

A Study of the Relationship Between Everyday Life and Gardens, Based on Water Systems in Kyoto City, Japan

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Abstract

Until now, traditional academic research on Japanese Gardens has not discussed the relationship between everyday life and scenic gardens. In this study, the conventional preconception and division in traditional academic research between '*niwa*' (yards/courtyards) and '*teien*' ("scenic gardens"), whereby the purpose of *niwa* is practical and that of *teien* is appreciation of open space, is thought to be incomplete. We focus on some ponds in *niwa* in Kyoto City whose sources are the man-made water system (canals and rivers). A detail analysis of the local topography and neighborhoods about water systems is analyzed here; as to how they channel water in from the surrounding water systems. As a result, the relationship of these systems to the gardens is described in terms of the activity and everyday life in a neighborhood. As a result, using water in a garden is a secondary use for man-made rivers and canals; a necessary part of creating a comfortable life. In other words, desirable conditions in a neighborhood lead to the neighbors taking consideration of each other. In the present day, using water in a garden pond is a secondary purpose in creating man-made rivers and canals, indicating a degree of maturity and reflecting the deep meaning of neighborliness as a form of social partnership between neighbors. This paper argues for - it is not a view of gardens that looks at the way the quality of everyday life (and relationships) amongst our neighbors that shapes the world - the institutions around us existing in harmony with each other and the natural world.

Introduction

Access to and/or availability of "free space" including '*niwa*' (yards/courtyards) and '*teien*' (scenic gardens) would certainly be considered by many people to be an important factor in promoting the quality of life (QoL). This derives from the fact that these are ubiquitous features of everyday life. In short, few would find it possible or tolerable to spend their entire lives without entering an open space. However, traditional academic research does not discuss the relationship between everyday life and scenic gardens. The reason is as follows: within traditional academic research, scenic gardens are only considered as the 'ends', and not as both ends and means, and general understanding is adulation the thinking.

The purpose of this study is to clarify the actual relationship between *niwa* and *teien* given both places

provide similar functions in everyday life. The conventional preconception and division in traditional academic research, whereby the purpose of *niwa* (yards/courtyards) is practical use of open space and that of *teien* ("scenic gardens") is the appreciation of open space is incomplete.

Note: We attempt to consistently use English terms to convey concepts from Japanese, which however are sometimes difficult to translate adequately into English. For example, the term '*niwa*' is meant to convey aspects both of yard, as in front-yard, courtyard, and public space. The term '*teien*' may approximate to scenic garden"

Methods

Some ponds in *niwa* in Kyoto City have their sources from the man-made water system (canals and manmade rivers). These gardens were built in the Edo or Meiji to early Showa eras, about 100 years ago.¹ If these *niwa*

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were not completely necessary for everyday life, one would expect they would have already been lost by now. In other words, the existence of the *niwa* is linked to that of the water system like an important lifeline to a neighborhood. Currently, we do not understand the relationship of everyday life to *niwa*, suggesting that there is an unconscious relationship to our neighborhood. We will attempt to bring this relationship out into the open.

Toward that end, the following methods in this paper have been used. We extensively investigated the local topography and neighborhoods around the water systems as they took water in for garden ponds. As a result, the relationship of the water system to the ponds and gardens is presented from the point of view of the activity and everyday life in a neighborhood. Next, we compare several concrete and specific situations relating to *niwa* in five different water systems, showing that the relationship of the water systems to the gardens is a reflection of the general activity at the level of everyday life. Finally the main theme is discussed, that indeed the everyday understanding of QoL is different than the one studied by traditional science. Finally, these results will lead to the conclusion that one must use different methods than traditional science uses in order to understand QoL.

1. The Relationship between Water and Gardens

The designs of many gardens in Japan, in addition to including water directly, imitate or express water indirectly. For example, in two common types of garden, “Kare Sansui” (waterless gardens) and “Sekitei” (stone gardens), managing water use is not a concern. However, when using water directly, we are dependent on finding a source, such as a well, spring, or river. For example, we may have to provide some means of recycling the water or alternately of drainage into a river or other destination.

Many famous gardens, such as designated cultural heritage property gardens, were originally built in economic booms when upper class property owners found themselves with copious excess wealth (and aimed to enhance their status through the building of ostentatious and exceptional garden projects that sought to be in a class of their own). As a result, many people believe these gardens have little relationship to the sphere of ordinary life.

We hold this as not true and that in fact gardens in Japan are deeply woven in the social environment and fabric of everyday life. This is especially evident in the

role and use of water in the Japanese gardens to this day.

This article describes five water systems, the Myojin River (Myojingawa), Izumi River (Izumikawa), former Imperial palace canal, Takase River (Takasegawa), and Lake Biwa canal, along with the everyday life of their surrounding areas and the gardens which use their water resources.

The northern mid-Kyoto city area is surrounded by mountains on the east, west and north sides (Fig. 1). From these mountains, the Takano River (Takanogawa) originates from northeast and the Kamo River (Kamogawa) comes from northwest. The two rivers confluence to form one river called the Kamo River. Shimogamo Shrine is at the delta at junction of the rivers, in the Demachi neighborhood. Kamigamo Shrine is northwest of Shimogamo Shrine. The former Imperial Palace Canal takes water from the Kamo River from near Kamohashi Bridge across from Kamigamo Shrine. The canal runs south and passes through the Imperial Palace via Shokokuji Temple. The Takase River takes water from the Misogi (Misogigawa) branch of the Kamo River and then runs alongside Kiyamachi Street in the downtown area. A major branch of Lake Biwa Canal takes water from the lake in Shiga Prefecture through the Keage neighborhood and towards the Kamo River via the Okazaki and Nanzenji Temple areas.

2. A River and Canal for taking water

2.1 The Myojin River (Myojingawa)

In the Heian era, up until 1871, Shinto and Buddhist priests, farmers and many others supported the shrines in the area that used to be called Kamigamo Village.² In 1871, all Japanese Shinto priests lost their former hereditary rights, decreasing the power and importance of the shrine. Bearing these circumstances in mind, we are able to understand the evolution of the gardens in this area. We begin by discussing the Myojin River.

The course the Myojin River is somewhat unnatural, suggesting human influence (Fig. 2). It is only obvious if we consider the surrounding geography of the river. Under ‘natural’ circumstances, water would flow down the mountain, towards lower elevations, which in Kyoto means towards the south, and would avoid rising elevation such as that of mountains. However, in the case of the Myojin River, the path of the river travels *across* the mountain face rather than under it.



Fig. 1: Kyoto city central area



Fig. 2: Point of Myojin River



Photo 1: Garden of Nishimura House



Photo 2: Garden of Iwasa House

The source of the Myojin River is the Kamo River. Water is taken in at the Myojinzeki weir (dam) 900 meters north of Kamigamo, whereupon it runs through Kamigamo. As it flows toward the southern side of the shrine, different parts of the river are given different names. First, it is called the “Mitarai River”, then changes to the “Omonoi River”, and then finally to the “Narano Creek”. On leaving the shrine, it becomes the Myojin River again. Finally, it rejoins to the Kamo River near the Kitaoji Bridge.³

One consequence of this flow of the river across the delta between the Kamo and Takano Rivers is that it ameliorated water shortages in the southern Kamogawa area. On the other hand, the historical record shows that the Takano side of the delta endured arguments over water usage, such as the conflict between Matsugasaki and Ichijoji neighborhoods.⁴ Although we can consider the Myojin River to be man-made by reason of the geographical and indirect historical evidence, we do not have enough direct evidence of this in the historical record.⁵

The area south of the former Kamigamo village had many wide fields that were cultivated to support the Kamigamo shrine. The Myojin River passed through and forked in the village, which served the role of irrigation canal.⁶ According to a survey called “Kyotofuchisi” (“Local Topography of Kyoto Prefecture”), agricultural products grown in the village included watermelon, eggplant, Japanese radish, and a turnip-like root called “Suguki” out of which pickles were made.

Detailed investigation of the houses of former Shinto priests⁷ have revealed that almost all the tracts take water in from the river for their gardens. For

example, the water system for the Nishimura House garden (designated a Kyoto City Scenic Landmark in 1986) was as follows: water taken in from the river divided into two streams which passed through the garden, and which eventually ran into the lower part of the Myojin River. A circular pit in the garden near the northwest of main building is surmised to have been used by Shinto priests for cold-water ablutions.⁸ For the same purpose, other houses of former Shinto priests utilized stepping-stones placed in the approaches to the streams in each garden. A hill in the main garden in Nishimura House (Photo 1) has a stone arrangement used as an altar that copied the shape of Kou Mountain behind Kamigamo Shrine. In the courtyard of a house in the main compound on the opposite side of the Myojin River there is a fake well actually used for disposal of sewage and wastewater.

Iwasa House (designated a Kyoto City Scenic Landmark in 1986: Photo 2),¹⁰ which belonged to the Uji clan, is traditionally held to have housed 16 Shinto priests. The garden is assumed to have been created during an expansion of the house in 1782.

A pond in the garden takes water in from and out to the Myojin River. This kind of water supply and drainage system can be found in other Shinto priests’ houses along the Myojin River. The area around the pond is planted with Yuzuriha trees; these were used in the making of decorative holy ropes for the house gate. This type of tree is often found planted near the house gates of Shinto priests.

2.2 The Izumi River (Izumikawa)

The Izumi River is a stream that goes south in the Tasasunomori Grove behind Shimogamo Shrine on the

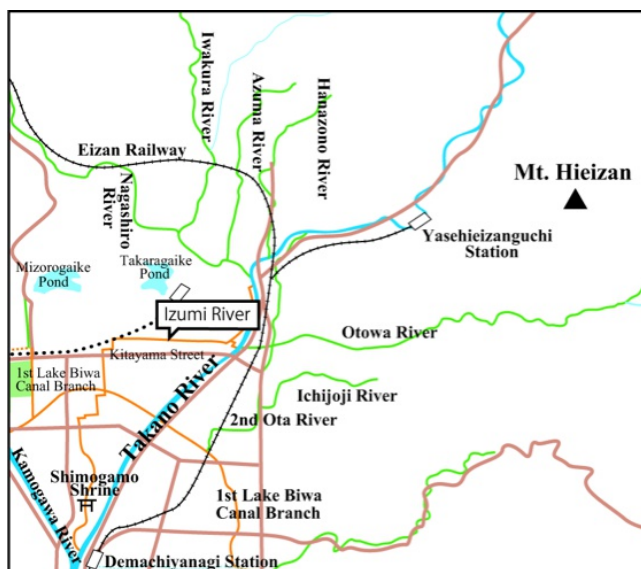


Fig. 3: Point of Izumikawa River

Takano River. In the drawing called “Kamomioya Shrine Ezu” (estimated to have been drawn in the Muromachi era), the forms of the Izumi and Mitarai Rivers running through Kamigamo Shrine can be visualized. The shrine is located on the northern edge of the delta at the junction of the Kamo and Takano Rivers. The Izumi River takes water from the river near Yamakae Bridge, west of the junction of the Takano River and the Iwakura River to its south. Then the stream passes along the southern front of Mt. Mantoro (where the “myo” bonfire is lit during the August 15th Obon Festival), and Mt. Daikokuten (site of the “Ho” bonfire), which is the famous Daimonji Okuribi during Obon festival. At this point it changes direction near Takaragaike Stadium. Finally, after several turns it reaches Shimogamo Shrine. As in the case of the Myojingawa, the angle and curves of the river suggest human intervention played a part in shaping the course of the river.

The Izumi River passes from north to south and through the former Shimogamo Village. The village was an agricultural area in the center of the shrine near central Kyoto. The village produced many vegetables as agricultural products, including rapeseed, Japanese radish (daikon), and eggplant.⁹ In a drawing entitled “Shimogamo Keidai no Zu”, houses are drawn west of the Shrine and towards the Kamo River. The houses seemed to be permanent living quarters for Shinto priests, as then the area was a precinct under the control the Shimogamo Shrine.¹⁰

Around 1216-17 AD, (then former) Emperor Gotoba went to the house of one Izumi Tei. The owner of the



Photo 3: Garden of Icho House

house at that time was Suketsuna, who was a Shinto priest at Kamigamo Shrine. “Hyakurensho”¹¹ - a book written at that time - records that the house takes in water from the Izumi River; we thus know there is a long history of the river use for gardening, dating from at least that time. We know from a layout of Shimogamo Shrine drawn in 1905, called “Kamomioya Jinjya Keidai Zu”, that there is a pond inside of Jingu Temple. The pond, which still remains today, is now called “Tadasu Pond” and sits near a horse path in the center west of the shrine.

Currently, in the Matsugasaki and Shimogamo neighborhoods, there are gardens that take in water from the Izumi River. There are ponds in these gardens that take in water from the river, use it for gardens in private houses: e.g. Aoyama House¹² and Ohashi House.¹³ Houses in the former Shimogamo neighborhood for Shinto priests belonging to Shimogamo Shrine are recorded in records as early as 1467-69; however, almost all the houses were destroyed when Shimogamo Hondori Street was made during World War 2.

As a result, Icho House (designated a Kyoto City Scenic Landmark in 2005; Photo 3) is the only former residence of Shimogamo Shrine priests that still exists. The residence is northeast of Aoi Bridge, which is on the Takano River. South of two traditional Japanese-style buildings in Icho House, there is a garden with a pond in the middle of it (Photo 3). The pond is shaped like an upside-down cone with a roughly square base. In the center of the pond at the bottom, there is a hollow spring. The spring water is riverbed water from the Takano and Kamo rivers. The garden is shaded on the west by a man-



Fig. 4: Point of The former Imperial Palace Canal



Photo 4: Oike Niwa of the Imperial palace



Fig. 5: Point of Takase River

made hill and soil walls, and stone are arranged so as to keep the ground at a specific level at many places. The water level of the pond rises up and down according to the level of the Takano River.

2.3 The former Imperial Palace Canal

The former Imperial Palace Canal (Fig. 4) is an irrigation channel in what was formerly called Koyama Village, whose source originates in flows from the Kamo River

and that feeds “Oike Niwa” pond in the Imperial Palace and other ponds of houses belonging to court nobles. The route of the canal is described in detail in a paper called the “Relationship Between The Configuration of 'Kinri Goyosui' And Ponds of Gardens Near Kyoto Imperial Palace”.¹⁴ The canal brings water from the Kamo River at the north end of Koyama Village and runs southward parallel and along the right bank of the Kamo River. The canal passes though the Shokokuji Temple starting at the

northeast corner. It finally reaches the former residential area of the court nobles - currently “Kyoto Gyoen National Garden” - at “Imadegawa Gomon” gate.

The houses in Koyama Village neighborhood were unevenly distributed along the north side of Kuramaguchi Street.¹⁵ The village was almost all fields that were cultivated by different villagers from nearby villages. According to “Local Topography of Kyoto Prefecture”, agricultural products grown in the village, included rapeseed, watermelon, and eggplant. According to historical record “Kamowakeikadzuchi Jinja Bunsho” in the area, users of the former Imperial Palace Canal, which included both court nobles and ordinary villagers, were using the canal under the authority of Kamigamo Shrine.¹⁶ For example, one rule specified that from April to July priority was given to agricultural uses, so that even the emperor, if he wished to use the canal for gardens in imperial palace, would have been forbidden from doing so at that time.

In Japan, the rule existed from medieval times until the early modern era. During that time, these restrictions on water use, especially during the dry season, were frustrating and inconvenient to the court nobles, who relied on the canal to maintain their trees and ponds, especially for the sake of providing hospitality for important guests.

We know from historical evidence that from at least the 23rd year of the Meiji Era 23, water from the canal

was used in Oike Niwa of the Imperial palace (Photo 4) in the pond of the retired emperor, Sento Gosho, and in the houses of former nobles, such as Katsuranomiya House, Konoe Hose, Kujo House and Kaninnomiya House.¹⁷ All that exists of these houses today is these gardens. In about the 10th year of the Showa Era, the path of the canal through Shokokuji Temple could no longer be maintained, and so these gardens began to use well water as a water source.¹⁸

One of these gardens in Kujo House is called the Shusui Tei, which was parallel to Kogyoku Pond (Kujo Pond) in the southwest of Kyoto Gyoen National Garden. Kujo House was estimated to have original area of 210,000 square meters, extending as far as to the northwest side of Sakaimachi Gate, until it was reduced when court nobles left the area when the capital of Japan was moved to Tokyo during the Meiji Restoration.¹⁹

Toyotomi Hideyoshi was the most powerful general during the Warring States period, which as Chancellor after the wars consolidated the residences of the nobility into a small area Kugemachi, surrounding the Imperial Palace. As a result, a lot of houses of nobles were built near Kogyoku pond. In Kugemachi, there were often fires. The Shogunate, therefore, instituted plans to defend against the spread of fire, which involved moving Kugemachi and other townspeople's houses to form a firebreak. Under that plan, The Kujo house was moved many times. Although we do not know precisely when, a pond was part of the fire defenses west of Sakaimachi Gate. Sometime between the 18th century and the first half of the 19th century Kujo House was moved next to the pond. Finally, a garden was added, which together with the pond forms the present day Shusui Tei.

2.4 The Takase River (Takasegawa)

The Takase River is a canal established by Ryoui in 1611 as water route for the transportation of supplies (Fig. 5). The Takasebune ship that traveled the Takase River transporting heavy supplies, especially wood, rice, and charcoal. There is a neighborhood around Kiyamachi Street south of Nijo Street running alongside the Takase River that was a residential area in the Edo Period until the first half of the Meiji Era, comparable to the Okazaki/Nanzenji Temple area in modern times. Only a few of the residences in that neighborhood from that period still remain.



Photo 5: Garden oh Koseiin Temple

In this neighborhood, sometime before the modern era, the Suminokura House was built near the source of the Misosogi River at the junction of the Kamo and Takase Rivers. It became the residence of former prime minister Yamagata Aritomo in the Meiji Era. Incidentally, this residence was called the “second Murinan”; the first Murinan was built in Yamaguchi prefecture which is the hometown of Yamagata, and another, so-called, third Murinan, still exists in the Okazaki area. Yamagata built each of these. As to the second Murinan area, a pond in that remains in that area to this day, draws water from the Takase River.

A garden and a building in the Kouseiin Temple (designated a Kyoto City Scenic Landmark in 2004: Photo 5) was estimated to have been built during 1892-1897 when the area was owned by government officials and businessman Ijuin Kanetune. Ijuin was well informed about building techniques; therefore the garden would be built according to his strict supervision. A pond in the garden facing several buildings (a ‘shoin’, a tea house, and a ‘hiroma’) retains the particular pattern found in many houses at that time wherein water was taken in and returned to the Takasegawa River. The Kouseiin Temple garden and building are well integrated: e.g. the foundation stone of the post supporting the big eaves of Shoin rests inside the stream, interconnecting the pond and the building. The garden and building are the only historical areas of the Takasegawa River neighborhood that remain to the present day.

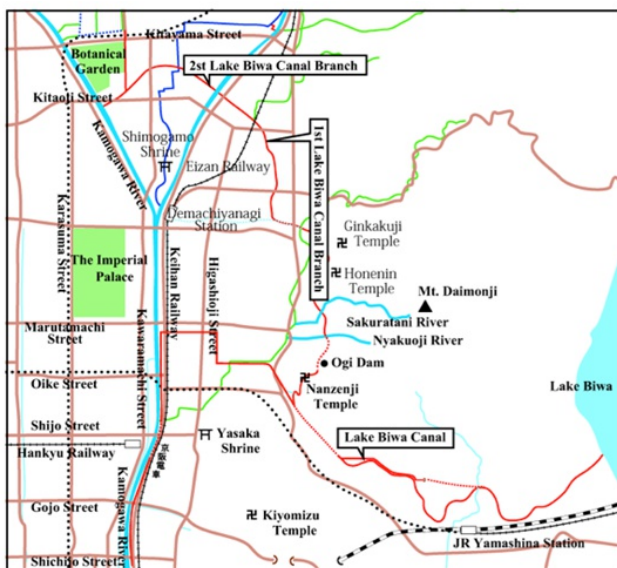


Fig. 6: Point of The Lake Biwa Canal

2.5 The Lake Biwa Canal

In 1881, then governor Kitagaki Kunimichi took advantage of the large volume of water available in Lake Biwa in Shiga prefecture near Kyoto to incorporate it in a plan to promote industry. He built a canal from the lake to the middle of Kyoto for use in water transportation from the lake to the Uji River in Kyoto, incorporating waterpower, an irrigation channel, and fire control. In planning the canal, they first surveyed the water volume and geography and designed the canal accordingly. Subsequently, construction began in 1885 and the canal opened in 1890.

The canal was used in a variety of ways.²⁰ First it provided a water route between Kyoto City and Otsu City that even led to the development of a pleasure boat cruise line. Second, and most importantly for industry, watermills and hydroelectric power plants were able to supply electricity to central Kyoto city. As a result, areas that fostered traditional industries in central Kyoto, such as Nishijin (one of the oldest and most famous textile manufacturing quarters in Japan) avoided relocation as the canal provided a nearby source of electricity, and the canal further contributed to a railway system being established in Kyoto for the first time.

The canal provided water for many purposes including industry, fire fighting, ponds, and irrigation, among others. Ponds that received water from the Lake Biwa canal water were many, and many of them have been designated as cultural properties in the Kyoto City.



Photo 6: Garden of Namikawa House

These include the Kounji temple, Shirakawain Hotel, Miyako Hotel Kyoto, former Namikawa House, and Nakai House. One of them, the former Namikawa House, began to take the canal water earlier than other gardens.

Namikawa Yasuyuki (1845-1927) was a cloisonné artist who was an Imperial “Member of the Arts”, and who, in 1895, built the former Namikawa House (designated a Kyoto City Scenic Landmark in 2003; Photo 6). Though he used the pretext of providing water for his pond, his true purpose in using the canal was to provide water for polishing his cloisonné art. Ogawa Jihei, a leading figure in gardening in the modern era in Kyoto, built the garden in 1893. The garden is separated into three sections. The first is Tori Niwa near the entrance to the house. The second is Tsubo Niwa in the northeast corner of the house, and the third is Shu Niwa in front of the main building, which holds the pond. These differing styles of each garden group tell us a lot about the various styles of houses in the Meiji era.

3 The relationship of gardens and the water systems

The description of various water systems above lead us to the following conclusions about their characteristics.

3.1 Water use for ponds was secondary purpose

Originally, each water system has various uses; therefore the providing of water for a garden pond is just one part of the water system’s functions. The main uses were as follows: the branches of the river forming the Myojin River, the Izumi River and the former Imperial Palace Canal provided irrigation and fire defenses; the canal forming the Takase River and the Lake Biwa Canal (Fig. 6) provided water transportation and hydroelectric power generation. In those days, providing canal water for garden ponds was secondary, though since then the primary purpose has disappeared. As a result, in the present day, the purpose of canal water for garden ponds is for primary use. Usage for agriculture and transportation was the highest priority, and exceptions were not made even for the Imperial Palace.

3.2 The volume of pond water flow can be controlled

Almost all man-made rivers and canals take water from an existing river through a weir, so the volume of water flow can be controlled. If water flow from outside is not controlled, the garden pond and stream will be flooded when heavy rains occur, likely leading to damage to residences and the gardens. Using safety measures when

taking canal water into the inner residence is rational. The flow of canal water could control by the weir. Together, these facts suggest that preventing water flowing into the residence was a priority.

3.3 An unusual change in pond water levels could be a sign of danger

When water enters a garden in a residence, it is easier to notice something unusual in the water environment than when one is outside the residence. For example, when one walks around one’s neighborhood in everyday life one ordinarily does not become anxious about customary changes in water volume and quality, except in extreme cases such as after very heavy rains. On the other hand, residents who take canal water into their homes, observe the stream in more detail and a smaller scale, and are more likely to notice unusual changes in level or clarity of the water. An unusual change could be a sign that something significant has happened near the residence, so is more likely to raise alarms in the consciousness of nearby residents is higher than residents far from the problem.

3.4 Consideration of each other’s comfort is needed when using man-made or canal water

This leads to cooperation as follows: each residence takes in water from the garden behind it. For example, at the Myojin River, the water is used consecutively by the people involved in Kamigamo Shrine, village residents with garden ponds, farmers, and then by the Kyoto Prefectural Botanical Garden. The fact that water use creates a relationship between these people who might not otherwise be related in everyday life. In order for cooperation in using the canal water to be successful consideration of each other’s comfort is needed.

3.5 Many gardens components have practical purposes

The pond and trees in a garden do exist not only for the enjoyment their view provides. For example, the false daphne tree (yuzuriha) provides material for New Year’s decorations, and the pond water was used for ablutions and self-purification by Shinto priests. Pond water from Oike Niwa in the Imperial palace and other nobles’ houses was used to water the garden trees, and taking water in gardens from Lake Biwa Canal was used as a pretext for getting water for other purposes.

As mentioned earlier, the function of garden seems to be at first glance to receive guests, but, especially in

residences, there are various other practical purposes for gardens, which we now discuss.

4. Results (Intentionality in an establishing of a garden)

Taking the above examples into consideration, let us examine about the intention behind in an establishing of a garden take the above example. The act of taking water from rivers and canals for a residential garden pond is noticed by one's neighbors as a change in their environment whether or not it is favorable to them. Neighbors can quickly perceive the various changes resulting from activities in residences around them, such as increasing or decreasing water levels, clean or dirty water, changed sounds of tree branches and leaves, and as a result they are able to apply adopt preventive measures before any disastrous changes can occur. To be specific in our case, individual neighbors who lived or worked near the Imperial Palace or shrines would have been able to notice and react quickly to threats to these important locations involving the water system and garden ponds. Needless to say, most of the time in these important locations people lived their lives as usual, although in an emergency it was desirable for the system to be guarded from disasters by the neighbors. We are able to reach the following conclusion: taking water connected with the rivers and canals from outside served as a kind of device for safeguarding against unusual or unwanted changes, especially natural disasters.

It used to be that people who settled down in a particular place needed a stream for agriculture, followed by use of shrines and temples in the neighborhood. They built their residence in accordance with the institutions and the community standards of their time and place. In the course of everyday life, one must observe social customs and conventions, so as a member of a community one is not able to make a garden and a building in a selfish manner. Obviously, building a home is an expression of one's own private intentions, but a prerequisite for it is one's social situation as defined by cultural institutions, standards and rules. For example, people plant trees for everyday use life in a garden is reflection of the behavior. As a result, every garden established in a given neighborhood and era tends to share similarities in form and function suitable to the people who have lived in that area. Consequently, in the present day we will perceive characteristics in these gardens as evidence of the historical process that brought them into being.

Thus, the institutionalized form of taking water into garden ponds: i.e. in a particular way each time, indicates a desire to maintain positive relationships and established stable living patterns in a neighborhood. Using water in a garden is a secondary use for man-made rivers and canals that is a necessary part of creating a comfortable life, that is to say desirable conditions in a neighborhood that lead to the neighbors taking consideration of each other. In the present day, using water in a garden pond is a secondary purpose for creating man-made rivers and canals, indicating a degree of maturity and reflecting the deep meaning of neighborliness as a form of social partnership between neighbors.

As the above account suggests, the use in gardens of water from man-made rivers and canal is a kind of history of the preferred relationships in a neighborhood, and thus the garden is a symbol of a particular form of wealth, the wealth of social life. This facet of social wealth is rarely described in current treatments of Japanese gardens. The gardens described above, houses of nobility, Shinto priests and ordinary residents, are in current science called Gardens or Landscapes whose locations, conditions, functions and materials are described as being objects whose development are based on the creativity of the proprietor or gardener. In this view, the water environment surrounding our everyday life appears only as a kind of material to be used by their creativity; in short, nature is a passive element in the activity called building a garden.

However, until now, we saw as confirming to relationship of water systems and garden ponds: viz., a garden does not start from concepts and designs and resources and by free subjects based on individual desires. Instead, the origin of these factors is dependent on various situations in everyday life. People categorize gardens according to certain types, but this is only an abstraction. The resource is uncertain concept as reflecting particular form of houses that typed as. Namely, how the history of construction of a garden is connected to society and the neighborhood is concealed by traditional academic research for the following reasoning: traditional science of Japanese garden makes the idea of a garden abstract by separating the factors involved in a garden from the concrete neighborhood it lives in. First, these abstract ideas are actually born from everyday life; however, their connection has been lost in our current day. The subject of traditional garden science is only abstract ideas. This paper argues for a view of gardens that looks at the way

the quality of everyday life (and relationships) amongst our neighbor's shapes the world the institutions around us in harmony with each other and the natural world.

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