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 Yoritsune, 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 Wakaenoshimaharbor 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.
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 gingko tree at the shrine fell in 2010, but shoots are now sprouting from its base.

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.

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 Joshiyuki and Bugaku dance and music are also held at the shrine.

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

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.

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 tanze poet and one of his poems is included in Ogawa Hyakunin Ishu, a famous collection of tanze poems.

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.
1185  Koyurugijin Shrine
Koyurugijin 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 Hachioji 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.

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 Rinzai Temples.

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.

Digging Deep into Kamakura
How Were the Five Great Rinzai 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 Rinzai 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.

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.
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.

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 Tendaisu 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.

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.

1235 Godaido Myooin Temple
Kamakura Period Style As Seen in the Statue of Myooin
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.

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 Ogigayatsu in May 2017 to exhibit and explain something of the life of the townspeople of Kamakura.
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 Mutsuura (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. Mutsuura 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.

**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 Takchiko Maeda (TV personality). Hitomi Yamaguchi studied under Hideo Yoshino, a tanka poet, and later received the Naoki Prize for his work, *Ebaru Man-shi no Yagana Seikatsu*. 

**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, Kewaizaka 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 Mutsuura (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.
The Heian Period
Ancient

The Kamakura
Middle ages

The Muromachi

The Edo
Modern

The Meiji

The Taisho

The Showa

The Heisei
Present day

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.

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 hokyo-into 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.

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.

1253 Ankuronji 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 Ankuron (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.

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.

Digging Deep into Kamakura
The Samurai Practiced Zen Meditation.

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

The assafudo hall has a massive tiled roof.
The Heian Period
Ancient Middle ages The early modern period Modern Present day
The Kamakura The Muromachi The Edo The Meiji The Taisho The Showa The Heisei

20

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*. 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*. Soseki Natsume (1867-1916), Toson Shimazaki (1872-1943) and Akiko Yosano (1878-1942) were all prominent figures of the Meiji period. A poem by tanka poet Akiko Yosano praising the Daibutsu’s beautiful countenance is inscribed on a monument in the Kotokuin Temple precinct.

**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.

**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.

**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 every Friday and Saturday.

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The principal images of the Remains of Omachishakadoguchi are statues of Yakushi Sanzonzo surrounded by the twelve divine generals. A statue of Hotei, one of Kamakura’s Seven Lucky Gods, can be found in a tomb in the precinct.

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.

Seasonal flowers welcome visitors entering through the modest sammon gate.

1281 Jochiji Temple
Like Walking to a Remote Mountain Temple

Ranked fourth among Kamakura’s Five Great Rinzai Temples, Jochiji Temple, a Rinzai, 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.

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 temple is known for its bamboo forest and autumn colors.

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 Motoju. 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.

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.

1285 Tokeiji Temple
The Edo Temple; the Treasure House is a Must-See.

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1333 Remains of Omachishakadoguchi
Winds Blowing through the Pass

The Shakadoguchi Kiriotsu 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 Shaka-nyorai. 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.

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.

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.

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-tiered 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.

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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 Narabusshi (a sculptor of Buddhist statues in Nara), and Unkei, who followed the Narabusshi 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, Chino sculpture was introduced. A chino sculpture was a portrait of the abbot that presented the inbaju, 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).