Hachimangu Shrine became the center of the city. After Yoritomo died in 1199, Yoriie was appointed the second shogun. However, Yoriie was opposed by his mother, Hojo Masako, and his maternal grandfather, Hojo Tokimasa, who later assassinated Yoriie. Sanetomo, Yoriie's younger brother, became the third shogun. Sanetomo was assassinated by Kugyo, a son of Yoriie. This brought an end to the Minamoto line of the Kamakura shogunate after just three generations.

After this, there was a series of titular shoguns but real political power was exercised by the Hojo clan as *shikken* (regents). Fujiwara no Yoritune, who was distantly related to Yoritomo, was appointed the fourth shogun in 1226. The third regent, Hojo Yasutoki, who ruled from 1224 until 1242, promulgated the legal code of the *samurai*. He supported the Wakaenoshima harbor construction and developed the Asaina Kiridoshi Pass. Yasutoki also

carried out administrative duties and ran courts to strengthen the Hojo clan's regency.

During the period from 1268 until 1284 when Hojo Tokimune was eighth regent, the Mongol Empire twice tried to invade Japan. They withdrew on both occasions. In order to prepare for a third invasion, the Kyushu region needed to be fortified, and as the financial burden on vassals increased, their disaffection with the shogunate rose.

Nitta Yoshisada, who sided with the anti-shogunate movement led by Emperor Godaigo, attacked Kamakura in 1333. The Hojo clan, including the 14th regent, Hojo Takatoki, and his vassals committed suicide. Yoshisada took control of Kamakura. This marked the end of the Kamakura shogunate.





Tsurugaoka Hachimangu Shrine's lower worship hall in the foreground and the main shrine at the top of the stone steps.

Minamoto no Sanetomo (1192-1219)

Minamoto no Sanetomo was the second son of Yoritomo and Hojo Masako. He became shogun at the age of 12. When Sanetomo was 28, he was killed by his nephew, Kugyo, at Tsurugaoka Hachimangu Shrine. Sanetomo was known as a *tanka* poet and one of his poems is included in *Ogura Hyakunin Isshu*, a famous collection of *tanka* poems.

In the
footsteps of
the Literati

1104 Egara Tenjinsha Shrine

Brilliant Red Shrine Contrasts with the Mountain Greenery

Dazaifu Tenmangu Shrine in Fukuoka, Kitano Tenmangu Shrine in Kyoto and Egara Tenjinsha Shrine in Kamakura are considered by some to be Japan's three great Tenjin shrines. Yoritomo designated this shrine as a tutelary shrine for the protection of his office and residence in the northeast of the city (believed to be an unlucky direction).



Plum blossoms were loved by the 9th-century scholar Sugawara no Michizane, who was deified at Dazaifu Tenmangu Shrine.

1180 Tsurugaoka Hachimangu Shrine

The Main Shrine, the Heart of Kamakura City

After the defeat of Taira no Tadatsune, Minamoto no Yoriyoshi built a branch shrine of Iwashimizu Hachimangu Shrine (in Kyoto) near the Yuigahama seashore (where Motohachimangu Shrine is currently located). A hundred years later, when Minamoto no Yoritomo, five generations after Yoriyoshi, came to Kamakura, the shrine was moved to the current location. Yoritomo was devoted to the Hachiman deity, the tutelary god of warriors, and *samurai* warriors in other provinces followed his example. As a result, many Hachimangu shrines were built across Japan. After the death of Yoritomo, Tsurugaoka Hachimangu Shrine was supported by the Hojo clan. Toyotomi Hideyoshi (in the 16th-century) and the Tokugawa clan (from the 17th to 19th-centuries) were also patrons of the shrine. The ancient great ginkgo tree at the shrine fell in 2010, but shoots are now sprouting from its base.



Digging Deep into Kamakura

Yabusame Ritual Brings the Kamakura Period Back to Life

The Yabusame Ritual, archery on horseback, is held every year during Tsurugaoka Hachimangu Shrine's Reitaisai festival in September. Yabusame Ritual started in 1187 at the ceremony for the release of captive animals, a traditional Buddhist ceremony. Re-enacting the yabusame of the Kamakura period, archers in period hunting costume gallop down a 260 meters track at high speed and shoot arrows at three targets one after another. Other events with origins in the Kamakura Period such as Jomashinji and Bugaku dance and music are also held at the shrine.

*Yabusame is also held during the Kamakura Festival in April.



The Yabusame Ritual at Tsurugaoka Hachimangu Shrine's Reitaisai festival.

1182 Wakamiya Oji Avenue

Kamakura Period City Planning

Wakamiya Oji Avenue stretches from the main building of Tsurugaoka Hachimangu Shrine straight to the ocean. Wakamiya Oji Avenue was built by Minamoto no Yoritomo. The raised approach to the shrine called *dankadura* extends from the second *torii* gate to the third *torii* gate. According to some historical records, such as *Azuma Kagami*, this approach was created to pray for the safe delivery of Yoritomo's first child by his wife, Masako.



Wakamiya Oji Avenue continues for approximately 1800 meters from the Namerigawa Bridge, passing through the first and second *torii* gates, to the third *torii* gate at the Tsurugaoka Hachimangu Shrine entrance.

Digging Deep into Kamakura

Minamoto no Yoritomo's City Planning

Wakamiya Oji Avenue, a thoroughfare approximately 33 meters wide, continues straight from Tsurugaoka Hachimangu Shrine to the ancient Tokaido road that crosses Yuigahama. The Tokaido road linked Edo to Kyoto. The raised section, called the *dankadura* in the center of the street was built by Hojo Tokimasa's vassals who transported soil and rocks to build it. Wakamiya Oji Avenue is an enduring symbol of Kamakura.

1185 Koyurugijinja Shrine

Koyurugijinja Shrine, a Tutelary Shrine of Koshigoe, Offers Views of Enoshima Island, the Izu Peninsula and the Hakone Mountains.

Sasaki Moritsuna, who served Minamoto no Yoritomo after Yoritomo was banished to Izu, built a branch shrine of Hachiojigu Shrine in Omi Province (current Shiga Prefecture) here. Later Nitta Yoshisada rebuilt the shrine to pray for victory over the Kamakura shogunate. The name of the shrine was changed to Koyurugijinja in the Meiji Period.



The shrine is located on the coast and there is an excellent view of Enoshima from the viewing platform.

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1185 Zeniaraibenzaiten Ugafukujinja Shrine

Money Washed in the Spring Water is Believed to Bring Good Fortune

During a famine, Minamoto no Yoritomo offered up prayers to save the people. Ugafukujin, the harvest and fertility deity, appeared to him in a dream and told him about this spring. Hojo Tokiyori also prayed to this god and washed money for prosperity. To this day the spring attracts crowds of people washing money.

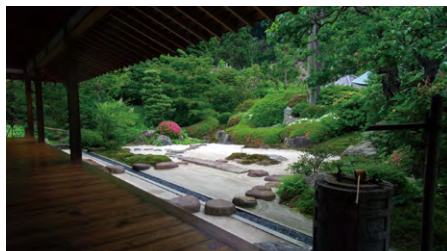


This shrine is unusual because visitors must pass through a tunnel to enter the shrine.

1188 Jomyoji Temple

Karesansui Rock Garden

This temple was founded by Ashikaga Yoshikane, who was Hojo Masako's younger sister's husband. Yoritomo and Masako held Taiko Gyoyu, the first head monk, in very high regard. Although the temple was originally called Gokurakuji, the name was later changed to Jomyoji. Jomyoji Temple is the fifth of Kamakura's Five Great Rinzaï Temples.



Karesansui Rock Garden in the Immaculate Temple Precinct

Digging Deep into Kamakura

How Were the Five Great Rinzaï Temples of Kamakura Decided?

In the Southern Song Dynasty in China (1127-1279), five temples were chosen and ranked as the Five Great Temples. This system was adopted by the Kamakura shogunate to rank Rinzaï Sect temples. Initially the five temples were selected from Kyoto and Kamakura but in 1386 five temples were selected from each of the cities. Nanzenji Temple in Kyoto is always placed ahead of the other temples in Kyoto and Kamakura. The ranking in Kamakura is: Kenchoji Temple first; Engakuji Temple second; Jufukuji Temple third; Jochiji Temple fourth; and Jomyoji Temple fifth. These five temples were managed by the shogunate.

Digging Deep into Kamakura

Views of Kamakura Unchanged since Ancient Times

"Several hundred boats were moored in a line" This description of the beach at Yuigahama appearing in the *Kaidoki*, a traveler's journal written in the Kamakura Period, suggests a flourishing economy.

Lady Nijo, author of the autobiographical late 13th-century *Towazugatari*, records walking through the Gokurakujizaka Kiridoshi Pass. This pass was known for the panoramic view of the beach it afforded. Ancient travelers knew they had arrived in Kamakura when they reached this pass.



Yuigahama and Zaimokuza Beach viewed from the steps of Jojuin Temple.

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1189

Remains of Hokkedo Temple

Site of Yoritomo's Private Buddha Hall near His Grave

Minamoto no Yoritomo built a private Buddhist hall enshrining a statue of the Shokannon as its principal image. It is believed that Hokkedo Temple stood where Yoritomo's grave is now located. Yoritomo was 53 when he died. He fell from his horse on his return from a Buddhist ceremony for a bridge building over the Sagami River. The true cause of his death, however, is not known. Some say he died of an illness or was assassinated.



A multi-leveled tower called a *soto*, rebuilt by Shimazu Shigehide, the eighth lord of Satsuma Domain.

1192 Remains of Yofukuji Temple

Site of a Two-story Main Hall and Large Pond

In the 1189 Oshu (Tohoku) Region Wars, Minamoto no Yoritomo won an overwhelming victory against Fujiwara no Yasuhira, and cemented the hegemony of the *samurai* government in Eastern Japan. During the campaign, Yoritomo was so impressed by the two-story Nikaidaido Daichojuin at Chusonji Temple in Hiraizumi in North-East Japan that he built a copy called Yofukuji Temple in Kamakura. The area around it came to be known as the Nikaido (literally meaning a "two-story hall"). Based on archeological investigations, a part of the temple has been recreated and visitors can see the layout of the temple buildings, garden and pond.



Computer graphic of Yofukuji Temple
(created by Shonan Institute of Technology)



1200 Jufukuji Temple

The Third Temple of Kamakura's Five Great Rinzai Temples where Hojo Masako is Interred.

Eisai was a very prominent Buddhist monk who twice visited Song Dynasty China. He is famous for introducing tea to Japan. Since he preached Zen Buddhism, Eisai faced violent opposition from the powerful Tendai sect at Enryakuji Temple on Mt. Hiei in Kyoto. At age 59, Eisai left Kyoto for Kamakura and was welcomed by Minamoto no Yoriie, Hojo Masako and Minamoto no Sanetomo. The stone approach continues from the *sammon* gate to the *chumon* gate. Visitors are allowed to enter as far as the *chumon* gate.



Chuya Nakahara

(1907-1937)

The critic Hideo Kobayashi wrote in his book *Faces of Authors* about the last years of the poet Chuya Nakahara. According to Kobayashi,

Nakahara lived in a small dismal house on the Jufukuji Temple grounds. Near his house, there was an opening larger than his whole house in a tuff cave from which a wind blew, making the air cool even in summer.

In the
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the Literati

Digging Deep into Kamakura

Archaeological Reminders of the Lives of the Townspeople

Artifacts dating back to the Middle ages are sometimes discovered in Kamakura during construction projects. Such discoveries of pottery, lacquer ware and wooden articles show us something of the life of townspeople in those days. Kamakura Museum of History and Culture will open in Oigayatsu in May 2017 to exhibit and explain something of the life of the townspeople of Kamakura.



1219 Jojuin Temple

A Temple with a Great View and Seasonal Flowers

Hojo Yasutoki built Jojuin Temple on the site where it is believed the great monk Kukai conducted Buddhist training. The principal image is Fudo Myoo. The temple is also known for its matchmaker deity. There is a great view over Yuigahama from the temple.

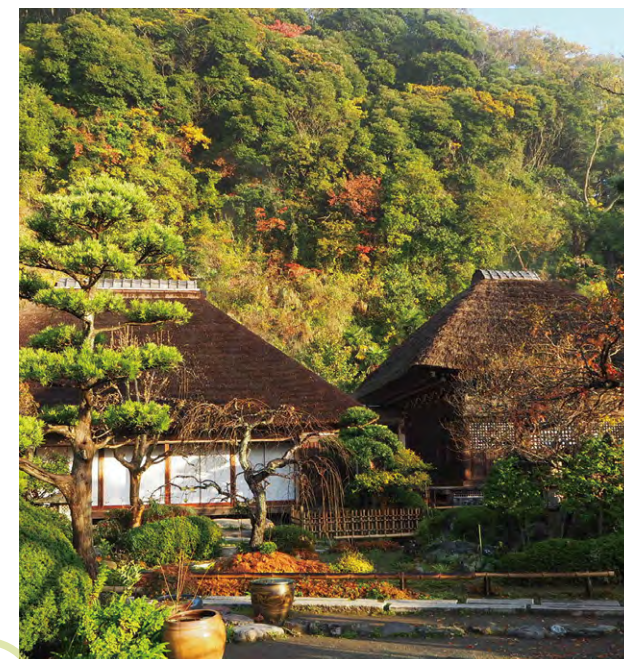


The goma kuyo fire ritual conducted in front of gomafuda, an avatar of Fudo Myoo, the principal image of the temple.

1235 Godaido Myooin Temple

Kamakura Period Style As Seen in the Statue of Myoo

The elegant main hall, with a thatched roof and latticed shutters, stands in the quiet temple precinct. The deities of the main hall are five Myoo statues including a Fudo Myoo. Myooin was dedicated to pray for the protection of the shogunate and the city of Kamakura from evil.



The thatched roofs are beautiful against the green of the valley.

1241 Asaina Kiridoshi Pass

The Pass on the Kanazawa Kaido Road Recalls the Kamakura Period

There is a legend that Asahina Yoshihide, a talented *samurai* who served Minamoto no Yoritomo, created this pass in one night only, so it is called the Asaina Kiridoshi Pass. This pass is on the Kanazawa Kaido road which used to be an important road connecting Mitsuura (current Kanazawa-ku, Yokohama City) and Kamakura. Since the pass is too narrow for vehicles and has many old tombs dating back to the Middle ages, it still looks much as it did in ancient times. Mitsuura was a trading port and salt producing area. The Asaina Kiridoshi Pass was used to carry salt to Kamakura.



1243 Komyoji Temple

Spacious Temple Grounds near Zaimokuza Beach

Komyoji Temple is one of Kamakura's largest temples. Founded by Hojo Tsunetoki, this temple became the center for the practice of the Jodo School of Buddhism in the Kanto region around Tokyo. The *sammon* gate at the entrance is the largest temple gate in Kamakura. Set in spacious grounds, the Main Hall (an important national cultural asset) is the largest hall in Kamakura. The Kishu Garden, with a lotus pond at its center, is located on the north side of the hall, and there is a rock garden on the south side. From the hill behind the temple you can see the beach at Zaimokuza and the Inamuragasaki cape through the trees.



Kishu Garden of Komyoji Temple.
An event to admire lotus flowers is held in July.



Hitomi Yamaguchi
(1926-1995)

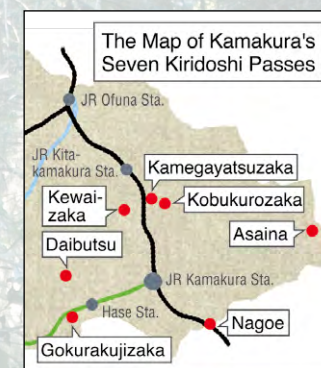
In 1946, right after the Second World War ended, the Kamakura Academia opened, using Komyoji Temple as a temporary school building. Kamakura Academia alumni include Seijun Suzuki (film maker), Taku Izumi (composer), Hitomi Yamaguchi (writer) and Takehiko Maeda (TV personality). Hitomi Yamaguchi studied under Hideo Yoshino, a *tanka* poet, and later received the Naoki Prize for his work, *Eburi Man-shi no Yugana Seikatsu*.

In the
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Digging Deep into Kamakura

Passes are a Distinguishing Feature of Kamakura

One of the reasons that Kamakura was selected as the site for the shogunate is its geography. The city is surrounded by mountains in three directions, and the sea to the south. Kamakura city in those days flourished, with approximately 100,000 residents. Passes were cut through the mountains to allow for the movement of people and goods. All of the passes cut in the Middle ages can still be seen in present day Kamakura city. Kamakura's Seven Passes were important routes connecting Kamakura with other cities. The Seven Passes are Kamegayatsuzaka, Kewai-zaka and Kobukurozaka which connect Kamakura and Musashi, Daibutsu Kiridoshi and Gokurakujizaka Kiridoshi which connect with Fujisawa and Kyoto, Nagoe Kiridoshi which connects with the Miura Peninsula and Asaina Kiridoshi which connects with Mitsuura (current Kanazawa-ku, Yokohama City). Because the tuff rock formations in Kamakura are quite soft, the cutting of the passes was relatively easy. You can still see the tool marks made in the cutting process as you walk through the passes.



*Kobukurozaka is impassable.



This *hokyointo* pagoda was created sometime between the late Kamakura Period and the Nanbokucho Period.

*The tomb of Reizei Tamesuke on the hill behind the temple is open to the public on Thursdays, Saturdays and Sundays.

1251 Jokomyoji Temple

Quiet Old Temple in Ogigayatsu

Jokomyoji Temple was the family temple of the Hojo clan and the Ashikaga clan. The Amida Sanzonzo statues (statues of the Amida triad) in the treasure house feature the domon style of decoration, a unique style from the Kamakura Period in which clay decorations were made in molds and applied to the statues. A *hokyointo* pagoda is located on the mountainside behind the temple. This is believed to be the grave of Reizei Tamesuke, a late Kamakura period poet, son of Abutsuni, the author of *Izayoinikki*.



1253 Ankokuronji Temple

You can Trace Nichiren's Footsteps in Matsubagayatsu, Nagoe

This temple was built where the famous monk Nichiren's monastery once stood. Nichiren started writing the *Rissho Ankokuron* (On Securing Peace in the Land through the Propagation of True Buddhism), a critique of politics and traditional Buddhism which he presented to Hojo Tokiyori, in a cave located in the temple precinct. Visitors can see the ocean and the Zaimokuza area from the Mt. Fuji viewing platform on the mountain behind the temple.



The main hall. The trail leading to the Nanmenkutsu cave is to the right of the hall.

Digging Deep into Kamakura

The Samurai Practiced Zen Meditation.

When the Minamoto shogunate clan came to an end after three generations, the Hojo clan took effective control of the shogunate as regents. In order to introduce to Japan Zen teaching and Chinese culture, both cutting edge at the time, the Hojo clan founded many Zen temples in what is now Kitakamakura. Priests from Song Dynasty China, such as Rankei Doryu and Mugaku Sogen, were appointed to be the first abbots of these temples. Zen is the practice of meditation to achieve enlightenment. *Samurai* warriors were sympathetic to this practice as it was in tune with their own practice of daily training.

1259 Gokurakuji Temple

The Temple of Mercy that Saved the Poor

Gokurakuji is a temple of the Shingon Risshu Sect. During the Mongol invasion of Japan, under orders from the shogunate and the Imperial Court, the monk Ninsho prayed at the temple for the defeat of the enemy. The temple used to have spacious grounds where a hospital was located.



After passing through the thatched *sammon* gate, visitors will see a row of cherry trees.

1260 Myohonji Temple

Yato, where Tragedy Struck the Hiki Clan

The Hiki clan served Minamoto no Yoritomo but was crushed by Hojo Tokimasa (1138-1215). A survivor, Hiki Yoshimoto, offered his mansion to Nichiren and today a temple stands on the site. The temple is known for beautiful shaga irises in early summer and for autumn colors. With a reservation, visitors can join a class to copy a sutra by hand.



The *soshido* hall has a massive tiled roof.





Daibutsu surrounded by spring cherry blossoms.

1252

Daibutsu (Great Buddha) of Kamakura

Great Buddha Known for its Handsome Face



The Kamakura Daibutsu, the Great Buddha of Kamakura, is a National Treasure. It is basically in its original condition. Other than the fact that casting began in around 1252, not much is known about its creation. The statue was originally carved in wood and was later cast in bronze. Visitors may go inside the Daibutsu and see firsthand the sophisticated casting technology used in its construction. The Daibutsu used to be housed in a great hall, which was destroyed by typhoons and a giant tsunami after the Kamakura shogunate fell. Ever since, the Daibutsu has sat in the open air. The enormous size of the original hall can be deduced from the foundation stones which stud the precinct.



Akiko Yosano
(1878-1942)

A poem by *tanka* poet Akiko Yosano praising the Daibutsu's beautiful countenance is inscribed on a monument in the Kotokuin Temple precinct.

In the footsteps of the Literati

1253 Kenchoji Temple

First among Kamakura's Five Great Zen Temples

This temple ranks first among Kamakura's Five Great Zen Temples and is the head temple of the Rinzai Kenchoji Sect of Buddhism. Rankei Doryu, a Buddhist monk from China, spread Zen teaching from this temple. The shogunate had a strong connection to this temple. The principal image is a statue of a seated Jizo Bosatsu (Kshitigarbha). The stately large triple gate, the Buddha hall and the lecture hall are aligned in a straight line starting at the entrance to the temple precinct. There is a huge Chinese juniper tree grown from a seed sown by Doryu. Kenchinjiru soup made with vegetables and tofu is believed to have originated in this temple. A Zen meditation session, open to all, is held every Friday and Saturday.



Digging Deep into Kamakura

The Song Dynasty Style and the Daibutsu

Seen from the side, the Kamakura Buddha is seated slouching forward slightly. This style is typical of the Song dynasty. Other Song dynasty influences are seen in the Buddha's long nose, exotic face and realistic posture.



The anniversary of the Buddha's death, the Buddha's birthday and the anniversary of the founder's death are commemorated each year in the lecture hall and the Buddha hall.

1282 Engakuji Temple

This Deep Valley is a Unique Feature of Kamakura's Landscape

The eighth regent, Hojo Tokimune (ruled from 1268-1284), invited Mugaku Sogen from China to establish this Rinzai Sect temple to placate the spirits of warriors who fell in the two battles against the Mongol invaders. This is the head temple of the Rinzai Engakuji Sect and ranks second among Kamakura's Five Great Rinzai Temples. The principal image is a statue of a seated Hokan Shaka-nyorai. The garden with ponds, including the Myokoike Pond and the Byakuroike Pond, is listed as a national scenic site. Shariden Reliquary Hall from the defunct Taiheiji Temple was moved to this temple precinct. The hall is a remarkable structure from the Muromachi Period (1336-1573) and is listed as a National Treasure. A Zen meditation session is held early each morning and on weekends.



Soseki Natsume
(1867-1916)

Novelist Soseki Natsume, who stayed at the Kigenin sub-temple while practicing Zen meditation at Engakuji Temple, described the particular atmosphere of the Engakuji precinct in his novel, *The Gate*.

In the footsteps of the Literati



Toson Shimazaki
(1872-1943)

Novelist Toson Shimazaki also stayed in Kigenin, a sub-temple of Engakuji. He described Kamakura and its people in his novels, *Haru* (Spring) and *Sakura no Mi no Jukusurutoki*. Toson started visiting Kamakura because Hoshino Tenchi, a *Bungakukai* member, had a villa there.

In the footsteps of the Literati



The statue of a seated Hokan Shaka-nyorai in the main hall is notable for the coronet it wears.



Sammon gate of Engakuji Temple.

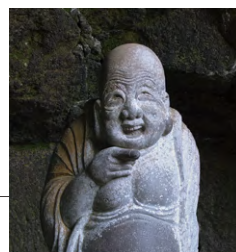
1281 Jochiji Temple

Like Walking to a Remote Mountain Temple

Ranked fourth among Kamakura's Five Great Rinzai Temples, Jochiji Temple, a Rinzaï, Engakuji Sect temple, was built to pray for the repose of the soul of Hojo Munemasa (1253-1281), son of Hojo Tokiyori. More than 200 monks attended the 13th anniversary of the death of Hojo Sadatoki, the ninth regent, held here in 1323. Jochiji Temple is one of the largest temples after the three great temples of Kenchoji, Engakuji and Jufukuji. The statues of Amida-nyorai, Shaka-nyorai and Miroku-nyorai, which are known as the Sanzebutsu, and which represent the past, the present and the future, are listed as important prefectural cultural assets. The temple precinct is a national historic site. Kamakura's tallest Japanese umbrella-pine tree stands in the temple precinct. Hakuunboku (styrax bassia) trees can also be seen. The grave of novelist Tatsuhiko Shibusawa is located in the temple precinct.



Sanzebutsu, which represents past, present and future, is in the style of the Kamakura Period.



A statue of Hotei, one of Kamakura's Seven Lucky Gods, can be found in a tomb in the precinct.



1285 Tokeiji Temple

The Flower Temple; the Treasure House is a Must-See.

In the Edo Period, Tokeiji Temple was widely known as a sanctuary for women fleeing their husbands. Kakusanni, the founder, was Hojo Tokimune's wife. The temple increased in prestige after Yodoni, the daughter of Emperor Godaigo, became the fifth abbess. In the Edo Period, the temple was patronized by the Tokugawa shogunate. The Matsugaoka treasure house is a must-see.



Seasonal flowers welcome visitors entering through the modest *sammon* gate.

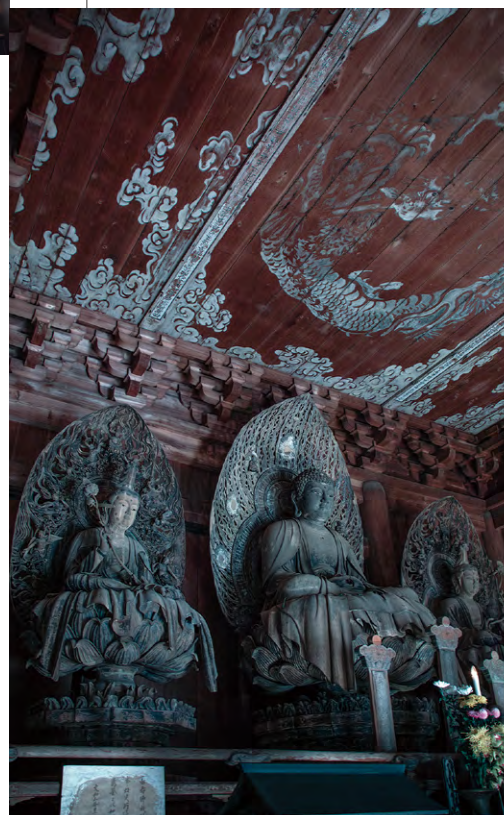


1296

Kakuonji Temple

Thatched Roof of the Main Hall Creates a Serene Air

The Yakushido Hall, built by the second regent Hojo Yoshitoki (1163-1224) following a revelation of Vajra, one of the twelve heavenly generals, predates Kakuonji Temple. The principal image is Yakushi-nyorai, the Buddha of Medicine, in the Kamakura Period style. Visitors are allowed to enter the temple on the scheduled guided tours.



The principal images of the Remains of Omachishakadoguchi are statues of Yakushi Sanzonzo surrounded by the twelve divine generals.

1327 Zuisenji Temple

The Temple of Flowers Known for Beautiful Plum Blossoms, Daffodils and Fresh Green Foliage

Zuisenji is a prestigious temple, built as the family temple of the Kamakura kubo governors, such as Ashikaga Motouji. It is said that the rock garden, created by excavating the bedrock, was designed by Muso Soseki. The garden, a precursor to the later *shoin* style gardens, is listed as a national site of scenic beauty. The temple is known for its bamboo forest and autumn colors.



The temple is also known as the Kinpeizan, which literally means wall of splendid autumn colors, because the temple is surrounded by Japanese maple trees.



Hodai Yamazaki
(1914-1985)

A wandering *tanka* poet, Hodai Yamazaki, lived in the Hodaisoan hermitage in Tebiro, Kamakura. A monument inscribed with one of his poems is located at Zuisenji Temple.

In the footsteps of the Literati

1333

Remains of Omachishakadoguchi

Winds Blowing through the Pass

The Shakadoguchi Kiridoshi Pass that connects Omachi and Jomyoji Temple was created by hollowing out the rock. Because this pass connects two points within Kamakura city, it is not included in Kamakura's Seven Passes. Old tombs are located above the tunnel. Due to the risk of landslides, the pass is currently closed.

1334

Hokokuji Temple

Wind in the Bamboo Leaves Makes a Memorable Sound.

The temple has always been known for the Moso bamboo forest in its precinct, which is why Hokokuji is also called the Bamboo Temple. The principal image is a statue of a seated Shakanoyori. The founder, Tengan Eko, studied in China during the Yuan Dynasty (1271-1368). *Tokishu*, the autograph collection of his poems, is an important national cultural asset.



The Bamboo forest is very popular with visitors.
The mountain behind the temple is studded with tombs.

1336 Hokaiji Temple

Famous for its White Bush Clover Blossoms in Early Fall

After the fall of the Kamakura shogunate, Emperor Godaigo ordered Ashikaga Takauji (1305-1358) to build this temple on the site of the ruined mansion of the Hojo regent family in order to pray for the repose of the souls of the Hojo family. The temple is known for the white bush clovers that bloom along the approach to the temple in early fall. The principal image is the statue of a seated Jizo Bosatsu (child-raising *jizo*), an important national cultural asset.



In fall many white bush clovers bloom in front of the main hall and along the approach to the temple.

Emperor Godaigo (1288-1339)

Hokaiji Temple was built by Emperor Godaigo, who failed in his attempt to overthrow the shogunate and was banished to Okinoshima Island. Later, Nitta Yoshisada and other *samurai* warriors who sided with the emperor raised an army and destroyed the Kamakura shogunate. Some of Emperor Godaigo's *tanka* poems are in the *Shinyo Wakashu*, a collection of poetry.

In the
footsteps of
the Literati

Digging Deep into Kamakura

Tombs and Stone Pagodas from the Middle Ages

There are many valleys in Kamakura and artificial caves called *yagura* can frequently be seen on the slopes of these valleys. They were used during the Middle ages by the ruling class, including *samurai* and priests, to house tombs and cenotaphs. Following cremation, ashes in an urn were often placed in a *yagura* together with a *gorinto*, a five-ringed tower. It is said that *yagura* were one way to maximize the limited space in Kamakura. Many *yagura* can be found in the valleys behind temples such as Kakuonji Temple, Jokomyoji Temple and Zuisenji Temple. Famous *yagura* include those which contain the cenotaphs of Hojo Masako and Minamoto no Sanetomo at Jufukuji Temple, those in Urigayatsu where images of Buddha and *gorinto* are carved into the rock, and the 108 *yagura* behind Kakuonji Temple.



Amihiki Jizo *yagura* at Jokomyoji Temple

Digging Deep into Kamakura

From the Powerful to the Exotic –
Changing Concepts of Beauty in the Kamakura Period

In the early Kamakura Period, Minamoto no Yoritomo commissioned many large structures such as Tsurugaoka Hachimangu Shrine, Shochojuin Temple (defunct) and Yofukuji Temple (defunct) using craftsmen from Kyoto and Nara, thus transmitting Kyoto culture to Kamakura. Seicho, a Narabushshi (a sculptor of Buddhist statues in Nara), and Unkei, who followed the Narabushshi school, were famous sculptors of the age. In particular, Unkei and his school created Buddhist statues with powerful facial expressions and muscular bodies that were highly appreciated by the Kamakura *samurai*.

The fifth regent Hojo Tokiyori invited Rankei Doryu, a Chinese monk, to found Kenchoji Temple, thus introducing Zen culture to Kamakura. The culture of the Song Dynasty was popularized through trade between Japan and China. Song style sculpture is characterized by lifelike facial expressions, detailed flowing clothing and exoticism.

This style became mainstream for Buddhist statues in Kamakura and the Kanto region from the middle of the 13th-century through the 14th-century. Representative works include Ennoji Temple's statue of Shokoo, an important cultural asset, now in the Kamakura Kokuhokan Museum, and Jokomyoji Temple's statues of a seated Amida-nyorai and two attendants, important cultural assets.

At about the same time, Chinso sculpture was introduced. A chinso sculpture was a portrait of the abbot that presented the *inkajo*, the certification as a Zen Master, to the pupils. Representative examples of this style, characterized by their realistic expressions, include Engakuji Temple's image of a seated Bukko Kokushi (an important cultural asset), Kenchoji Temple's image of a seated Daikaku Zenshi (an important cultural asset) and Zuisenji Temple's image of a seated Muso Kokushi (an important cultural asset).



Statue of a seated Shokoo.