The purpose of this paper is to present the features of *jinaichō* (temple towns) that had shown characteristic development at the end of medieval times. The study consists of three sections: 1) Cities and Buddhist temples, 2) The process of the formation and development of *jinaichō*, 3) *Jinaichō* in urban history.

(1) Cities and Buddhist Temples

The importance of Buddhist temples in the development of cities is discussed. Buddhism had a close relation to the rise of cities. The sects that developed around the Buddha consisted of people who lived in a lively city and who wished to be freed from the bonds of caste. Priests kept on wandering but gradually took up the custom of staying in one place during the rainy season. The Vihara was placed at a location "not too far from the city and not too close, at a convenient place, easy for all the people who requested teachings to go to and visit." As the worship offered to the stupa and Buddhist images became stronger, Buddhist temples became powerful in the cities. When "city castles", tojo, were constructed, temples became glamorous structures that decorated the city following the saying "if not through glamour how could virtue be expressed?"

(2) The process of the formation and development of *jinaichō*.

It place of temples that were symbols of ancient authority, halls were built in towns and villages for the people who wished for good and happiness in their present lives, and who were afraid of sickness and hardships. Eventually, among the people who believed in Jodo Shinshu, a trend to form towns and villages centered by temples became popular due to a religious feeling of solidarity. Thus *jinaichō* developed. The process of the formation and development of *jinaichō* is discussed in the following phases: 1. before the formation of *jinaicho*, 2. *jinaichō*, 3. central *jinaichō* and regional *jinaichō*, 4. transformation of *jinaichō*.

(3) *Jinaichō* in urban history

The formation of *jinaichō* is discussed in urban history and the characteristics are presented. First, the formation of *jinaichō* was not isolated. At Kyoto, there was a movement by the Hokke sect to build a Hokke area by building walls ("wall of the town"). At Sakai and Hirano, cities were built into forts and planned for purposes of defense and autonomy. To compete with the formation of cities by people, warriors started to build castle towns, *jōkamachi*. *Jinaichō* are compared with *jōkamachi* in order to throw light on their characteristics. The following are aspects of the two styles of towns that are compared and contrasted: 1) fortification by walls and moats, 2) a center that is open or
exclusive, 3) a defense system in the capital (*ban-shu* system; *sankin kōtai* (alternate attendance) rule), and 4) a desire for an ideal town and ranking system.