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Research Article

DEVELOPMENT OF TRADITIONAL JAPANESE GARDENS DURING THE MOMAYAMA PERIOD

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ABSTRACT

This article examines the development of traditional Japanese garden art during the Momoyama period. The main features, basic elements and structural changes of gardens of the Momoyama period are analyzed in detail, and the influence of the political, social and religious situation on traditional Japanese gardens is analyzed.

KEYWORDS

Momayama period, Shoin-zukuri, Zen Buddhism. "Tsurukame-Horai" Roji, tea house, . Sanbo-in, carp and turtle island.

INTRODUCTION

Scientific research devoted to this problem in the field of landscape architecture of our republic has not been carried out in depth. However, the historical aspects of this topic A.S. Uralov and K.D. Rakhimov "Garden and park art of the countries of the East" (Tashkent, 2014) and among the literature published in Russian, scientists and specialists A. Lebedev "Japanese Garden"

(Moscow, 2003), E.V. Golosova "Japanese Garden. History and Art" (Moscow, 2002), A.B. Zaitsev in such literature as "The Beautiful Devils of the Gardens of Japan" (2021) and A.N. Mishcheryakov, E.E. Malinina, A. Parshin and S.A. Mostovoy and others expressed their opinions in scientific studies.

METHODOLOGY

A comprehensive scientific approach to the problem includes the following private scientific research methods. It consists of a comparative analysis of materials collected during the study of scientific and specialized literature on the problem, the study and generalization of historical, national traditions, values and creative directions of Japanese garden art.

MAIN PART

The years 1568-1603 belong to this period. In the 15th-16th centuries, Japan was in a state of mutual wars, and this period in the country's history was called the "Warring States" (Sengoku-jidai). The leaders of large feudal houses - daimyos - refused to obey the government and organized royal uprisings in the struggle for independence and power. The government passed into the hands of the military. The military government implemented a number of reforms aimed at developing the country's economy and foreign trade. Large shopping centers were created, trade and crafts developed there. Powerful daimyo military leaders began to build luxurious palaces and gardens in their provinces. They demonstrated their superiority and strength.[4]

Therefore, during this period, the demand for special splendor and luxury, bright, massive and large elements increased. Instead of the simplicity, austerity and simplicity of the aesthetics of Zen teaching, characteristic of the

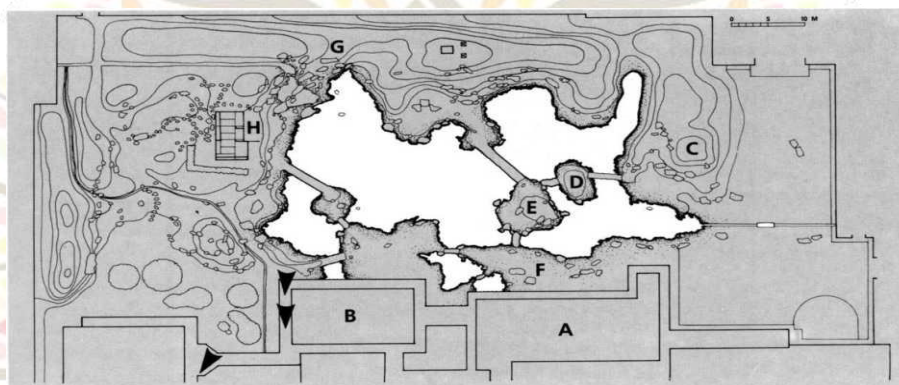
previous period, elements of massiveness, scale and decoration began to predominate. This, in turn, affected the gardens. Large, massive stone compositions began to be used in gardens. Although this short period lasted 35 years, it stimulated the further development of Japanese culture, especially gardening. [3]



During the Momayama period, the Shoin-zukuri style was formed, which was widely used in the architecture of palaces and temples. The garden, part of the Shoin-zukuri style ensemble, has a reduced area, in contrast to the Shinden-zukuri style, which was formed during the Heian period. The garden composition is located closer to the Shoin building. This change not only made it possible to walk around the garden, but also allowed one to meditate while in part of the shrine. To prevent the garden from becoming boring with its monotony and to attract the viewer's attention for a long time, rare stones and unusual plants were used. In the gardens of the Momayama period, a special place was occupied

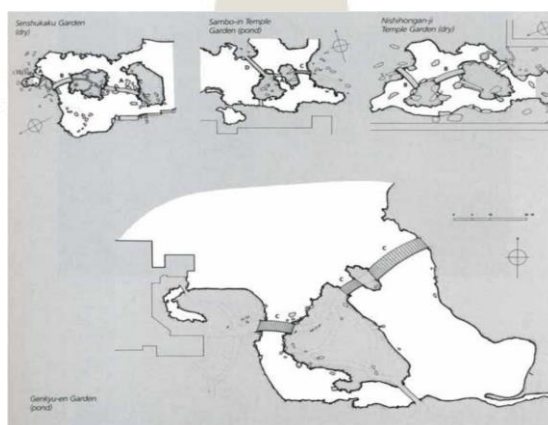
by compositions of islands of "eternal life", expressing the desire of their owners to live a long life. In the gardens of this period, 3 compositions were used simultaneously. It consists of the islands "Horai", "Crane", "Turtle", and is called "Tsurukame-Horai". Usually this image of "Tsurukame Horai" is rarely expressed in the form of a cave and a waterfall. Sometimes an image of Mount Horai is placed on the back of a turtle.[1]

Founded during the Momoyama period, Sanbo-in Park is still famous today and was rebuilt by Hideki Toyotomi in 1598 to celebrate the cherry blossom festival. More than 300 gardeners worked on the project. An artificial lake was dug and 700 stones were placed on an area of 540 square meters.[2]



The plan below of the Sanbo-in garden shows how close the pond is to the structures and at the same time the islands are located side by side in the composition of Tsurukame Horai. The islands are connected by bridges. Sanbo-in Park is notable for its large pond, stones and unusually

shaped rocks. In the picture below we can clearly see that the islands were connected by stone bridges in the Momoyama period gardens. This element was an indispensable attribute of gardens of that time [6].



RESULTS

During this period, the tea ceremony had a significant impact on the development of Japanese culture. The tea ceremony was also performed in Zen temples during the Kamakura period, and in the later Muromachi period it became a hobby of the military class (samurai) and took the form of competition. In the competition, participants found varieties of tea. However, during the Momayama period, the rules of the tea ceremony were improved, and a special room and garden for the tea ceremony began to be formed in the houses of daimyos. The tea ceremony has penetrated into all social strata of Japanese society. [4]

During the Momayama period, a special chashitsu (tea house) was built to hold the tea ceremony. Later, a special roji garden was formed next to Tianitsu, which was considered an integral part of the tea ceremony. The word Rodzi means "path to the tea house." Rodzi was not just a garden for walking or contemplation. It served as a kind of intermediate path between the world of the tea ceremony. [3]

All the generals, daimyos, nobles, priests, farmers and merchants loved him. However, the principles of the tea ceremony were interpreted differently in different strata of society. Among the nobles and feudal lords it took place in the form of a solemn ceremony, a holiday, and among ordinary peasants - in simple huts, as a peaceful friendly circle. The tea ceremony, considered classic, is based on the idea of the tea ceremony of

ordinary peasants. Thanks to the tea ceremony, a unique type of Japanese garden arose, which did not disappear in other gardens in the world, and subsequently had a strong influence on the development of Japanese garden art. [1]

DISCUSSION AND CONCLUSIONS

Although there were no fundamental changes in the gardens of Momayama's era, modern news, political and social changes had their influence. Especially during this period, stone compositions in gardens were distinguished by their scale, massiveness and large size. Also during the Momayama period, the Shoin-zukuri style was formed, similar to the Shinden-zukuri style of the Heian period discussed above. The area of the Shoin-zukuri style gardens was reduced, and the pond was placed near the Shoin structure.

It was during the Momayama period that the rules of the tea ceremony were improved, and special rooms and gardens for the tea ceremony began to be formed in the houses of daimyos. The tea ceremony has penetrated into all social strata of Japanese society. Today's aesthetics of the tea ceremony is shaped by the laws and rules that developed during the Momayama period. we can conclude that during the Momoyama period there were Gardens around the castles of feudal lords (daimyo) with lakes, shore pebbles and stone bridges. A combination of Zen gardens with walking and tea gardens.

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