

論文の内容の要旨

森林科学 専攻

平成17年度博士課程 入学

氏名 ポッゲンドルフ ロレンツ

指導教員名 下村彰男

論文題目

The Landscape of District Shrines at the Fringe of Tokyo

- A study about its present state, change, and conservation -

東京近郊における郷社の景観

- 現状、変容、保全に関する研究 -

This dissertation deals with the landscape of local Japanese Shintō shrines, which is significant in many respects. One key factor is that in the past, there were no shrine buildings, but only sacred places in the forest. Accordingly, the location of many shrines relates to the nature worship as part of the Shintō tradition. Three aspects are most relevant: First, shrines do not only consist of a building complex (shaden), but are above all social and religious places; second, they embody the cornerstone of former village development in Japan, and third they are closely related to beautiful, natural landscapes. Spatially, the approach road (sandō) connects the town with the shrine, and the deity grove (chinju no mori) behind the main building complex originally links the shrine site with the adjacent environment.

However, the common shrine seems to be under a considerable pressure of urbanization. Both the environment and shrine precinct are affected by changing land uses, such as road constructions and new buildings. Accordingly, the hypothesis is that there is a lack of conservation of both the environment and the green space within a shrine precinct. The purpose of this study is to explore the landscape condition of district shrines. Further, it encompasses the extent of changes within the 20th century. Finally, it investigates the actual legal conservation status of all case-study sites and discusses appropriate ways for a better future preservation.

In chapter one, the author explains the subject and outline of the work. The overall scope of investigation contains the actual landscape condition of district shrines, the most crucial changes that occurred in the 20th century, and the appropriate methods of landscape conservation. Furthermore, in this chapter, the author defines basic terms, which are frequently used in the thesis. Background information about the original meaning and space

structure of Shint? shrines was also provided.

In chapter two, the author deals with the present landscape condition of the 28 district shrines (郷社) at the fringe of Tokyo. First, it described how the multiple case study sites were selected. The basis of selection for the sites considered their historical continuity until today. Thus, some of them it still represent the original shrine setting and landscape context. At the same time, these shrines are the ones that are more likely to be challenged by urbanization when compared to famous shrines.

Second, concerning the method, the present condition of the shrines was explored through site inspections, topographical maps, and satellite pictures.

Third, the results were presented. In terms of landscape setting, it was determined that half of the investigated shrines are located in flat areas, and half in sloping or on top of forested hills. This confirms that shrines relate to both topography and local scenic features. However, the fact that half of the shrines are located in the flat area, near rivers, suggesting that the common image of a “mountain-shrine relationship” should be re-evaluated. As for the green space, the most frequent pattern is a deity grove with a distinct spatial depth. Usually, such a grove extends behind the main building. There are also cases where the grove surrounds the whole precinct. In about half of the cases, single holy trees (shinboku), which are marked by a sacred rope (shimenawa), were also determined. Finally, the tree-lined approach road (sand?) was also observed. It can be said that the approach plays an equal important role as the deity grove around the main building for the landscape of a shrine site. The crucial point is that a “full green vista” has a strong effect on the spatial quality. If a visitor enters such a green pathway, the situation suddenly changes from a bright and often noisy townscape to a shady, quiet and refreshing green space. The significance of this point ? to create a space of transition ? was clearly supported by the comments of the shrine priests. The religious meaning of their green space was investigated through qualitative, half-structured in-depth interviews with shrine priests (kannushi). The priests stated that the overall forest scenery, which is provided by deity grove, is more important for a shrine than the single holy tree, despite the fact that the latter is in particular regarded as the residence of the kami.

In chapter three, the major landscape changes, which occurred during the 20th century, were described and analyzed. This chapter answers the question whether or not the district shrines were scenically impaired by the process of urbanization. Available historical maps and historical aerial photographs were analyzed in detail and compared, in order to show major changes concerning both the environment and the green space within respective shrine precincts. As a result, a very distinct urbanization was observed. Today, nearly all sites are surrounded by urban settlements. In terms of the green space, in about a quarter of the cases, a decline of the grove area and loss of single holy trees had been noticed. There is a major concern particularly about the loss of Japanese cedars (*Cryptomeria japonica*) and Red pines (*Pinus densiflora*). The death of those trees, which is caused by the lowering of the ground water and air pollution, is a loss of cultural significance.

In chapter four, the author relates the findings from chapter two (present state) with

chapter three (landscape changes). Based on the results from previous chapters, the 28 shrines were statistically clustered into four groups. In order to illustrate detailed features, one in-depth case study site of each group was selected, investigated and discussed.

The in-depth-case study of group one, the Shakuji Hikawa Shrine, shows a favourable condition of shrine landscape. It is due to the combined effect of the shrine policy and local conservation ordinances.

The in-depth-case study of group two, the Kasukabe Hachiman Shrine, also still embodies a good shrine landscape. However, in contrast to the Shakuji case, the lack of nearby natural landscape relics, which could have worked as a buffer zone for the traditional shrine setting, resulted in a complete urbanized environment around the shrine precinct.

The in-depth-case study of group three, the Suwa Shrine in Tachikawa, represents a mainly impaired shrine landscape, caused by several factors. These factors could be due to the strong and early urbanization around the shrine precinct, and the related lowering of the ground-water level. Further impairments are the separation of the shrine precinct into two parts by a road and the loss of significant parts of its deity grove. Finally, during the last renovation, more attention was given to the large, representative architecture, but less for the improvement of the green space.

Finally, the in-depth-case study of group four, the Fudaten Shrine in Ch?fu, showed certain similarities with the Tachikawa case, especially in terms of its flat location, dense urbanized environment, and the similar loss of Japanese cedar trees. In addition, the loss and damage of its single holy trees revealed a lack of knowledge about how to treat them in an ecologically viable way.

According to these results, most district shrines in the flat areas are prone to be impaired, both scenically and ecologically, by a dense urban development around the site. In contrast, shrines on the slope of a mountain with natural landscape relics behind are likely to be in a better landscape state. However, this does not ensure the latter against further urban development.

Landscape conservation model for district shrines

Finally, in chapter five, the author explores the present legal state of landscape conservation and the maintenance problems from interviews with shrine priests and correspondence with responsible authorities. In conclusion, it becomes clear that that the actual protection is as yet insufficient. Despite the fact that an appropriate conservation always depends on certain local conditions, it is possible to make some reasonable proposals for better protection.

If a shrine site is still surrounded by some natural beauty, the task is to protect the context of the approach road, yard, deity grove and its environs. This can be achieved by a two-scaled zoning (compare right-hand graph). First, it is most important to protect the entire shrine precinct by implementing an inner zone. This is possible by designating the site as an

Urban Park (Toshik?en), or, better yet, as an Urban Green Space Preservation Zone (Toshiryokuchihozenchiku). However, in order to avoid development along the shrine perimeter, it is necessary to protect the environment up to some hundred meters as an outer zone. While in some cases, a Scenic Preservation Zone (F?chichiku) might be suitable, it is more likely that the Landscape Agreement Area (Keikanky?teikuiki) under the new Landscape Law is a reasonable tool to protect the overall landscape of district shrines.

In addition, it is very important to increase the promotion of the shrine-landscape protection in society. Shrine priests, schools and local authorities should work together to develop appropriate social activities.