

Section 3 - The founding of the Ritsuryo State

Topic 11 - Prince Shotoku's political revolution

Under what circumstances did Prince Shotoku implement his new style of politics?

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The unification of China under the Sui dynasty

At the end of the sixth century, a momentous development took place in continental Asia. In 589, the Sui united all of China for the first time in about three hundred years. The emergence of the **Sui dynasty**, which had a powerful military presence, was a serious threat to the nations of East Asia. The Korean nations of Silla, Koguryo, and Paekche paid tribute to and accepted titles from the Sui. Japan, too, was under pressure over how to respond to the rise of Sui China.

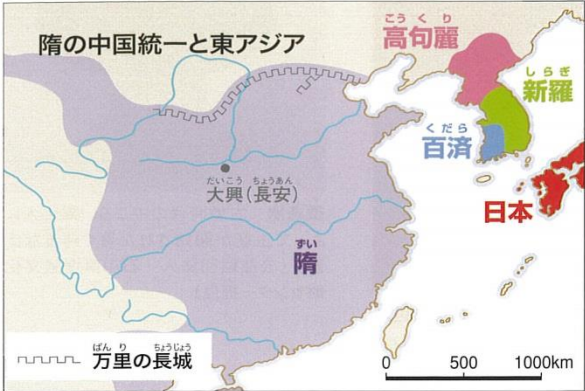
The appearance of Prince Shotoku

The person who led Japan at this crossroads in its history was young Prince Shotoku (Prince Umayado). Prince Shotoku was born into the Imperial Family of Japan. His reputation for intellectual brilliance was such that it inspired a legend that he could listen to and pass judgment on ten legal complaints brought before him simultaneously. When Suiko, Japan's first empress, assumed the throne in 593, Shotoku was appointed regent¹ at the young age of twenty in order to assist her.

***1=A regent, or sessho in Japanese, exercised political power in the place of the Emperor. In later periods of history, regents were only appointed when the Emperor had not yet reached the age of majority.**

In 600, Shotoku dispatched **envoys to Sui China**. This was the first time in 120 years that Japan conducted diplomacy with a Chinese dynasty. Shotoku learned from his envoys just how powerful the Sui dynasty was. He realized that in order to grow as an independent nation, Japan would need to adopt mainland Asia's advanced technology and political structures.

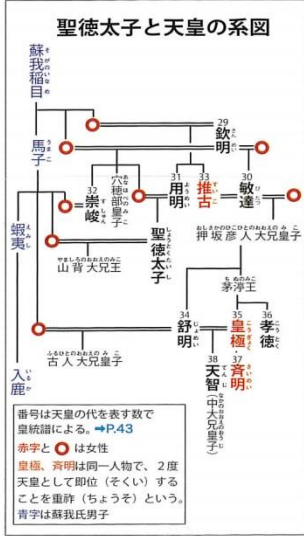
第3節 律令国家の建設



11 聖徳太子の新しい政治

聖徳太子が新しい政治を始める背景は何だったのだろうか。

聖徳太子二王子立像 聖徳太子(574～622)の像として伝えられている、わが国最古の肖像画。(宮内庁蔵)



隋の中国統一 6世紀の末、大陸では重大な変化がおこった。589年、隋が中国全土を約300年ぶりに統一したのだ。強大な軍勢力をもつ隋の出現は、東アジアの国々にとって大きな脅威だった。朝鮮半島の百済、高句麗、新羅は、隋に冊封された。日本も、これにいかに対処するか、態度を迫られることになった。

聖徳太子の登場 このような岐路に立っていた日本にあらわれたのが、聖徳太子(厩戸皇子)という若い指導者だった。聖徳太子は皇族の一人として生まれ、一度に10人の訴えを聞き分けることができるという伝説が残されているほど聡明な人物だった。初めての女帝として推古天皇が即位すると、593年、聖徳太子は、20歳の若さで天皇を助ける摂政となった。

600年、聖徳太子は、隋に使臣(遣隋使)を送った。日本が中国の王朝と交渉をもつのは120年ぶりのことだった。遣隋使によって隋の強大さを知った太子は、日本が独立した国家とし

<div>Summarized Translation of the Seventeen Article Constitution</div> <div>(AD 604)</div>	
" (1.) Harmony should be valued and quarrels should be avoided.	
	(2.) The three treasures, which are the Buddha, his teachings, and the Buddhist priesthood, should be given sincere reverence.
	(3.) Do not fail to obey the commands of the Emperor.
	(4.) Government officials should make proper behavior their first principle.
	(5.) Deal impartially with all legal complaints.
	(6.) Punish the evil and reward the good.
	(7.) Let every man attend to his own duties.
	(8.) Government officials should attend to their duties early in the morning and retire late.
	(9.) Good faith is the foundation of right.
	(10.) Let us control ourselves and not be resentful when others disagree with us.
	(11.) Know the difference between merit and demerit, and deal out to each its reward and punishment.
	(12.) Do not let the local nobility levy taxes on the people.
	(13.) All people entrusted with office should fully understand the duties of their position.
	(14.) Do not be envious.
	(15.) The way of the vassal is to subordinate private interests to the public good.
	(16.) Employ the people in forced labor at seasonable times.

(17.) Decisions on important matters should not be made by one person alone. They should be discussed with many people."
--

The Twelve Level Cap and Rank System and Seventeen Article Constitution

Before pursuing a policy of equality in diplomatic relations with Sui China, Shotoku first set out to reform Japan's domestic institutions. As a descendent of the Soga clan, Shotoku implemented his policies in cooperation with Soga no Umako, but his actual objective was to restrain the power of Japan's great clans and construct a system that centered around the Emperor.

In 603, Shotoku changed the custom of filling administrative posts with influential members of Japan's powerful clans, and instead actively sought out the most capable men to serve the nation, regardless of their ancestry. This was known as the **Twelve Level Cap and Rank System**.

Then, in 604, Shotoku drew up the **Seventeen Article Constitution**. The purpose of the Seventeen Article Constitution was to stop conflict between the great clans and promote cooperation within an emperor-centered polity. Contained within the Constitution was a set of guiding ideals for the nation and for the mindset of government officials serving the public interest. The Constitution's emphasis on harmony among men became a pillar of Japanese society from then on.

Topic 11 Recap Challenge! – Explain Shotoku's new style of politics using the following three terms: Sui dynasty, capable men, constitution.



十七条の憲法 (604年)

「一に曰く、和をもって貴しとなし、さかうることなきを宗とせよ」で始まる。以下は、その現代語訳要旨。

- ①和を貴び、人にさからいそむくことのないように心がけよ。
- ②篤く三宝を敬え。三宝とは、仏と、法 (仏の教え) と、僧 (教えを説く僧侶) である。
- ③天皇の詔を受けたら、必ず謹んでこれに従え。
- ④役人は、人の守るべき道をすべての根本とせよ。
- ⑤裁判は公平に行え。
- ⑥悪をこらしめ、善をすすめよ。
- ⑦人は各自の任務を果たせ。
- ⑧役人は、早く出勤し、遅く帰ること。
- ⑨すべてのことに、嘘偽りのないまごころをもって当たれ。
- ⑩人の過失を怒ってはならない。
- ⑪功績があれば賞を、罪をおかしたら罰を、正しくあたえよ。
- ⑫地方官は民から税をむさぼり取ってはならない。
- ⑬役人は自分の職務の内容をよく理解せよ。
- ⑭他人に嫉妬の心をもつな。
- ⑮私心を捨てて、公の立場に立つのが、君主に仕える者のつとめだ。
- ⑯民を労役に使うときは、農業の仕事の暇なときにせよ。
- ⑰大切なことは独りで決めないで、みんなとよく議論して決めよ。

て、さらに発展するためには、大陸から優れた技術や制度を取り入れる必要があると考えた。

冠位十二階と十七条の憲法

聖徳太子は、隋との対等な外交を進める前に、まず、国内の改革に着手

- 5 した。蘇我氏の血筋を引く太子は、蘇我馬子と協力しながら政治を進めたが、本当のねらいは、豪族の力をおさえ、大王 (天皇) を中心とした国家のしくみを整えることだった。

603年、太子は、有力な豪族が役職を占める慣例を改め、家柄にかかわりなく、国家のために有用な人材を積極的に役人と

- 10 して採用する、冠位十二階の制度を取り入れた。

次いで604年、太子は十七条の憲法を定めた。その内容は、豪族が争いをやめ、天皇を中心に協力していくことなどを求めたもので、公のためにはたらく役人の心がまえと国家の理想が示された。人々の和を重視する考え方は、その後の日本社会

- 15 の伝統となった。

1 天皇にかわって政治を行う役目。のちの時代には、もっぱら天皇が幼少のときに置かれるようになった。→P.69

まとめにチャレンジ

聖徳太子の新しい政治を次の3つの語句を使って説明してみよう。

- ①隋 ②有用な人材 ③憲法

Topic 12 - The envoys to Sui China and the title of "emperor"

What was the relationship between Shotoku's policy of diplomatic equality with the Sui and the introduction of the title of *tenno*, Japan's unique word for "emperor"?

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The envoys to Sui China

In 607, after successfully implementing internal reforms, Prince Shotoku sent another team of envoys to Sui China. The man selected to lead this delegation was **Ono no Imoko**. Ono was born into a local clan, but he was a remarkable individual, whose talents were recognized and promoted under Shotoku's Twelve Level Cap and Rank System.

Japan's envoys delivered an official message to the Emperor of Sui China: "The Son of Heaven in the land of the rising sun addresses the Son of Heaven in the land of the setting sun. We hope you are in good health." The "land of the rising sun" referred to Japan, whereas the "land of the setting sun" was China. By emphasizing the equal status of the two rulers in the text of the message, Shotoku left little doubt that Japan did not intend to become a Chinese vassal state.

Chinese Emperor Yang found the message to be disrespectful and it angered him. It was considered inexcusable for a tributary state to describe its own rulers with a title equivalent to Yang's own status as the world's only "emperor". Regardless, Emperor Yang expected war with Koguryo at some point. Out of concern that Japan and Koguryo might join forces, Yang prudently send his own courtesy envoy back to Japan along with Ono no Imoko.¹

***1=One of Shotoku's instructors in Buddhism was a Buddhist priest from Koguryo, so it would appear that Shotoku sent his envoys in full knowledge of the opportune diplomatic timing provided by China's tense relations with Koguryo.**

The origin of the title of *tenno*

The next year, 608, Japan dispatched its third delegation to Sui China. This time, the Japanese government discussed the matter of how they should refer to their own ruler in official correspondence with China. Japan could not use the same title as the one used by China's emperor without incurring his anger. At the same time, Japan also did not want to revert back to the title of "king", which would have meant that Japan's rulers would again be the subjects of the Chinese emperor.



煬帝(569～618) 隋の2代目皇帝。

小野妹子(7世紀前半)
滋賀の豪族出身で、才能を認められ、遣隋使代表に抜擢された。
(京都・華道家元池坊総務所蔵)

12 遣隋使と天皇号 の始まり

聖徳太子の隋に対する対等外交と、天皇という称号の間にはどんな関係があったのだろうか。

1 「日が昇る国(日本)の天子が、日が沈む国(隋)の天子にあてて便りを送ります。お元気でお過ごしですか」。

2 聖徳太子は高句麗の僧を仏教の師としていたので、隋と高句麗の関係をつかんだ上で外交のタイミングを選んだと考えられる。

遣隋使の派遣

国内の改革に成功した聖徳太子は、607年、再び遣隋使を派遣した。正使に選ばれた小野妹子は、地方豪族の出身だったが、冠位十二階の制度で才能を認められ取り立てられた、優れた人物だった。

このときの隋の皇帝にあてた国書(国の正式な手紙)には、
「日出づる処の天子、書を日没する処の天子に致す。恙無きや」と書かれていた。太子は、手紙の文面で対等の立場を強調することで、隋に決して服属しないという決意を表明したのだった。

隋の皇帝・煬帝は、この国書を無礼だとして激怒したという。朝貢国が、世界に一人しか存在しない皇帝の別名である天子という称号を、みずからの君主の称号として用いるのは、許しがたいことだった。しかし、高句麗との戦争をひかえていた煬帝は、日本と高句麗が手を結ぶことを恐れて自重し、帰国する小野妹子に返礼の使者をつけた。

天皇号の始まり

翌年の608年、3回目の遣隋使を派遣することになった。そのとき、国書に記す君主の称号をどうするかが問題となった。中国の皇帝の怒りをかった以上、中国の君主と同じ称号をとることはできない。しかし、再び「王」と称し、中国に冊封される道を選びたくはなかった。

The letter that was ultimately composed addressed the Emperor of China with his traditional title of *huangdi*, meaning "emperor or sovereign ruler", but the Emperor of Japan was described with an entirely new title, ***tenno***, meaning "heavenly sovereign". Thus, the letter paid due respect to the status of the Sui Emperor, by not referring to the Japanese Emperor as "emperor or sovereign ruler", while at the same time asserting the equality of the two rulers by adopting the word "sovereign" into the Japanese Emperor's new title. This is how the word *tenno*, Japan's unique title for its emperor, came into being.² The word *tenno*, which originated as an assertion of Japan's status as an independent nation, continued to be used after this, and has remained in continuous use up to the present day.

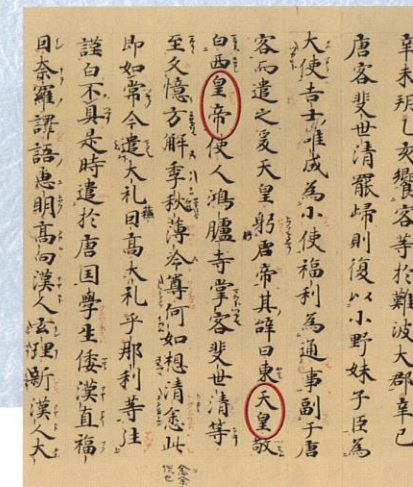
***2=An alternative theory states that the title of *tenno* was first used later during the reign of Emperor Temmu (673-686).**

Prince Shotoku, Buddhism, and the traditional gods

Prince Shotoku was a pious believer in Buddhism who, in 607, constructed **Horyu-ji Temple**. Even so, he did not forget the importance that the Imperial Court attached to Japan's traditional Shinto deities. In the same year, Shotoku swore to continue to worship the traditional deities during a ceremony he conducted at the Imperial Court. It is thought that Shotoku's stance reflected Japan's tradition of accepting advanced cultures of foreign nations while still honoring its own culture.

In both foreign policy and domestic policy, Shotoku laid down the blueprints for the centralization of the ancient Japanese government to be fully implemented within the eighth century. During the seventh century, when Shotoku was alive, the center of Japanese politics and culture was the Asuka region,³ located in the southern part of the Nara Basin. This historical era is therefore called the **Asuka period**.

***3=The Asuka region is home to many of the most important ancient Japanese archeological sites, including Kitora Kofun and Takamatsuzuka Kofun.**



『日本書紀』の写本 推古天皇が隋の皇帝に送った手紙について書かれた部分。(京都国立博物館蔵)

- そこで、このときの手紙には、「東の天皇つしてみて、西の皇帝にもうす」と書かれた。皇帝の文字をさけることで隋の立場に配慮しつつも、「皇」の文字をみずからの称号に使うことで、両国が対等であることを表明したのである。これが、天皇という称号が使われた始まりだった。日本の自立の姿勢を示す天皇の称号は、その後も使われつづけ、とぎれることなく今日にいたっている。
- 聖徳太子と
10 仏教と古来の神々
- 聖徳太子は、607年に法隆寺を建て
るなど、仏教をあつく信仰した。しかし、朝廷は、日本古来の神々を大切にすることも忘れなかった。同じ年に、朝廷で儀式を行い、伝統ある神々を祀りつづけることを誓った。こうした姿勢は、外国の優れた文化を取り入れつつ、自国の文化も大切にするという日本の伝統につながったと考えられる。
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聖徳太子は、内政でも外交でも、8世紀に完成する日本の古代中央集権国家の設計図を描いた指導者だった。太子が活躍した7世紀には、政治や文化の中心が奈良盆地南部の飛鳥地方にあったので、このころを飛鳥時代とよぶ。

歴史の言葉

【天皇・皇帝】

「皇」は「王」の上にかざりが付いた文字で、「王の中の王」「王の上に立つ王」をあらわす。

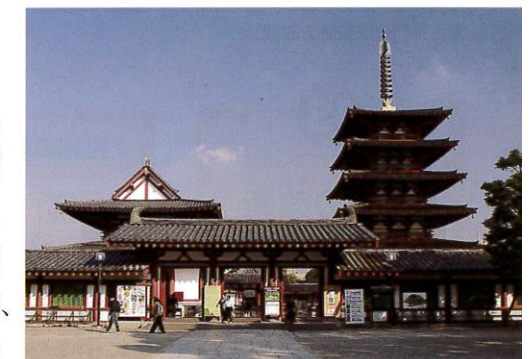
「皇帝」は秦の始皇帝が使い始めた称号で、皇帝のいる中国の王朝が文明のもっとも進んだ世界の中心とされ、周辺諸国は中国の皇帝から王の称号をあたえられることで、皇帝に服属した。これを「華夷秩序」という。

日本もかつては、卑弥呼が魏の

皇帝から「親魏倭王」の称号を受け、「倭の五王」も王の称号を得た。

608年の遣隋使の国書に見られる天皇の称号は、宗教的な権威を含む最高の統一者を意味するものである。

日本は、現在にいたるまで「天皇」の称号を使いつづけてきたが、これは、天皇をいただく独自の文化をもつ国家であることを世界に示している。



四天王寺 聖徳太子が建立した寺の一つとされている。

3 のちの天武天皇（在位673～686）の時代に天皇号が初めて使われたとする説もある。

4 飛鳥地方にはキトラ古墳や高松塚古墳など古代史上重要な遺跡が多数ある。

まとめにチャレンジ

天皇の称号が、日本の自立を示すものであることを説明してみよう。

Topic 12 Recap Challenge! – Explain how the title of *tenno* was used to affirm Japan's independence.

HISTORICAL KEYWORDS

Tenno and Huangdi

The English word "emperor" is the translation of two different foreign words. The traditional Chinese term for their emperor, *huangdi*, means "sovereign ruler" in English. By contrast, the term used to refer to the Japanese emperor is *tenno*, meaning "heavenly sovereign" in English. The word "sovereign" in Chinese and Japanese implies a ruler of higher status than a king, and it could be translated as "King of Kings".

The Chinese title "sovereign ruler" dates back to the Qin dynasty, whose founder named himself *Shi Huangdi* ("First Sovereign Ruler"). Successive Chinese dynasties viewed their nation as the center of the world and as the most advanced civilization. The Emperor of China bestowed the title of "king" upon the leaders of neighboring countries who submitted to his authority. This is known as the “Sino-Barbarian World Order”.

In the past, Chinese suzerainty was even recognized by Japan's leaders such as Himiko, who accepted the title of "Friend of Wei, Queen of Japan" from the Emperor of Wei, and the Five Kings of Japan.

The title *tenno*, which appears in an official message delivered by the Japanese envoy to Sui China in 608, implies a supreme ruler wielding both temporal and religious authority.

The title *tenno* continues to be used in Japan to this day as a term that projects an image to the world of a nation with a unique culture under the aegis of a heavenly sovereign.

Topic 13 – The Taika Reforms

How did the Soga clan fall from power and give way to the establishment of an emperor-centered nation?

| 64 East Asia in the seventh century

The cost of Sui China's large-scale war against Koguryo eventually became so great that it caused the dynasty to entirely collapse within about thirty years. In 618, the Tang unified China and started a new dynasty. The **Tang dynasty** inherited the institutions of Sui China and founded an emperor-centered state system administering such advanced functions as a written legal code, household census, conscription, and imperial examinations.¹ Following its diplomatic missions to Sui China, Japan now sent **envoys to Tang China**.² Accompanying Japan's envoys were students and monks who stayed in China to learn about the advanced institutions and culture of the Tang dynasty.

***1=The results of the imperial examinations determined appointments to government posts.**

Imperial examinations started in the sixth century and continued to be administered thereafter for more than 1,300 years. The imperial examinations were extremely difficult, and their objective was to strengthen the power of the emperor by appointing the most talented men to serve in the government regardless of their social status. The imperial examination system was not adopted in Japan at this time.

***2=Japan dispatched its first envoys to Tang China in 630.**

By the middle of the seventh century, Tang China had grown strong enough to challenge Koguryo. China's attack on Koguryo sent a wave of panic across the Three Kingdoms of Korea. Japan, too, felt a sense of looming crisis, and a movement was started to bolster its governmental institutions.

The growing power of the Soga clan

However, after the death of Prince Shotoku, the Soga clan dominated Japanese politics. Soga no Umako's son, Emishi, acted as an emperor and had his own sons named "princes". Emishi's son, Iruka, even wiped out all of Shotoku's family members, including Shotoku's eldest son Prince Yamashiro no Oe, by driving them to suicide.

Eventually, a movement advocated that Shotoku's ideals be carried out and that an emperor-centered polity be reconstructed to curb the power of the Soga clan. Around this time, the



遣唐使船（復元） 500人あまりの人々が4隻の船に分乗し、2～3年で往復した。しかし、暴風雨などにあって日本に戻れない遣唐使船も多くあり、命がけの渡航であった。（広島・長門の造船歴史館蔵）



石舞台古墳 巨大な古墳の石室が露出したもの。蘇我馬子の墓と伝えられる。長さ約 7.7 m、幅約 3.5 m、高さ約 4.7 m というそのスケールは馬子の権勢を象徴している。（奈良・明日香村）

13

大化の改新

蘇我氏はどのようにして倒され、天皇中心の国づくりが進められていったのだろうか。

1 中国で行われていた、役人を登用するための試験。6世紀に始まり、その後、1300年以上も行われていた。きびしい試験で、家柄に関係なく有能な人材を選んで皇帝の権力を強化しようとするものだった。この制度は当時の日本には取り入れられなかった。

2 第1回遣唐使は630年に派遣された。→P.66・70

7世紀の東アジア

隋は高句麗に大軍を出すなどの無理がたり、30年ほどで滅んだ。618年、唐が中国を統一し、新王朝を開いた。唐は、隋の制度を引きつぎ、皇帝を中心に、律令（法律）、戸籍、兵役、科挙などの、よく整備された国家の制度をつくりあげた。日本からは、遣隋使に引きつづいて遣唐使が派遣され、同行した留学生や僧が、現地に滞在して唐の優れた制度や文化を学んだ。

7世紀の中ごろになると、国力をつけた唐は、対立する高句麗を攻撃した。朝鮮半島の3国に緊張が走り、日本も危機を感じ、国家の体制を強化しようとする動きがおこった。

蘇我氏の勢力の強大化

ところが、聖徳太子が亡くなった後、蘇我氏の一族が権力をふるうようになった。蘇我馬子の子の蝦夷は、天皇のようにふるまい、自分の息子をすべて王子とよばせた。蝦夷の子の入鹿も、聖徳太子の長男の山背大兄王をはじめ、太子の一族を一人残らず死に追いやって滅亡させた。

やがて、聖徳太子の理想を受けつぎ、蘇我氏をおさえ、天皇を中心とする国づくりを求める機運が生まれた。このころ、太子が派遣した留学生があいついで帰国し、唐の政治制度を伝えたことも、改革の機運を高めた。

students Shotoku had sent abroad gradually made their way home. Their reports on the political system of Tang China further invigorated trends in favor of reform.

The Taika Reforms

65 Schemes to bring down the Soga clan were secretly plotted by two men of the Imperial Court, **Prince Naka no Oe** and **Nakatomi no Kamatari**. During a *kemari* (Japanese hacky sack) match, Kamatari approached the Prince, and the two of them ended up confessing their true intentions to one another. In 645, just a year and a half later, Prince Naka no Oe overthrew both Soga no Emishi and his son Soga no Iruka, and destroyed the Soga clan in collaboration with Nakatomi no Kamatari, who was later known as Fujiwara no Kamatari.³ Japan's new leaders launched an ambitious plan to reform Japan's political institutions.

*3=Emperor Tenji conferred upon Nakatomi no Kamatari the family name of Fujiwara in honor of his achievement in facilitating the Taika Reforms. This was the start of Japan's famous Fujiwara clan.

The Imperial Court introduced **era names** to Japan in the same year, the year immediately designated as Taika 1. Japan was the only country in East Asia to enact and continuously use a unique system of era names that differed from the ones decreed by the Chinese dynasties.

The following year, the government set out a new policy called "**emperor's land, emperor's people**" under which the state would directly rule all the lands and people that had formerly been under the private control of the great clans and members of the Imperial Family.

Because these changes were carried out in the year Taika 1, they are known as the **Taika Reforms**. The objective of the Taika Reforms was to realize the ideals born in Japan in Shotoku's time by clarifying the division between the emperor and his subjects and establishing a uniquely Japanese national order.

Topic 13 Recap Challenge! – Using bullet points, list the achievements of the Taika Reforms.



蘇我氏の滅亡 645年6月の雨の日、朝廷では朝鮮からの使者をむかえる行事が予定されていた。中大兄皇子(1)は、この機会を利用し、すばやく飛び出して、参列していた蘇我入鹿(2)を剣で斬った。おどろく皇極天皇(中大兄皇子の母3)に皇子はひれふして、ことのしだいを述べた。蘇我蝦夷は屋敷に火をつけて自害し、蘇我氏は滅亡した。弓と剣をもつのは中臣鎌足(4)である。(奈良・談山神社蔵「多武峯縁起絵巻」)

大化の改新 蘇我氏を倒す計画を心に秘めていたのは、中大兄皇子と中臣鎌足であった。鎌足は、蹴鞠の会を利用して皇子に接近し、2人は心の中を打ち明けあうようになった。それから1年半後の645年、中大兄皇子は、中臣鎌足(のちの藤原鎌足)らとともに蘇我蝦夷・入鹿親子を倒して蘇我氏を滅ぼし、新しい政治のしくみをつくる改革を始めた。



この年、朝廷は日本で最初の年号を立てて、大化元年

とした。東アジアで中国の王朝が定めたものとは異なる、独自の年号を制定して使用しつづけた国は、日本だけであった。

翌年には、これまで皇族や豪族が私有していた土地と民を、国家が直接統治する、公地公民の方針を打ち出した。

大化元年に始まるこの改革を、大化の改新とよぶ。大化の改新は、聖徳太子以来の国の理想を実現するために、天皇と臣下の区別を明らかにして、日本独自の国家の秩序を打ち立てようとしたものだった。

3 中臣鎌足は、大化の改新の功績により、のちに天智天皇から藤原の姓をたまわる。これが藤原氏の始まりである。

まとめにチャレンジ

大化の改新によってなしとげられたことを箇条書きにしてみよう。

Topic 14 – The road to the Ritsuryo State

In what ways did Japan develop as a nation following its defeat in the Korean Peninsula in the second half of the seventh century?

66 The Battle of Hakusukinoe and national defense preparations

In the middle of the seventh century, the Korean state of Silla, in alliance with Tang China, destroyed its neighbor, the state of Paekche. The fall of Paekche, which had enjoyed friendly relations with Japan for three hundred years, and Tang China's domination of the southern half of the Korean Peninsula were both threats to Japan. Accordingly, the Imperial Court accepted a request to help recapture Paekche and sent a great quantity of troops and supplies. The decisive confrontation with the combined forces of Silla and Tang China came in 663 at Hakusukinoe in the southwestern part of the Korean Peninsula. At the end of a desperate fight which lasted two days, Japanese and Paekche forces were defeated. That day, the sky and sea were colored bright red from the flames of four hundred burning Japanese warships. This is known as the **Battle of Hakusukinoe**. After the battle, Silla also conquered Koguryo and, with that, united the Korean Peninsula.

The residents of Paekche, from the royal family and nobility down to the common people, fled to Japan in exile. Some of them settled in Omi (now in Shiga Prefecture), while others settled in Japan's eastern provinces. The Imperial Court warmly welcomed them and would eventually benefit from their political administrative knowledge.

Nevertheless, the debacle at Hakusukinoe was a major shock to Japan. In fear of an invasion by Silla and Tang forces, the Imperial Court mobilized the resources of Japan for national defense, stationing frontier guardsmen called *sakimori*¹ in Kyushu as well as constructing moats and embankments called *mizuki*. Prince Naka no Oe also had the capital city moved from Asuka to Omi² where he ascended to the throne as **Emperor Tenji**. Emperor Tenji moved forward with more internal reforms, including the creation of a nationwide household registry.

***1=The *sakimori* were soldiers who were recruited from across Japan and stationed on Iki Island, Tsushima Island, and the northern coast of Kyushu. Each *sakimori* served a three-year tour of duty guarding his position. Many of them came from Japan's eastern provinces.**



白村江の戦いの進行ルート 百濟の救援要請を受け出兵したが、日本は唐・新羅連合軍に大敗した。



大宰府の守り「水城」 博多湾から上陸した敵をくい止め、大宰府を防御するために築かれた水城。水城は土壁で、延長約1km、幅が約50mあり、内側に水をたたえていた。現在も一部が残っている。→P.64

14

律令国家への道

7世紀の後半、朝鮮半島で敗北したわが国は、どのような国づくりを進めたのだろうか。

白村江の戦いと国防の備え

7世紀のなかば、朝鮮半島では新羅が唐と結んで、百濟を滅亡させた。

日本と300年の親交がある百濟が滅び、半島南部が唐の支配下に入ることは日本にとっても脅威だった。そこで、百濟を復興するための救援要請を受けた朝廷は、多くの兵と物資を送った。⁵ 唐・新羅連合軍との決戦は、663年、半島南西部の白村江で行われ、2日間の壮烈な戦いののち、日本・百濟側の敗北に終わった（白村江の戦い）。日本の軍船400隻は燃え上がり、空と海を炎で真っ赤に染めた。次いで、新羅は高句麗も滅ぼし、朝鮮半島を統一した。

百濟からは、王族や貴族を始め、一般の人々までが日本に亡命してきた。そのうち一部は近江（滋賀県）、一部は東国に定住した。朝廷は彼らをあつくもてなし、政治の制度の運営についての知識を得た。

白村江の敗北は、日本にとって大きな衝撃だった。唐と新羅の襲来を恐れた日本は、九州に防人を置き、水城を築いて、国をあげて防衛につとめた。また、中大兄皇子は都を飛鳥から近江に移し、即位して天智天皇となった。天皇は国内の改革をさ

¹ 防人とは、諸国から集められ、九州北部の沿岸と壱岐、対馬に配置された兵士で、3年交代で防衛の任についた。東国の兵士が多かった。→P.63

² 内陸部の近江に都を移すことによって、唐の海からの侵入に備えた。

*2=The transfer of the capital further inland to Omi was a precautionary measure against the possibility of a seaborne invasion of Tang soldiers.

The policies of Emperor Temmu and Empress Jito

67 The death of Emperor Tenji in 672 sparked a civil war of imperial succession between Tenji's son Prince Otomo and his younger brother Prince Oama. This is known as the **Jinshin War**. Prince Oama allied with the powerful clans of the eastern provinces and, through skillful maneuvering, scored a decisive victory. During the conflict, Japan's great clans split apart, which served to weaken their political clout. This made it possible to build a regime that placed the emperor at the center of all national affairs.

The victorious Prince Oama ascended to the throne as **Emperor Temmu**. Temmu expanded the power of the Imperial Family and strongly promoted the implementation of the "emperor's land, emperor's people" policy. He also ordered the compilation of national history, which would become the *Kojiki* and the *Nihon Shoki*, and further developed a system of laws based partly on the written legal codes of China, which were called *ritsuryo* in Japanese. To manage the nation, he perfected a system for ranking and promotion of government officials and incorporated members of powerful clans into it.

After the death of Emperor Temmu, Empress Jito ascended to the throne and inherited his reforms. As her capital, she built **Fujiwara-kyo** in the southern part of the Nara Basin, Japan's first large-scale capital constructed on the Chinese model. Here the establishment of the so-called Ritsuryo State, literally the "State of Laws", which had been envisaged since the regency of Prince Shotoku, finally neared fulfillment. It was also around this time that Japan began to be referred to by its current official name *Nihon*.

Topic 14 Recap Challenge! – Using bullet points, list the measures Japan put in place in response to its defeat at Hakusukinoe.

敗戦を教訓にした律令国家

7世紀なかば、東アジアは動乱の中にあった。強大な唐帝国に脅威を感じた朝鮮半島の国々は中央集権化を進めていた。しかし、百済、新羅、高句麗の3国は、古来、激しい抗争をくり返しており、唐の軍事介入を招いた。

まず、唐・新羅軍は百済を滅ぼし、次いで高句麗を南北から挟み撃ちにして滅亡させた。日本は百済の救援に赴いたが、百戦錬磨の唐軍に対して、日本は各豪族軍の寄せ集めで作戦もまとまらず、大敗を喫した。

敗戦後、天智天皇は国家の危機を感じて中央集権化と律令の整備につとめた。天智・天武天皇は東アジアの興亡と敗戦の経験を教訓に国づくりを進めたのだった。



藤原京（復元模型 奈良・橿原市教育委員会蔵）

らに進め、全国的な戸籍をつくった。

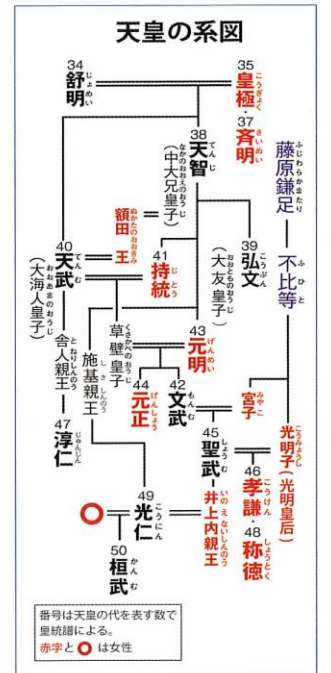
天武天皇と持統天皇の政治

天智天皇が亡くなったのちの672年、天皇の子の大友皇子と、天皇の弟の大海人皇子の間で、皇位継承をめぐる内乱がおこった。これを

5 壬申の乱という。大海人皇子は、東国の豪族を味方につけ、機敏な行動で大勝利をおさめた。この争いの中で豪族たちは分裂し、政治への発言力を弱めた。こうして、天皇を中心に国全体の発展をはかる体制がつくられていった。

内乱に勝利した大海人皇子は、天武天皇として即位し、皇室の地位を高め、公地公民をめざす改新の動きを力強く進めた。天武天皇は、中国の律令制度も参考にして国家の法律をさらに整備し、国の歴史書（『古事記』『日本書紀』）の編纂に着手した。また、国を運営する役人の位や昇進の制度を整え、豪族たちをこの制度の中に組み入れていった。

15 天武天皇の没後、皇后の持統天皇が即位して、改革を受けついだ。持統天皇は、都として、奈良盆地南部の地に、藤原京を建設した。これは、初めて中国にならってつくられた大規模な都の建設だった。ここに、聖徳太子の新政以来の律令国家をめざす国づくりが完成に近づいた。日本という国号が用いられるようになったのも、このころである。



まとめにチャレンジ

白村江の敗北後、日本はどのような対策を取ったか、箇条書きにしてみよう。

How the Ritsuryo State Learned from the Lessons of Defeat

In the middle of the seventh century, East Asia was in a state of upheaval. The nations of the Korean Peninsula struggled to develop centralized states in response to the threat of the powerful Tang Empire. However, the three Korean states of Paekche, Silla, and Koguryo never enjoyed peaceful relations, and their fierce wars with one another provoked Chinese military intervention.

Paekche was the first to fall to a joint attack from Tang China and Silla. Next, the combined armies of Silla and Tang China opened a two-front war from north and south against Koguryo, which was also destroyed. Japan moved to support Paekche, but its army, which was an amalgamation of soldiers of Japan's powerful clans, could not even agree on strategy and suffered a crushing defeat at the hands of a veteran Tang Army.

Following this defeat, Emperor Tenji sensed that his country had entered a critical situation and worked with determination to turn Japan into a centralized "Ritsuryo State" under a written code of law. Emperor Tenji and Emperor Temmu undertook their nation-building enterprise while drawing lessons from Japan's defeat in war and the fates of other East Asian nations.

<p>I WANT TO KNOW MORE ABOUT...</p> <p><u>The Origin of the Name of Japan</u></p> <p><i>Nihon</i> is the name of Japan in the Japanese language. What does this word mean and how was it created?</p>	
<p><u>A nation blessed by the sun</u></p>	
<p>The Japanese call their nation <i>Nihon</i>, a word that can also be spelt as <i>Nippon</i>. What meaning does this word convey?</p>	
<p>The word is composed of two Japanese characters: <i>ni</i> and <i>hon</i>.</p>	
<p>"<i>Ni</i>" means "sun". The sun provides heat and light to all things on the Earth and nourishes life. The ancient people of Japan were fully conscious to the blessings of the sun. They perceived the sun as a living force of nature with power and wisdom far surpassing that of humans.</p>	
<p>"<i>Hon</i>" means "the source of". Therefore, the word <i>Nihon</i> literally means "the source of the sun", or, if we use the expression from the official message presented by Japan's envoys to Sui China in 607, "the land of the rising sun".</p>	
<p>Our ancient ancestors seem to have believed that this was the most fitting name for Japan, whose people had an unshakeable confidence in their country and tremendous pride in their history.</p>	
<p><u>From <i>Wa</i> to <i>Nihon</i></u></p>	
<p>Before the invention of the name <i>Nihon</i>, neighboring countries referred to Japan as <i>Wa</i> or <i>Wakoku</i>. The Chinese character used to write the word <i>Wa</i> implies "submissive", "short and hunchbacked", or "ugly". It was clearly no name for a great nation.</p>	
<p>The reason why Japan acquired such a name was because the people of ancient China had a low opinion of the Japanese and used the name <i>Wa</i> as a pejorative. The Chinese considered themselves to be the most advanced nation standing at the center of the world. For centuries, China looked down on neighboring nations as if they were barbaric. This way of thinking is known as Sinocentrism. Thus, the name <i>Wa</i> was a product of this Sinocentric world view.</p>	
<p>For a time, the Japanese accepted the title of <i>Wa</i> without concerning themselves much about the name's implications, but Japan gradually strengthened its political system and grew in power. As the Japanese came to occupy an important position among the East Asian nations, they gradually realized that their nation should have a more fitting name.</p>	

<div> <div> </div> <div> <h1>「日本」という国名のおこり</h1> <h2>私たちの国の名前「日本」 これはどのような意味をもち、 どのようにしてできたのだろうか？</h2> </div> </div>	
<p>●「太陽の恵みをいっぱい受け取る国」</p> <p>私たちの国の名前は、「日本」（ニッポン、または、ニホン）です。では、「日本」とはどんな意味をもつ言葉なのでしょう。</p> <p>「日本」は、「日」と「本」という2つの言葉（文字）から成り立っています。</p> <p>「日」は、太陽のこと。太陽は、地球上のあらゆるものに光と熱を与え、命をはぐくみます。古代の日本人は、太陽の恵みを自覚していました。そして、人間の知恵や力をはるかにこえた、偉大な自然の「気」を感じ取っていたのです。</p> <p>「本」は、「……の元」ということ。ですから、「日本」という国名は、607年の遣隋使の国書に「日出づる処」と書かれていたように、「昇る太陽の出でくるところの国」という意味になります。</p> <p>これは、自分たちの国にゆるぎない自信をもち、その歴史にも誇りをもった古代のご先祖様が、わが国にもっともふさわしい国名として選んだものといえます。</p>	<p>くい」などの意味をもった漢字です。どう見ても、立派な国名とはいえません。</p> <p>なぜ、こんな国名になったのでしょうか。それは、古代中国の人々が、わが国を軽く見て、あなどる気持ちで用いた国名だったからです。中国には、自分たちを世界の中心に位置するもっとも優れた国とし、まわりのすべての国々を、劣った国として見下す考え方が長くつづいていました。その考え方を、中華思想といいます。「倭」という国名も、そのような考え方に基づいていました。</p> <p>日本人はしばらく、この国名をあまり気にとめないで、受け入れていました。しかし、国内の政治制度がしだいに整い、国力ものびて、東アジアの国々の中でも重要な地位を占めるようになると、もっと自国にふさわしい名前があるはずだと考えるようになりました。</p>
<p>●「倭」から「日本」へ</p> <p>「日本」という国名ができる前には、わが国は、周囲の国々から「倭」、「倭国」などとよばれていました。「倭」は、「人に従うありさま」、「背が曲がって低い」、「みに</p>	<p>● 1300 年の歴史をもつ国号</p> <p>7世紀の初め、聖徳太子の新政によって、それまで中国の王朝との交渉では、日本は服属国のような立場をとっていたのですが、それを改めました。そして、「天皇」という君主の称号を使い始めて、中国に対し、自主・対等の姿勢を示すことになりま</p>

<p><u>A name with a 1,300-year history</u></p> <p>As a result of Prince Shotoku's new policies that were introduced at the beginning of the seventh century, Japan reversed the subservient position that it had previously adopted in its negotiations with China's dynasties. From then on, the Emperor of Japan referred to himself with the title of <i>tenno</i> in order to demonstrate Japan's status as equal to and independent of China. This was the first step towards the inauguration of the name <i>Nihon</i>.</p> <p>After this, Japan implemented the Taika Reforms that constituted a great leap forward in the development of Japanese administration. The defeat at Hakusukinoe and Jinshin War were serious national crises for Japan, but they gave rise to a wave of reforms in Japan's political system under the direction of Emperor Tenji and Emperor Temmu.</p> <p>Finally, it is thought that the national name <i>Nihon</i> was formally adopted within the Asuka Kiyomihara Code, which was the culmination of Japan's political reforms up to that point. <i>The Old Book of Tang</i>, a Chinese work of history, also acknowledges that Japan's name was thus changed to <i>Nihon</i>.</p> <p>For the next 1,300 years, right up to the present day, Japan never altered its national name. We can see just how special this situation is by way of comparison to China and Korea, which changed their national name with each new dynasty. Japan's name has remained unaltered for so long because, throughout this period of time, the Japanese nation never ceased to exist and was never supplanted by another ethnic group. Japan is the nation with the longest history of any country in the world.</p>
<p><u>"Japan" and its basis in the word <i>Nihon</i></u></p> <p>Finally, concerning the spelling of Japan's national name, is <i>Nihon</i> or <i>Nippon</i> correct? In fact, both are acceptable. In early times, the characters were read as <i>Nippon</i>, but the characters were eventually read as <i>Nihon</i> for short, and so the two spellings came to be used synonymously.</p> <p>In China, the word <i>Nihon/Nippon</i> used to also be pronounced as <i>Jippon</i>. To Western ears, this sounded like <i>Jipangu</i>, which in turn became rendered in the English language as "Japan". As such, the English word "Japan" in fact ultimately derived from <i>Nihon/Nippon</i>.</p>



した。これが、「日本」という国名への^{へん}変
^{こう}更にいたる出発点でした。

その後、^{たい}大化の^{かい}改新を経て、政治のしく
みはめざましく整備^{はくすき}されました。白村江の

5 敗戦^{じんしん}と壬申の乱は、わが国にとって深刻な
危機^{てんじ}でしたが、結果として、天智天皇や天
武^{てん}天皇のもとで国内体制の整備を大きく進
めることになりました。

こうして、それまでの政治改革の成果を

10 まとめた^{あすかきよみ}飛鳥浄御原令という法律で、「日
本」という国名が公式に定められたと考え
られています。『旧唐書』にも国号が「日本」
と改まったことが記されています。

それから約1300年を経た^{こんにち}今日まで、こ

15 の国名はまったく変わることなく使われつ
づけています。中国や朝鮮半島の国々が、
王朝が変わるごとに国名が変わってきたこ
とと比較すると、それがいかに特別なこと
であるのかがわかります。わが国の国名が、

20 この長い年月の間変わらなかったのは、そ
の間、国がとだえたり、他の民族にとって
かわられたりすることがなかったからです。
わが国は、世界でもっとも長い歴史をもつ
国です。

25

●「^{きげん}ジャバン」の起源も「日本」
最後に、「日本」の発音について述べます。

「日本」は、「太陽の昇るところ」という意味をもつ国名だ。

「ニッポン」と「ニホン」のどちらが正しい発音なのでしょう。実は、どちらでもよいのです。古くは「ニッポン」だったのが、短く「ニホン」と発音するようになり、両方の発音が並び行われるようになったからです。

また、古くは中国で、「ジッポン」という発音も行われていました。それを西洋の人々が耳で聞き取って、「ジパング」となり、さらには、英語で「ジャパン」ともよばれるようになりました。「ジャパン」の^{きげん}起源もまた、「日本」だったわけです。

Topic 15 – The Taiho Code and Heijo-kyo

What was the structure of Japan's ancient Ritsuryo State?

71 The Taiho Code

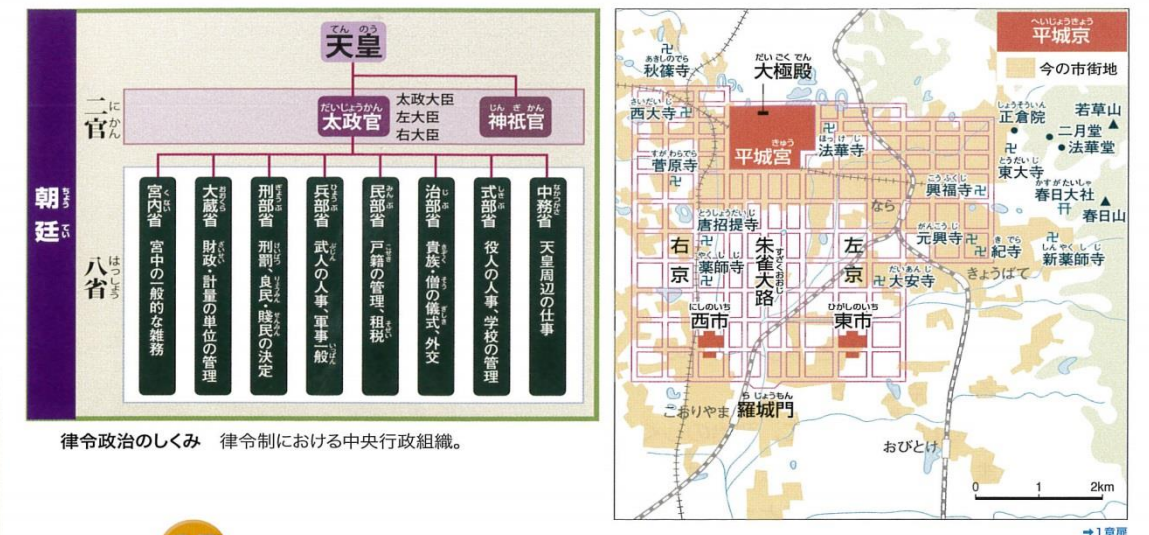
In the year 701, or Taiho 1 under the era name system, the **Taiho Code** was promulgated. The written legal codes of ancient Japan were called *ritsuryo* because they combined *ritsu*, which means criminal penal law, with *ryo*, which means administrative law on government structure and procedures. A state that was governed on the basis of these legal codes was called a **Ritsuryo State**. The enactment of the Taiho Code completed ancient Japan's political transformation into a Ritsuryo State.

In the Taiho Code, the penal law mirrored that of Tang China almost perfectly, but by contrast, the administrative law was adjusted to suit Japan's specific needs. For example, in addition to the Great Council of State, which controlled political affairs in general, the Taiho Code also established a separate Department of Worship in charge of divine rituals. Whereas the Korean state of Silla had simply adopted Tang's legal codes wholesale, Japan was able to create its own distinctive legal codes by learning from the Chinese.

Heijo-kyo

In 710, or Wado 3 under the era name system, a new city named **Heijo-kyo** was built in Nara as the new capital of the Ritsuryo State. The following eighty years or so, until the capital was moved to Kyoto, are known as the **Nara period**.

Heijo-kyo was modeled on Chang'an, the capital of Tang China. Even so, some parts of the design were modified to suit conditions in Japan. An indomitable fortress wall had been erected around Chang'an to protect the city, but Heijo-kyo had no wall, a sign of the peace Japan was enjoying at that time. Heijo-kyo was criss-crossed by roads laid out on a grid pattern. Heijo Palace, the home of the Emperor and the seat of the government, was situated in the center of the city's northern side. In the two markets on the city's east and west sides, a wide variety of goods were bought and sold using a special new coin minted by the Japanese government in the style of Tang China. It was called the *wado kaichin*, literally "the first coin of the Wado period". The prosperity of Heijo-kyo was reflected in the famous poem that went, "The royal city Nara, beautiful in blue earth, like blossoming trees that shimmer into fragrant bloom, is at the height of splendor now."



律令政治のしくみ 律令制における中央行政組織。

15
大寶律令と
平城京
日本の古代律令国家のしくみはどのようなものだったのだろうか。



富本銭 683年鑄造
日本最古の貨幣とされ、国や民を富ませる本の意味がある。



和同開珎 708年鑄造
遷都のときから本格的に使われた。

701（大寶元）年、大寶律令がつくられた。律は刑罰を定めた法律で、令は政治のしくみと手続きを定めた法律である。律令に基づいて政治を行う国家を、**律令国家**とよぶ。大寶律令の制定により、日本の古代国家は、律令国家として完成した。

大寶律令では、律は唐にほぼならったものであったが、令は日本の実情に合わせてつくられた。たとえば、国政全般をつかさどる太政官のほか、神々の祭りをつかさどる神祇官が特別に置かれた。新羅は唐の律令が適用され、独自の律令をもたなかったのに対し、日本は、中国に学びながらも、独自の律令をつくりあげた。

律令国家の新しい都として、710（和銅3）年、奈良に**平城京**がつくられた。これよりのち、京都に都が移るまでのおよそ80年間を、**奈良時代**という。

平城京は唐の都の長安を手本にして設計された。ただし、日本の国情に合わせてつくられた部分もある。長安には防備のために強固な城壁が設けられていたが、平城京には城壁はなく、日本の平和な国情をあらわしていた。都には、**暮盤**の目のように道が通され、その北側の中央に、天皇の住まいや役所のある

Heijo-kyo was about 100,000. The Imperial Court employed 10,000 bureaucrats, of whom about two hundred were members of powerful central clans who had been appointed to high-ranking positions by the Emperor. These latter men were called the **court nobility** and undertook political work within the Imperial Court. The work of governing took place through meetings between leading officials.

"Emperor's land, emperor's people" and the Farmland Allotment Law

Under the Ritsuryo State, the principle of "Emperor's land, emperor's people" was formulated, under which the state would directly manage all the people and their land as a means of ensuring fair treatment. In accordance with this principle, the **Farmland Allotment Law** was promulgated with the aim of redistributing all of Japan's land to the people in an equitable manner. Under the terms of this law, a plot of land¹ would be given to every man and woman six years of age or older based on a household registry revised every six years. This land was to be the basis for each person's livelihood, and it was to be returned to the government upon his or her death. Every citizen who received a plot of land was obligated to pay taxes called the *so*, *cho*, and *yo*.

***1=Men received 2,400 square meters, or twenty-four acres, and women received two-thirds of that.**

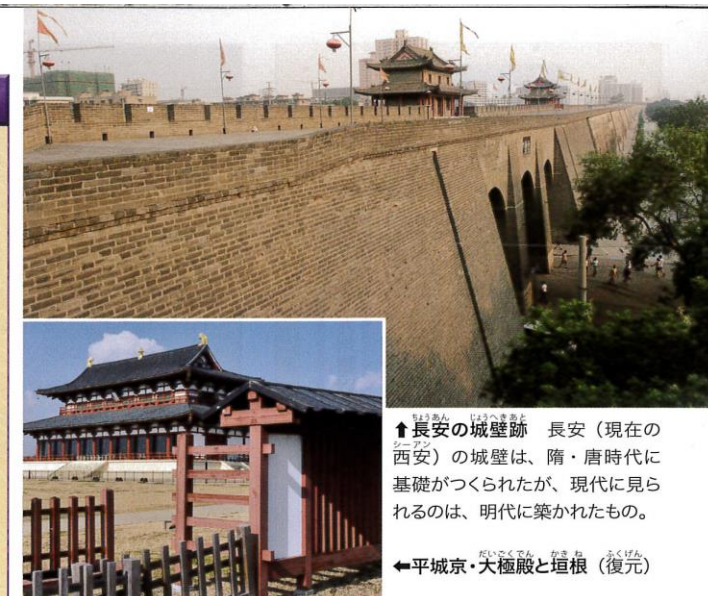
Although this system emulated the one in use in Tang China, because some of its aspects were incompatible with Japanese society, modifications were occasionally made to suit realities in Japan.

Topic 15 Recap Challenge! – Explain the following three aspects of the Ritsuryo system: (1.) penal law, (2.) administrative organization, (3.) the construction of the capital.

平城京と長安の違い

長安の都の外周は、高さ10m以上もある城壁で囲まれていた。皇帝の住まう宮城には、さらに高い城壁がめぐらされていた。平城京には城壁はなく、天皇の住まう宮殿も、すぐ乗り越えられる垣根がめぐらされているだけだった。

それだけではなく、正方形や長方形に区切られた居住地域の一区画は、坊とよばれた。坊の中に居住していた有力者、役人、一般住民の総数は、長安で約100万人、平城京で約10万人だった。この坊の一つひとつが長安では城壁で囲まれ、夜間には鍵でとざされた。外敵の侵入を防ぐとともに、坊の中にいる人々をとりこめ、管理した。平城京では、外敵も住民の逃亡も想定していなかった。→1章扉



↑長安の城壁跡 長安（現在の西安）の城壁は、隋・唐時代に基礎がつくられたが、現代に見られるのは、明代に築かれたもの。

←平城京・大極殿と垣根（復元）

- 平城宮が置かれた。東西2つの市では各地の産物が売り買いされ、唐の制度にならって和同開珎という独自の貨幣も発行された。平城京の繁栄ぶりは、「青丹よし 奈良の都は咲く花の匂うがごとく 今盛りなり」と歌われた。
- 5 奈良時代の日本の人口は約600万人で、平城京の人口は約10万人だった。朝廷の役人は約1万人で、そのうちの約200人の人々は、天皇から高い地位をあたえられた中央の有力な豪族だった。彼らは貴族とよばれ、朝廷で政治にたずさわった。国政は主な役人の合議によって進められた。
- 10 **公地公民と班田収授法** 律令国家のもとでは、公平な統治をめざして、すべての土地と民を国家が直接おさめる公地公民の原則が打ち立てられた。この原則に基づき、人々に平等に土地を分ける、**班田収授法**というしくみが整えられた。この法では、まず、6年ごとに改められる戸籍に基づいて、6歳以上の男女には生活の基礎となる口分田があたえられ、死後は国に返還された。口分田の支給を受けた公民は、**租・調・庸**とよばれる税をおさめた。
- ただし、この制度は唐にならったもので、日本の社会になじまない部分があり、実態に合わせる修正がたびたび行われた。

律令国家におけるおもな税

- 租** ▶ 収穫の約3%の稲をおさめる。地元でたくわえ、飢饉の救済用にあてた。
- 調** ▶ 絹・布・糸・綿・海産物など、その地方の特産物をおさめる。
- 庸** ▶ 労働の義務。実際には労働するかわりに一定量の布地を朝廷におさめる。
-
- 雑徭** ▶ 60日を限度に、地方で労働に従う義務。
- 兵役** ▶ 衛士…都の警備。
防人…北九州の海辺を守る。

1 男子に2反（約2400㎡=24アール）、女子はその3分の2と定められた。

まとめにチャレンジ

日本の律令制度について①刑罰②行政組織③都のつくり方、の3点について説明してみよう。

<u>The Differences Between Heijo-kyo and Chang'an</u>
<p>The perimeter of the city of Chang'an was surrounded by a fortress wall over ten meters in height. Another massive wall was constructed around the palace where the Chinese Emperor resided. By contrast, Heijo-kyo had no city wall, and its Imperial Palace was protected only by a short fence.</p> <p>The residential quarters of both Heijo-kyo and Chang'an were divided into rectangular and square-shaped wards that were called <i>bo</i> in Japanese. These wards accommodated about one million people in Chang'an and about 100,000 in Heijo-kyo, including powerful men, government officials, and ordinary citizens. However, in Chang'an each ward was surrounded by walls that were locked shut at night as a means both to defend against outside invaders and to contain and control the people living in the wards themselves. Heijo-kyo was built without any expectation of either an attack by foreign enemies or an exodus of its own inhabitants.</p>

<u>The Main Taxes of the Ritsuryo State</u>
<p><i>So</i> – A levy of 3% of each rice harvest, which was stored locally to be used as relief aid in case of famine.</p> <p><i>Cho</i> – The tribute of local specialty goods, which may have been silk, fabrics, thread, cotton, or marine products.</p> <p><i>Yo</i> – Labor service, which in practice was paid as a fixed amount of cloth to the Imperial Court rather than with labor.</p> <p>The people of Japan were also obligated to do up to sixty days of local corvée labor, called <i>zoyo</i>, and were liable for military service, called <i>heieki</i>, as guardsmen either in the capital or on the northern coast of Kyushu.</p>

Topic 16 – The compilation of the *Kojiki* and *Nihon Shoki* and construction of the Great Buddha

With what objective did Japan write its national histories and build the Great Buddha?

74 Regional administration

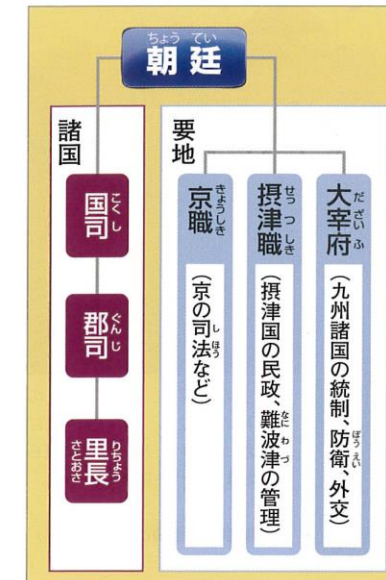
Under the Ritsuryo system, the regions of Japan were divided into over sixty provinces, each administered by a **provincial governor** who was dispatched from the Imperial Court. Each province had its own provincial office, or *kokufu*, as its seat of government. The Imperial Court also appointed members of influential local clans to be district governors and village chiefs, who were supervised by the provincial governor. Way stations were built along Japan's major highways connecting the national government with the regions, and each of them was outfitted with fresh horses for use by government officials.

Present day Fukuoka Prefecture was made the seat of the *Dazaifu*, a local government given the authority to administer Kyushu, to serve as a conduit for foreign diplomacy, and to defend the Japanese coastline. Taga Castle (today in Miyagi Prefecture) and Akita Castle were built in northern Japan to aid in political administration and military campaigns.

The compilation of the *Kojiki* and *Nihon Shoki*

As he developed the structures of the Ritsuryo State in Japan, Emperor Temmu also ordered that the nation's origin and history be recorded. This project was continued by his successors and in 712 produced the *Kojiki*, a three-volume work that presented the myths and history of the Japanese people as a coherent narrative. The *Kojiki* was followed in 720 by the thirty-volume *Nihon Shoki*. The *Nihon Shoki* was an official national history, styled after those written by successive Chinese dynasties, that recounted in detail the genealogy of the Japanese Emperors and their accomplishments.

The Imperial Court also ordered each of its provincial governors to study the legends, geography, and products of their provinces in order to create gazetteers called *fudoki* that documented conditions in every part of Japan.



古事記と日本書紀

古事記は、文字通り「古の事を記した書物」の意味だが、日本書紀の「紀」は、帝王の事績を年代順につづった記録を意味する。『古事記』と『日本書紀』は、ほぼ同時期に完成していることから同じように思われがちだが、文体が異なり、神話の構成などかなり違っている。『古事記』によれば、天武天皇が歴史は国家の基礎であるとの考えを示し、歴史書の編纂を命じたという。『日本書紀』は日本国の由来を流暢な漢文で記し、対外意識と独立心の高まりを感じさせる。

2つの歴史書（合わせて「記紀」とよぶ）は、天皇が日本の国をおさめるいわれを述べたもので、その中で語られる神話・伝承からは、当時の人々の信仰や政治の理想についての考え方を知ることができる。

地方政治のしくみ

16 記紀の編纂と大仏造立

記紀の編纂と大仏造立は、どのような目的でなされたのだろうか。



駅鈴 駅馬を使う資格のある役人が公務の旅であることを証明する鈴。(三重・本居宣長記念館蔵)

地方の統治

律令制度のもとで、地方は60あまりの国に分けられ、国ごとに朝廷から国司が派遣された。国の役所が置かれたところは国府とよばれた。朝廷は、地方の豪族を郡司や里長に任命した。郡司と里長は国司が監督した。中央と地方を結ぶ大きな道路には駅が設けられ、役人が乗りつぐ馬が用意された。

現在の福岡県には大宰府を置き、九州地方の統制や、外交の窓口、さらに沿岸防備の役目をあたえた。東北地方には、多賀城（現在の宮城県）と秋田城を築き、政治や軍事に当たった。

記紀の編纂

天武天皇は、律令国家のしくみが整うのに合わせて、国のおこりや歴史をまとめることを命じ、その編纂事業は次代の天皇に引きつがれた。712年に『古事記』が完成し、全3巻の中に、民族の神話と歴史がすじみち立った物語としてまとめられた。次いで、720年には『日本書紀』全30巻が完成し、中国の王朝にならった国家の正史として、歴代の天皇の系譜とその事績が詳細に記述された。

朝廷は、国司に命じて、地方ごとに伝説や地理、産物を調べて『風土記』をつくらせ、各地のようすを記録させた。

聖武天皇の治世になると、疫病や天

災がたびたびおこった。税をのがれ

The Kojiki and Nihon Shoki

Kojiki literally means "Records of Ancient Matters" in English, whereas *Nihon Shoki* means "The Chronicles of Japan", the "chronicles" in question being the chronological reigns of Japan's successive monarchs. Because the *Kojiki* and *Nihon Shoki* were completed within a decade of each other, it is commonly believed that their contents are the same, but in fact they are very different in the language they use and the structure of their stories. According to the *Kojiki*, Emperor Temmu ordered the compilation of works of history out of his conviction that history was the bedrock of the nation. The *Nihon Shoki* describes the origins of the Japanese nation in eloquent classical Chinese and gives the reader a strong sense of Japan's growing spirit of independence and consciousness of its international position.

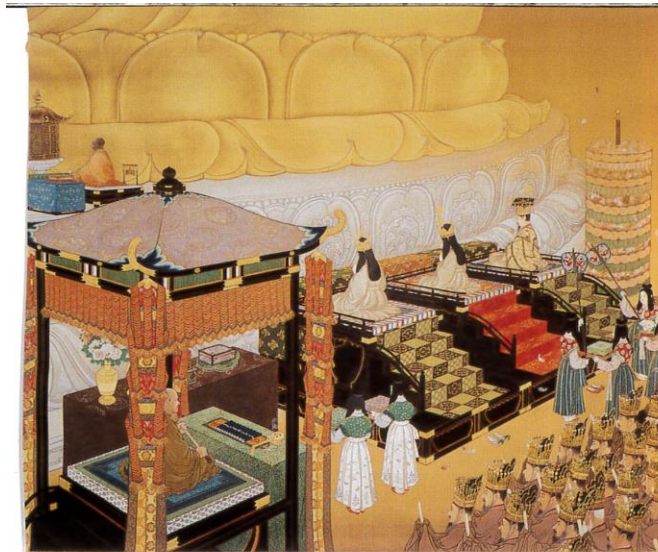
These two works of history, collectively called the *Kiki*, explain how the Emperors came to rule Japan and, through the myths and legends they recount, allow us to understand the beliefs and political ideals held by the Japanese people of that era.

The Law Permitting Permanent Ownership of Newly Cultivated Land

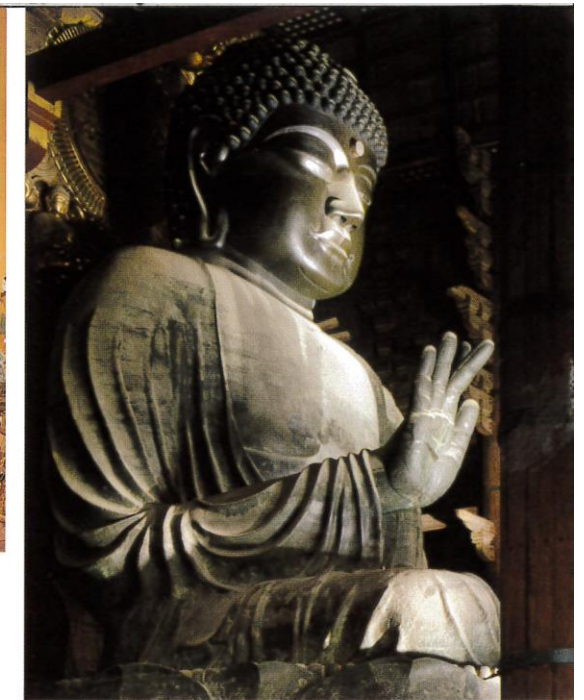
During the reign of **Emperor Shomu**, Japan was struck with several epidemics and natural disasters. Some farmers abandoned their allotted fields in order to escape taxation. In 743, the Imperial Court sought to promote cultivation by enacting the **Law Permitting Permanent Ownership of Newly Cultivated Land**, allowing individuals to claim a newly cleared tract of land as private property. By protecting the rights of land cultivators under the Ritsuryo system, the law encouraged individuals to develop new lands and led to the expansion of farmland. Powerful court nobles, Buddhist temples, and influential regional clans also took advantage of the law to enlarge their private estates.

Emperor Shomu and the Great Buddha

Emperor Shomu and **Empress Komyo**¹ attempted to bring national peace through the construction of **provincial temples** and provincial nunneries in each province as a means of spreading the Buddhist faith to every corner of Japan. This policy was known as *chingo kokka*, preserving and pacifying the nation through Buddhist ritual. They had Todai-ji Temple constructed in the capital as the national headquarters for all the provincial temples and instructed that the Great Buddha be erected within it. The Buddhist priest Gyoki, who had earned the respect of many people through his support for public works projects including bridges and irrigation channels, also contributed greatly to the construction of the Great Buddha.



大仏開眼供養のようす 寺崎廣業筆。(東京藝術大学提供)



大仏 盧舎那仏坐像 (奈良・東大寺蔵)

るため、口分田を捨てて逃亡する農民もあらわれた。朝廷は開墾を奨励し、743年には墾田永年私財法を出して、新しく開墾した土地を私有地であることを認めた。この法律は、開墾者の権利を保護する規定を律令制度に付け加えるもので、人々の開墾への意欲をかきたて、耕地の拡大につながった。また、有力な貴族や寺院、地方豪族などは、この法律を生かして私有地を広げた。

10 聖武天皇と光明皇后は、国ごと

聖武天皇と光明皇后

に国分寺と国分尼寺を置き、日本のすみずみにまで仏教の心をいきわたらせることによって国家の平安をもたらそうとした(鎮護国家)。都には、全国の国分寺の中心的な総国分寺として東大寺を建て、大仏造立を命じた。行基は、橋や用水路をつくるなどして多くの人々の信頼を集めた僧である。行基もまた、大仏造立に大きく貢献した。大仏開眼の儀式は、インド出身の高僧も加わって、盛大に行われた。

15 いっぽうで、これらの事業は、多くの資金を必要としたので、国家の財政は苦しくなった。

行基と大仏造立

行基は奈良時代の僧で、早くから民間に布教し、各地で橋をかけるなどの社会事業も行い、多くの信者を得ていた。もともと仏教は、国家の統一をうながし、国家を守るものとして導入され、庶民の信仰の対象ではなかった。そこで朝廷は行基の布教をおさえた。しかし、聖武天皇は大仏造立のために、「一枝の草、一にぎりの土をもって手伝おう」とする者があれば許すように命じ、行基の協力を求めた。行基の活動は、仏教が庶民の間に広まるさきかけとなった。



行基 (668～749)
(京都・知恩院蔵)

1 聖武天皇のお后である光明皇后は、悲田院(貧しい人や孤児の保護施設)や施薬院(病人に薬や治療をほどこす施設)を建て、ご自身も病人の治療につとめられた。

まとめにチャレンジ

聖武天皇が行ったことを3点あげてみよう。

The Great Buddha was unveiled in a grandiose consecration ceremony that was attended by high-ranking priests from as far away as India.

| 76

***1=Empress Komyo, consort to Emperor Shomu, is credited with the construction of shelters for orphans and the poor, called *hidenin*, as well as clinics providing medical care and medicine to the sick, called *seyakuin*. She even personally helped to administer treatments to the ill.**

However, these projects required great expenditure and put incredible strain on the nation's finances.

Topic 16 Recap Challenge! – Give three accomplishments of Emperor Shomu.

<u>Gyoki and the Great Buddha</u>
<p>Gyoki, a Buddhist priest who lived during the Nara period, was one of the first to proselytize among the masses. He engaged in social work such as bridge-building in towns across Japan and amassed many followers. Buddhism had originally been introduced to Japan as a means to encourage national unity and protect the country, but it was not intended as an object of worship for the common people. For this reason, the Imperial Court restricted Gyoki's missionary work.</p> <p>Nonetheless, when Emperor Shomu sought to construct the Great Buddha, he asked for Gyoki's cooperation, insisting that help be accepted from "anyone who is willing to offer even a blade of grass or a handful of soil." Gyoki's work was instrumental in bringing Buddhism to the common people.</p>

Topic 17 – The Asuka and Tempyo cultures

What were the distinguishing features of Japanese culture in the seventh and eighth centuries?

| 77 The Asuka culture

The Buddhist statues and scriptures brought to Japan from Paekche in the sixth century shook the faith of the Japanese people who had known nothing but nature worship up to that point in time. Some Japanese court nobles began to embrace Buddhism. The appeal of Buddhism was that it was Japan's first religion to be expressible in a visible and tangible manner and understandable through language.

Near the end of the sixth century, a smallpox epidemic hit the capital, and even Emperor Yomei was afflicted. The bedridden Emperor prayed to the Medicine Buddha to restore his health, and consequently, Buddhism was accepted in the Imperial Court for the first time.

Empress Suiko and the regent Prince Shotoku had Horyu-ji Temple built in Ikaruga in the northwestern part of the Nara Basin to enshrine a statue of the Medicine Buddha. Though it was rebuilt after being destroyed in a fire, it remains the world's oldest wooden structure. The devoutly Buddhist Prince Shotoku and the pro-Buddhist Soga clan raised numerous other such Buddhist temples around the Asuka region. This is known as the **Asuka culture**, Japan's first Buddhist cultural movement. In the field of Buddhist sculpture, the representative works of the period are the Shaka Trinity and the Paekche Kannon.

The envoys to Tang China

After the rise of the Tang dynasty in the early seventh century, the Imperial Court dispatched envoys to Tang China on more than ten occasions. Capable and motivated students were selected to study abroad in China and return to Japan with knowledge of the culture and institutions of Tang China. There were even cases of Japanese students passing the Tang imperial examination and being appointed to high offices in China. One such person, **Abe no Nakamaro**, demonstrated such talent that the Chinese Emperor was reluctant to let him leave, and he ultimately died without ever returning to Japan. On the other hand, the eminent Buddhist priest **Ganjin**, who lived in Tang China, made five attempts to reach Japan in order to teach the tenets of Buddhism there, but each ended in shipwreck. By the time he finally arrived in Japan, he had gone blind.



17 飛鳥・天平の文化

7～8世紀の文化にはどのような特徴があるのだろうか。



百済観音像 クスノキの木像。百済観音とよばれているが日本製。光背は仏の輝きを示す。（奈良・法隆寺蔵）

飛鳥文化

6世紀の飛鳥時代、百済を経てもたらされた経典や仏像は、自然崇拜だった日本人の心を揺るがし、一部の貴族が仏教を受け入れ始めた。それは目に見え、手に触れ、言葉で理解できる初めての宗教だったからだ。

6世紀末、都に天然痘がはやり、用明天皇も感染した。病床に伏した天皇は平癒を祈って薬師如来を信仰したため、仏教は初めて朝廷にも受け入れられるようになった。

推古天皇と、摂政の聖徳太子は斑鳩（奈良盆地西北部）の地に薬師如来像をおさめる法隆寺を建立した。焼失・再建されているが、世界最古の木造建築である。仏教をあつく信仰する太子は崇仏派の蘇我氏とともに、飛鳥を中心に次々と寺院を建立した。この日本初の仏教文化を飛鳥文化とよぶ。仏像彫刻では釈迦三尊像・百済観音像などが代表作とされる。

遣唐使の派遣

7世紀初頭、唐がおこると、朝廷は遣唐使を十数回にわたり派遣した。才能と意欲のある留学生が選ばれて海をわたり、唐の制度や文化を伝えた。阿倍仲麻呂のように唐の科挙に合格し、高官に抜擢された例もある。仲麻呂はあまりに優秀なため皇帝が帰国をなかなか許さず、ついに日本に帰ることなく亡くなった。一方、唐の高僧鑑真は日本に戒律（僧・信徒の規範）を伝えようとしたが、5度も難破し、やっとたどりついたときは盲目になって

As Buddhism continued to spread during the Nara period, numerous Buddhist temples were erected with the sponsorship of the Imperial Court and the court nobles.

The Tempyo culture

78 The arrival in Japan of cultural trends coming from western areas via the Silk Road added a cosmopolitan touch to the culture of the time. This is known as the **Tempyo culture**, a word taken from the era name in use during the reign of Emperor Shomu.

Representative state-sponsored temples constructed at this time include **Todai-ji Temple** and Yakushi-ji Temple, while the most famous private temples are **Toshodai-ji Temple**, founded by Ganjin, and Kofuku-ji Temple, the official temple of the Fujiwara clan. Toshodai-ji Temple's statues of the Sunlight and Moonlight Bodhisattvas and the Four Devas, as well as Kofuku-ji Temple's statue of Ashura, are regarded as masterpieces of Buddhist art. The Great Buddha of Todai-ji Temple, completed in 752 or Tempyo-Shoho 4 under the era name system, stands at fifteen meters in height, making it the world's largest bronze Buddha statue.

Emperor Shomu and Empress Komyo kept some of their most cherished possessions in the Shosoin Repository of Toshodai-ji Temple. It still contains numerous priceless cultural treasures from China and Iran, including specimens of glassware, musical instruments, and tricolor Tang pottery that have since become rare or entirely lost in their countries of origin. Japan has been referred to as the "eastern terminus" of the Silk Road.

In the field of literature, the *Manyoshu* was compiled as a collection of over 4,500 Japanese poems composed from ancient times up to the Nara period and gathered from people of every walk of life. Its diverse contributors ranged from the Emperor and court nobles to nameless farmers and *sakimori*. Among poetry collections, the *Manyoshu* was unprecedented in world history for including even works by women and commoners. It preserved outstanding works of poetry written by the Asuka period contributors Princess Nukata and Kakinomoto no Hitomaro as well as the Nara period contributors Otomo no Yakamochi, Yamanoue no Okura, Yamabe no Akahito, and Otomo no Tabito.

Topic 17 Recap Challenge! – Explain why the Asuka and Tempyo cultures blossomed as Buddhist cultural movements.

正倉院 東大寺大仏殿の北西にある高床の校倉造りの倉庫。聖武天皇や光明皇后ゆかりの品などが収蔵されていた。



螺鈿紫檀琵琶 正倉院の御物
インドを起源とする五本の弦をもつ琵琶。シルクロードを通して、日本に伝えられた。世界中で唯一残っている貴重な宝物。(奈良・宮内庁正倉院蔵)



紺瑠璃杯 西アジア系と考えられるガラス製品。(奈良・宮内庁正倉院蔵)



月光菩薩像 日光菩薩と対になる像。ふくよかで神々しい天平の仏像の特徴をあらわしている。(奈良・東大寺蔵)



万葉集の秀歌

熱田津に船乗りせむと月待てば潮もかなひめ今は過ぎ出でな
淡海の海夕波千鳥汝が鳴けば心もしのにいにしへ思ほゆ
かきさきのわたせる橋におく霜のしろきを見れば夜ぞふけにける
世の中を愛とせんとて思ふも飛びたらかわつ鳥にしあらねば
田子の浦ゆうち出でてみれば白鳥にぞ富士の高嶺に雪は降りける
この世にし楽しくあらば来む世には虫に鳥にも我はなりなむ
水鳥の立ちの鳥きに父母に物言はず来にて今ぞ悔しき

柿本人麻呂 額田王
大伴家持 山上憶良
山部赤人 大伴旅人
防人

まとめにチャレンジ

飛鳥・天平の文化が、仏教文化として花開いたのはなぜか、説明してみよう。

Section 4 - The development of the Ritsuryo State

Topic 18 – Heian-kyo and regency government
How did Regency government arise in Japan?

| 79

Heian-kyo

Starting in the middle of the eighth century, the court nobles and Buddhist priests came into increasing conflict. **Emperor Kammu** decided to revitalize the nation's political system by moving the capital city away from Nara, which was the center of Buddhist power and the Buddhist temple network. The new capital was established in 794 (Enryaku 13) at an easily accessible location, where modern-day Kyoto stands today. This was Heian-kyo, which would serve as the capital city of Japan for over 1,000 years until Emperor Meiji moved the capital to Tokyo. The roughly four hundred years that elapsed between 794 and the institution of the shogunate in Kamakura are called the **Heian period**.

The revitalization of the Ritsuryo State

In 792, Emperor Kammu abolished the military service requirements that had become highly burdensome to common farmers, and replaced them (except in Kyushu and northeastern Japan) with a new armed force composed of the sons of district governors. In order to regulate the chaotic state of regional politics, he also appointed inspectors called *kageyushi* with the authority to crack down on misconduct by provincial and district governors. Because Japan's household registry no longer contained accurate data, Emperor Kammu reformed the Farmland Allotment System and offered relief to farmers by cutting in half the amount of corvée labor they owed to the government.

At this time, the Imperial Court decided to subjugate the *emishi*, a people inhabiting northeastern Japan, but encountered fierce resistance. In response, Emperor Kammu dispatched an army led by Sakanoue no Tamuramaro who the Imperial Court had appointed as supreme commander under the title of **seii tai shogun**, literally meaning "barbarian-subduing great general". In 802, he defeated Aterui, the *emishi* leader.

Regency government

Once the Ritsuryo State had been revitalized, the Emperor's authority reaffirmed, and the imperial succession stabilized, it became less and less necessary for the Emperor to directly express his will in the political arena. Meanwhile, the Fujiwara clan was skillfully outmaneuvering the other court

第4節 律令国家の展開



桓武天皇 都を京都に移す。
(滋賀・比叡山延暦寺蔵)



平安京 (復元模型) 東西約 4.5km、南北約 5.3km。朱雀大路がメインストリートだった。(京都市歴史資料館蔵)

18

平安京と
摂関政治

摂関政治はどのようにして
成立したのだろうか。

平安京

8世紀の中ごろから、貴族や僧侶
の争いが激しくなった。桓武天皇

は、寺院などの仏教勢力の影響が強い奈良の地をはなれ、都を
移すことで政治を立て直そうと決意した。新しい都は、794 (延
暦13) 年、交通の便利な今の京都の地につくられた。これが
平安京で、明治天皇の東京遷都まで約1000年間、都となった。
そのうち、鎌倉に幕府が開かれるまでの約400年間は平安時代
とよぶ。

律令国家の立て直し

桓武天皇は、農民にとって大きな負
担となっていた兵役の義務を(九州
と東北を例外として)廃止し、郡司の子弟による新しい軍隊を

つくった。これを健児制という(792年)。また、地方政治の
乱れを監視するため、勘解由使を置いて国司や郡司の不正を取
りしめた。さらに、戸籍が実態と合わなくなったので班田収
授の制度を改めたり、労役でおさめる税である雑徭を半減させ
たりして農民の負担を軽くした。

このころ朝廷は、東北地方の蝦夷とよばれる人々を服属させ
ようとし、蝦夷の激しい抵抗にあった。桓武天皇は、坂上田村
麻呂を征夷大將軍(朝廷が認めた総大将)として軍勢を送り、
802年、蝦夷の指導者アテルイを降伏させた。



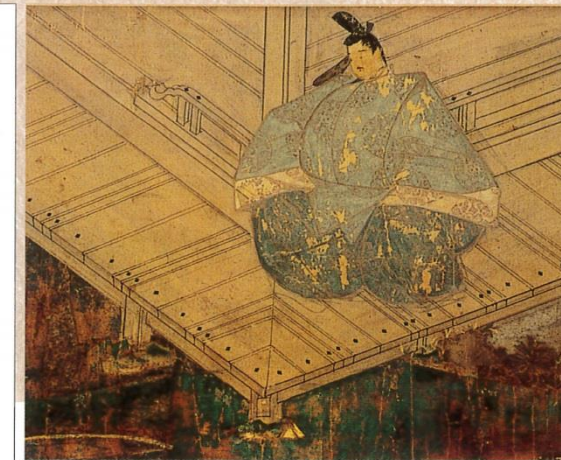
| 80

The growth of the *shoen*

At the same time, wealthy men were taking the initiative to open up new lands and then gifting them to Buddhist temples and court nobles in the capital, including the Fujiwara clan. These lands were recognized by the Imperial Court or a provincial governor as being private property exempt from taxation. Then, wealthy men managed the land and used it to bolster their power. These private estates were called ***shoen***, from the Japanese words *sho*, which means a storehouse or a management office, and *en*, which means an enclosed garden.

A Poem by Fujiwara no Michinaga

*This world, I think,
Is indeed my world.*



藤原道長(966～1027) むらさきしきぶにつきまこと 紫式部日記絵詞 道長が天皇を迎えるため、舟遊びの準備をしているところ。(大阪・藤田美術館蔵) 宝

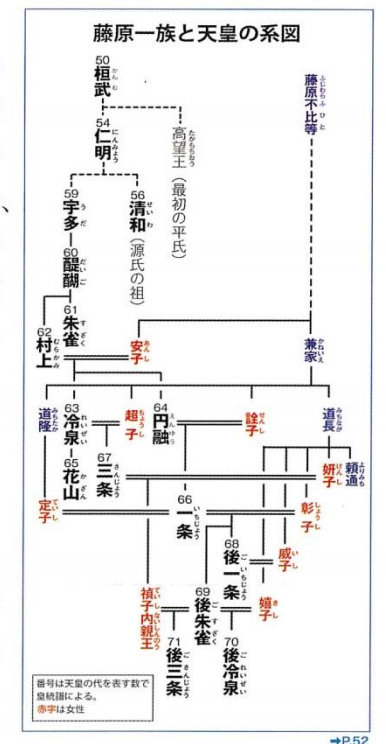
→P.59 · 62

定てくると、天皇が直接、政治の場で意見を示す必要が
 少なくなった。一方、藤原氏は、たくみにほかの貴族を退け、
 一族の娘を天皇の後とし、その皇子を天皇に立てることで
 天皇の外戚（母方の親族）となり、勢力をのびした。藤原
 氏は、天皇が幼いころは摂政として、また成長したのちは
 関白として、9世紀末には国政の実権をにぎるようになった。
 これを、摂関政治とよぶ。

- 5 一族の娘を天皇の后とし、その皇子を天皇に立てることで天皇の外戚（母方の親族）となり、勢力をのびした。藤原氏は、天皇が幼いころは摂政として、また成長したのちは関白として、9世紀末には国政の実権をにぎるようになった。これを、摂関政治とよぶ。
- 10 摂関政治の最盛期は、藤原道長とその子の頼通のところで、藤原氏は朝廷の高い地位を一族でひとりじめにした。

10世紀になると、戸籍の偽りなどにより、班田収授制はいきづ

- 15 を求めるほかは干渉せず、地方政治をまかせた。
- 有力者らはみずから土地を開墾し、藤原氏を始めとする中央の貴族や寺社に寄進した。この土地は朝廷や国司によって税を免除される私有地として承認された。有力者らはその土地の管理者となって力をたくわえていった。管理のための事務所
- 20 や倉庫は「しょう荘」とよばれたので、これらの私有地はしょうえん荘園とよんだ。
- P.84・94・118



まとめに **チャレンジ**

- 69

Topic 19 – Heian culture

Why did national culture blossom during the Heian period?

The new movements of Heian Buddhism

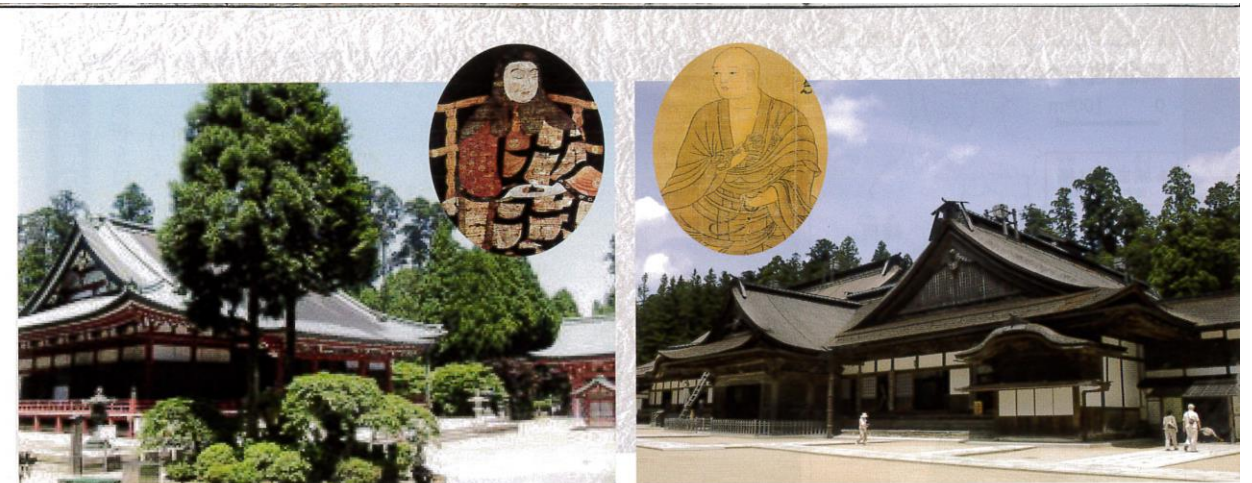
81 During the Nara period, Buddhism flourished under state sponsorship, but because it focused on the study of scripture, it soon stagnated. When the Japanese capital was moved to Heian-kyo, the Buddhist temples languished in Nara. It was around this time that two Japanese scholar-priests, **Saicho** and **Kukai**, travelled to Tang China, studied the latest trends in Buddhism, and returned on a mission to reinvigorate Japanese Buddhism.

Saicho, known posthumously as Dengyo Daishi, founded Enryaku-ji Temple on Mount Hiei (in modern-day Shiga Prefecture) and preached the Tendai school of Buddhism. Kukai, known posthumously as Kobo Daishi, founded Kongobu-ji Temple on Mount Koya (in modern-day Wakayama Prefecture) and preached the Shingon school of Buddhism. These scholar-priests prayed for peace for their country and people while devoting their lives to spiritual training in the mountains in the hope of learning the secrets of esoteric Buddhism. However, these schools of Buddhism soon attracted followers among the court nobility. Consequently, their emphasis shifted towards incantations and they began to receive financial support in their activities, including the construction of temples.

National culture

In 894 (Kanpyo 13), Japan ceased sending envoys to Tang China on the recommendation of Minister of the Right **Sugawara no Michizane**. Before long, Japan developed its own unique cultural tradition, emphasizing elegance and subtlety, though still based on Tang styles. This is referred to as **national culture**, or *kokufu bunka* in Japanese.

The homes of the court nobles began to be built using "**palace style**" (*shinden zukuri*) architecture and they had gardens and ponds that aimed to replicate a natural environment. Clothing styles among the court nobles shifted to ceremonial robes called *sokutai* for men and layered kimonos called *juni hitoe* for women. Sliding doors and folding screens were decorated with **Yamato-e** paintings, which portrayed scenes of nature and daily life. The Yamato-e style also gave rise to picture scrolls depicting narrative stories. The light and easy brush strokes used in the picture scroll *Animal Caricatures*, commonly attributed to the artist Toba Sojo, can be seen as a precursor to modern-day Japanese comics.



比叡山延暦寺と最澄 (767 ~ 822) 滋賀県大津市。788 年に伝教大師最澄によって比叡山に創建された。(最澄像 兵庫・一乗寺蔵 奈良国立博物館提供)

高野山金剛峯寺と空海 (774 ~ 835) 和歌山県伊都郡高野町。816年、弘法大師空海によって高野山に創建された。(空海像 京都・東寺蔵)

19

平安文化

平安時代に国風文化が開花したのはなぜだろう。

平安仏教の新しい動き

奈良時代の仏教は国家の保護を受けて栄えたが、経典の研究が中心となっていたので、やがて停滞し、都が平安京に移されると寺院は奈良にとどめ置かれた。このような時期に最澄と空海の2人の学僧が唐にわたり、仏教の新たな展開を学び、日本の仏教に新機軸をもたらした。

最澄 (伝教大師) は比叡山 (滋賀県) に延暦寺を開いて天台宗を広め、空海 (弘法大師) は高野山 (和歌山県) に金剛峯寺を開いて真言宗を広めた。学僧たちは密教の奥義を求めて、山中でひたすら修行に励みつつ、国家と万民の平安を祈った。しかし、やがて貴族の間に信者が広がると、加持祈祷に重きを置くようになり、寺院建立などでも支援を受けるようになった。

国風文化

894 (寛平6) 年、右大臣菅原道真の建言によって遣唐使が廃止されると、やがて唐風文化を基礎としつつ、日本独自の優雅で繊細な文化が発達した。これを国風文化とよぶ。

貴族たちは池などの自然を模した庭園のある寝殿造の屋敷に住み、服装も男性は束帯、女性は十二単などに変わった。絵画は自然や風俗をモチーフにした大和絵が襖や屏風を飾り、その大和絵から物語のある絵巻物生まれる。鳥羽僧正の筆と伝えられる『鳥獣戯画』の軽妙な筆致は漫画の原形といえる。

遣唐使廃止の理由

遣唐使の航路には危険が伴い、優秀な人材が失われることがあった。日本と新羅の関係が悪化し、さらに危険な航路を選ばざるを得なくなった。

一方、平安時代には、唐の商船が日本に來航し、海外の珍しい文物が入るようになったため、危険を冒して渡航する切実さがうすれた。唐では内乱がつづき、国が衰退していたことも、遣唐使の廃止につながった。

Factors behind the Abolition of the Tang China Envoys

| 82

The sea routes that were used by Japan's envoys to Tang China were perilous, and some of Japan's most talented men lost their lives on the journey. When Japan's relations with Korea deteriorated, they were forced to travel on even more treacherous routes.

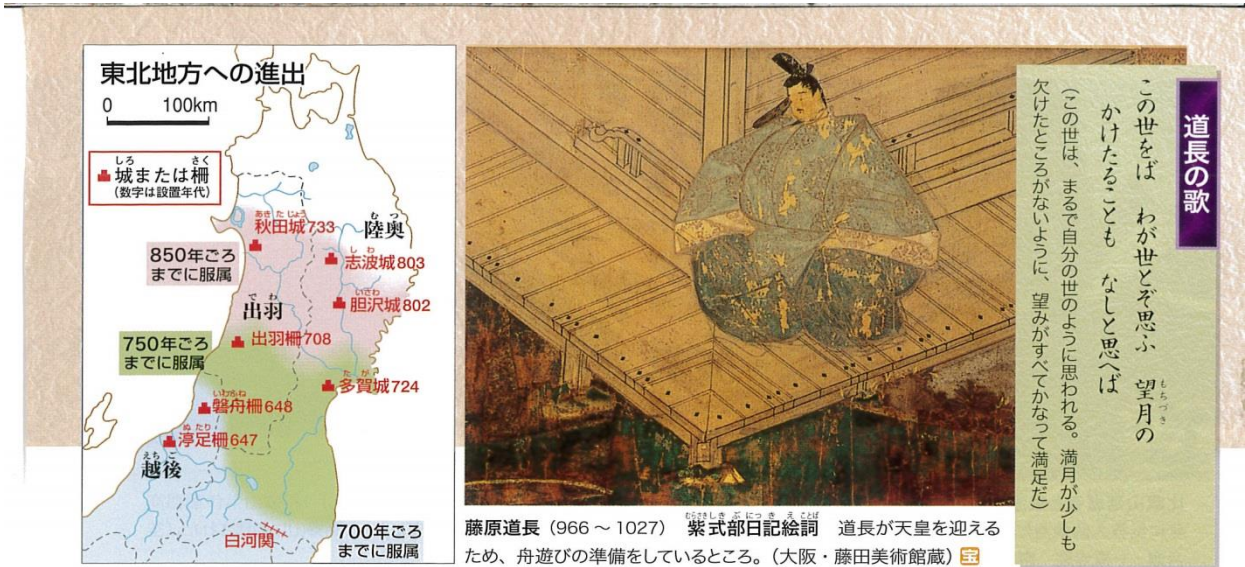
At the same time, the need to undertake such risky travel became less urgent during the Heian period as increasing numbers of Chinese merchant ships began visiting Japan carrying the treasures of Tang civilization from abroad. Moreover, Tang China entered a period of decline in the midst of prolonged civil strife, and this further contributed to Japan's decision to put an end to its missions to China.

An especially important development was the creation of *kana*, the phonetic scripts still used to write the Japanese language today. *Kana*, in particular *hiragana*, became popular with female court nobles who wrote great works of literature using the script. *The Pillow Book* by **Sei Shonagon** was a collection of literary musings on daily life in the Imperial Court and the changes of the seasons written with a sublime eye for detail. **Murasaki Shikibu** wrote *The Tale of Genji*, a story of love among court nobles that is recognized as the world's first full-length novel.

In the field of poetry, Emperor Daigo commanded Ki no Tomonori and other poets to compile the *Kokin Wakashu*, which included the works of such luminaries as Ono no Komachi, Ariwara no Narihira, and others who were collectively dubbed "The Six Immortal Poets". Emperor Go-Shirakawa compiled the *Ryōjin Hisho* from popular songs of the era. It was also around this time that the popular folk story, *The Tale of Princess Kaguya*, was recorded for the first time.

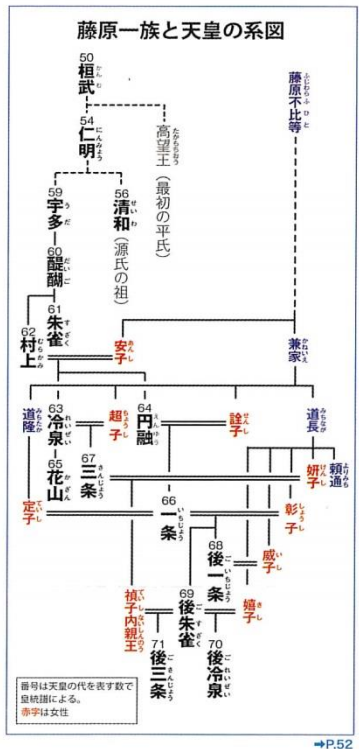
The spread of Pure Land Buddhism

At the end of the tenth century, the social anxieties of the people gave rise to the belief that the world had entered the Age of the Final Dharma.¹ Arson and theft were rampant in Japan's capital, and the warrior monks of Mount Hiei were the source of numerous disturbances. The regions lying outside the vicinity of the capital were struck by a series of natural disasters, and the samurai's power rose. Tendai priests from Mount Hiei, including Genshin and Kuya, appeared at this chaotic juncture promising salvation in the form of **Pure Land Buddhism**. According to Pure Land Buddhism, those who had faith in Amida Buddha² and prayed in his name would be resurrected in a paradise known as the "Pure Land".



- 摂関政治** →P.59・62
律令国家が立て直され、天皇の権威が確立し、皇位の継承が安定してくると、天皇が直接、政治の場で意見を示す必要が少なくなった。一方、藤原氏は、たくみにほかの貴族を退け、一族の娘を天皇の後とし、その皇子を天皇に立てることで天皇の外戚（母方の親族）となり、勢力をのびた。藤原氏は、天皇が幼いころは摂政として、また成長したのちは**関白**として、9世紀末には国政の実権をにぎるようになった。これを、**摂関政治**とよぶ。
- 5 一族の娘を天皇の後とし、その皇子を天皇に立てることで天皇の外戚（母方の親族）となり、勢力をのびた。藤原氏は、天皇が幼いころは摂政として、また成長したのちは**関白**として、9世紀末には国政の実権をにぎるようになった。これを、**摂関政治**とよぶ。
- 10 摂関政治の最盛期は、**藤原道長**とその子の頼通のころで、藤原氏は朝廷の高い地位を一族でひとりじめにした。

- 荘園の拡大** →P.63
10世紀になると、戸籍の偽りなどにより、班田収授制はいきづまった。朝廷は方針を転換し、国司に公領からの税の確保を求めるほかは干渉せず、地方政治をまかせた。
- 15 有力者らはみずから土地を開墾し、藤原氏を始めとする中央の貴族や寺社に寄進した。この土地は朝廷や国司によって税を免除される私有地として承認された。有力者らはその土地の管理者となって力をたくわえていった。管理のための事務所や倉庫は「**荘**」とよばれたので、これらの私有地を**荘園**とよんだ。 →P.84・94・118



まとめにチャレンジ

- ① 桓武天皇の政治について、箇条書きにしてみよう。
- ② 藤原氏はどうやって政治の実権をにぎったか、説明してみよう。

***1=The Age of the Final Dharma was a time said to begin 2,000 years after Buddha's death when his teachings would decay and the material world would become a lost cause. The pessimistic notion of the Age of the Final Dharma led to the belief that humans had no power to save themselves, but that salvation was possible by appealing to the power of Amida Buddha.**

***2=Amida Buddha is the "Buddha of Infinite Life" who was born in India and lives in the Pure Land of the West. It is said that he watches over and extends his salvation to all the people of the world.**

Court nobles who also aspired to reach the Pure Land consecrated statues of Amida Buddha and built halls in his honor. Notable examples include **Phoenix Hall** of Byodo-in Temple, founded by Fujiwara no Yorimichi in modern-day Kyoto, and **Golden Hall** of Chuson-ji Temple, founded by the Northern Fujiwara clan in modern-day Iwate Prefecture.

Topic 19 Recap Challenge! – Describe the uniquely Japanese national culture that arose in each of the following areas: (1.) architecture, (2.) clothing, (3.) literature.

I WANT TO KNOW MORE ABOUT...

Buddhist Statues

Buddhist statues are divided into four categories in order of their divine rank: (1.) Buddhas, (2.) bodhisattvas, (3.) wisdom kings, (4.) devas. Each of these four types of Buddhas and deities is tasked with protecting the people of Earth in a different area.

Buddhas: Shaka Buddha, Medicine Buddha, Cosmic Buddha, Amida Buddha, Maitreya Buddha, etc...

Buddhas are individuals who have arrived at a great truth or achieved a state of enlightenment. Because they have given up all material desires, they are depicted as humble people wearing only a single article of clothing. (Only statues of the Cosmic Buddha fall into a different category and are exceptions to these rules.)

Originally, Shaka Buddha was the only Buddha, but as Buddhist ideas spread and as new scriptures were written, many new types of Buddha statues also appeared.

Bodhisattvas: Maitreya, Monju, Fugen, Jizo, Kannon, etc...

Bodhisattvas are individuals who are seeking enlightenment through spiritual training. Because they are not yet Buddhas, they wear ornaments and are dressed in the clothing of the ancient Indian nobility. Whereas Buddhas are depicted with austere expressions, the bodhisattvas, who are charged with the task of guiding mankind, are depicted with kind expressions on their faces.

Wisdom Kings: Fudo, Aizen, Kujaku, Bato, etc...

Wisdom Kings are the deities of esoteric Buddhism. Their role is to drive away evil spirits and their statues bear fierce expressions on their faces.

Devas: Brahma, Taishakuten, Bishamonten, the Four Devas, the Twelve Heavenly Generals, the Deva King, Benzaiten, etc...

Devas are the deities who guard the Buddhas. It seems that they were originally deities of Indian and Chinese folk religion that were subsequently assimilated into Buddhism. There are a very great number of devas, including all the Buddhist deities not designated as wisdom kings. Some deva statues are muscular and bear angry expressions on their faces to signify their wrath towards evil, but others are multifaceted like the Ashura of Kofuku-ji Temple, and there are also female devas such as Kisshoten and Benzaiten.

もっと知りたい
コラム

仏像の見方

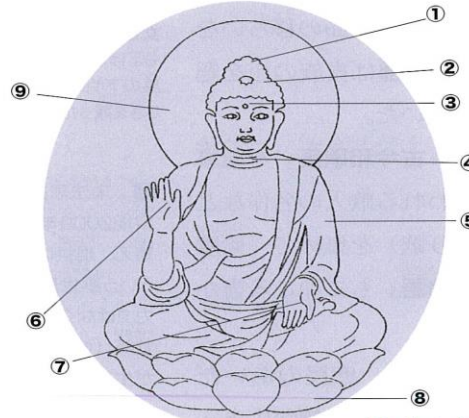
日本の仏像は、その位の高さによって、①如来、②菩薩、③明王、④天、の4つの種類に分かれます。4種類の仏様が分担して人々を守っているのです。



如来 釈迦如来・薬師如来・大日如来・阿弥陀如来・弥勒如来など

如来は、悟りを開いた者、真理に到達した者、を意味する言葉です。一切の欲望をはなれているので、衣服も布1枚を着けただけの、簡素な姿で表現されています。(大日如来のみは教義が異なり、あてはまりません。)

如来は、もともとは釈迦如来のことでしたが、その後、仏教についての考え方が広がり、さまざまな経典がつくられるにつれて、さまざまな如来像がつくられるようになりました。



【仏像各部の名称】

- ①肉髻 頭のとっぺんにあるこぶ(肉の隆起)。悟りを開いた者の身体的特徴。
- ②螺髪 修行のため手入れをせず、渦を巻いた髪の毛。
- ③白毫 眉間に生えた右回りに渦を巻いている毛。仏の慈愛の光をあらわす。
- ④三道 首に刻まれた3本の筋。過去から未来への輪廻をあらわす。
- ⑤衲衣 出家した修行者が着る着物。
- ⑥印 「こわがることはない」という手のサイン。
- ⑦印 「願いをかなえてあげる」という手のサイン。
- ⑧蓮華座 如来像や菩薩像に多く用いられる、蓮華の花をかたどった台座。
- ⑨光背 悟りを開いたとき、釈迦の体全体が光り輝いたことをあらわした飾り。

印(手のサイン)

両手を重ねて瞑想する

人々に教える

悟りの邪魔になる悪魔を地面をさして追い払う

菩薩 弥勒菩薩・文殊菩薩・普賢菩薩・
地蔵菩薩・観音菩薩など

菩薩は、悟りを求め修行をつづけている者を意味します。まだ如来ではないので、古代インドの貴族の服装と飾りを身につけています。悟りを開いた如来はおごそかな顔をしていますが、衆生（生きとし生けるもの）を導く菩薩はやさしい顔をしています。



弥勒菩薩半跏思惟像（京都・広隆寺）



十一面観音像（奈良・室生寺蔵 入江泰吉記念奈良市写真美術館提供）

明王 不動明王・愛染明王・
孔雀明王・馬頭明王など

明王は密教系の仏神で、悪魔を撃退する役目を負い、怖い表情をしています。



不動明王坐像（京都・東寺蔵）



阿修羅像（奈良・興福寺蔵）

天 梵天・帝釈天・毘沙門天・四天王・十二神将・金剛力士・弁財天など

天は、仏を守る役目をする神々です。インドや中国の民族宗教の神々が仏教化したものとされています。天部ともいい、もっとも数が多く、明王以外の仏神をすべて指します。筋肉が隆々とし、憤怒相といって悪に対する怒りの表情のものもありますが、興福寺の阿修羅像のように多面的な姿のものや、吉祥天・弁財天のような女性の神様もいます。

The invention of phonetic *kana* characters

Near the start of the ninth century, scholars and monks in Heian Japan began to insert small

phonetic characters into the margins of works of religious scripture or Chinese literature as *okurigana* or as reading aids for Chinese characters with difficult pronunciations. However, because the Chinese characters were complex and required many brush strokes to write, abbreviated versions of these characters were devised in place of the *kana* in *Manyoshu*. This simplified phonetic script was called *katakana*.

Later in the ninth century, another similar script was created based on cursive Chinese characters, as opposed to the angular *katakana* script. This was called *hiragana*. Ki no Tsurayuki was a pioneer *kana* writer, using hiragana to write both *Tosa Diary* and the preface of the *Kokin Wakashu*.

Manyogana/Katakana/Romanized Phonetic Function		
世/セ/se	牟/ム/mu	止/ト/to
Manyogana/Hiragana/Romanized Phonetic Function		
波/は/ha	武/む/mu	宇/う/u

Japan's world famous women's literature

Chinese characters can be used to express words that are glaringly unambiguous in their meaning, but they fail to capture the gentle subtleties intrinsic to the Japanese language. For example, the Japanese word *sabishii*, meaning "lonely", can be written easily enough in Chinese characters, but the Japanese language has many other similar words such as *urasabishii* and *monosabishii*, each of which represents a perceptible nuance inexpressible in terms of ponderous Chinese characters.

Kana characters, which are still being used to write Japanese over 1,000 years after their invention, are the ideal phonetic method for conveying the delicateness of Japanese people's sensibilities. Thanks to their invention, the expressiveness of the Japanese written language was tremendously enriched.

Hiragana was referred to as "women's script" because of its graceful curved lines, and it became popular with the noblewomen of the Imperial Court. Because the noblewomen were expected to serve as tutors to the Empress and the princesses of the Imperial Family, they were highly educated, and in intellect they rivaled the greatest literati of their time. The court literature that they begat is the world's oldest literature written by women and includes *The Pillow Book*, a



源氏物語絵巻 紫式部が書いた源氏物語を題材にした絵巻。絵巻とは、紙または絹を横に長くつなぎ、情景や物語を連続して表現したもの。屋根を省略して室内を描く構図が特徴的である。(愛知・徳川美術館蔵)

仮名も発明し、たとえば波をくすして「は」という文字をつくりました。紀貫之は初めて平仮名で『土佐日記』、『古今和歌集』序文を書きました。

5

●世界に誇る女流文学

漢字は激しく大仰な表現に適しますが、日本人らしい微妙な表現には適しません。たとえば「悲しい」は漢字で表現できますが、「うら悲しい」「もの悲しい」の微妙な表現はできません。「豪雨」はあらわしても「そぼ降る雨」は表現不能です。

10

日本人が1000年ほど前に発明した仮名文字は、私たちの感性のこまやかさを表現できる素晴らしい表音文字なのです。仮名文字の発明によって、日本人の文章表現は飛躍的に豊かになりました。

15

平仮名は曲線の優美な字体から女手と呼ばれ、宮廷の女官たちに普及しました。彼女らは皇女や姫の家庭教師を兼ねていた

め高い教養があり、優れた知性を競い合い、王朝文学の花を咲かせたのです。清少納言の随筆『枕草子』、紫式部の長編小説『源氏物語』や『蜻蛉日記』『和泉式部日記』『更級日記』などの日記文学は、世界の中でも、たいへん古い女流文学です。

また、片仮名は漢文の読みを示す補足的な文字として使われました。

●秘密にされた女性の本名

女性は当時の慣習から本名をみだりに明かすことがないため、これら女流作家の本名もわかっていません。清少納言は父・清原元輔の一字（清）と誰かの役職名、紫式部は父の役職名（式部）と作中人物の紫の上にちなみ紫式部と呼ばれるようになったとされています。日記文学の作者も、『蜻蛉日記』は藤原道綱の母、『更級日記』は菅原孝標の女とだけ伝えられています。

<p>collection of light essays by Sei Shonagon, <i>The Tale of Genji</i>, a novel by Murasaki Shikibu, and diary literature such as <i>Kagero Diary</i>, <i>Diary of Izumi Shikibu</i>, and <i>Sarashina Diary</i>.</p> <p>During the same period of time, <i>katakana</i> was also used alongside Chinese writing to indicate the pronunciation of Chinese characters.</p>
<p><u>Real names of female writers unknown</u></p>
<p>The true names of the Heian period's female writers are not known, as it was customary then for women to not divulge their names without special reason. The author of <i>The Pillow Book</i>, for instance, took a pen name derived from <i>Sei</i> ("purity"), an alternative pronunciation of the word <i>kiyo</i> that in turn came from the name of her father Kiyohara no Motosuke, and <i>Shonagon</i> ("Lesser Councilor of State"), which was an administrative position in the Heian government. The author of <i>The Tale of Genji</i> is said to have gotten her pen name from the novel's main character, Lady Murasaki, and the position that her father held in the Heian government, <i>Shikibu</i> ("Minister of Ceremonial Affairs"). Likewise, the author of <i>Kagero Diary</i> was only recorded as being the mother of Fujiwara no Michitsuna, and the author of <i>Sarashina Diary</i> is known to us only as the daughter of Sugawara no Takasue.</p>

Topic 20 – The rise of the samurai and cloistered rule

In what way did cloistered rule begin in Japan and how was it related to the rise of the samurai?

| 89 The appearance of the samurai

In the ninth and tenth centuries, private shoen that were outside the jurisdiction of provincial governors became widespread. Thievery had grown rampant in both the capital and the outlying regions, and law and order began to break down.

In the capital, the Imperial Family and the court nobles hired professional warriors to guard the court and their mansions. Some of the powerful local clans and clan members that had settled outside the capital after being appointed as provincial governors also began to take up arms en masse in order to defend their lands. This was the origin of the Japan's famous warrior class, the *samurai*.

The samurai¹ had blood ties with members of noble families or the Imperial Family. They formed warrior bands and selected the most talented among them as their leader to whom they pledged fealty.² The **Minamoto clan** and the **Taira clan**, who were descended from the Emperors,³ led Japan's most powerful warrior bands.

***1=The word *samurai* means "one who serves", referring to those in the service of a court noble.**

***2=The Japanese word for the leader of a warrior band is *toryo*, which originally referred to the wooden supports holding up the roof of a house.**

***3=For example, the Kammu Taira clan descended from the offspring of Emperor Kammu and the Seiwa Minamoto clan descended from the offspring of Emperor Seiwa.**

In the mid-tenth century, two warrior bands, one led by the clan leader Taira no Masakado east of the capital in Kanto and one led by the provincial governor Fujiwara no Sumitomo west of the capital in Setouchi, launched a rebellion against the government. The court nobles of the capital had no option but to rely on their own warrior bands in order to suppress the rebellion.



20 武士の台頭と 院政

院政はどのようにして始まり、武士の台頭とどのように関係していたのだろうか。

1 武士を侍ともいうのは、貴族の近くにさぶらう（侍らう＝つかえ）者からきている。→P.86

2 一族・一門をひきいる者（かしら・おさ）。もともとは、建物の屋根を支える木材（棟と梁）をさす。

3 桓武天皇の子孫である桓武平氏と、清和天皇の子孫である清和源氏が代表的な系譜である。→P.82・86

4 藤原頼通の娘には天皇となる男子ができなかったため、母が藤原氏の出ではない後三条天皇が即位した。そのため藤原氏の影響力は大きく低下した。

戦う武士の姿 後三年合戦絵巻 飛騨守惟久筆（東京国立博物館蔵）
源義家らが、飛ぶ雁の列の乱れから敵の伏兵を知り、矢を射かけるようすを描いている（上に雁、下に伏兵）。

武士の登場

9～10世紀になると、私有地である荘園が広がって、国司の権限がおよばなくなった。都でも地方でも、盗賊が出没し、治安が乱れた。

朝廷や中央の貴族たちは、武芸を職業にする者たちによって、宮中や貴族の屋敷を護衛した。また、地方でも、国司として赴任しそのまま住み着いた一族や、地元の豪族の中に、土地を守るためにみずから集団で武装する者があらわれた。こうして、武士が登場した。

武士は、皇族や中央貴族の血統をくみ、また、指導者としての能力に優れた者を棟梁として主従関係を結んで武士団をつくった。なかでも、天皇の子孫とされる源氏と平氏がひきいる武士団が、とくに有力だった。

10世紀の中ごろ、関東の豪族・平将門と、瀬戸内地方の国司だった藤原純友が、武士団をひきいて反乱をおこした。これらの反乱をしずめるのにも、中央の貴族は、武士の力に頼らなければならなかった。

院政

11世紀のなかばすぎ、170年ぶりに、藤原氏を外戚にもたない後三条

Cloistered rule

In the late-eleventh century, the Imperial Throne passed to Go-Sanjo, the first emperor in 170 years whose mother was not of the Fujiwara clan. Emperor Go-Sanjo intended to rule on his own, depriving the Fujiwara clan of their political power.⁴ He passed a decree regulating many of the shoen, including those owned by the Fujiwara clan.

*4=Fujiwara no Yorimichi's daughters were unable to bear a son for reigning Emperor, Go-Sanjo, whose mother was not of the Fujiwara clan, ascended to the throne. As a result, the influence of the Fujiwara clan declined significantly.

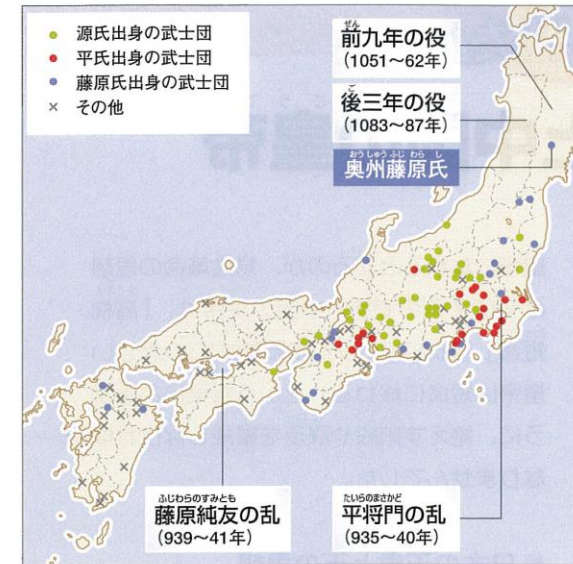
His successor, Emperor Shirakawa, went one step further. After reigning for fourteen years, he passed the Imperial Throne to his infant son, but continued to exercise real control from behind the scenes as a **Retired Emperor**. This is known as **cloistered rule**. In regency government, de-facto political power is exercised by the family of the Emperor's mother, but in cloistered rule, political power is exercised free from the shackles of the Imperial Court by the Emperor's father or grandfather. Though it is commonly said that cloistered rule lasted for the next one hundred years until the formation of the Kamakura shogunate, it actually continued even after that.

The ascent of the samurai

Near the beginning of cloistered rule, Retired Emperor Shirakawa designated a group of warrior bands dominated by the Taira clan as the "North Front Warriors" charged with the important task of guarding his residence. This act further accelerated the rise of the samurai.

In the second half of the eleventh century, Kanto samurai led by Minamoto no Yoshiie put down two successive uprisings that had broken out in northern Japan, winning him considerable prestige among the samurai of the region.

Topic 20 Recap Challenge! - (1.) Explain how the warrior bands formed with specific examples. (2.) Write a composition explaining how the transition from regency government to cloistered rule represented a restoration of the authority of the Imperial Family.



主な武士団の分布と、反乱がおこった地域

天皇が即位し、みづから政治を行った。これによって、藤原氏の勢いはおさえられた。天皇は、藤原氏の荘園をふくむ多くの荘園を整理する法令を出した。

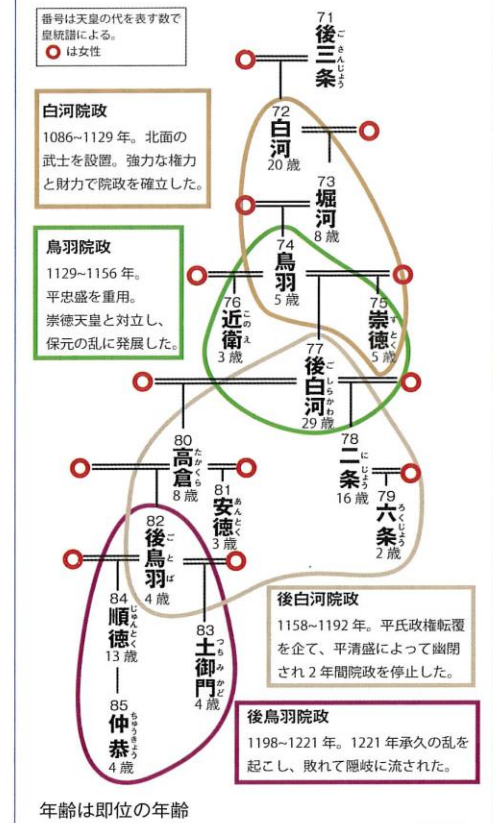
- 5 その流れを受けついで白河天皇は、14年間に在位したのち、幼少の天皇に皇位を譲り、白河上皇として天皇の後ろだてになって政治の実権をにぎった。この政治を院政という。摂関政治は、天皇の母方の一族が実権をにぎる政治だったが、院政では、天皇の父や祖父が、朝廷のしきたりにとらわれない政治を行った。鎌倉幕府成立までの約100年間に院政期というが、そののちも院政はつづいた。

武士の台頭

院政が始まると、白河上皇は、平氏を中心とする武士団を、「北面の武士」として院の警護に重く用いたので、武士の台頭をうながした。

- 15 11世紀の後半には、東北地方で2回にわたって戦乱がおこり、関東の武士を率いてこれをしずめた源義家が、この地方の武士の信望を集めるようになった。

院政時代の天皇の系図



→P.52

歴史の言葉

【上皇・法皇・院・院政】

上皇は太上天皇の略で、譲位した天皇の称号。持統天皇に始まる。

譲位後の天皇が出家した場合は法皇とよぶ。

院は上皇・法皇およびその御所をさし、院で行われた政治を院政という。

まとめにチャレンジ

- ①武士団の形成について、例をあげて説明してみよう。
②摂関政治から院政への移行は、天皇家の実権の回復であったことを文章で説明してみよう。

HISTORICAL KEYWORDS

Retired Emperors, Tonsured Emperors, Cloisters, and Cloistered Government

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The title of Retired Emperor (*Daijo Tenno* or *Joko*) belonged to an emperor who abdicated during his reign. The first person to hold the title was Empress Jito.

However, an emperor who abdicated and retired to a Buddhist monastery was called a Tonsured Emperor (*Hoo*).

A cloister (*in*) refers to a Retired or Tonsured Emperor and his place of residence, while cloistered rule means governing from a cloister.

The Emperors of China and Japan

The Chinese Emperor's view of the Japanese Emperors

In 984, Emperor Taizong of Song China held an audience with a monk from Japan. Emperor Taizong, who was aware that the Japanese Emperors were part of a single continuous dynasty, sighed deeply and told the monk:

"It is said that the monarchy of Japan has been based on hereditary succession for many ages, and that even the monarch's retainers succeed their parents. This is the ideal situation. By contrast, in my country wars never end, dynasties come and go in a short period of time, and members of illustrious families holding ministerial positions are rarely permitted to succeed one another."

In China, it was accepted as normal that the Imperial Throne could be seized through force of arms. For this reason, Emperor Taizong seemed struck with both amazement and admiration by Japan's stable imperial succession.

China's dynasties and Yixing Revolution

In China, it was believed that an emperor was granted authority to rule through a "mandate of heaven". However, if an emperor failed to act virtuously, the mandate would pass to another person. This is known as Yixing ("change of dynasty") Revolution.

The principle of Yixing Revolution was quite convenient for conquerors who had overthrown a ruling dynasty. A conqueror could legitimize his own violent usurpation of the Imperial Throne by claiming that the previous emperor had governed corruptly and lost virtue, causing the mandate of heaven to pass to a new dynasty established by the conqueror. The principle of Yixing Revolution also meant that anyone, even a man of low social status or of foreign ethnicity, could seize power and become the next emperor. China's emperors had to be constantly on guard against assassination or mutiny, as reflected in the Chinese proverb, "An emperor who sleeps peacefully will have a short life."

The *tenno* and Japanese concept of "heaven"

The Japanese concept of "heaven" differs from the Chinese. According to Japanese mythology, the Emperor of Japan is the direct descendent of the Sun Deity Amaterasu, the most important of

日本の^{てんのう}天皇と中国の^{こうてい}皇帝

● 中国の皇帝から見た日本の天皇

984年、宋の皇帝太宗は、日本からやってきた一人の僧に面会しました。そこで日本国の天皇が一姓（一つの家系）であることを知った太宗は、深くため息をついて、こう言いました。

「日本国は、君主が久しく世襲し、また臣下も親のあとをついでいるという。これこそ、理想である。ところが、わが国は乱が絶えず、王朝は短期間で交替し、大臣、名家で後をつげたものは少ない。」

中国では、武力によって皇位を奪われることが当たり前のように行われてきたので、安定した皇位の世襲は驚きとともに大きなあこがれだったようです。→P.55

● 中国の皇帝と易姓革命の思想^{えきせい}

中国の皇帝は「天」の命令によってその地位を授けられ、皇帝の徳がおとろえたときに、「天命」は他の者に移るとされています。天命が革（あらたま）むることが「革命」、皇帝の姓（あらた）（氏）を易（えき）めることが「易姓」、これを合わせて「易姓革命」とよびます。

この考え方は、前王朝をほろぼした征服者^{せいふく}にとって都合の良いものでした。「前皇帝は悪政をかさねて徳がおとろえたため、天命が革り、自分が新しい王朝を建てたのだ」と言えば、武力によって皇位を奪うことが正当化されるからです。身分の低い者であろうが、異民族の出身者であろうが、

皇帝になれるとするのが、易姓革命の思想
ともいえるのです。中国の皇帝は、^{こうちん}「高枕
^{たんめい}短命」^{けいかいしん}（枕を高くして寝る警戒心の乏しい
皇帝は短命に終わる）という言葉にあるよ
うに、^{あんさつ}絶えず暗殺や^{むはん}謀反を警戒しなければ 5
なりませんでした。

●日本の天皇と天の思想

日本における「天」の思想は、中国とは異なり、神話に登場する「高天原」に由来します。天皇の称号に「天」がふくまれるのは、高天原の神々の中心であった太陽神アマテラスオホミカミ天照大神の直系の子孫という意味からです。

日本では古代国家が完成し、律令制が導
入され政治のしくみが整いました。そのの 15
ち天皇はしだいに政治の実権から遠ざかり、
まつ せい
神々を祭る聖なる存在、あるいは国をおさ
める権威となっています。そして、実際
けん い
に政治を行うのは、摂政・関白・征夷大將
ぐん
軍などであり、天皇は彼らを任命し、政治 20
の正統性を保証してきました。

歴史年表で、「元・明・清」などとあるのは、
日本の「平安・鎌倉・室町」などの時代区
分と似ていますが、その内実はまったく違
います。日本では、政権の所在地が変わっ
ただけですが、中国では、革命によって王
朝が倒され、別の氏族や民族が支配者とな
り、まったく別の国がおこったことを意味
するのです。

the deities of Takaamahara, the Japanese heaven. Whereas the Chinese word for emperor, *huangdi*, literally means "sovereign ruler", the Japanese word for emperor, *tenno*, literally means "heavenly sovereign", clearly establishing his direct connection to "heaven".

In Japan, the ancient state came to fruition through the introduction of the Ritsuryo system and consolidation of political institutions. Over time, the Emperors lost much of their real political power and became religious figures in charge of holy rites and the source of the authority to govern Japan. Other leaders, such as the regent, chancellor, or shogun, actually ran the country, but it was their appointment by the Emperor that guaranteed their political legitimacy.

The political histories of both China and Japan are periodized in similar ways, such as Yuan, Ming, and Qing in the case of China or Heian, Kamakura, and Muromachi in the case of Japan, but these two periodizations represent completely different realities. In Japan, only the location of the seat of political control changed, whereas in China, the end of each historical period represents the violent overthrow of a dynasty, the ascension to power of a different clan or ethnic group, and the foundation of an entirely new nation.

CHAPTER 1 SUMMARY: SUMMING UP THE ANCIENT PERIOD

Hiroki, a Japanese middle school student, asked his older brother about the ancient period of Japanese history.

Hiroki's brother: In Chapter 1, we studied Japan's prehistory and ancient times. Basically, the dividing point between the two is marked by the birth of kingship and nations on the Japanese Isles.

Hiroki: You mean the time of Himiko and Yamatai?

Hiroki's brother: Queen Himiko of Yamatai is believed to have died around the middle of the third century. At that time, the Yamato State was just starting to construct its distinctive front-squared, rear-rounded burial mounds called *kofun*. Before long, such kofun had spread from Tohoku in northern Japan to Kyushu in southern Japan. People say that it was then that the nation known as Japan was truly born.

Hiroki: Oh okay, that's neat!

Hiroki's brother: Then in the seventh century, Prince Shotoku established a model for good government in Japan through his Seventeen Article Constitution. It was during the ancient period that Japan took shape as an emperor-centered polity.

Hiroki: Now I get it!

Hiroki's brother: And one more important thing to remember is that Japan's reigning dynasty never change--even a single time.

Hiroki: Wow! That's amazing!

▶ 第1章のまとめ

古代とはどんな時代か

裕樹君はお兄さんに古代の日本についてききました。



お兄さん 裕樹君

兄 第1章では、原始と古代を勉強したよね。原始と古代を分けるには、おおよそ、王や国家の誕生を基準にしているんだ。

弟 邪馬台国の卑弥呼の時代からかな？

兄 邪馬台国の女王卑弥呼が亡くなったとされる3世紀の中ごろ、大和では前方後円墳という独特の形をした古墳がつくられるようになった。やがて北は東北地方から南は九州まで、同じモデルの墓が広がっていった。そのころに日本という国家が誕生したと考えられるんだ。

弟 ヘー。そうなんだ。

兄 そして7世紀には聖徳太子が、十七条の憲法で日本の国のあり方を示した。古代は、天皇を中心とした日本という国が形づくられた時代なんだよ。

弟 なるほど。

兄 もう一つ大切なのは、日本は一度も王朝の交代がない国家といえるんだ。

弟 うわー、すごいんだね。

■時代比較の問題

次の2つの事項について、比較して、その違いをノートにまとめてみよう。

- (1) 縄文時代と弥生時代の社会や人々の暮らし
- (2) 弥生時代のムラと古墳時代のクニ
- (3) 日本の古来の神と仏教
- (4) 飛鳥・天平文化と国風文化

■人物比較

卑弥呼と聖徳太子は、時代の違いを反映して、中国の王朝とのかかわり方が異なっています。

2人を対比して、どこが違うかを考え、表にまとめてみよう。

■「ひとこと」作文

あなたが、古代の学習で、一番印象深かったことは何ですか。1つあげてみよう。

古代とは、ひとことで言うと、「○○」の時代だった。

この「○○」の中に、当てはまりそうな言葉を入れて、200字から400字程度の作文を書いてみよう。

<例> 天皇 国づくり 貴族 神話 仏教

■意見交換会

- (1) 日本の神話にあらわれた日本人の思想と、聖徳太子の十七条の憲法を比較して、共通点をみんなで出し合ってみよう。
- (2) 魏志倭人伝には、「卑弥呼」や「邪馬台国」という悪い字が当てられています。その理由を考え、意見を出し合ってみよう。
- (3) 日本は中国の律令制度を取捨選択して取り入れました。なぜそのようにしたのか、その理由を話し合ってみよう。

Comparing historical periods

Compare each set of the following topics and jot down the key differences.

- (1.) The society and lifestyles of the Jomon period versus those of the Yayoi period.
- (2.) The villages of the Yayoi period versus the nations of the Kofun period.
- (3.) Japan's ancient deities versus Buddhism.
- (4.) The Asuka and Tempyo cultures versus national culture.

Comparing historical figures

Queen Himiko and Prince Shotoku pursued differing policies towards China that were reflective of their respective eras. Compare these two historical figures, consider the differences in their policies, and make a table summarizing your findings.

An essay "in a word"

What did you find most interesting about Japan's ancient history? Give one topic.

In a word, the ancient 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: the Emperors, nation-building, court nobles, myths, Buddhism, etc...

Group discussion work

- (1.) Compare the ideas that appear in Japanese mythology with Prince Shotoku's Seventeen Article Constitution. Discuss this subject together and see if you can find points that they share in common.
- (2.) *The Book of Wei: An Account of the Wajin* uses derogatory Chinese characters to refer to Himiko and Yamatai. Consider the reason for this and listen to everyone’s opinion.
- (3.) Japan adopted the elements of China's Ritsuryo system in a selective manner. Discuss the reasons for this.

<div>CHAPTER 1 SUMMARY:</div> <div>MINI HISTORICAL DICTIONARY</div> <div>(explanation of key terms in less than 100 words)</div>		
Jomon pottery	c. 15,000 BC – c. 300s BC	Some of the world's oldest pottery, which was made by people living in the Japanese Isles. "Jomon" means "cord-marked", from the fact that the surface of the pottery was often decorated with a rope-like pattern. Many were deep bowls, and the Jomon people had invented techniques to use them for cooking food. The period when this pottery was being used is called the Jomon period.
Yayoi culture	c. 300s BC – c. 200s AD	The period when Yayoi pottery was used is called the Yayoi period, and the agricultural society of the time is called Yayoi culture. The Yayoi period was characterized by the spread of rice cultivation. At the same time, metal tools, including ironware, came to be produced across Japan for use as farming tools and weapons.
Yamatai	early 200s	Described in <i>The Book of Wei: An Account of the Wajin</i> , which recorded Japanese affairs up to the early 3rd century, as a powerful Japanese nation. This book also stated that Yamatai had subjugated over thirty smaller nations and was ruled by Queen Himiko.
Yamato State	late 200s – 600s	A political federation dominated by the wealthy clans of Yamato (Nara Prefecture). It arose in the late third century out of efforts to unify numerous small nations. We can ascertain the extent of its power based on the spread of keyhole-shaped burial mounds.
Prince Shotoku	574 - 622	A young leader who appeared in the late sixth century at a crossroads in his nation's history when Japan was confronting a threat from the Sui dynasty that had united mainland China. He first focused on domestic reforms, including the implementation of the Twelve Level Cap and Rank System and Seventeen Article Constitution, and then he pursued a policy of

		diplomatic equality with Sui China.
Taika Reforms	645 - 652	Reforms that began in Taika 1, the first era name used in Japan. Prince Naka no Oe (later Emperor Tenji) and Nakatomi no Kamatari destroyed the Soga clan and constructed a new political system, including the policy of "emperor's land, emperor's people".
Jinshin War	672	A civil war over the imperial succession that broke out following the death of Emperor Tenji. Tenji's younger brother Prince Oama was victorious and ascended the throne as Emperor Temmu, who set about compiling legislation and works of history with the aim of consolidating the Ritsuryo State.
Taiho Code	701	A legal code that included criminal penal law (<i>ritsu</i>) and administrative law on government structure and procedures (<i>ryo</i>). A "Ritsuryo State" is a nation with a political system based on such legal codes. Japan created its own unique system by learning from Chinese models. The promulgation of the Taiho Code completed ancient Japan's transformation into a Ritsuryo State.
Heijo-kyo	710 - 794	The new capital city of Japan's Ritsuryo State founded in Nara. The eighty years that elapsed between its construction and the transfer of the capital city to Kyoto are called the Nara period. Modeled on the Tang Chinese capital of Chang'an, Heijo-kyo was crisscrossed by roads laid out on a grid pattern and boasted Heijo Palace, the home of the Emperor and the seat of the government, on the city's northern side.
Farmland Allotment Law	late 600s – 700s	A system established to promote just government. In the Ritsuryo State, the Imperial Court managed all people and land under the principle of "emperor's land, emperor's people". In accordance with this principle, the Farmland Allotment Law distributed the land to the people on an equal basis.
Law Permitting	743	A law that recognized newly cultivated land as private

Permanent Ownership of Newly Cultivated Land		property. The law stimulated interest in cultivation and led to an expansion of farmland. Powerful court nobles, Buddhist temples, and influential regional clans also used the law to enlarge their private estates.
Great Buddha of Todai-ji Temple	752	A Buddha statue constructed by the order of Emperor Shomu. Emperor Shomu installed provincial temples and provincial nunneries in each province and built Todai-ji Temple in the capital as the national headquarters of this temple network. His order to construct the Great Buddha was motivated by a desire to bring peace to Japan by spreading the Buddhist faith to every corner of the land.
Heian-kyo	794	The capital city constructed in Kyoto. Emperor Kammu attempted to revitalize Japanese politics by leaving Nara and transferring the site of the capital to Kyoto. Kyoto would remain the Japanese capital for the next 1,000 years. The roughly four hundred years between the construction of Heian-kyo and the establishment of the Kamakura shogunate are called the Heian period.
Regency government	late 800s – late 1000s	A government in which real political power is exercised by others on behalf of the Emperor. The Fujiwara clan enhanced their influence by marrying their daughters to the reigning Emperors, whose offspring would inherit the Imperial Throne. Members of the Fujiwara clan exercised de-facto control of the government as regents before the Emperor had reached the age of majority and as chancellors after he had reached adulthood.
Cloistered rule	late 1000 – late 1100s	Government by the Emperor's behind-the-scenes patron. Emperor Shirakawa relinquished the Imperial Throne to his infant son, and then, as Retired Emperor Shirakawa, became his behind-the-scenes patron. In regency government, de-facto political power is

		exercised by the family of the Emperor's mother, but in cloistered rule, the government is run by the Emperor's father or grandfather.
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歴史豆辞典
(第一章のまとめ)

▶ 100字用語解説

縄文土器	1万数千年前～ 紀元前4世紀	日本列島の人々がつくった世界最古の土器の一つ。表面に縄目の文様が付けられたものが多いので縄文土器とよばれる。多くは深い鉢で、人々は土器を煮炊きに用いる技術を発明した。この土器が用いられた時代を縄文時代という。
弥生文化	紀元前4世紀～ 紀元後3世紀	弥生土器が用いられた時代を弥生時代とよび、この時代の農耕文化を弥生文化という。この時代には稲作の広まりとともに全国に広まった鉄器など金属器もつくられるようになり、それらは農耕用具や武器として用いられた。
邪馬台国	3世紀前半	『魏志倭人伝』に、倭の大国として記されている国。3世紀前半ごろまでの日本について書かれた「倭人伝」には、30あまりの小国を従え、女王卑弥呼がこれをおさめていたと記されている。
大和朝廷	3世紀後半～ 7世紀	大和（奈良県）の豪族を中心とする連合政権。3世紀後半に成立し、小国を合わせて統一国家をつくる動きが生まれた。その勢力の広がりは前方後円墳の広がりによって知ることができる。
聖徳太子	574～ 622年	6世紀末、中国全土を統一した隋の脅威に対し、岐路に立たされた日本にあらわれた若き指導者。まず国内の改革に着手し、冠位十二階の制度を取り入れ、十七条の憲法を定めた。その上で、隋との対等な外交を進めた。
大化の改新	645～ 652年	日本で最初に立てられた年号である大化元年に始まる改革。中大兄皇子（のちの天智天皇）と中臣鎌足は蘇我氏を滅ぼし、公地公民を打ち出すなど、新しい政治のしくみをつくった。
壬申の乱	672年	天智天皇崩御ののち、皇位継承をめぐり争われた内乱。天智天皇の弟・大海人皇子はこの内乱に勝利し、天武天皇として即位して、律令国家の完成に向けて法律や歴史書の編纂に着手した。
大宝律令	701年	刑罰（律）と政治のしくみと手続き（令）を定めた法律。これに基づき政治を行う国家を律令国家とよび、日本は中国に学びながら独自のものをつくりあげ、その制定により日本の古代国家は律令国家として完成した。
平城京	710～ 794年	律令国家として新しく奈良につくられた都。こののち、京都に都が移されるまでの80年間を奈良時代という。唐の都の長安を手本に、暮盤の目のように道が通され、その北側に天皇の住居や役所のある平城宮が置かれた。
班田収授法	7世紀後半～ 8世紀	公平な統治をめざして整えられたしくみ。律令国家のもと、すべての土地と人民を国家がおさめる公地公民の原則が打ち立てられ、この原則に基づき、人々に平等に土地を分けるしくみとして整えられた。
墾田永年私財法	743年	新しく開墾した土地を私有地することを認めた法律。この法律は、人々に開墾への意欲をかきたて、耕地の拡大につながった。また、有力な貴族や寺院、地方豪族などは、この法律により私有地を広げた。
東大寺の大仏	752年	聖武天皇の命により造立された仏像。聖武天皇は国ごとに国分寺と国分尼寺を置き、その総国分寺として都に東大寺を建てた。大仏造立を命じ、日本のすみずみにまで仏教の心をいきわたらせ、国家の平安をもたらそうとした。
平安京	794年	京都につくられた都。桓武天皇は奈良の地をはなれ、京都に都を移すことで政治を立て直そうとした。以後1000年にわたり京都が都となったが、そのうち鎌倉に幕府が開かれるまでの約400年間を平安時代という。
摂関政治	9世紀後半～ 11世紀後半	天皇にかわり国政の実権をにぎり行われる政治。一族の娘を天皇の后とし、その皇子を天皇に立てることで勢力をのばした藤原氏は、天皇が幼いころは摂政として、成長してからは関白として国政の実権をにぎった。
院政	11世紀後半～ 12世紀末	天皇の後ろだてとなつて行われる政治。白河天皇は幼少の天皇に皇位を譲り、白河上皇として天皇の後ろだてになった。摂関政治では天皇の母方が政治の実権をにぎったが、院政では父や祖父が政治を行った。

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