STUDY OF THE hondo (kyakuden, hōjō) OF RINZAI ZEN SECT BUDDHIST TEMPLES IN KYOTO, IN THE EARLY EDO PERIOD (1596-1681)

The Development and Changes in the Typical Plans of the Sanctuary and Veranda

Antariksa

ABSTRACT

In the early part of the Edo period, from Keichō 1 (1596) to Engū 9 (1681) the number of Rinzai Zen sect taccohō (memorial cloisters) in Kyoto increased. The sanctuary and veranda of several memorial cloisters were reformed.

On the basis of restoration, the purposes of this study will attempt to clarify the developments and changes in the typical plans of memorial cloisters, during the early part of the Edo period. From the restoration plans, it is possible to deduce the reasons for change and trace the various developments.

Previously, the other studies have been conducted, as seen at references in form of the resultant reconstruction plans of sanctuary and veranda in the mid-Edo period, from Genroku 5 (1695) to Kōka 9 (1792), and in the late Edo period, from Bunkei 4 (1807) to Kaei 11 (1854). The interrelated both of these studies is to know the development and changes of type of plans of sanctuary and veranda during the Edo period (1596-1681).

The development and change of the sanctuary appeared from the early Edo period until the mid-Edo period. The reason for this is a need to accommodate the placement of carved statues of the cloister's founders. Based on these arrangements of verandā, it is evident that the placement of a 1 ken veranda at the left or right sides of a building was related to the fixed of the entrance hall and temple kitchen. Further more, most of the soyonama encompass remnants of the 1 ken veranda. The reason for the change was to redefine the veranda's function as a resting area during religious services.

INTRODUCTION

In the latter part of the medieval age, the independence of the memorial cloisters (taccohō) within the organization of the temple increased. The percentage of newly established memorial cloisters was extremely high around Keichō (1596-1615) ~ Genna (1615-1624) ~ Kan'ei (1624-1644). At the start of the Edo period, both the decorative and essential elements of the architectural style of the hondo (kyakuden, hōjō) style changed. The form and size of the building expanded. Rooms called shinzen (front of the Buddhist altar), enshrining portraits of the cloister's founder (chinsō), were produced in the sanctuary of the hondo (kyakuden, hōjō), and through this process, the buildings themselves gradually developed into the main halls of worship in the temples. From start of the Bunsei era (1818-1830) temple architecture entered a phase characterized by reconstruction and regeneration of Zen temple cloisters; many sophisticated buildings were built during the Bunsei ~ Kaei (1818-1848).

The purpose of this study is to attempt to clarify the developments and changes in the typical plans of the sanctuary of hondo (kyakuden, hōjō) of the Rinzai Zen sect taccohō (memorial cloisters) in the early Edo period. This will be done on the basis of restoration plans. From the restoration plans, it is possible to deduce the reasons for change and trace the various developments.

front rooms and the central room are collectively called the kyakuden (guest chambers). Of the three southern rooms, the central room is sutrasan (sanctuary) and nucleating (sleeping chamber); whereas the eastern room is the dōkan and the western room is the ekajūsan (chamber for clerical roles and the begging bowl).
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4 MEDIA TEKNIK No.1 Tahun XXIII Edisi Februari 2001 No.ISS 0216-3012
THE COMPOSITION OF THE INNERMOST SANCTUARY

In the early Edō period there were several memorial cloisters that expanded out at the rear side of the sanctuary, taking over the rear side veranda. Examining these cloisters, it is possible to see examples of the plans of buildings which underwent transformation in the sanctuaries.

A good example of this is Tokuen-ji kyakuden (Keichō (1596-1615)). Originally, the rear side of the sanctuary had a 1 ken² veranda. In the early Edō period, the rear of the sanctuary was remodeled, and the rear side of the sanctuary expanded 0.5 ken over the area of the rear veranda (fig.1). The precedent type of sanctuary can be found in other memorial cloisters of the late medieval age, for instance, at Daisen-in hondō (Eisōy 10 (1513)), Ryōgen-in hondō (Eisōy 14 (1517)), Kūrin-in hondō (Tenbun 1 (1532) - Eiroku 12 (1596)), Zaishō-in hondō (Tenbun 21 (1522) - Köji 3 (1577)), Jukō-in hondō (Tenshō 11 (1583)) and Obai-in hondō (Tenshō 16 (1588)). This type is characterized by the presence of an inner sanctuary consisting of a shinzan, a outsuden, and a mizutō (fig. 2). It is possible to say that this composition of the sanctuary is typical of the late medieval age (fig. 3). Probably, the innermost sanctuary of Tokuen-ji kyakuden used a composition typical of the late medieval age.

Fig. 1. Tokuen-ji kyakuden, Keichō (1596-1615)

In the case of Tenjō-ji kyakuden (Keichō 7 (1602)), originally, the front portion of the sanctuary measured 0.5 ken of wooden floor boards, but in the mid-Edō period it was remodeled and became 1 ken wide (Kyōtofu Kyoiku Inkai, 1983). The depth of the sanctuary is 1 ken, consisting of 0.5 ken of shinzan and 0.5 ken of Buddhist altar. At the rear is a sleeping chamber of 1 ken. From various sources, it can be determined that the sanctuary was reformed around the mid-Edō period. The drawing of the plan of Kansai 1 (1789) shows that the sleeping chamber was reduced by 2 tatami mats. At the center was a shallow Buddhist altar, and both rear sides expanded to take in the rear (western) side veranda. From the present plan of the sanctuary, after reformation in Kaei 7 (1854), and based on the restoration plan, one can see that originally the composition of the innermost sanctuary was composed by using the typical late medieval age plan (fig. 4).

Fig. 2. Typical sanctuary of the late medieval age memorial cloisters

Examining Taizō-in kyakuden (Keichō 7 (1602), based on Jōyō bunkeizai Taizō-in hondō fu gensan shōri köji kokokusho (Repair and reconstruction reports for important cultural properties of the main altar and entrance hall of Taizō-
in temple. 1974), it can be seen that the innermost sanctuary also used the typical composition of the late medieval age. That composition remained until the last renovation in Hōzeki 7 (1757), when in order to accommodate the carved statue of the cloister founder the rear portion was expanded (fig. 5).

Fig. 3. Typical composition of a sanctuary in the late medieval age

Turning to Kōbai-in kyakuden (Keicho 9 (1604)), based on Jōdō bunkaizai Kōhai-in honndō fu genkan shari kōji hōkaishō (Repair and reconstruction reports for important cultural properties of the main hall and entrance hall of Kōbai-in temple, 1978), it is possible to deduce that there were many renovations conducted in the early Edo period around Kanbun (1661-1673). Most important of the renovations is the setting of the Ichidōn (the altar to lay the ancestral tablets of the parishioner) at both the left and right sides at the front of the sanctuary. In the mid-Edo period, around Anrei 10 (1781), it was again renovated to enlarge both altars (fig. 6). The sanctuary has a frontage of 3.5 ken and depth of 2 ken. The center is occupied by a Buddhist altar 1.5 ken, both sides are set with altars of 1 ken each. The sleeping chamber in the center became smaller. That arrangement was established around the Kanbun. Originally, the innermost sanctuary used the typical composition of the late medieval age. Probably, that composition remained before the renovations of the early Edo period around the Kanbun.

At Taikō-an kyakuden (early 17th century), much can be learned based on the research and restoration accomplished by Norio (1990). Before the renovation of Meiwa 2 (1763), the innermost sanctuary used a composition typical of the late medieval age. After Tempō 14 (1843), the corner of the left side of the jōken otonomi (upper room) was set with a tokonoma (alcove) and a tsukeshoin (built-in desk). The arrangement of the sanctuary was very simple with shinten, Buddhist altar and sleeping chamber converted to present plan after the renovation in Meiwa 2 (1763), when the rear side of the sanctuary was converted into rooms (fig. 7).
In another example, at Gyokurin-in kyakuden (Genna 7 (1621)), originally the rear of the sanctuary had a 1 ken veranda. In later ages, the front of the sanctuary was redesigned to include the wooden statue of the cloister founder. The expansion took the place of a small portion of the room on the rear veranda (Mitsugi, 1968). Before renovation, the rear side of Buddhist altar consisted of 3 tatami mats for a sleeping chamber and 4 tatami mats of floor space in the room. Then, the rear side expanded out by 0.25 ken, based on the restored plan, it is evident that the basic composition of the innermost sanctuary is typical of the late medieval age. The change at the rear of the sanctuary is simply the removal of two rooms, while the arrangement of columns is the same (fig. 8).

In the case of Keisyun-in kyakuden (Kan'ei 8 (1633)), based on plan from Kanpō 2 (1742), the present plan of the sanctuary has expanded out on the rear side of Buddhist altar by 0.5 ken. The rear of the middle chamber has also extended out by 0.5 ken. Originally, the depth of the Buddhist altar was shallow with only 0.5 ken, without a shizen. Later, to accommodate the statue of the cloister founder, the depth became greater through a renovation of the rear side of the Buddhist altar. Originally, the corner of the middle chamber had, on the whole, a width and depth of 0.5 ken. The rear of the Buddhist altar on the right side consists of 3 tatami mats and a monoirae (storage room), and at the left side there are kekomidoko (risen steps). This is one special characteristic of Keisyun-in kyakuden. It seems that during and after Kenpō 2 (1742), the innermost sanctuary was reformed, and another renovation of the building was conducted in the late Edō period. Before being reformed in the mid-Edō period, the innermost sanctuary was typical of the late medieval age (fig. 9).

At Ressyō-in kyakuden (Kan'ei 13 (1663)), the same patterns appears, as the rear side of the sanctuary expanded out by 0.5 ken. Originally, the rear side of the building had a shallow-veranda. The front of the sanctuary was reformed to set the altar on the left and right sides, and, consequently the rear expanded. Changes at the rear can be seen easily when comparing drawings from Tenmei 9 (1789) and Tenpō 14 (1843). Probably, the reform of the
sanctuary was carried out in the mid-Edo period (fig. 10).

Fig. 10. Rinsyo-in kyakudan (Kan'ei 13 (1636))

Shinju-ji kyakudan (Kan'ei 15 (1638)), originally had all four sides surrounded by a 1 ken veranda (Hirota, 1983). In the early Edo period around Kan'ei 19 (1642), the front of the sanctuary was redesigned to include the placement of Ikyō's portrait. With the rear sanctuary's expansion one part of the veranda was taken inside. At the left and right sides of the shōdō (mortuary room), the altars were set (Mitsugu, 1979). (fig. 11) The original innermost sanctuary is similar to Ōbā-in hondō (Ten'yū 16 (1588)), which also used the typical composition of the late medieval age. That composition appeared before the reform in Kan'ei 19 (1642).

Fig. 11. Shinju-ji kyakudan (Kan'ei 15 (1638))

In the case of Yōtsuka-in kyakudan, the building is not newly built, but reconstructed and completed from former buildings in Meireki 2 (1656). At that time, the depth of the sanctuary was 1 ken, consisting of a Buddhist altar and a shinzen, and at the opposite side, a chamber of 1 ken. At the rear veranda the small room and store room were added, and the rear side of the sanctuary expanded out by 0.5 ken. The present depth of the sanctuary is 1.5 ken, and the opposite side consists of room of 1 ken (Mitsugu, 1990). Further, the present depth of the rear veranda remained 0.5 ken. From the restoration plans, at the rear of buildings was a 1 ken veranda. The rear of the sanctuary expanded out by 0.5 ken taking half of the rear veranda. It appears before being reformed in Meireki 2 (1656). Probably, the innermost sanctuary used the typical composition of the late medieval age (fig. 12).

Fig. 12. Yōtsuka-in kyakudan (Meireki 2 (1656))

Lastly, in the case of Sairai-in kyakudan (Empō (1673-1681)), when the sanctuary was reformed, the rear-center was raised and left to support placement of the carved statue. In the present plan both sides are 2 tatami mats. Before being reformed in Hōei 4 (1707), the rear side of Buddhist altar was 1 ken in length of 7 tatami mats of room. Originally, the composition of sanctuary was simple compared the present plan (fig. 13).

Fig. 13. Sairai-in kyakudan (Empō (1673-1681))

The inclination to expand the sanctuary was carried out with the advent prosperous times of the mid-Edo period. It can be said that all memorial clusters built in the late medieval age and early Edo period were reformed at the innermost sanctuary. This phenomenon may be attributed to the placement of the statue of the cloister founders. Thus the shinzen and Buddhist altar expanded, absorbing the space of the sleeping chamber (Mitsugu, 1979). As a consequence, the typical composition of the late medieval age changed significantly. The Buddhist altar was placed at the center of the sanctuary, and the altar were set on the left and right sides. This
THE VERANDA
The arrangement of the veranda

On the basis of the renovation plans drafted in the early part of the Edo period from Keicho 5 (1596) to Genna 7 (1621), it is evident that several monumental cloisters have different arrangements for the veranda. There are several patterns of differences. In one instance, the left, right, and front side of the buildings are surrounded by a 1 ken veranda. This is seen at Tokugawa-ji kyakudan, Yotoden-ji kyakudan, Ryokan-ji kyakudan (Keicho 11 (1606)), Gyokuten-in kyakudan, Syotaku-in kyakudan (early 17th century) and Tōji-in hōjō (Genna 2 (1616)). (Fig 15) Looking at Yotoden-in kyakudan, the left and right sides of the present plan are sayanona.4 Probably, the left and right sides of sayanona are remnants of the former veranda. It is expansion represents the increasing number of religious services and worshipers; the purpose of the change was to have the veranda function as a rest area during religious services. In the case of Syotaku-in kyakudan, the right side of the building is 1.5 ken and the left side is 1 ken, both are sayanona. These sayanona function as rest area during religious services. In its present plan, the low-veranda still remains on the left side. Probably, the right and left sides are the remnants of the veranda, as it appeared in the mid-Edo period.

During the same period, another arrangement of veranda appeared, where in the left, right and front sides of the buildings are surrounded by a 1 ken veranda, while the rear side has a shallow veranda. This is seen at Tenjiju-an kyakudan and Taihō-an kyakudan. In the case of Tenjiju-an kyakudan, the left (southern) sayanona is a remnant of the original veranda. Therefore, the rear side of the building has a shallow-veranda (see fig 4).

4 The long and thin of space that placed at the left, right, rear or front sides of the hōjō (kyakudan, hōjō). Usually, the floors are covered with tatami mats or wooden boards, and both sides closed with sliding screens or sliding doors.

Fig. 14. Typical composition of a sanctuary in the early Edo period

Fig. 15. The left, right and front sides of the building are surrounded by a 1 ken veranda

In the second arrangement, the left and front sides of the building are surrounded by 1 ken veranda, whereas the rear and right sides have a shallow-veranda. This arrangement can be seen at Kyūshū-in kyakudan (Keicho 15 (1610)), Jishō-ji hōjō (early 17th century), and Rinsen-ji kyakudan (Genna 5 (1619)). (Fig 16) At Kyūshū-in kyakudan, the left (southern), front (eastern) and rear (western) were originally 1 ken verandas, while the right (northern) side was different, having a shallow-veranda. Sometime later, the rear (western) of the building was extended outside by 0.5 ken, taking half of the original rear (western) side veranda. The original depth at the rear of the Buddhist altar was 1 ken. It consisted of a small room. At the left (southern) side, was an 8 tatami mats room, set with an alcove, chigaidana (staggered shelves), and built-in desk, while the northern side was an 8 tatami mats room constructed with 1 ken taken up by anshile (wall cupboard). The kamoni (lintel), a remnant of the original tategu (fixtures), remains in the present plan. Both lintel and fixtures remain inside the room. Probably, an alcove, staggered shelf, built-in desk, and wall cupboard were added later (fig. 17). Kyūshū-in kyakudan’s arrangement of veranda is similar to Jishō-ji hōjō, however, the 1 ken verandam was placed on the opposite side at the left side of the building. This arrangement is related to the position of genkan (entrance hall) and kuri (temple litchen). In the case of Rinsen-ji kyakudan, originally the left (southern) veranda was a wooden floor boards, but in the present plan it has been changed to sayanona.

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The latest arrangement of veranda, where the right and front sides of the building are surrounded by 1 ken veranda, and the left and rear sides have a shallow-veranda, can be seen at Kōbō-in Antakuden and Taikō-an kyakuden. In the case of Kōbō-in kyakuden, both 1 ken verandas at the left and right sides were changed to sayawona. Originally, the left side of the building had a shallow-veranda. On the basis of the restoration plan in Kōfeki 10 (1760), the left, shallow-veranda was changed to sayawona, and around Tenpō 5 (1834) once again, the veranda was repaired. From the early Edo period, around Keicho 9 (1604) up to Kanbun 13 (1673), the left, shallow-veranda did not change. In around Kōfeki 10 (1760), that left veranda became a sayawona. In the case of Taikō-an kyakuden, that arrangement was simple in comparison to the present plan that was restored in Meiwa 2 (1765). From the restoration plan, it is evident that originally, the rear side of the building had a shallow veranda. The right side was a 1 ken veranda (see fig. 7).

In the early Edo period, around Kan'e 2 (1625) to Syōhō 5 (1648) it is shown that the left, right, rear and front sides of the building, all have 1 ken veranda. This may be seen at Tenjō-in kyakuden (Kan'e 2 (1625)), Keicho-in hōjō (Kan'e 5 (1628)), Shinjū-kan kyakuden and Hōjō-ji kyakuden (Syōhō (1644-1648)), (fig. 18). In the case of Keicho-in hōjō, the right, left and front sides of the building are surrounded by 1 ken veranda, with a more or less shallow-veranda at the rear side. The rear corner of the rear veranda extends out a little and therefore, the form of the rear veranda has a protrusion.

In another arrangement, the left, right and rear sides of the building are surrounded by a shallow-veranda and only the front has a 1 ken veranda. This arrangement may be seen at Syōgon-ji kyakuden (first half of 17th century), Syōden-ji hōjō (Kan'e 1624-
and Entō-ji-in kyakuden (Kan'ei 1624-1644), (fig. 19) Another arrangement has the rear and right side of the building surrounded by a shallow-veranda, while the left and front sides had a 1 ken veranda, as seen at Keison-in kyakuden and Rinshō-in kyakudenn. In the case of Keison-in kyakudenn, based on a plan drawing from Kanpli 2 (1742), the chamber of 6 tatami mats that was placed at the rear left of the building can not be seen (fig. 19). Most probably, this is the remnants of the 1 ken veranda that continued into the rear side of the building. The change was effected so that the sayanoma could function as a rest room during religious services. Another variation of a veranda, the right, the right, rear and front sides of the building were surrounded by a 1 ken veranda, and the left side with shallow-veranda, is seen at Syōden- eizen-in kyakudenn (Kan'ei 10 (1633)). (fig. 20) Another slight variation is a kyakudenn where the left, right and front sides of the building were surrounded by a 1 ken veranda, and the rear side with shallow-veranda. This is seen at Daishin-in kyakudenn (fig. 21), this arrangement is similar to Taizō-in kyakudenn. In the case of Tenkyū-in kyakudenn (Kan'ei 12 (1635)), based on the inventories, there was a 1-ken-width veranda at the left and right sides of the building. From these reports, it is possible to infer that the right-rear and left verandas were changed to sayanoma. Furthermore, in the present plan, only the right side of the front veranda still has wooden floor boards. Probably, that arrangement came about because of the position of the veranda is near the temple's kitchen and entrance hall. This position resulted in the veranda being used as a circulation zone for guests during religious services (fig. 22).

Fig. 19. The left, right and rear sides of the building are surrounded by a shallow-veranda, the front side has a 1 ken veranda.

Fig. 20. The right, rear and front sides of the building are surrounded by a 1 ken veranda, and the left side by a shallow-veranda.

Fig. 21. The left, right and front sides of the building are surrounded by a 1 ken veranda, the rear side by a shallow-veranda.

Fig. 22. Tenkyū-in kyakudenn (Kan'ei 12 (1635)). (present plan)

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In the early Edo period, from Jōō 3 (1654) to Eiōō 9 (1681), another arrangement of veranda appeared in which the left and rear sides of the building were surrounded by a shallow-veranda, and the right and front sides a 1 ken veranda, as seen at Syōken-an hōjō (Jōō 3 (1654)) and Chōfū-ji kyakuden (Kanbun 8 (1668)). (fig. 23) The other arrangement, where at the right, left and front side of the building were surrounded by a 1 ken veranda and rear side a shallow-veranda, as seen at Gyōkūhō-in hōjō (Meireki 2 (1656)) and Rokunen-jū hōjō (Eiōō 7 (1673-1681)). (fig. 24) The other arrangement is where the four sides of the building were surrounded by a 1 ken veranda as seen at Jisō-in kyakuden (Kanbun 11 (1771)). (fig. 25) Originally, the left (southern) and rear (western) sides were the remains of the veranda. The last arrangement of veranda is where at the left, right and rear sides of the building were surrounded with a shallow-veranda and front side with a 1 ken veranda, as seen at Sairai-in kyakuden and at Reigetsu-ji butsuden (Kanbun 11 (1671)). (fig. 26)

Fig. 22. The left and rear sides of the building were surrounded by a shallow-veranda, and the right and front side has a 1 ken veranda.

Fig. 23. The right, left and front sides of the building are surrounded by a 1 ken veranda, and rear side by a shallow-veranda.

Fig. 24. The left, right and rear sides surrounded by a shallow-veranda and the front side a 1 ken veranda.

Typical forms of the veranda

The memorial cloisters that were built from Keichō 1 (1596) to Genna 7 (1621) used a typical form of a veranda the early Edo period (fig. 27). This form may be seen at Tokuzen-ji kyakuden, Yagen-ji kyakuden, Tenju-in kyakuden, Taizō-in kyakuden, Kōbai-in kyakuden, Ryōan-ji kyakuden, Kyōsō-in kyakuden, Daishu-ji kyakuden (late Keichō 1596-1615), Syōtaku-in kyakuden, Jisō-ji hōjō, Tōjī-in hōjō, Risshō-in kyakuden and Gyokurin-in kyakuden.
The typical form of verandas in the late medieval age did not appear during the early Edō period (fig. 28).

In the early Edō period, from Kan'ei 2 (1625) to Syōhō 5 (1648), the type of a veranda took the form of the late medieval age as seen at Syōgon-ji kyakuden and Enoto-in kyakuden. The typical form of the early Edō veranda, however, is used at Tenju-in kyakuden, Konchi-in hōjō, Keisyu-in kyakuden, Syōden-eigen-in kyakuden, Daisho-in kyakuden, Tenkyō-in kyakuden, Rissho-in kyakuden, Shinju-in kyakuden, Syōden-ji honkō, Tōkai-an kyakuden and Myōkō-ji kyakuden.

Fig. 27. Typical form of a veranda from the early Edō period.

Fig. 28. Typical form of a veranda from the late medieval age.

CONCLUSION

On the basis of restored plans of several memorial cloisters that were built in the early part of the Edō period, it is evident that the basic composition of sanctuaries in the early Edō period were modeled on the forms in the late medieval age. The composition of the innermost sanctuary consisted of a shinzen (front of the Buddhist altar), a butsudan (Buddhist altar) and a minzō (sleeping chamber). Later, the composition changed to accommodate the placement of the carved statue of the cloister founder as well as the setting of the shaka (altar for ancestral tablets of the parishioners). The preference for a reform of the sanctuary in the memorial cloisters grew from Keicho 1 (1596) up until Syōhō 5 (1648).

The employment of a 1.5 ken veranda that was placed on the left and right sides rather than at the rear of the building appeared from the early Edō period. Based on the arrangement of veranda, it is evident that the placement of a 1 ken veranda at the left or right side of a building was related to the fixed position of an entrance hall and a temple kitchen. According to the type of a veranda, it is evident that the typical form of the veranda in the late medieval age reappeared from Kan'ei 2 (1625) to Eirō 9 (1681). The typical forms in the early Edō period were in use from Keicho 1 (1596) to Eirō 9 (1681).

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GLOSSARY

butsudan = Buddhist altar
chigoikana = staggered shelves
genkan = entrance hall
hiroten = 1 to 1.5 ken veranda
honkō (kyakuden, hōjō) = main hall (guest hall, abbot’s chamber)
shikan = altar to lay the ancestral tablets of the parishioner
jōkan ekunō = upper room
kamon = lintel
kekomiato = risen steps
ken = additional unmeasured measure equivalent to 6 shaka, or approximately 1.82 meters
kuri = temple kitchen
minzō = sleeping chamber
monoire = storage room
ushire = wall cupboard
sayanoma = the long and thin of space that placed at the left, right or front of the honkō (kyakuden, hōjō)
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