

Section 3 – The spread of education and culture and the growth of manufacturing

Topic 41 – Tsunayoshi's Government of Law and Reason and the Genroku culture

167 What were the distinguishing characteristics of the Genroku culture that flourished in the Kyoto area?

Tsunayoshi's Government of Law and Reason

By the middle of the seventeenth century, the violent climate that pervaded the Warring States period diminished. In 1687 (Jokyo 4), **Tokugawa Tsunayoshi**, the fifth shogun, passed the Edict of Compassion for Fellow Creatures, which banned the killing of any animal. Extreme punishments meted out to enforce the edict, including exile to a remote island for mistreatment of dogs and cats, sparked outrage, and Tsunayoshi was given the epithet "dog shogun". On the other hand, Tsunayoshi also built Yushima Sacred Hall to promote the spread of Confucian teachings and aspired to construct an enlightened government that he called the **Government of Law and Reason**, or *bunchi seiji* in Japanese. The pious Tsunayoshi strived to have many shrines and temples built or repaired, but these expenses put a severe strain on the shogunate's finances.

Almost immediately after Tsunoyshi's death in 1709 (Hoei 6), his successor, Tokugawa Ienobu, repealed the Edict of Compassion for Fellow Creatures.¹ Ienobu then ordered that the construction of new temples and shrines be temporarily halted and appointed **Arai Hakuseki** to straighten out the budget through a policy of financial austerity.

***1=When the Edict of Compassion for Fellow Creatures was repealed, the shogunate began to set free all those who had been imprisoned or exiled to remote islands for violating the law. Some of them had been convicted of mistreating either cats or dogs, fishing, and even cooking eels. Ienobu lamented the extent of the persecution, estimating the number of people convicted of violating the edict in the hundreds of thousands.**

Genroku culture

Manufacturing expanded during Tsunayoshi's tenure as shogun, and some businessmen grew wealthier than even the daimyo. The wealthy townspeople, based mainly in Osaka and Kyoto, brought into existence new forms of culture and entertainment that enriched the daily lives of the Japanese people called **Genroku culture**.

第3節 産業の発達と教育・文化の普及



湯島聖堂での講義
(東京大学史料編纂所蔵)



→徳川綱吉 (1646～1709) 生類憐みの令で庶民を悩ませたが、戦国以来の殺伐とした気風を戒め、儒教や仏教にのっとって弱者をいたわろうとした。(愛知・徳川美術館蔵)

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綱吉の文治政治と元禄文化

上方を中心に花開いた元禄文化の特色はどのようなものだったのだろうか。

1 「生類憐みの令」が廃止されると、獄中や遠島からぞくぞくと囚人が釈放された。犬や猫をいじめた者や釣りをしただけの者、ウナギ料理の罪でとらわれた者まであった。家宣は「禁令に触れて罪人にされた者は何十万…」と述べて、受刑者の多さを嘆いた。



新井白石 (1657～1725)
(早稲田大学図書館蔵)

綱吉の文治政治

17世紀のなかばになると、戦国時代の荒々しい気風も弱まった。5代将軍徳川綱吉は1687 (貞享4) 年、生類憐みの令を発し、あらゆる生き物の殺生を禁じた。犬や猫でも虐待したら島流しになるなど行きすぎた処罰は批判を浴びて「犬公方」とよばれたが、いっぽうで綱吉は湯島聖堂を建てて儒学の普及につとめ、学問による統治をめざす文治政治を行った。信仰心のあつい綱吉は多くの寺社の造営や修理を行ったが、これらにかかる費用で幕府は財政難におちいった。

綱吉没後の1709 (宝永6) 年、6代将軍家宣はただちに生類憐みの令を廃止した。寺社の建設も当分中止させたとえ、新井白石を登用して財政立て直しの儉約政策に着手した。

元禄文化

綱吉の時代には産業が発展し、大名をしのぐ豪商もあらわれた。経済力をつけた町人は、大阪や京都を中心に、日々の暮らしを豊かにする新しい娯楽や文化を生み出した。これを元禄文化という。

大阪の井原西鶴は庶民の浮世の欲望を肯定的に描いた『日本永代蔵』などの小説を書いた。当時の小説は浮世草子とよばれた。近松門左衛門は歌舞伎や人形浄瑠璃の台本作者として『曽根崎心中』『心中天網島』など、人間らしく生きようとするゆ

In the field of literature, **Ihara Saikaku** of Osaka wrote about the hedonism of the common people in a positive light in his novels, such as *The Eternal Storehouse of Japan*. Their lifestyles were described as a "floating world", or *ukiyo* in Japanese, and for this reason the novels of the Edo period are called *ukiyo zoshi*, meaning "tales of the floating world". **Chikamatsu Monzaemon** wrote kabuki and puppet plays, including *The Love Suicides at Sonezaki* and *The Love Suicides at Amijima*, which were tragedies, of people who destroyed themselves by trying to live as normal human beings. **Matsuo Basho** composed opening lines to *renga* poems and perfected this form into the art of haiku.

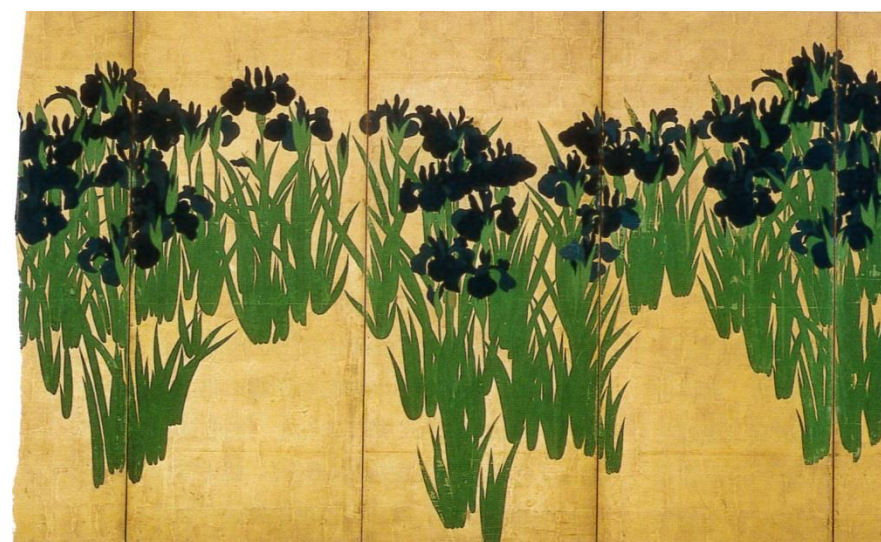
In the field of painting, Ogata Korin carried on the artistic legacy of early Edo period artist Tawaraya Sotatsu to create lavishly decorated folding screens. Hishikawa Moronobu established the genre of *ukiyo-e*, "pictures of the floating world", which depicted the customs of the townspeople. *Ukiyo-e* art could be bought at affordable prices as woodblock prints and were very popular with the masses.

New avenues of learning

During the Edo period, Confucianism was promoted as a philosophy emphasizing order and social stability. The shogunate favored the Zhu Xi school of Neo-Confucianism, which, among the schools of Confucianism, was especially concerned with the definition of good and evil and the foundation of social morality. Scholars of the Zhu Xi school, such as Hayashi Razan, were employed by the government. It was Zhu Xi Neo-Confucianism, along with emperor worship, which formed the ideological basis of *The Great History of Japan*, a work of history written under the editorship of Tokugawa Mitsukuni, the daimyo of Mito Domain. *The Great History of Japan* would later influence the formulation of the Japanese academic movement known as "National Learning".

On the other hand, Nakae Toju, a scholar of the Wang Yangming school of Neo-Confucianism, criticized what he regarded as the empty theories of the Zhu Xi school and instead advocated translating philosophical ideas into practical actions. Other scholars such as Yamaga Soko, Ito Jinsai, and Ogyu Sorai criticized the Zhu Xi school for obsessing over interpretation while neglecting the original meaning of the key text, *The Analects of Confucius*.

The Japanese people also made unique accomplishments in the natural sciences. Miyazaki Yasusada wrote *The Farmers' Compendium*, a repository of his scientific observations and personal experiences that would remain the Bible of agricultural research for centuries. The



燕子花図屏風(右隻) 尾形光琳筆 (東京・根津美術館蔵)



近松門左衛門 (1653～1724)
重徳 筆 (兵庫・市立文庫蔵)



松尾芭蕉 (1644～94)
(三重・芭蕉翁顕彰会蔵)



見返り美人図 菱川師宣筆 (東京国立博物館蔵)



『大日本史』 徳川光圀の命により
水戸藩で編纂された歴史書。(茨城県立歴史館蔵)



元禄文化を代表する3人の人物
をえらんで説明してみよう。

えに身を滅ぼす悲劇を描いた。松尾芭蕉は連歌の発句を発展させて俳諧(俳句)を完成させた。

絵画では江戸初期の俵屋宗達の画風を引きついで尾形光琳が、装飾性豊かな屏風絵を大成させ、菱川師宣は町人の風俗を描いた浮世絵を確立した。浮世絵は版画として手に入れやすい値段で売り出され、多くの庶民に親しまれた。

学問の発達

江戸時代には秩序を重んじて社会を安定させる学問として儒学が奨励された。幕府は、儒学の中でも正邪をきびしく問い社会道徳を基礎づける朱子学を重視し、林羅山らを登用した。水戸藩主徳川光圀は朱子学と尊王論に立って『大日本史』の編纂に着手し、のちの国学の成立にも影響をあたえた。

いっぽう、陽明学の中江藤樹は朱子学を空論と批判し、学んだら実践せよ、と説いた。山鹿素行・伊藤仁斎・荻生徂徠らも解釈の学に堕した朱子学を批判し、論語の原義を学べとなえた。

自然科学の分野でも日本独自の発達が見られた。宮崎安貞は経験と科学を生かして『農業全書』を著し、長く農学のバイブルとされた。関孝和は独力で代数学を編み出し、円周率を算出した。この和算とよばれる日本式数学は、きこりや樽職人までが楽しみ、しかも世界的水準をこえていた。

mathematician **Seki Takakazu** calculated π and independently invented a system of algebra. Japanese mathematics, called *wasan*, was enjoyed by the common people, from lumberjacks to barrel makers, and even surpassed international standards.

I WANT TO KNOW MORE ABOUT...
The Samurai and the Spirit of Loyalty

The famous raid of the Forty-Seven Ronin

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On the night of December 14, 1702 (Genroku 15), forty-seven masterless samurai of Ako Domain (now Hyogo Prefecture) crept into the Honjo neighborhood of Matsuzaka-cho, Edo (now the Ryogoku neighborhood of Sumida, Tokyo), stormed the private residence of the Shogun's retainer Lord Kira, and cut off his head. In March of the previous year, Lord Asano, the daimyo of Ako Domain, had struck Lord Kira with his sword while doing service in the Shogun's residence in Edo. Later that day, Lord Asano was ordered to commit ritual suicide, consigning his retainers to the status of masterless samurai, or *ronin* in Japanese. The Ako Ronin's raid was an act of protest against the Shogun's uneven-handed punishment of Lord Asano.

After Asano's death, his clan was broken up, his lands were confiscated, and his former retainers, including Chief Retainer Oishi Kuranosuke, were forced out of his castle. Forty-seven of these men, known to history as the Forty-Seven Ronin, swore to settle scores with Kira or die trying. After much sweat and sacrifice, they finally killed Kira and avenged their fallen master. When the Shogun convened the Council of State to discuss how to deal with these ronin, there was sharp disagreement between those who felt that the ronin were rebels defying the Shogun's judgment and those who felt that the ronin had embodied the virtue of loyalty in being willing to lay down their own lives for their old master. Ultimately, it was decided that defying a shogunal order was a serious crime warranting the death penalty. Still, in consideration of their exemplary loyalty and in deference to public opinion, which favored the ronin, they were allowed to die with honor through ritual suicide, rather than beheading. All the ronin killed themselves by slitting their own bellies. (The true number of ronin sentenced to die was forty-six, as one ronin absconded before the raid.) The controversial case of the Forty-Seven Ronin rocked the shogunate and forced people to rethink how a true samurai should conduct himself.

もっと知りたい
コラム
ぶ し ちゅう ぎ かん ね ん
武士と忠義の観念

●赤穂浪士の討ち入り
赤穂藩（兵庫県）の浪士47人が江戸・本所松坂町（墨田区両国）の旗本・吉良上野介私邸に討ち入り、吉良の首級をあげたのは1702（元禄15）年12月14日のことでした。前年の3月、江戸詰め赤穂藩主浅野内匠頭は殿中で吉良上野介に斬りかかる刃傷事件をおこし、即日、切腹を命じられました。赤穂浪士たちの討ち入りは、内匠頭だけが一方的に処罰されたことへの抗議の行動でした。

赤穂藩主の切腹後、お家取りつぶしとなつて、家老・大石内蔵助らは城下を去りました。しかし、主君の仇討ち（復讐）を誓う決死の47人は、苦心の末、吉良上野介を討って主君の恨みを晴らしました。彼らの処分をめぐる幕府の評定所では、「藩主に殉ずる忠義」という意見と「幕命を不服とする謀反」とする意見が激しく対立しました。結局、幕府の命令に従わなかった

罪は重いとして死罪と決まりました。しかし、世論を考慮しつつ浪士たちの忠義の心もくんで、斬首から名誉ある切腹に格上げされ、全員自決して果てました（討ち入り前に1人逐電して実数は46士）。武士はいかにあるべきか、彼らの行動は幕政を揺るがす大問題であったのです。

●私を捨て、公に尽くす精神
主君の無念を晴らすために命を捨てた赤穂浪士の行動は、豊かさや安逸にふける元禄時代の人々に衝撃をあたらえました。武士のきびしい精神性だけでなく、庶民にも忠義の道の尊さを突きつけたからです。

主君への忠義をつらぬいた赤穂浪士47人は「義士」と称えられ、芝居や講談の『忠臣蔵』として長く愛されてきました。しかし、忠義とは単純な忠義心だけを意味していませんでした。もし暗君があらわれて愚かなふるまいをすれば、家臣が座敷牢

に閉じ込める「主君押し込め」の慣行もありました。忠義はより大きい公益のためにこそあったのです。

このように忠義とは、自己の属する共同体を守るため、「私」をこえて「公」のために最善を尽くすことを意味します。幕末に日本が外国の圧力にさらされたとき、武士の忠義の観念は、藩の枠をこえて国家全体のために発揮されたのです。



赤穂浪士の討ち入り（兵庫・赤穂市立歴史博物館）

Denying oneself and affirming one's duty

In the hedonistic era of the Genroku culture, when so many enjoyed prosperous and leisurely lives, the example set by the Ako Ronin in sacrificing all that they had to avenge their master's death left a profound impact. The common people were shown not only the stout and austere spirit of the samurai, but even more importantly, the loftiness of the virtue of loyalty.

For their unflagging loyalty to their lord, the Forty-Seven Ronin were dubbed "righteous warriors" and were memorialized in the play and ballad *The Treasury of Loyal Retainers*, which remains popular in Japan to this day. And yet, one must remember that the Japanese conception of loyalty, *chugi* in Japanese, does not mean simple obedience. If an incompetent daimyo came to power and acted in a foolhardy manner, it was regarded as acceptable for his retainers to forcibly detain him. To the Japanese of the Edo period, "loyalty" actually meant devotion to public duty greater than that to any one man.

In this sense, the definition of "loyalty" is to deny one's personal interests while affirming one's public duty to always serve and protect the community to which one belongs. During the closing years of the Edo shogunate, when Japan was exposed on all sides to pressure from abroad, the samurai transcended the boundaries of their own domains and manifested a spirit of loyalty towards the nation as a whole.

PERSONALITY PROFILE

Ninomiya Sontoku and the Virtue of Diligence

Working while studying

Ninomiya Kinjiro, who was posthumously honored as Ninomiya Sontoku, meaning "Ninomiya the Virtuous", was born in 1787 (Tenmei 7) in a rural village that is now the city of Odawara in Kanagawa Prefecture. His father died of illness and Kinjiro, as the eldest son, became head of his family at the age of fourteen. Even as he struggled to support his family, Kinjiro never neglected his studies. As he went about hawking the firewood he had gathered in the mountains or the sandals he had woven at night, it was said he always read either a copy of *Great Learning* or one of the other Chinese classics that he carried with him everywhere. Prior to World War II, the Japanese government had bronze statues of Ninomiya Kinjiro erected at every elementary school in the country in order to disseminate his teachings of diligence, thrift, and forbearance.



にのみやそんとく きんべん
二宮尊徳と勤勉の精神

●はたらきつつ学ぶ

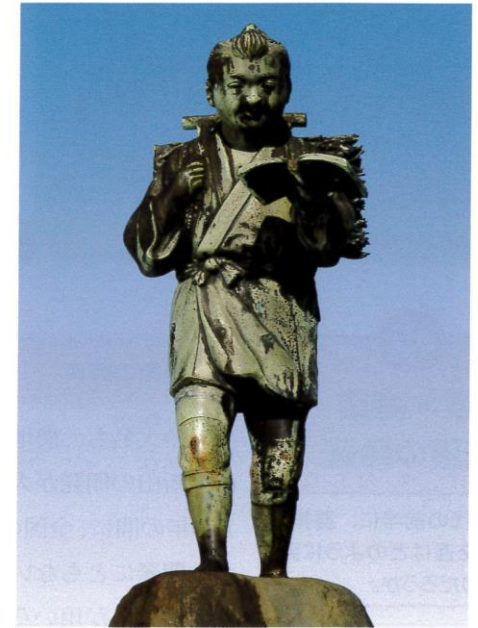
にのみやそんとく
二宮尊徳（幼名・金次郎）は1787（天明7）年、現在の神奈川県小田原市の農家に生まれました。父が病死したため、長男の金次郎が14歳で家督をつぎました。一家を支えながら金次郎は学問を忘れませんでした。『大学』などの漢籍（漢文で書かれた中国の書籍）を読みながら山で刈った柴や夜なべして編んだ草履を売り歩いたといわれます。戦前、政府はその勤勉・節約・忍耐の精神を学び広めるため、全国の小学校に金次郎の銅像を建てました。

せきしょう い だい
●「積小為大」の信念

15 16歳で母も亡くして一家は離散し、金次郎は伯父の家に預けられました。伯父は灯油を惜しんで夜の読書を禁じましたが、金次郎は自分でつくった菜種油を灯して勉強しました。
20 金次郎は「積小為大」（小さいことでも積み重ねると大を為す）という信念で、何事も無駄にせず、工夫をこらしました。田植えのあとに捨てられた苗を拾い集め、植えて、何俵もの米を実らせました。

ふっこう
●605町村の復興

農業指導者・経営者に成長した金次郎は二宮家を再建し、頼まれて小田原藩家老・服部家の財政を5年で回復させました。
30 小田原藩主の命を受けた金次郎は6尺（182cm）、25貫（94kg）の巨軀をもつ



にのみやそんとく
二宮尊徳（1787～1856）

しもつりくに
て下野国桜町領（栃木県内）の新田開発や荒れ地の再生に駆け回りました。金次郎はみずから田畑に入って実地指導し、用水堰をつくり、治水を行い、橋をかけ、605町村を復興させました。天保の大飢饉では1人の餓死者も出ませんでした。その功績ははかりしれません。

と
二宮尊徳は単に勤勉を説いただけでなく、合理的な考えをもち、金銭の使い道をよく心得た財政家だったのです。スケールの大きい社会運動家でもありました。「徳を以って徳に報ゆる」という尊徳の精神は明治維新後も引きつがれ、近代国家建設のバックボーンとなりました。

<u>The principle of <i>sekisho idai</i></u>
<p>At the age of sixteen, he also lost his mother and his family broke up. Kinjiro was entrusted to the care of his uncle, who prevented Kinjiro from reading at night in order to save kerosene. Undeterred, Kinjiro studied by the light of a lamp fueled with rapeseed oil he made himself.</p> <p>He was always thinking of new ways to avoid waste. The principle he adopted was <i>sekisho idai</i>, which means "small savings add up to big results". After the paddies had been planted, he gathered up the rice seedlings that had been carelessly discarded in the process, planted them, and from them grew many bags of rice.</p>
<u>Restoring 605 villages and towns</u>
<p>Once he had become a successful farmer leader and businessman, Kinjiro reestablished the Ninomiya family and was recruited by the Hattori family, the chief retainers of the daimyo of Odawara Domain, when their finances were in disarray. Kinjiro set their budget right in just five years.</p> <p>Next, the daimyo of Odawara asked him to develop the territory of Sakuramachi in Shimotsuke Province (now in Tochigi Prefecture). Kinjiro was a large man, standing 1.82 meters and weighing 94 kilograms, and he put his remarkable strength to work, personally traversing the region to reclaim wastelands and cultivate new fields. Kinjiro ultimately participated in the restoration of 605 villages and towns by providing in-the-field instruction on agricultural techniques, building irrigation dams, managing flood control projects, and constructing bridges. Even when Japan was devastated by the Great Tempō Famine, not a single person died of hunger in the areas that benefited from Kinjiro's guidance. This was an unparalleled accomplishment.</p> <p>Ninomiya Kinjiro did not simply advocate hard work alone. He was a rational thinker and financier who understood the importance of sound money management, and also an activist, promoting far-reaching societal reform. His slogan, "virtue is rewarded with virtue", was enthusiastically embraced during the Meiji Restoration and became a guiding principle behind the construction of the modern Japanese state.</p>

Topic 42 – The development of agriculture, manufacturing, and transportation

In what ways did Japanese agriculture, manufacturing, and transportation develop during the first half of the Edo period?

| 173 An era of explosive growth

Once the nation was at peace, the people felt reassured and worked hard to raise the quality of their lives. Both the shogunate and the daimyo endeavored to promote agriculture through large-scale reclamation of new rice fields, especially on dry riverbeds and tidal flats. Within one hundred years of the establishment of the Edo shogunate, the total area of Japan's agricultural land had almost doubled.¹

***1=Japan's vast stretches of wet rice paddies, today an iconic landscape in every part of Japan, were born during the era of the Edo expansion.**

Accompanying the expansion of agricultural land, labor productivity was enhanced by the invention of new farming tools, including the "thousand-toothed" threshing rake and the three-pronged Bicchu hoe that could plow fields more deeply. Land productivity also rose as farmers increasingly purchased dried sardines and oil cakes for use as fertilizer.²

***2=Rice output increased, but because the land tax was fixed, the real tax rate dropped to about thirty percent of the crop.**

In rural villages, commercial crops became more widely cultivated. Indigo and safflower were produced for dye, rapeseed for oil, and hemp for clothing. By the eighteenth century, cotton was grown in every part of Japan, and sericulture also flourished.

The growth of manufacturing and transportation

Castle towns throughout Japan, including Edo, continued to expand. This generated strong demand for wood as a construction material and created many new jobs in the forestry sector.

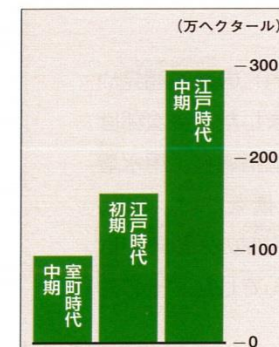
A thriving fishery sprang up in Boso (in modern-day Chiba Prefecture), where villagers caught sardines in nets, dried them, and sold them to fill the country's burgeoning demand for fertilizer. In addition, there was increased fishing of skipjack tuna and whales off the coast of Tosa (modern-day Kochi Prefecture), harvesting of herrings and kelp in Ezochi (modern-day Hokkaido), and salt production on the coast of the Inland Sea.



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農業・産業・交通の発達

江戸時代の前半に、農業・産業・交通はどのように発達したのだろうか。



田畑の面積の増加 (『土地制度史 II』より作成)

1 今日、日本各地で見られる広々とした水田風景は、この大開発の時代に生まれた。

2 米の生産高は上がったが、年貢は据え置かれたため、実際の年貢率は収穫高の3割程度まで軽減した。

大開発の時代

平和な社会が到来し、人々は安心して生活の向上をめざしてはたらいいた。幕府や大名も、農地の拡大につとめ、干潟や河川敷などを中心に、新田の開発が大規模に行われた。江戸幕府が開かれてから100年の間に、全国の田畑の面積は、およそ2倍近くに増加した。⁵

大開発にともない、田畑を深く耕せる備中ぐわ、脱穀のための千歯こきが用いられるなど、農機具の改良も行われ、農作業の能率が向上した。肥料も、干鰯や油粕を購入して用いるようになり、土地の生産力が高まった。

農村における商品作物の栽培もさかんになり、染料の藍や紅花、油をとる菜種、織物の麻が生産された。18世紀には綿の栽培が全国に広がり、養蚕も普及した。¹⁰

産業と交通の発達

江戸をはじめ、各地で城下町の建設が進むと、家屋建築のための木材の需要が高まり、林業がさかんになった。¹⁵

また、肥料の干鰯を大量に生産するため、房総（千葉県）では網を使ったイワシ漁がさかんになった。土佐（高知県）沖のカツオ・クジラ漁、蝦夷地（北海道）でのニシン・コンブ漁、瀬戸内海沿岸の製塩業も発達した。

鉱山の開発も進み、佐渡（新潟県）の金山、生野（兵庫県）の銀山、足尾（栃木県）や別子（愛媛県）の銅山が有名になった。幕府の統制のもと、金・銀・銅で貨幣がつくられ、銀・銅

The exploitation of mines also progressed. Sado (modern-day Niigata Prefecture) became renowned for its gold mines, as did Ikuno (modern-day Hyogo Prefecture) for its silver mines and Ashio (modern-day Tochigi Prefecture) and Besshi (modern-day Ehime Prefecture) for their copper mines. On the authority of the shogunate, gold, silver, and copper were minted into currency or, for silver and copper, exported abroad.³

*3=At the start of the seventeenth century, Japan was said to be exporting up to two hundred tons of silver each year, estimated to be nearly one third of the world's total silver production at that time.

The **Five Highways**, a network of roads extending outwards from Nihonbashi in Edo, had been planned by Tokugawa Ieyasu near the start of the Edo shogunate and was finally completed 160 years later. To accommodate the travels of the daimyo to and from Edo under the alternate attendance system, milestones marked with cypress and pine trees were created on the highways at four kilometer intervals to show the way to Nihonbashi. There were also post stations set up every eight to twelve kilometers. Though the shogunate built travel checkpoints in order to monitor traffic, it also maintained a system of letter carriers to facilitate rapid communication.

The glory of the "Three Great Cities"

Booming numbers of merchants and craftsmen came to settle in Edo, known to them as "The Shogun's Capital". By the start of the eighteenth century, its population exceeded one million people, making it the world's largest city.

Osaka also prospered as a center for trading rice, cotton, soy sauce, rice wine, and other products, giving the city its nickname, "the kitchen of the realm". Each domain owned a warehouse in Osaka and trusted local merchants to sell off the specialty goods of the domain and the rice collected as land taxes. Many of the products collected in Osaka were brought to Edo on cargo ships belonging to the Higaki Line and the Taru Line. Rice wine, fabrics, and many other items from Osaka were highly prized in Edo as a special class of product called *kudarimono*, literally "offerings from above".

Kyoto, Japan's 1,000-year-old capital city, was known as "The Emperor's City" and boasted such cultural relics as ancient Shinto shrines and Buddhist temples. It was also the nation's



◆菱垣廻船 近年復元されたレプリカで、実際に就航できる。(大阪・なにわの海の時空館蔵)



江戸時代の交通路と都市および各地の特産品

は国外にも輸出された。

家康が江戸幕府の始まりに計画した日本橋を起点とする**五街道**は約160年後に完成した。参勤交代のために日本橋から始まる一里塚を建て、ヒノキ・マツを植えて目印とし、2〜3里ごとに宿場町を整備した。関所を置いて人々の通行を管理する一方、手紙を運ぶ飛脚の制度をつくり、通信の便宜をはかった。

三都の繁栄
江戸は「将軍様のお膝元」とされ、商人や職人が多数集まり、18世紀の初めには、人口100万をこえる世界最大の都市となった。

大阪は、米、木綿、醤油、酒などのさまざまな物産の集散地となり、「天下の台所」とよばれて栄えた。各藩は、大阪に蔵屋敷を置き、年貢米や特産品の売却を商人に委託した。大阪に集められた物産の多くは、菱垣廻船や樽廻船によって江戸に運ばれ、清酒や織物などは「下りもの」として珍重された。

京都は、「帝のおはすところ」として1000年の首都であり、神社、仏閣など古い文化を誇った。また西陣織や漆器・武具・蒔絵など、高級な工芸品を生産する手工業都市でもあった。

江戸・大阪・京都を合わせて三都といい、三都はたがいに競い合い、補い合って栄えた。

3 17世紀初頭、日本の銀輸出货量は年間200トンにも達したといわれ、同時期の世界の銀の総生産量の3分の1近くと推定する資料もある。



広島藩蔵屋敷(模型) 手前が堂島川で、蔵屋敷の内側まで「船入り」とよばれる入り江がつくられていた。(大阪歴史博物館蔵)

まとめにチャレンジ

江戸・大阪・京都の三都は日本を代表する大都市だったが、それぞれ機能が異なっていた。3つの町の特徴を示す言葉をあげて説明してみよう。

manufacturing heartland, producing high-quality craftwork like Nishijin brocade, weaponry, lacquerware, and gold-sprinkled lacquerware.

Edo, Osaka, and Kyoto were collectively called the "Three Great Cities". They competed with one another, complemented one another, and achieved new heights of prosperity.

Topic 42 Recap Challenge! – Edo, Kyoto, and Osaka were Japan's quintessential "great cities", but each of them had unique functions within the Japanese nation. List and explain the keywords that describe the special characteristics of each of the three

Topic 43 – The spread of education and culture

In what ways did education and modes of culture spread throughout Japan during the Edo period?

176 Temple schools

The Christian missionaries who visited Japan during the Momoyama period reported with astonishment that even Japanese women and children were able to read. By the Edo period, even the children of commoners learned to read and write. During the second half of the Edo period, the literacy rate in Edo reached fifty to sixty percent, which is believed to be the highest rate in any contemporary city, surpassing even that of London and Paris.

During the Edo period, most commoners received their education at **temple schools**, which were privately-run elementary schools held in temples or private residences open to the public. Buddhist monks or masterless samurai served as teachers. About 15,000 opened throughout Japan, the largest of which in Edo and Osaka had between five hundred and six hundred students. Temple schools admitted both boys and girls at the age of seven or eight, who were to graduate within four to five years.

Domain schools and private academies

The children of samurai studied at local **domain schools**. Across Japan there were over 280 such schools to teach the military and literary arts to future samurai. Many of the domain schools were highly prestigious institutions, including Kodo-kan of Mito, Meirin-kan of Choshu, and Zoshi-kan of Satsuma, which turned out many talented graduates.

Private academies were also founded throughout Japan. Examples included Ogata Koan's Teki-juku, Franz von Siebold's Narutaki-juku, and Yoshida Shoin's Shokason-juku. Young men with a passion for knowledge gathered here to be trained by leading academics in subjects such as medicine and the Western sciences, which were referred to as "**Dutch Learning**". They studied assiduously and went on to play decisive roles in the modernization of Japan.



寺子屋のようす 一掃百態 渡辺華山筆 (愛知・田原市蔵)

寺子屋の教育

寺子屋では、読み・書き・算術に加えて、教訓、社会、地理、歴史、礼儀作法、実業などを教えた。女子には裁縫や活け花も教えた。寺子屋は、徳の育成を重んじた。孝行、正直、心のもち方の大切さを教え、敬語と言葉づかい、勉強のときの姿勢や、食事のとり方などの礼儀作法をしつけることに力が注がれた。教科書は往来物とよばれ、7000種類以上が今日でも残っている。寺子屋の教師は手習師匠とよばれた。全国の師匠の3人に1人が、女性だった。師匠は、全身全霊を傾けて教えた。

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教育・文化の普及

江戸時代に、教育と文化はどのように全国に普及していったのだろうか。



フォン・シーボルト (1796～1866) は、ドイツの医師、博物学者。1823年にオランダ商館医として来日し、5年間の滞在中、江戸まで商館長の出府に随行し、多くの動植物を採集している。→P.141

寺子屋

桃山時代に日本を訪れたキリスト教宣教師は「日本では女子供まで字が読める」というおどろきの報告をしている。江戸時代になると庶民の子も読み書きを学び、後期には江戸の識字率は50～60%と世界最高のレベルにまで高まり、この当時、ロンドンやパリの識字率をこえていたといわれている。

江戸時代の庶民教育の場は寺子屋だった。寺や自宅を開放して僧侶や浪人らが教師役にあたり、寺子屋は全国に約1万5000軒以上あった。江戸や大阪の大きな寺子屋には、500人から600人の寺子がいた。男女とも7歳か8歳で入学し、4年から5年で修了した。

藩校と私塾

武士の子弟はそれぞれの藩校で学んだ。藩校は全国で280余あり、文武両道で鍛えられた。水戸の弘道館、長州の明倫館、薩摩の造士館など名門がたくさんあり、多くの逸材を世に送った。

そのほか、緒方洪庵の適塾、フォン・シーボルトの鳴滝塾、吉田松陰の松下村塾などの私塾が全国にあった。優れた学者のもとに向学心に燃えた若者たちが集まり、蘭学や医学などを懸命に学び、日本の近代化に貢献した。

Education at the Temple Schools

The temple schools taught not only reading, writing, and arithmetic, but also a wide variety of other subjects, including moral instruction, social studies, geography, history, etiquette, and business. Women were provided additional instruction on sewing and flower arrangement. Temple schools put strong emphasis on moral upbringing. They insisted that students learn the importance of filial piety, honesty, and mental attitude, and they devoted considerable energy towards training students in honorific language, diction, a positive attitude towards studying, and etiquette, including table manners. The textbooks they used were called *oraimono* or "model letter collections", and copies of over seven thousand different types survive to this day. The teachers at temple schools, called *tenarai shisho* or "writing masters", were highly motivated and committed to educating their students. Nationwide, one third of them were women.

Japan's Major Domain Schools

Date of establishment	Location	Name
1641	Okayama	Hanabatake-kyojo
1697	Yonesawa	Kojo-kan
1719	Hagi	Meirin-kan
1736	Sendai	Yoken-do
1755	Kumamoto	Jishu-kan
1773	Kagoshima	Zoshi-kan
1784	Fukuoka	Shuyu-kan
1789	Akita	Meitoku-kan
1792	Kanazawa	Meirin-do
1799	Aizu	Nisshin-kan
1805	Tsuruoka	Chido-kan
1841	Mito	Kodo-kan

Japan's Major Private Academies

Date of establishment	Headmaster	Name (Location)
1709	Ogyu Sorai	Kenen-juku (Edo)
1648	Nakae Toju	Toju-shoin (Omi)
1817	Hirose Tanso	Kangi-en (Hita)
1838	Ogata Koan	Teki-juku (Osaka)
1857 (when Yoshida began teaching)	Yoshida Shoin	Shokason-juku (Hagi)

おもな藩校と私塾一覧

設立	所在地	藩校
1641	岡山	花島教場
1697	米沢	興讓館
1719	萩	明倫館
1736	仙台	養賢堂
1755	熊本	時習館
1773	鹿児島	造士館
1784	福岡	修猷館
1789	秋田	明德館
1792	金沢	明倫堂
1799	会津	日新館
1805	鶴岡	致道館
1841	水戸	弘道館



水戸の弘道館

設立	指導者	私塾 (所在地)
1709	荻生徂徠	蕨園塾 (江戸)
1648	中江藤樹	藤樹書院 (近江)
1817	広瀬淡窓	咸宜園 (日田)
1838	緒方洪庵	適塾 (大阪)
1857	吉田松陰	松下村塾 (萩)

(松陰が教育開始)



緒方洪庵 (1810~63)
(大阪大学適塾記念館蔵)



本居宣長 (1730~1801)
はるか古代の日本人の精神のあり
ようを探求した。(三重・本居宣
長記念館蔵)



『解体新書』の扉 1774 (安永
3) 年出版。杉田玄白は人体の
解剖図を見て西洋医学の正確さ
におどろいた。(兵庫・神戸市立
博物館蔵)



当時の藩校・寺子屋・私塾につい
て説明してみよう。

新しい学問の発展

寺子屋などの庶民の教育の普及に
よって、全国で町人や農民の生活に

即した実学が花開いた。

石田梅岩は私塾を開放し、勤勉・儉約・正直・孝行など庶民
の生き方をわかりやすく説いた(石門心学)。

本居宣長は『古事記』など日本の古典の研究を通して、儒教
や仏教など「漢意」の影響を受ける以前の日本人の「大和心」
の美しさを明らかにした。また、皇室の系統が絶えることなく
つづいていること(万世一系)が日本が万国に優れている理由
であると説き、国学の礎を築いた。

8代将軍の徳川吉宗はキリスト教と関係のない洋書の輸入を
初めて許したため、ヨーロッパの学問をオランダ語で学ぶ蘭学
が発展した。

華岡青洲は全身麻酔薬「通仙散」を開発し、無痛の乳がん手
術に成功した。杉田玄白と前野良沢はオランダ語の解剖書を苦
心して翻訳し、『解体新書』をあらわして外科医学に貢献した。
平賀源内は独力で摩擦発電機・耐火布・寒暖計をつくり、天文
学の麻田剛立は天明6年の日食を予言して的中させた。

伊能忠敬は蝦夷地をふくむ日本全国を歩いて測量し、初めて
正確な日本地図をつくった。また、最上徳内らは千島列島まで
足をのばして踏査した。

The evolution of new branches of learning

The proliferation of popular education, largely thanks to temple schools, gave rise to practical studies adapted to the lifestyles of Japan's townspeople and farmers.

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Ishida Baigan opened a private academy that promoted, in an easy-to-understand manner, the virtues that the common people should live by, such as diligence, thrift, honesty, and filial piety. He called his philosophy, Heart Learning.

Through research into ancient Japanese texts such as the *Kojiki*, **Motoori Norinaga** revealed the beauty of the "Yamato spirit" of the Japanese people before the arrival of Chinese influences like Confucianism and Buddhism. He ascribed Japan's superiority to other nations to its preservation of a single dynasty, or "unbroken line", of Emperors since the earliest times. His ideas became the foundation of the academic school known as "National Learning".

The unprecedented decision of Tokugawa Yoshimune, the eighth shogun, to allow the importation of Western books, save those on Christianity, sparked a wave of interest in Western sciences. Because these books were written in Dutch, the Japanese referred to Western scholarship as "Dutch Learning".

Hanaoka Seishu, a physician of the Dutch Learning school, invented a general anesthetic that he called *tsusensan* and used it to successfully perform painless breast cancer surgery. **Sugita Genpaku** and Maeno Ryotaku painstakingly translated Dutch anatomy books into Japanese as the basis for their own work *The New Text on Anatomy*, a landmark contribution to Japanese surgical science. Other great minds of the Edo period were the inventor Hiraga Gennai, who single-handedly created his own electrostatic generator, fireproof fabric, and thermometer, and the astronomer Asada Goryu, who accurately predicted the date of a solar eclipse in the year 1786 (Tenmei 6).

After surveying the length and breadth of Japan on foot, **Ino Tadataka** composed the first accurate map of the whole country including Hokkaido. Mogami Tokunai went even further and explored the Kuril Islands.

Topic 43 Recap Challenge! – Describe the domain schools, temple schools, and private academies of the Edo period.

PERSONALITY PROFILE

Ino Tadataka, Creator of the First Accurate Map of Japan

The first detailed map of Japan arose from both an urgency of national security and the scientific spirit of inquiry of one man who wanted to know the dimensions of the Earth.

Apprenticed to an astronomer at the age of fifty

Ino Tadataka, the son of the head of a team of fishermen, was born in the village of Kozeki (now Kujukuri), Kazusa Province, in 1745 (Enkyo 2). His mother died when he was still a child. At the age of eighteen, he married into the Ino family of the village of Sawara and took Ino as his surname. The Ino family managed a brewery and other businesses, but the intellectual Tadataka was more interested in mathematics and calendrical calculation. While looking after the family business, he also pored over books that he ordered from Edo.

At the age of fifty, he had his son take over as head of the Ino family and left for Edo. He convinced Takahashi Yoshitoki, an astronomer employed by the shogunate, to let him become an apprentice, and under Yoshitoki he mastered the fundamentals of astronomy and calendrical calculation.

Yoshitoki and Tadataka dreamed of discovering the size of the Earth by measuring the actual length of one meridional degree (one degree of latitude north to south). The opportunity to do so came sooner than they ever imagined.

At that time, British, American, and Russian warships were often spotted in Japanese waters. In particular, Russian ships were making frequent appearances around Sakhalin, the Kuril Islands, and Hokkaido. In 1800 (Kansei 12), Tadataka was asked by the shogunate to survey Hokkaido. He left Edo at the head of a team of assistant surveyors with many horses and laborers to carry their equipment. On the thirtieth day, they finally landed on Hokkaido, set Hakodate as their starting point, and began surveying the southeastern coastline.

An expedition fraught with danger

Using his own style of surveying called *dosenho*, Tadataka carefully measured all distances and angles with a variety of tools as he progressed along the island. In flat areas, he measured the land by rolling a kind of pedometer called a *ryoteisha* over the ground, whereas on rugged terrain he measured with a rope. Tadataka was said to be able to walk at a consistent stride length of exactly 69 centimeters. When he measured the land simply by walking, he advanced at



正確な日本地図をつくった伊能忠敬

地球の大きさを知りたいという科学的探求の精神と、国防の必要が結びついて生まれた精緻な日本地図の物語。

◎50歳で天文学者に弟子入り

伊能忠敬は1745（延享2）年、上総国小関村（現在の九十九里町）の網元の家に生まれました。

幼くして母を亡くし、18歳のときに佐原村の伊能家へ婿入りしました。伊能家は酒造業などを営んでいましたが、学問好きの忠敬は家業のかたわら和算や暦学に興味をもち、江戸から書籍を取り寄せて勉強しました。

50歳のとき、忠敬は家督を息子にゆずって江戸に出ました。そして幕府のお抱え天文学者・高橋至時の門をたたき、天文学や暦学の基礎を身につけました。

至時や忠敬は地球の子午線上の1度（南極と北極を結ぶ緯度1度）の長さを実測し、地球の大きさを知りたいという夢を抱いていました。そのチャンスは、思いがけなくやってきました。

当時、日本の近海には英・米・露などの艦船が出没しており、とくにロシアは樺太、千島、蝦夷地に頻りに姿をあらわしていました。1800（寛政12）年、幕府から蝦夷地の測量を命じられた忠敬は、助手たちや機器運搬の馬と人夫をひきいて江戸を立ちました。30日目にやっと蝦夷地に入り、箱館（函館）を基点にして東南海岸にそつ



量程車 動輪の回転数を歯車で数え、距離を測る。（千葉・伊能忠敬記念館蔵）



伊能忠敬（1745～1818）
（千葉・伊能忠敬記念館蔵）

て測量を開始しました。

◎命がけの測量

忠敬の導線法という測量術は、さまざまな器具を使って角度・距離を測りながら進んでいくものです。複雑な地形では縄を用い、平地では量程車をころがして測ります。忠敬は1歩が69cmという正確な歩幅で歩くことができたといわれ、歩きながら測定すると、効率よく1日平均4里（15.71km）ずつ進みました。日中は太陽、夜は恒星を目印にして位置を確認していました。

蝦夷地の測量は命がけでした。尖った大岩が立ち並ぶ海岸の難所を通り抜け、草鞋がすり切れるほどの距離を歩きました。

江戸にもどった忠敬は、蝦夷地の東南海岸部分と奥州街道の地図を完成し、幕府に提出しました。部分的ではありませんが、

an efficient 15.71 kilometers per day on average. During the day, Tadataka used the position of the sun in the sky to determine his location, and at night he used fixed stars.

However, his survey of Hokkaido was fraught with life-threatening dangers. He crossed over perilous seafronts lined with jagged boulders, and walked such distances that he wore right through his straw sandals.

After safely returning to Edo, Tadataka finished his map of the Oshu Highway and the southeastern coast of Hokkaido, and presented it to the shogunate. Though not a complete map, it was groundbreaking as the first surveyed map to accurately represent the shape and location of Japan's national territory.

The expedition also allowed Tadataka to calculate the length of one meridional degree as 110.75 kilometers, a figure virtually identical to one recorded in French astronomer Jerome Lalande's book *Astronomy*, which the shogunate acquired at a later date.

The completion of the Ino Map

Tadataka's next feat was to traverse the entire country taking precise measurements of the terrain. On the basis of this survey, he attempted to draw up a full map of Japan. However, he died in 1818 (Bunsei 1) at the age of seventy-four without seeing his project come to completion. The 35,000 kilometers that Tadataka walked on his nationwide survey, from Hokkaido in the north to Kyushu in the south, is roughly the same distance as the entire circumference of the Earth. The map was eventually finished in 1821 (Bunsei 4) by members of the shogunate's Calendar Bureau under the title of *The Complete Map of Greater Japan's Coastline*, also known as the "Ino Map".

During the closing years of the Edo shogunate, one British naval officer visiting Japan initially scoffed at the country's backwardness, but one look at the Ino Map made him change his tune. Astonished by its level of detail, in spite of Japan's lack of Western technology, he returned to Britain convinced that Japan required no further surveying.

In 1828 (Bunsei 11), Franz von Siebold, a doctor serving at the Dutch trading post, attempted to carry a copy of the Ino Map out of the country, despite national law forbidding any maps from leaving Japan, but was caught in the act. A dozen individuals, including the State Astronomer and Library Commissioner Takahashi Kageyasu, were implicated in the "Siebold Incident". Siebold was expelled and Takahashi died in prison.

伊能忠敬のつくった日本地図・大日本沿海輿地全図
現在の日本地図（右下）と比較してみれば伊能忠敬の測量がきわめて正確だったことがわかる。
（東京国立博物館蔵）

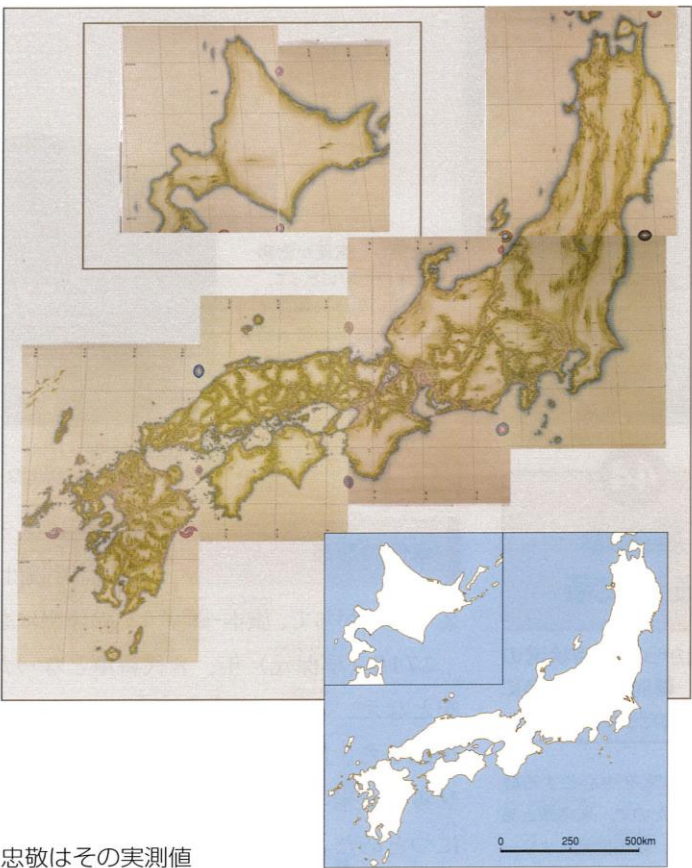
日本の国土の形と位置を初めて明らかにした
かつてき
画期的な実測図でした。

忠敬は地球の子午線
5 1度の長さを28.2里（110.75km）と算出しました。その数値はのちに幕府が入手したフランスの天文学者ジェローム・ラランドの書いた『天文学』にある数値とまったく同じでした。

15 ●伊能図の完成

全国を測量して回った忠敬はその実測値をもとにして日本全図の作製にとりかかりました。しかし、その完成を見ないままに1818（文政元）年、74歳の生涯を終えました。忠敬が測量のために蝦夷地から九州まで歩いた約3万5000kmは、地球を1周するほどの長さでした。日本全図は幕府の暦局の人々によって1821（文政4）年に完成し、『大日本沿海輿地全図』、別名「伊能図」とよばれました。

幕末に來日したイギリス海軍の将校は、日本を後進国と思って侮っていましたが、伊能図を見て「西洋の技術も使わずに、な



んと正確なのか」とおどろき、測量は必要ないと引き上げてしまいました。

1828（文政11）年、オランダ商館の医師フォン・シーボルトが帰国時に伊能図の写本を持ち出そうとして発覚しました（シーボルト事件）。地図の国外持ち出しは国禁だったため、幕府天文方・書物奉行のたかはしかげやす高橋景保ら十数人が連座し、シーボルトは国外追放、景保は獄死しました。

伊能図は、和算の水準の高さ、科学をきわめようとする実証精神、困難にめげない不屈の魂の記念碑なのです。

The Ino Map remains a stirring testament to the advanced level of Japanese mathematics, Japan's spirit of scientific inquisitiveness, and the unbreakable will of a man who let no obstacle daunt him.

Section 4 – The political development of the Edo shogunate

Topic 44 – Political reform of the shogunate

How did the shogunate react to the changing economic situation in eighteenth century Japan?

The Kyoho Reforms

In the eighteenth century, the shogunate's finances, which depended on rice collected as land taxes, fell continuously along with the price of rice, and soon there was not even enough money to pay the retainers' stipends. In 1716 (Kyoho 1), **Tokugawa Yoshimune**, the eighth shogun, adopted a policy of "world rectification" to solve the crisis. He practiced austerity, eating simple meals and wearing simple clothes, and forced this onto his retainers and townspeople by passing sumptuary laws. He also decreed that the daimyo must tribute one percent of their rice income to the shogunate and he strived to increase harvests by having new fields cultivated.¹ Henceforth, the land tax was to be collected as fifty percent of the rice harvest, regardless of the size of the harvest. This did help balance the shogunate's budget, but only on the backs of the peasantry. During the great famine of 1732 (Kyoho 17), western Japan was wracked by peasant revolts and urban riots.

***1=Because Yoshimune put great value on the rice-based economy, he was nicknamed "the rice shogun". Though Yoshimune's plan to develop new fields did increase production, this also served to lower the price of rice, which meant that his reforms achieved little for the shogunate.**

Yoshimune set up complaint boxes so that he could hear the concerns of the common people, and then appointed Ooka Tadasuke, Lord of Echizen, as town commissioner to oversee the reforms. On Ooka's recommendation, Yoshimune promulgated Rules for Public Officials to ensure fair trials, founded Koishikawa Infirmary to care for the poor, and organized numbered fire brigades. Shogun Yoshimune's new policies are referred to as the **Kyoho Reforms**.

The Tanuma era

The shogunate's policies of austerity often led to economic stagnation. In 1772 (Anei 1), after Yoshimune had retired, Elder **Tanuma Okitsugu** reversed course and instead attempted to expand the government's budget by stimulating business and trade.

第4節

幕府政治の展開



町火消し 家屋が密集する江戸の町にとって、一番怖いのは火事だった。出火に備え町人自身による防火組織が生まれた。(東京・消防博物館蔵)



徳川吉宗 (1684~1751) 江戸徳川家の直系が絶えたため、紀州藩主から8代将軍となった。(東京・徳川記念財団蔵)

44

幕府の政治改革

18世紀からの経済状況の変化に、幕府はどのように対応したのだろうか。

1 吉宗は米を中心とする経済を重視したので、米将軍とあだ名された。新田開発により一定の増収はあったが、そのぶん米価が下がるというジレンマに悩まされ、改革効果はさほどなかった。



田沼意次 (1719~88) 相良藩主として殖産興業などに先見性があった。(東京・勝林寺蔵)

享保の改革

18世紀に入ると、年貢米に依存する幕府財政は、米価に左右されて絶えず不足がちで、旗本・御家人への俸禄にもこと欠くようになった。

1716 (享保元) 年、8代将軍となった徳川吉宗は「世直し」をとえ、率先して粗衣粗食を実行して、家臣や町人に倨約令を出した。諸大名には石高の100分の1の米を幕府に上納させる「上米の令」を発した。さらに新田開発を進め、米の増収につとめた。百姓には作柄にかかわらず5公5民の年貢を義務づけて幕府の財政立て直しに成果をあげたが、百姓の負担は増えた。1732 (享保17) 年の大飢饉では、西日本を中心に一揆と打ちこわしがおこった。

吉宗は目安箱をもうけて庶民の意見を吸い上げ、町奉行に大岡越前守忠相を抜擢して改革にあたらせた。大岡の進言で吉宗は、公事方御定書をつくって裁きを公平にし、貧民のために小石川養生所をもうけ、町火消し「いろは四十八組」を組織した。これら将軍吉宗の新しい政治を享保の改革という。

田沼時代

幕府の緊縮政策はしばしば景気の停滞を招いた。1772 (安永元) 年、吉宗の引退後、老中に取り立てられた田沼意次は、吉宗と反対に商業・流通の活性化によって財政を豊かにしようと考えた。

Tanuma officially recognized the merchant guilds known as *kabunakama*, and granted them trade monopolies in exchange for payment of hefty business taxes. To expand agricultural land, he had the merchants contribute capital towards a project to drain Inba Marsh (in modern-day Chiba Prefecture). He also developed Ezochi (modern-day Hokkaido), opening new routes for trade in marine products.


In 1783 (Tenmei 3), Mount Asama violently erupted. The unseasonable weather that followed in the wake of the eruption brought about a terrible famine that killed nearly one million people. This was called the Great Tenmei Famine. Revolts broke out across Japan and Tanuma was forced to quit as elder amidst a power struggle within the shogunate. Tanuma Okitsugu's roughly twenty years in power are known as the "Tanuma era". There were also other prominent individuals, such as Aoki Konyo and Uesugi Yozan, who carried out a variety of different reforms during this same period of time.

The Kansei Reforms


In 1787 (Tenmei 7), during the tenure of Tokugawa Ienari, the eleventh shogun, the shogunate appointed **Matsudaira Sadanobu**, the daimyo of Shirakawa, as Chief Elder. Sadanobu ordered that emergency rice reserves be established in rural villages for times of famine or crop failure. In addition, he sought to resuscitate village life by providing the many peasants who had taken refuge in the cities during the famine with financial aid so that they could return home. To provide relief to financially distressed retainers, he made merchants write off their debts, and to avert similar problems in the future, he insisted that all samurai practice thrift and devote themselves to learning, self-cultivation, and martial arts. He founded the Shoheizaka Institute of Learning, an academy directly controlled by the shogunate, in order to teach the Zhu Xi school of Neo-Confucianism. All other schools of thought were declared heresy. Sadanobu spent six years putting into place this reform program, which was known as the **Kansei Reforms**. However, some of Sadanobu's economic policies, including his restrictions on the activities of the merchant guilds, slowed down the economy once more and raised the ire of the common people.²

*2=The townspeople of Edo expressed their opinions and criticism of the shogunate not only through the complaint boxes, but also in the form of satirical poetry. They welcomed Sadanobu's appointment with a poem that likened him to "the waters of Shirakawa that shall reform and cleanse the fields, marshes, and even this impure reign." By contrast, a later poem seemed to express frustration with Sadanobu's vociferous advocacy of the

あおき こんよう うえすぎ ぎょうざん
青木昆陽と上杉鷹山



青木昆陽
(1698～1769)
(早稲田大学図書館蔵)



上杉鷹山
(1751～1822)
(早稲田大学図書館蔵)

江戸中期、儒学と蘭学に通じた青木昆陽は、関東一円に甘藷（サツマイモ）を普及させた功績で知られる。将軍吉宗は昆陽に、飢饉に備え天候不順でも安定して収穫できる作物の研究を命じた。甘藷は薩摩で栽培されている根菜類だが、低温にも強かった。これに着目した昆陽は、薩摩から種イモを取り寄せ、農園で試作をくり返し、やせた寒冷地での栽培に成功した。幕府は甘藷の栽培を奨励し、そのおかげで多くの人々が天明の大飢饉などを生き延びた。昆陽は「甘藷先生」とよばれ敬愛された。

米沢藩（山形県）藩主上杉鷹山は、藩財政を立て直した名君として知られる。鷹山はみずから粗衣粗食につとめ、武士である家臣に農作業を命じた。鷹山は和紙・絹織物・漆器の産業をおこし、藩財政を再建した。鷹山は以下の家訓をのこした。

①藩は代々引きつぐもので、現藩主の私物ではない、②民は藩に属するもので、藩主の私物ではない、③藩主は民のために立てた者で、藩主のために民があるのではない。「なせばなる、なさねばならぬ何事も、ならぬは人のなさぬなりけり」という言葉も有名だ。

田沼は商人組織の**株仲間**を公認し、彼らの利益の独占を認めるかわりに多額の運上金（営業税）を徴収した。新田を増やすため、印旛沼（千葉県）の干拓に商人の資金を出させた。また、蝦夷地（北海道）を開発し、海産物の流通ルートを開いた。

- 5 1783（天明3年）、浅間山が大噴火した。そのため天候不順による大飢饉が発生し、100万人近い餓死者が出た。（天明の大飢饉）。各地で一揆がおこり、田沼は権力争いの中で老中をやめさせられた。田沼意次が政治の中心にいた約20年間を田沼時代という。この時期、青木昆陽や上杉鷹山のように、さまざまな改革を行った人々もいた。

寛政の改革

- 1787（天明7）年、11代将軍家斉のとき、幕府は白河藩主・松平定信を老中首座に任命した。定信は凶作や飢饉に備えて農村に備蓄米制度を定めた。一方、都市に流れこんだ百姓に資金をあたえて帰村させ、農村の再生につとめた。さらに借金苦の旗本や御家人を救うため、商人からの借金を帳消しにさせた。そのかわり武士には儉約を徹底させ、学問・教養・武術を奨励した。昌平坂学問所を幕府直轄として朱子学を学ばせ、それ以外を異端の学とした。こうした6年間にわたる定信の政治を寛政の改革という。しかし、株仲間を制限するなどの統制経済はふたたび景気の停滞を招き、庶民の不満がつのった。



松平定信 (1759～1829) 白河藩主で、8代将軍吉宗の孫。凶作や飢饉への備えを指導し、天明の飢饉のときも藩内には餓死者を出さなかった。（福島・南湖神社蔵）

2 江戸町人は幕府への意見や不満を目安箱とは別に狂歌・落首であらわした。定信の登場には「田や沼やよこれた御代を改めて清くぞすめる白河の水」と町人は歓迎した。しかし、さかんに文武を奨励する定信にいやけがさしたか「世の中にか（蚊）ほどうるさきものはなしぶんぶんぶ（文武文武）と夜も眠れず」「白河の清きに魚の住みかねてもの濁りの田沼恋ひしき」という狂歌も詠まれた。

まとめにチャレンジ

享保の改革、田沼時代、寛政の改革について箇条書きにしてみよう。

literary and military arts (*bubun*), which in Japanese is pronounced the same as the word "buzzing": "In this world there is nothing as annoying as a mosquito whose buzzing keeps you awake at night." Another such satirical poem read, "Fish cannot thrive in the clear waters of Shirakawa; they miss the muddy fields and marshes of days of old."

Yozan was also the author of the famous quote, "If you try, you will succeed. If you don't try, you will fail in all areas. If you fail, it is because you didn't try."

Topic 44 Recap Challenge! – Using bullet points, list the achievements of the Kyoho Reforms, Tanuma era, and Kansei Reforms.

<p><u>Aoki Konyo</u> <u>(1698 – 1769)</u></p>
<p>Aoki Konyo, an expert in both Confucianism and Dutch Learning, is well known for his success at popularizing sweet potato cultivation throughout eastern Japan during the mid-Edo period. In preparation for future famines, Shogun Tokugawa Yoshimune ordered Konyo to find out which food crops could withstand unseasonable weather. Konyo learned that the sweet potato, an edible tuber grown in Satsuma in the far south of Japan, was resistant to low temperatures.</p> <p>Konyo had sweet potatoes from Satsuma brought to him and conducted numerous experiments with them on farms. He managed to grow them even in poor soil and cold weather. Many people survived the Great Tenmei Famine thanks to the shogunate's encouragement of sweet potato cultivation. For this, Konyo was loved and respected as "Professor Sweet Potato".</p>
<p><u>Uesugi Yozan</u> <u>(1751 – 1822)</u></p>
<p>Uesugi Yozan, the Daimyo of Yonezawa Domain (modern-day Yamagata Prefecture), gained fame as a wise ruler who set right his domain's financial affairs. Yozan wore simple clothes, ate simple meals, and asked his samurai retainers to do farm work. He started up paper, silk, and lacquerware industries, and rebuilt the finances of his domain. He passed the following precepts on to his heirs.</p> <p>(1.) Because the domain is passed down from one generation to the next, it is not the personal property of the daimyo. (2.) Because the people belong to the domain, they, too, are not the property of the daimyo. (3.) The people do not exist to serve the daimyo, but rather it is the daimyo who exists to serve the people.</p>

Topic 45 – The Kasei culture

What were the distinguishing characteristics of the Kasei culture that flourished in the Edo area?

| 185 The blossoming of urban culture

The rise and fall of cultural movements in the Edo period was closely connected to the economic policies pursued by the shogunate. During the Kansei Reforms and the subsequent Tempō Reforms of the early-nineteenth century, the shogunate adopted a policy of austerity to balance the budget and encouraged thrift. These policies caused the economy to lose its vigor.

And yet, there was a twenty-five year gap between these two reforms when the shogunate's austerity measures were relaxed. As the economy revived, so too did urban culture. The burgeoning culture of the townspeople was called the **Kasei culture**, a portmanteau of Bunka and Bunsei, which were the era names in use during this period. The center of the Kasei culture was Japan's most consumerist city, Edo.

In the field of poetry, Yosa Buson wrote haiku about nature in an innovative style, whereas Kobayashi Issa's haiku used simple and affectionate language to describe rural life. Humorous tanka and haiku that satirized Japanese politics and society enjoyed broad popularity among the townspeople. Other beloved forms of popular writing were picture books called *kusazoshi*, humorous novels about the daily lives of common people called *kokkeihon*, including Jippensha Ikku's *A Shank's Mare Tour of the East Sea Highway* and Shikitei Sanba's *Bathhouse of the Floating World*, and adaptations of historical stories or legends called *yomihon*, including Takizawa Bakin's *Nansō Satomi Eight Dog Chronicles* and Ueda Akinari's *Tales of Moonlight and Rain*. Children were enthralled with folktales like *Peach Boy* and *The Sparrow with the Slit Tongue*, and they read children's books designated as "red books" because of their red covers.

The growth of book rental stores played a major role in spreading these forms of popular literature. By the early-nineteenth century, there were over six hundred such stores in Edo alone. The time had come when even the poor could enjoy reading books. There were also "tile prints" that reported on incidents and disasters within Edo in a manner similar to modern-day newspapers.

Fretting over little, the townspeople partook in a broad range of entertainments such as comic storytelling, puppet plays, kabuki, and sumo. It also became common to go on pilgrimages to Ise



芝居小屋 歌舞伎を上演する常設劇場。小屋といっても常設の立派な建物で、芝居茶屋から料理が運ばれたり、花道で役者を間近に見せたりなど、観客を楽しませる工夫を次々に考え出した。(江戸東京博物館蔵)

45

化政文化

江戸を中心に開花した化政文化には、どんな特徴があったのだろうか。



江戸時代の版元（耕書堂）
北斎画「蔦屋の店先」
(東京・たばこと塩の博物館蔵)

花開く町人文化

江戸時代の文化の盛衰は幕府の経済政策と密接なかかわりがあった。寛政の改革と19世紀前半の天保の改革では財政再建のため、幕府が緊縮財政をとり倹約を奨励したので経済が勢いを失った。

しかし、2回の改革にはさまれた文化・文政の25年間は緊縮政策がゆるみ、経済の活性化にともなって町人文化が花開いた。これを化政文化とよぶ。その文化の中心は巨大な消費都市の江戸であった。

俳諧では与謝蕪村が斬新な感覚で自然を詠み、小林一茶は田園の暮らしを温かく平易な言葉で詠んだ。町人たちの間では、政治や世相を風刺する川柳や狂歌がはやった。また草双紙とよばれるさし絵いりの本がはやり、十返舎一九の『東海道中膝栗毛』や式亭三馬の『浮世風呂』など、庶民の暮らしをユーモラスに描き出した滑稽本が好まれた。滝沢馬琴の『南総里見八犬伝』や上田秋成の『雨月物語』など歴史や伝承を素材にした読本もよく読まれた。子供たちは桃太郎や舌切雀のお話に夢中になった。子供向けの本は朱色の表紙が使われていたので赤本とよばれた。

このような大衆文芸の広がりをもたらしたのは貸本屋であった。19世紀の初め、江戸には600軒以上の貸本屋があり、貸

Grand Shrine or to the eighty-eight temples of Shikoku that doubled as sightseeing tours. One side effect of the growing popularity of pilgrimages was that the pilgrims spread knowledge of what they had seen on their trips across Japan.

186 The overseas impact of *ukiyo-e*

In the field of painting, *ukiyo-e* entered its golden age through the development of new techniques allowing artists to produce multicolored woodblock prints called *nishiki-e*. **Kitagawa Utamaro** drew beautiful women, while Toshusai Sharaku produced numerous portraits of individual kabuki actors. Sharaku was only active for a brief period, and his abrupt disappearance from the art scene continues to be a source of mystery. Later, **Katsushika Hokusai** created his masterpiece *Thirty-Six Views of Mount Fuji*, a series of landscape prints drawn with a highly original composition and a wide palette of beautiful colors. **Utagawa Hiroshige**,¹ who was influenced by Hokusai, earned a distinguished spot in the annals of art history through his magnificent landscape prints *The Fifty-Three Stations of the East Sea Highway* and *One Hundred Famous Views of Edo*. *Ukiyo-e* art was to be a major influence on French impressionist painters of the late-nineteenth century as well as Vincent van Gogh.

***1=He was also known as Ando Hiroshige.**

In contrast with the *ukiyo-e* art relished by the masses, the samurai and educated townspeople preferred the elegant and unaffected beauty of the ink wash art of Ike no Taiga and Maruyama Okyo, which they referred to as "literati paintings".

Topic 45 Recap Challenge! – During the Edo period, the masses gained access to a wide range of new information. Give three means through which they received this information.



富貴三十六景・神奈川沖浪裏
富貴三十六景は、さまざまな距離、方角から見た富士山を素材として連作にしたもの。葛飾北斎画（東京国立博物館蔵）

しくても本に親しめる時代が来ていた。また、今日の新聞にあたる瓦版もあらわれ、市中でおきた事件や天変地異を知らせた。

人々はあくせくすることなく、落語や人形浄瑠璃、歌舞伎、相撲を楽しんだ。観光旅行をかねた伊勢詣でや四国八十八か所巡礼がさかんになり、旅の道中で見聞したさまざまな情報が全国に広がるきっかけとなった。

絵画では多色刷りの版画技術が発達し、浮世絵（錦絵）の黄金時代をむかえた。喜多川歌麿は美人画に筆をふるい、東洲斎写楽は個性的な役者絵を多く残した。写楽は活躍期間が短く忽然と消

えたため、謎の画家とされている。その後、葛飾北斎が奇抜な構図と華麗な色彩で「富嶽三十六景」など風景画の傑作を描き、北斎の影響を受けた歌川広重は「東海道五十三次」「名所江戸百景」など雄大な風景画で名をなした。浮世絵は19世紀後半、ゴッホらフランス印象派の画家にも大きな影響をあたえた。

庶民に人気があった浮世絵に対し、武士や教養のある町人が好んだのは、池大雅、円山応挙らの、文人画とよばれる渋く静かな水墨画であった。



東海道五十三次・庄野 歌川広重画（東京国立博物館蔵）



伊勢神宮への集団参拝のようす。
(文政御陰群参絵巻 神宮徴古館農業館蔵)

1 安藤広重ともいう。

まとめにチャレンジ

江戸時代には、大衆が広くいろいろな情報を受け取っていましたが、その手段となったものを3つあげてみよう。

I WANT TO KNOW MORE ABOUT...
Kabuki Created by Townspeople

"Theater barns" on the riverbank

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By the start of the Edo period, Izumo no Okuni's kabuki dance, which was performed at Shijogawara on the banks of Kyoto's Kamo River, had become wildly popular. "Theater barns" showing similar dances were soon cropping up in various places. Theater barns were unassuming buildings hastily put together on riverbanks without roofs, but it was here that the kabuki we know today truly began as mass entertainment. The epicenter of kabuki theater in Osaka was the district of Dotonbori, whereas in Edo it was the bank of the Kyobashi River.

The townspeople flocked to the theater barns, captivated by the wild, lively dances. Eventually, kabuki theater barns were even being raised in city centers. Fearing that kabuki was contributing to moral decay, the shogunate reined in performances and punished those who violated the restrictions with expulsion from the city. The sumptuary laws passed by the shogunate during the Kyoho and Kansei Reforms included prohibitions on kabuki performances.

Despite this, the townspeople never stopped patronizing their beloved kabuki, and no matter how many times the shogunate knocked it down, it always found a way back onto its feet. Permanent theaters were constructed in Edo, Osaka, and Kyoto. The shogunate allowed them to operate provided that all the actors were men, even those playing female roles. This became a tradition of kabuki theater that continues to this day.

"Rough style" in the east and "gentle style" in the west

The overwhelming success of kabuki theater was a boon to the creative talent of great actors and distinguished playwrights, the latter notably including Chikamatsu Monzaemon and Tsuruya Nanboku.

When Edo actor Ichikawa Danjuro went on stage, he colored his face with bold red, blue, or black paints, and mesmerized his audiences with his dramatic poses, aggressive movements, and thunderous stamping of the stage. This was called the "rough style" of kabuki, and representative works of this style include *The Thunder God* and *The Subscription List*.

On the other hand, Sakata Tojuro of western Japan won over the hearts of his audiences through his sensitive portrayal of human-interest stories. This was called the "gentle style" of kabuki, and

もっと知りたい
コラム

町人が育てた歌舞伎

●河原の小屋掛け

江戸時代の初期、京都・鴨川の四条河原では、出雲阿国のかぶき踊りが上演され、人気をよんでいました。やがて阿国を真似た踊りを見せる芝居小屋がぞくぞくと生まれました。芝居小屋は河川敷に建てられ、屋根もない粗末なものでしたが、現代につづく大衆芸能の歌舞伎はここから始まったのです。大阪は道頓堀、江戸は京橋川の河原が歌舞伎の中心地でした。

町人は、荒々しく活力あふれる踊りに魅せられ、芝居小屋は大繁盛しました。やがて、歌舞伎は市中の芝居小屋へ進出するまでになりました。ところが、幕府は風紀の乱れを恐れ、演目を統制し、違反すれば市外追放にしました。享保の改革や寛政の改革など、幕府が俟約政策をとったときは、歌舞伎の上演禁止令を出しました。

しかし、歌舞伎は町人に支持され、いくら取りしまっても不死鳥のようによみがえりました。江戸・大阪・京都には常設館がつけられました。幕府は、女役も男優が演じることを条件に上演を認め、それが今日にいたる歌舞伎の伝統となりました。

●東の荒事、西の和事

歌舞伎が大きく成功したのは近松門左衛門や鶴屋南北らの台本作家と、歌舞伎の名優たちの創意工夫のたまものでした。



隈取り



半四郎髷

江戸の市川団十郎は、顔を赤・青・黒で隈取る化粧をし、舞台を踏みとどろかす激しい所作と大見得を切る芸で観客を魅了しました。これは荒事とよばれ、代表作には「鳴神」「勧進帳」などがあります。

関西の坂田藤十郎は、和事とよばれる人情話をしっとりと演じて客の心をつかみました。和事の代表作には「曾根崎心中」「冥土の飛脚」などがあります。

こうした中からやがて年間出演料が1000両をこす役者が生まれ、千両役者とよばれました。

常設館には観客席にも屋根ができ、花道・回り舞台・引幕などの工夫がこらされました。人気役者は人々のあこがれの的になり、役者絵が飛ぶように売れました。市川海老蔵が好んだ海老茶色、佐野市松の市松模様、岩井半四郎の半四郎髷など役者のファッションが流行しました。

西洋のオペラやバレエは王侯貴族の庇護を受けて発展し、能楽は武士階級によって保護されてきましたが、歌舞伎は町人たちが幕府の取りしまりにも屈せず育てた大衆芸能だったのです。

representative works of this style include *The Courier for Hell* and *The Love Suicides at Sonezaki*.

Before long, some of these kabuki actors, dubbed "thousand piece actors", were raking in annual performance fees of over 1,000 gold pieces.

Permanent theaters had roofs that even extended over the spectator stands, as well as other improvements such as catwalks, revolving stages, and stage curtains. The popular actors were idolized by the people, who enthusiastically bought up their portraits or sought to emulate their fashion statements, sporting the "Ebi brown" loved by Ichikawa Ebizo, the checkered "Ichimatsu pattern" favored by Sanogawa Ichimatsu, and the "Hanshiro topknot" worn by Iwai Hanshiro.

In the West, opera and ballet thrived under the patronage of the king and the aristocracy, just as noh theater in Japan was supported by the elite samurai. By contrast, kabuki was mass entertainment, kept alive by the humble townspeople in spite of opposition from their own government.

I WANT TO KNOW MORE ABOUT...	
Edo, an Eco-Friendly City	
A city of a million people	
<p>The city of Edo was said to have had a population of about 150,000 people when the Tokugawa took power, but just 120 years later its population surpassed one million. By comparison, Europe's greatest metropolis, Paris, contained 540,000 people during the same period. Edo had become the world's largest city.</p> <p>How could Edo have supplied enough food, clothing, and shelter for one million people? The answer is that Edo provided its citizens with a wide range of municipal services that were rationally designed to eliminate waste of resources and sustain its massive population.</p>	
A state-of-the-art water supply system	
<p>In 1590 (Tensho 18), Tokugawa Ieyasu ordered the construction of a water conduit supplied by Inokashira Pond. This was called the Kanda Aqueduct. Combined with the Tamagawa Aqueduct fed from Tama River, Edo's two most important water conduits alone stretched over 150 kilometers. By comparison, London only had thirty kilometers of aqueducts thirty years after</p>	

エコロジー都市 江戸

●百万都市の江戸

江戸は開府当時は15万人ほどといわれていたが、120年後には100万人をこえました。当時、ヨーロッパ最大の都市フランスのパリが54万人ですから、江戸は世界一の大都市でした。

これだけの住民が暮らすための衣・食・住はどうしていたのでしょうか。江戸の町は膨大な人口を養うために資源を無駄にしな

い合理的な都市機能を備えていたのです。

●完備された上水道

家康は1590（天正18）年から井之頭池を水源とする水道敷設を命じ、これがのちに神田上水とよばれました。多摩川から引いた玉川上水と合わせると、主要な上水道だけで総延長が150kmになりました。この時代、イギリスのロンドンは江戸より約30年遅れて30kmの上水道ができました。パリ市民は19世紀末まで生活排水で濁ったセーヌ川から汲みあげた水を買って生活していました。

江戸の下水道は未発達でしたが、糞尿は農家が肥料として買い取り、金銭や作物で支払っていました。民家には大小便に分けたトイレがあり、品質ごとに単価が異なり

ました。栄養価の高い大名屋敷の糞尿は高価で取り引きされ、汲取り権の入札をする



玉川堤（歌川広重画）

専門の間屋までありました。読本作家であり『南総里見八犬伝』を書いた滝沢馬琴は、その日記に汲取り権について「1人あたり年間干し大根50本」と記しています。

●無駄のない資源再生システム

江戸市中のゴミは定期的に集められ、船で運ばれて、江戸湾の埋め立てに使われました。また、古い帳簿などの紙クズや、こわれた鍋、包丁、傘、釘、茶碗にいたるまで回収し、修理して再利用しました。

衣類は貴重品なので何度も仕立て直されました。古着商が日本橋や神田川べりに軒をつらねて繁盛し、その組合には行商人もふくめて1100人も加盟していました。

江戸時代はこのような高度に発達したリサイクルをふくむエコロジー社会でした。どんな不作のときも米価は2倍をこえず、そば代も銭湯代も200年間据え置きという安定した社会がつづいたのです。

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<p>Edo had already completed its water supply system. As late as the nineteenth century, the citizens of Paris were still surviving by purchasing water pumped from the heavily polluted Seine River running through the city.</p>	
<p>On the other hand, Edo's sewerage system was poorly developed, but the human excrement generated by the people living in the city was regularly bought up as fertilizer by farmers who paid for it with coins or crops. Homeowners in Edo used separate toilets for urine and feces, and the price varied depending on its quality. The excrement generated at the residence of the daimyo was prized for its high nutrient content, so much so that there were specialty wholesalers who put forward bids for the sewerage collection rights.</p>	
<p>Takizawa Bakin, author of <i>Nanso Satomi Eight Dog Chronicles</i>, once noted in his diary that annual sewerage collection rights for one person could be purchased for the price of fifty dried Japanese radishes.</p>	
<p><u>A waste-free resource recycling system</u></p>	
<p>Garbage was gathered regularly in Edo, loaded into ships, and dumped into Edo Bay for land reclamation projects. In addition, wastepaper like old notebooks were recycled, and even broken pots, knives, umbrellas, nails, and teacups were collected, repaired, and reused.</p>	
<p>Because articles of clothing were especially precious, they were re-tailored many times over. Numerous used clothes stores lined the banks of the Nihonbashi and Kanda Rivers. They enjoyed steady business and organized into a guild that, including street peddlers, grew to claim 1,100 members.</p>	
<p>Edo's advanced systems of recycling are testament to how far the city had developed as a truly environmentally sustainable, eco-friendly society. Edo society was so stable that, even during famines, the price of rice never rose to more than double its normal value, and even the price of noodles and bathhouse fees remained at the same level for two hundred years.</p>	

Topic 46 – The shogunate in crisis

In what ways was the shogunate undermined by both the intrusions of foreign ships and internal rebellion and famine?

190 The encroachment of foreign ships

Beginning near the end of the eighteenth century, vessels from Western countries were frequently spotted sailing around Japan's coastline. Russian ships often attempted to approach Japan. Russia sent two expeditions to Japan, one led by Adam Laxman in 1792 (Kansei 4) and one led by Nikolai Rezanov in 1804 (Bunka 1), to ask the shogunate for permission to trade.¹ When the shogunate refused to relax its policy of national isolation, the Russians attacked Japanese settlements on Sakhalin and Iturup. When news of these attacks reached Japan, it sent a wave of fear through the country.

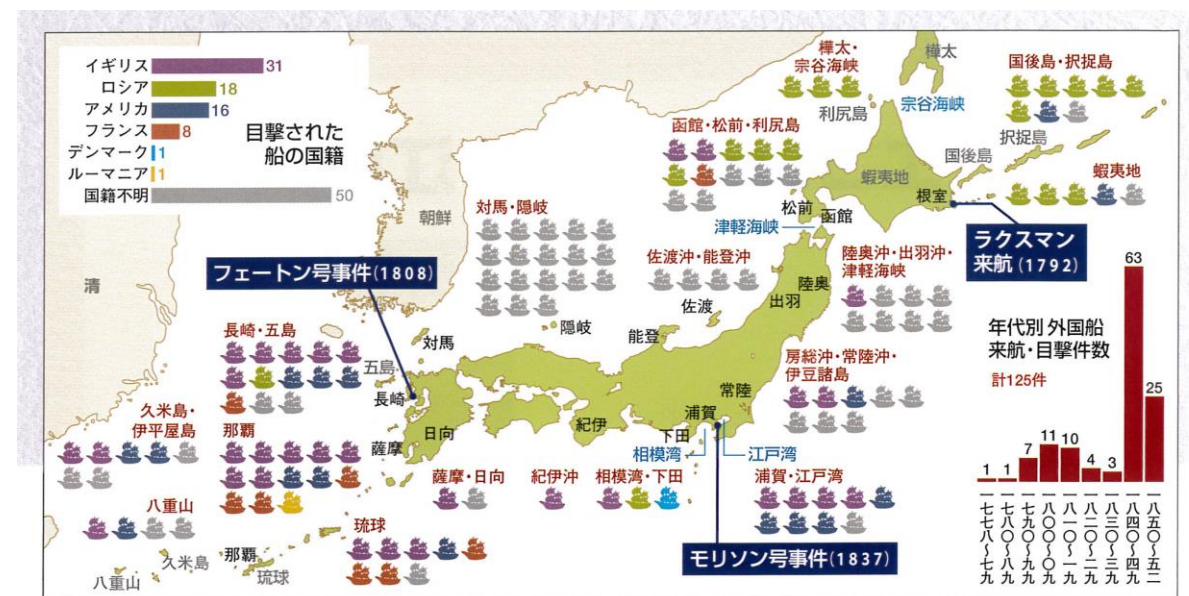
*1=Rezanov's expedition was referenced by poet Kobayashi Issa in a haiku with the lines, "Oh ships from the land of cold mountain winds [Russia], may you take after the land of warm spring winds [Japan]!"

In 1808 (Bunka 5), the British frigate *HMS Phaeton* stunned the Japanese by invading the port of Nagasaki. After this event, known as the Phaeton Incident, British and American vessels continued to trespass Japanese coastal waters, leading the shogunate to further strengthen its isolationist policies in 1825 (Bunsei 2) through promulgation of the **Edict to Repel Foreign Vessels**.²

*2=Because of this edict, when the American merchant vessel *Morrison* arrived in Uraga (in modern-day Kanagawa Prefecture) in 1837 to return Japanese castaways to their homes, the shogunate had it driven away with cannon fire. This is known as the Morrison Incident.

The Tempo Reforms

During the Tempo era of the early-nineteenth century, Japan suffered a series of crop failures. In Osaka, Oshio Heihachiro, a scholar of the Wang Yangming school,³ was infuriated to see wealthy merchants hoard rice even as people starved to death in the streets. In 1837 (Tempo 8), he led a band of townspeople and peasants in open revolt. He attacked rice dealers, relieved them of their rice and money, and redistributed it to the poor of Osaka. Though the uprising was quashed in only one day and Oshio took his own life, many people sympathized with his heroic



欧米諸国の船が目撃された数 1778～1852年 (講談社『再現日本史』より作成)

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幕府政治の動揺

外国船の接近と、国内の飢饉や反乱によって、幕府政治の動揺はどのようにあらわれたのだろうか。

1 小林一茶の俳句「春風の国にあやかれおろしあ舟」は、レザノフの来航を背景にしている。

2 そのため、1837年、アメリカの商船モリソン号が日本人漂流民を届けるため浦賀(神奈川県)にやってきたとき、幕府はこれを打ちはらった(モリソン号事件)。→P.158

3 陽明学は明の王陽明が唱えた儒学の一派。社会の不正に対し、行動することを重んじた。この学徒には、中江藤樹、熊沢蕃山が在る。→P.133

外国船の接近

18世紀の末ごろから、日本列島の海域に欧米諸国の船が出没するようになった。ロシアはしばしば日本に接近を試み、1792(寛政4)年にラクスマン、1804(文化元)年にはレザノフが派遣されて幕府に通商を求めた。幕府が鎖国を理由に拒否すると、樺太や択捉島にある日本人の居留地を襲撃した。この報告が届くと、国内ではロシアに対する危機感が高まった。

1808(文化5)年、イギリスの軍艦が長崎港に侵入し、日本人をおどろかせた(フェートン号事件)。その後、イギリスやアメリカの船が沿岸に出没したため、幕府はますます鎖国体制を強めて1825(文政2)年、異国船打払令を出した。

天保の改革

19世紀前半の天保年間にはしばしば凶作に見舞われた。1837(天保8)年、多くの餓死者が出た大阪では、陽明学徒の大塩平八郎が豪商らの米の買い占めに怒り、決起した。町人や百姓をひきいて米商人をおそい、米や金を強奪して貧しい人々に分けあたえた。だが、暴動は1日で鎮圧され、大塩は自害して果てた。人々は大塩の義挙に涙し、幕府は大塩が大阪町奉行所の元与力だったことに大きな衝撃を受けた(大塩平八郎の乱)。

1841(天保12)年、老中首座になった水野忠邦は、農村再

act. What the shogunate found especially disturbing was that Oshio had previously been a senior officer employed by the shogunate at the Osaka town commissioner's office. This was called **Oshio Heihachiro's Rebellion**.

191 | ***3=The Wang Yangming school is a variety of Neo-Confucianism founded in Ming China that emphasizes direct action to defeat social injustice. Other scholars of this school included Nakae Toju and Kumazawa Banzan.**

In 1841 (Tempo 12), Chief Elder **Mizuno Tadakuni** launched a vigorous campaign to bolster rural villages and restrain business activity. To achieve the former, he passed laws forcing peasants living in cities to return to their villages and forbidding them from working as merchants. To achieve the latter, he ordered the merchant guilds to disband so commodity prices would fall and issued sumptuary laws that clamped down on kabuki and popular literature. These were referred to as the **Tempo Reforms**. Tadakuni also attempted to increase revenues by putting the domains surrounding Edo and Osaka under the direct control of the shogunate and moving their daimyo and direct retainers to other territories. However, these heavy-handed measures provoked a backlash of opposition. Tadakuni's grip on power, which endured for less than three years, actually served to weaken the authority of the shogunate.⁴

***4=During the same period, the cash-strapped Satsuma Domain (modern-day Kagoshima Prefecture) and Choshu Domain (modern-day Yamaguchi Prefecture) also introduced reforms. These two domains hired talented men, even low-ranking samurai, cancelled debts owed to merchants, and promoted the production of specialty goods. Their success in overcoming the financial difficulties of their domains helped to increase their clout and, by the final years of the Edo period, turned them into powers rivaling the shogunate itself.**

The rise of the coastal defense doctrine

At this time, more and more people in Japan emphasized the protection of their country's territorial integrity in order to respond to the perceived threat posed by the incursions of Western nations. Hayashi Shihei published the book *Military Talks for a Maritime Nation*, which argued for strengthening Japan's coastal defenses. He noted pointedly that Edo Bay was eventually connected, by oceans, to the River Thames of London. Aizawa Seishisai, a Confucian scholar from Mito Domain, urged Shogunal Regent Hitotsubashi Yoshinobu (later the fifteenth shogun) to promote a united front of resistance against foreign powers. During an incident known as the Purge of the Barbarian Scholars, the shogunate imprisoned Dutch Learning scholar Takano



大塩の乱で燃える大阪の町 (出潮引汐奸賊聞集記)

印旛沼の干拓 忠邦は、外国船による江戸湾封鎖に備え、房総半島の銚子(千葉県)から江戸へいたる水路を開こうと印旛沼の干拓を行った。「印旛沼保定記」(東京大学史料編纂所蔵)

建と商業抑制に取り組んだ。人返しの法をつくって都市の農民を農村に帰し、農民が商業に手を出すことを禁じた。物価を下げるため株仲間の解散を命じ、^{→P.143} 儉約令を出して歌舞伎や大衆向け文芸を取りしまった。これを天保の改革という。忠邦は歳入を増やすため江戸・大阪周辺の領地を幕府直轄地にして大名・旗本を国がえにしようとしたが、強引すぎるやり方は反発を買った。忠邦の政治は2年あまりしかつづかず、かえって幕府の権威は傾いた。⁴

海防論の展開

この時期、欧米諸国の接近に脅威を感じて、国防を説く人々が出てきた。¹⁰ 林子平は『海国兵談』をあらわし、江戸湾がロンドンのテムズ川と海でつながっていると述べて、海防論を展開した。^{→P.133} 水戸藩の儒学者、会沢正志斎は、將軍後見職の一橋慶喜(のちの15代將軍)に、結束して外国と戦う姿勢を示すよう説いた。¹⁵ 蘭学者の高野長英は、異国船打払令を批判して投獄され、渡辺崋山も幕府を批判して幽閉された(蛮社の獄)。

一方、国防への関心が高まるとともに、日本の周辺地域の探検も進んだ。²⁰ 間宮林蔵は幕府の命で蝦夷地(北海道)から樺太にかけて踏査し、新たな海峡を発見した(間宮海峡)。これにより樺太が島であることが明らかになった。

4 財政が困窮していた薩摩藩(鹿児島県)と長州藩(山口県)でも改革が行われた。これらの藩では、下級武士からも有能な人材を登用し、商人からの借金を棒引きにするとともに、特産物の生産を奨励した。藩財政の立て直しに成功した薩長両藩は発言力を強め、幕末には幕府に対抗する勢力になっていった。

まとめにチャレンジ!

幕末、日本列島近辺に、ひんばんに外国船が出没したが、それに対する幕府の対応を書いてみよう。

Choei for questioning the Edict to Repel Foreign Vessels and put Watanabe Kazan under house arrest for criticizing the government.

Meanwhile, Japan's enthusiasm for the exploration of its territorial frontiers rose in tandem with its interest in national defense. **Mamiya Rinzo** surveyed the land between Hokkaido and Sakhalin on the orders of the shogunate. He discovered a new strait between Sakhalin and mainland Asia, now called the Mamiya Strait in Japanese, thus proving that Sakhalin was indeed an island.

Topic 46 Recap Challenge! – Write down the ways in which the shogunate responded during the waning decades of the Edo period to the frequent appearances of foreign ships near the Japanese coastline.

I WANT TO KNOW MORE ABOUT...

Ukiyo-e and Japanism

How did the culture of Edo Japan spread worldwide?

Ukiyo-e and the Japan boom

In 1878 (Meiji 11), the World's Fair opened in Paris and brought Japanese *ukiyo-e* art to international attention. What followed was an unprecedented boom of foreign interest in Japan. The impressionist painters were fascinated by the bright colors, original compositions, and bold lines used in Japanese *ukiyo-e* art and enthusiastically sought to reproduce them in their own works. Claude Monet constructed a Japanese garden with a Japanese-style arched bridge at his own residence, and he made paintings of its thick flower patches and the water lilies resting on the surface of the pond.

Furthermore, the impact of *ukiyo-e* on the West was not limited to the visual tastes and techniques of Japanese art. The impressionists wanted to distance themselves from idealized religious art and instead seek beauty in nature and human life. The motifs of *ukiyo-e* art provided them with model artwork depicting people and the natural world as they are.

The influence of Japanese art on the West is called Japanism, or *Japonisme* in the original French. Japanism later spread to many other fields of Western art, including posters and glassware.

Van Gogh and Utagawa Hiroshige

In 1887 (Meiji 20), the legendary Dutch artist Vincent van Gogh painted a reproduction of *Plum Park in Kameido*, a woodblock print originally created by Utagawa Hiroshige sometime between 1856 and 1858. 1887 was the same year that van Gogh painted *Portrait of Père Tanguy*, which included six examples of Japanese *ukiyo-e* art in the background. Père Tanguy was an art dealer, and it appears that *ukiyo-e* art was hanging on the wall behind him. Of these six pieces of art, both the middle and right ones in the top row were Hiroshige's works. Van Gogh wrote in a letter to his younger brother Theo that, "We impressionist painters all love Japanese art and have been deeply influenced by it. We are the Japanese of France."

During the Meiji period, the Japanese people themselves sometimes failed to understand

もっと知りたい
コラム
浮世絵とジャポニスム
世界で花開いた江戸の文化

●浮世絵と日本ブーム

1878（明治11）年にパリ万国博覧会が開かれ、そこで日本の浮世絵が紹介されると、空前の日本ブームが巻きおこりました。印象派の画家たちは、浮世絵の明るい色彩や大胆な構図や線描に魅了され、熱心にもしや模写しました。モネは、自宅に池や太鼓橋のある日本庭園をつくり、水面の睡蓮や生い茂る草花を描きました。

浮世絵の影響は表面的な日本趣味や技法だけにとどまりません。印象派は観念的だった宗教画を否定し、人々の生活や自然の中に美を見出そうとしました。ありのままの人間や自然の姿を題材にした浮世絵が大きな影響をあたえたのです。

このように、日本の芸術が西洋に与えた影響をジャポニスム（フランス語で「日本流」）といいます。ジャポニスムはその後、ポスターやガラス工芸など、西洋美術の多様な分野におよびました。

●ゴッホと歌川広重

上の2枚の絵を見てください。左は、歌川広重の「亀戸梅屋敷」（1856～58年ころ）で、右は1887（明治20）年のゴッホの模写です。この年に、ゴッホが描い



歌川広重・画「亀戸梅屋敷」(左)と、それを模写したゴッホの梅の木の絵(右)

たのがこの章の扉ページにある「タンギー爺さん」です。背景にある6枚の浮世絵は、画商のタンギー爺さんの壁に貼ってあったものと思われます。6枚のうち、上段の真ん中と右が広重の絵です。ゴッホは弟テオ 15

「印象派の画家たちはみな日本の絵を愛し、影響を受けている。私たちはフランスの日本人だ」

明治の日本人は身近にある浮世絵の価値 20 を知らず、輸出する陶磁器の包み紙として海をわたったものもありました。パリ画壇に強い衝撃をあたえたのは、陶磁器よりもその包み紙だったのです。西洋美術を必死で学んでいた明治の日本人は、自国の伝統 25 美術の価値を西洋人の目で再発見したのでした。

the value of their *ukiyo-e* art and they used it as wrapping paper for pottery that was to be exported overseas. Ironically, it was the wrapping paper, rather than the pottery, that left a stronger impression on the Paris art scene. The Japanese of the Meiji period who were so keen to study Western art ended up rediscovering through Western eyes the value of their own country's traditional artwork.

CHAPTER 3 SUMMARY: SUMMING UP THE PREMODERN PERIOD

Hiroki asks his brother about the periodization of premodern history...

The following is a dialogue between Hiroki, a Japanese middle school student, and his elder brother.

Hiroki: The premodern period was between the Warring States period and the end of the Edo period, right? The samurai were in charge just like during the Kamakura and Muromachi periods, so how is that any different from the medieval period?

Hiroki's brother: There were a lot of differences, actually. It started with the rise of the warring states daimyo who had to balance the demands of their retainers with the interests of the farmers in the domains they controlled.

Hiroki: Yeah, I had heard that the Warring States daimyo had to rule as "domain administrators".

Hiroki's brother: Under the Edo shogunate, the senior administrative posts included the "elders" and the "junior elders". These were the same old titles that the leaders of Japanese rural villages used to take.

Hiroki: Did the Edo shogunate let the villages govern themselves?

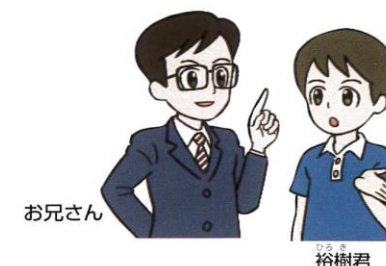
Hiroki's brother: Japan was divided into about 260 domains during the Edo period, but in most cases, the domains allowed peasant leaders to run their own villages. However, the daimyo took charge of maintaining public order and large-scale development projects.

Hiroki: Also, Japan was a stable country without war or much contact with the outside world. That's why people could travel safely and business was good.

Hiroki's brother: That's right. The townspeople became wealthy due to the growth of commerce and manufacturing, which in turn sparked a boom in forms of popular culture that continue even today, including haiku poetry, puppet theater, kabuki theater, painting, the tea ceremony, and crafts such as pottery and lacquerware.

第3章のまとめ

近世とはどんな時代か



■時代区分についての兄弟問答

弟 近世は、戦国時代から江戸時代の末までだね。鎌倉幕府や室町幕府と同じ武家政権だし、中世とは何が違うんだろう？

兄 違いはたくさんあるけど、農村の利害や、家臣団の要望を調整する戦国大名の時代が始まったんだ。

弟 戦国大名が「領国経営者」タイプのリーダーだった、という話につながるんだね。

兄 江戸幕府の職名には、「老中」とか「年寄」とかあるだろ。農村社会のリーダーを「老」「年寄」とよんだ名残りだよ。

弟 江戸時代は農村の自治を認めたの？

兄 全国に約260の藩があったが、各藩とも主に農村の政務は有力な農民にまかせて、大名は治安の維持や大規模開発を受けもったんだ。

弟 しかも、戦争もないし、鎖国してだし、安全な国だったんだよね。だから、旅にも出られたし、商売も繁盛。

兄 そうだな。商工業の発達によって町人が豊かになったおかげで、絵画・茶道・陶器・漆器などの工芸、俳諧・人形浄瑠璃・歌舞伎など、今に残る庶民の文化が花開いたんだ。

弟 学校もたくさんあったんだよね。たしかキリスト教に無関係なら洋書も輸入できたんでしょ。衣食住もリサイクルして、自給自足ができて平和で…。黒船が来なければ、今も江戸時代がつづいていたのかな？

■時代比較の問題

(1) 秀吉の刀狩を基準に、①刀狩以前の時代、②刀狩以後の時代、に分けると、どのような違いがあるだろうか。

(2) 鎖国を基準に、江戸時代を、①鎖国以前、②鎖国以後、の2つの時代に分けて、それぞれの時代の特徴をあげてみよう。

■人物比較

キリスト教を優遇した織田信長と、鎖国政策を実施した徳川家光の違いを、まとめてみよう。

■「ひとこと」作文

近世の時代を学んで、あなたは何にもっとも強く印象づけられましたか。

近世とは、ひとことで言うと、「○○」の時代だった。

この「○○」にあてはまりそうな言葉を入れて、200字程度の作文を書いてみよう。

<例> 鎖国 平和 町人文化

■意見交換会

(1) 江戸時代は200年以上にわたって、平和な時代がつづきました。そういう社会をもたらしした要因をあげてみよう。

(2) 江戸時代に花開いた町人文化は、政治や経済とどのような関係があるのだろうか。考えを出し合ってみよう。

Hiroki: There were a lot of schools, too, and I guess even Western books could be imported as long as they weren't about Christianity. All our daily necessities were recycled and reused. Japan was self-sufficient and peaceful... Maybe if the black ships had never come, we would still be living in the Edo period today.

Comparing historical periods

(1.) If we were to set Hideyoshi's sword hunt as a turning point in Japanese history, how would you describe the differences between what Japan was like before and after it?

(2.) If we were to use the *sakoku* policy of "national isolation" as a benchmark and divide the Edo period into a "pre-*sakoku*" and a "post-*sakoku*" phase, what would you cite as the most important characteristics of each phase?

Comparing historical figures

Summarize the differences between Oda Nobunaga, who welcomed Christianity, and Tokugawa Iemitsu, who instituted the policy of "national isolation".

An essay "in a word"

What did you find most fascinating about Japan's premodern history?

In a word, the premodern period was the era of _____.

In the blank, insert the topic that you think best fits and write a short essay of between 100 and 200 words on it.

Examples: national isolation, peace, urban culture, etc...

Group discussion work

(1.) During the Edo period, the country remained at peace for over two hundred years. For what reasons did Japanese society develop in this manner?

(2.) How was the urban culture that blossomed during the Edo period connected to the contemporary political and economic situation? Let everyone share their own ideas.

<div> <div>CHAPTER 3 SUMMARY:</div> <div>MINI HISTORICAL DICTIONARY</div> <div>(explanation of key terms in less than 100 words)</div> </div>		
Warring states daimyo	1400s – 1500s	A new type of feudal lord that controlled a province by virtue of his own power rather than through appointment by the shogun. These daimyo had the samurai within their domains pledge allegiance to them, amassed large numbers of powerful retainers, and prepared for war with the other daimyo. The era of internecine warfare between the daimyo is known as the Warring States period.
Treaty of Tordesillas	1494	A treaty endorsed by the Pope to divide Spain and Portugal's overseas activity east and west of the Atlantic Ocean. Two exclusive spheres of influence were formed: an eastern hemisphere where all newly discovered lands would belong to the King of Portugal and a western hemisphere where all newly discovered lands would belong to the King of Spain.
Introduction of firearms	1543	During the Warring States period, the first Europeans to set foot on Japan brought firearms with them. Once Japan was producing its own firearms, their utility as a new weapon was quickly realized, sparking a transformation in traditional military tactics and hastening the process of national unification.
Honno-ji Temple Incident	1582	A rebellion that took place at Honno-ji Temple in Kyoto. After Oda Nobunaga opened the path to national unification, he was attacked by his own retainer, Akechi

		Mitsuhide, and driven to suicide at Honno-ji Temple. Another of Nobunaga's retainers, Toyotomi Hideyoshi, defeated Akechi and brought Nobunaga's ambition to unify Japan to fruition.
Taiko Land Surveys	1582 -	Land surveys ordered by Toyotomi Hideyoshi, who held the title of taiko. Land registries were drawn up showing the rice yield and quality of the land. The surveys recognized the right of farmers to own their own fields and served to deepen the separation between farmer and samurai. Farmers were obligated to pay land taxes to the daimyo governing their domain.
Japanese invasions of Korea	1592, 1597	Two invasions of Korea launched by Hideyoshi following his unification of Japan. In spite of early victories, the first Japanese invasion floundered due to the naval campaign of Yi Sun-sin and the arrival of Ming Chinese reinforcements. Japanese forces withdrew from Korea, only to return for the second invasion, which ended with the death of Hideyoshi. The Japanese invasions of Korea eroded the power of the Toyotomi clan.
Battle of Sekigahara	1600	A battle that took place after Hideyoshi's death at Sekigahara, during which Tokugawa Ieyasu crushed the forces, mostly of western Japan, that resisted his bid to rule Japan. Ieyasu's territories had been moved from the Tokai region of central Japan to the Kanto region of eastern Japan, but here Ieyasu consolidated his power, allied with many other warlords, and finally defeated the Western Army led by Ishida Mitsunari.

Establishment of the Edo Shogunate	1603	The shogunate founded in Edo, which was within Tokugawa Ieyasu’s domain, following his victory at the Battle of Sekigahara. After being appointed shogun by the Imperial Court and establishing the Edo shogunate, Ieyasu attacked Osaka Castle and destroyed the Toyotomi clan. His family ruled all of Japan for fifteen generations, an era known as the Edo period.
Laws for the Military Houses	1615	A set of laws promulgated by the shogunate to control the daimyo. The daimyo were prohibited from renovating their castles or arranging marriages among themselves without the shogun's consent. Any daimyo in violation of these laws could have his clan broken up and his domain confiscated, or be transferred to a different domain.
Sakoku	1639	A policy of "national isolation" implemented in order to protect Japan from foreign encroachments and remove the influence of Christianity. After the suppression of the Shimabara Rebellion, which had been launched by Christians and peasants, the shogunate further strengthened its anti-Christian laws and imposed tight restrictions on immigration, emigration, and commerce.
Kyoho Reforms	1716 – 1745	The new policies instituted during the thirty-year rule of Tokugawa Yoshimune, the eighth shogun. Yoshimune improved the shogunate's financial affairs by demanding austerity from the daimyo and direct retainers, raising rice tributes, and cultivating new agricultural lands. He also undertook various other reforms, including the

		installation of complaint boxes.
Policies of Tanuma Okitsugu	1772 – 1786	The policies implemented by Elder Tanuma Okitsugu. He desired to expand the shogunate's budget by focusing on burgeoning businesses and trade. He extracted business taxes from merchants, drained Inba Marsh, and developed Hokkaido. Tanuma Okitsugu's time in power is called the "Tanuma era".
Kansei Reforms	1787 – 1793	The policies of Shirakawa Daimyo Matsudaira Sadanobu who was appointed as an elder by the shogun. Sadanobu ordered the construction of rice storehouses in villages in case of famine or crop failure and made efforts to restore rural life to normalcy. He also encouraged the samurai to engage in scholarly pursuits, and founded the Shoheizaka Institute of Learning under direct shogunate control in order to instruct the direct retainers in Neo-Confucianism.
Oshio Heihachiro's Rebellion	1837	A rebellion of townspeople and peasants led by Oshio Heihachiro, a senior officer of the Osaka town commissioner's office. After a failed harvest led to famine in Osaka and other parts of Japan, Oshio was infuriated by the hoarding of rice by wealthy merchants while many were starving to death—he wanted to redistribute the merchants’ money and rice to the poor.
Tempo Reforms	1841 – 1843	The reforms implemented by Chief Elder Mizuno Tadakuni. Tadakuni undertook a program of rural revitalization and business restraint that was even more thorough than that of Matsudaira Sadanobu. He broke up the merchant guilds in order to lower

		commodity prices, passed sumptuary laws, and prohibited kabuki and popular literature.
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▶ 100字用語解説

戦国大名	15世紀 ～ 16世紀	幕府にたよらず、みずからの力で一国を支配する新しい型の領主。戦国大名は領国内の武士を家来に組み入れ、強力な家臣団をつくり、ほかの大名との戦いに備えた。こうしてたかひにはげしく争った時代を戦国時代という。
トルデシリヤス条約	1494年	ローマ教皇が大西洋でのスペインとポルトガルの活動範囲を東西に分けるために取り決めた条約。東半球で発見されたものはすべてポルトガル王に、西半球で発見されたものはすべてスペイン王に属すると決め、たかひの勢力圏とした。
鉄砲伝来	1543年	戦国時代、日本にきた最初のヨーロッパ人によって伝えられた。国内の生産が始まると、鉄砲は新兵器として注目され、それまでの戦闘の方法を大きく変えて、全国統一を早めるという結果をもたらした。
本能寺の変	1582年	京都・本能寺でおこった事変。全国統一への道を切り開いた織田信長が、家臣の明智光秀にそむかれ本能寺で自害した。光秀は同じく信長の家臣だった豊臣秀吉に討たれ、信長の全国統一の道は秀吉によって受けつがれ完成された。
太閤検地	1582年～	豊臣秀吉（太閤）が行った検地。各地の米の収穫高と土地の等級を示す検地帳を作成し、農民に土地の所有権を認めた。兵農分離が進み、農民はその土地を治める大名などに年貢を納めることになった。
朝鮮出兵	1592年 ・ 1597年	全国統一後の秀吉による朝鮮への出兵。緒戦は優勢だったが、李舜臣の水軍や明の援軍などもあって敗勢となり兵を引いた。その後ふたたび出兵したが、秀吉の死により引きあげた。この2度の出兵により豊臣氏の支配はゆらいだ。
関ヶ原の戦い	1600年	秀吉の死後、徳川家康が、西国を中心とする対抗勢力を関ヶ原で破った戦い。家康は秀吉によって領地を東海地方から関東地方に移されていたが、そこで力をたくわえ、多数の武将を味方につけ、石田三成などの西国勢を打ち破った。
江戸幕府の成立	1603年	関ヶ原の戦いで勝利した家康が領地である江戸に開いた幕府。朝廷から征夷大將軍に任じられて江戸幕府を開いた家康は、さらに大阪城を攻めて豊臣氏をほろぼし、以後15代にわたって全国を統治した。この時代を江戸時代という。
武家諸法度	1615年	幕府が大名統制のために定めた決まりごと。無断で城を改築したり、許可なく大名家同士で婚姻することを禁じた。大名家に不始末があれば、領地を没収するお家取りつぶしや、領地を入れかえる国がえなどを行った。
鎖国	1639年	外国から国を守り、キリスト教の影響力を排除するためにとられた制度。キリスト教徒や百姓などがおこした島原の乱以後、幕府はキリスト教の取りしまりをいっそう強化するとともに、貿易と出入国をきびしく制限した。
享保の改革	1716～ 1745年	第8代將軍・徳川吉宗が、その在位中の約30年にわたって行った新しい政治。吉宗は大名や旗本に儉約令や上米の令を出したほか、新田開発を奨励して幕府財政を立て直した。また、目安箱をもうけるなどさまざまな改革を行った。
田沼意次の政治	1772～ 1786年	老中・田沼意次の行った政治。発展する商業・流通に着目して幕府財政を豊かにしようとした。商人から運上金をおさめさせ、印旛沼の干拓や蝦夷地の開発を試みた。意次が政治の中心にいた時代を田沼時代という。
寛政の改革	1787～ 1793年	幕府から老中に任命された白河藩主・松平定信が行った政治。定信は凶作や飢饉に備えて農村に倉を設けさせ、農村再建につとめた。武士には学問を奨励し、昌平坂学問所を幕府直轄とし、旗本に朱子学を学ばせた。
大塩平八郎の乱	1837年	元大阪町奉行所の役人だった大塩平八郎が町人や百姓をひきいておこした乱。凶作による飢饉で、大阪でも餓死者が出るなか、大商人の米の買い占めに怒った大塩平八郎が、米や金を貧しい者に分けあたえようとした。
天保の改革	1841～ 1843年	老中首座となった水野忠邦の行った改革。忠邦は松平定信以上に徹底した農村再建と商業抑制に取り組んだほか、物価を下げるため株仲間の解散を命じた。また、儉約令を出し、歌舞伎や大衆向けの文芸も取りしまった。