

History of Wakayama Prefecture

- The permanent exhibition of Wakayama Prefectural Museum



The Dawn of Kinokuni

Primitive and Ancient 1

(From 30,000 years ago to 1,700 years ago)

[Paleolithic, Jomon and Yayoi periods]



The Ancient Nation and Kinokuni

Ancient 2

(From 1,700 years ago to 960 years ago)

[Kofun, Nara and Heian periods]



The Manors and the Military Aristocracy

Medieval 1

(from 960 years ago to 680 years ago)

[Heian and Kamakura periods]



Prayer in Kinokuni

- The establishment of sacred sites and the Kumano faith -

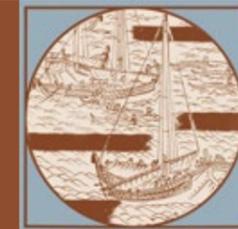


The Age of Turbulence

Medieval 2

(from 680 years ago to 430 years ago)

[Nanboku-cho, Muromachi and Warring States periods]



Kii Domain and Its Citizens

Early Modern

(from 430 years ago to 150 years ago)

[Azuchi-Momoyama and Edo periods]



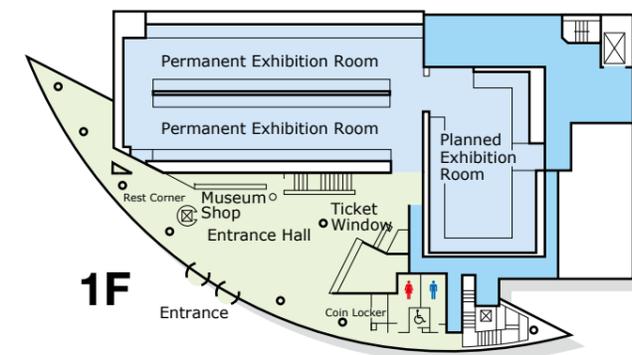
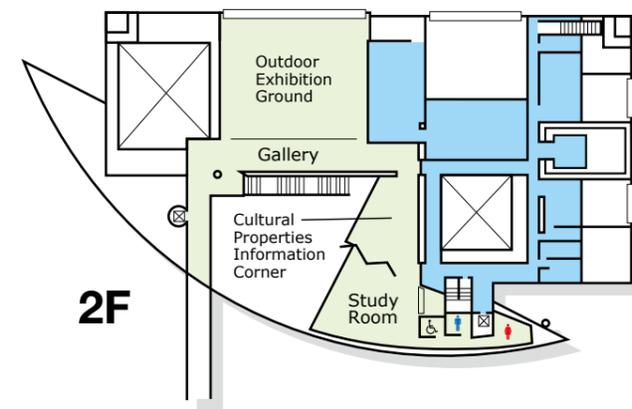
The Birth of Wakayama Prefecture

Late Modern

(from 150 years ago to the present time)

[Meiji period to the present time]

Floor Plans



Information

[Open] 9:30~17:00 (Last Admission at 16:30)

[Admission Fee] •Adults ¥280 (¥220)

•University Students ¥170 (¥140)

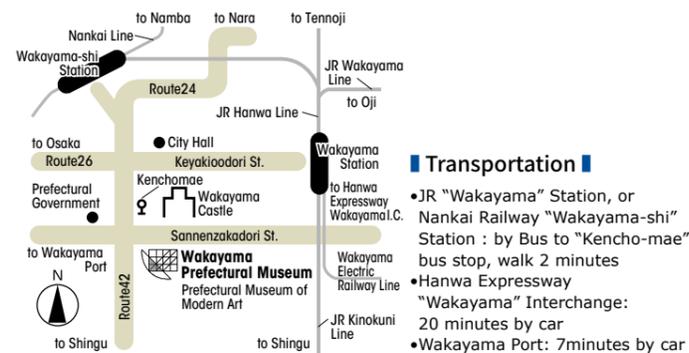
(Special Exhibition require a separate admission fee)

•Free admission for high school students and younger, seniors aged 65 and over, the handicapped who have certificates and foreign students of schools in the prefecture

[Closed] •Every Monday (Tuesday when Monday falls on holiday)

•New Year Holidays (Dec 29th-Jan 3rd)

•During the exhibition exchange



Transportation

- JR "Wakayama" Station, or Nankai Railway "Wakayama-shi" Station : by Bus to "Kencho-mae" bus stop, walk 2 minutes
- Hanwa Expressway "Wakayama" Interchange: 20 minutes by car
- Wakayama Port: 7minutes by car

和歌山県立博物館
http://www.hakubutu.wakayama-c.ed.jp
〒640-8137 和歌山市吹上1-4-14 TEL.073-436-8670 FAX.073-423-2467
WAKAYAMA PREFECTURAL MUSEUM
— 和歌山城・南側 —

このパンフレットは、『平成26年度文化庁地域と共働した美術館・歴史博物館創造活動支援事業』で作成しました。

Permanent Exhibition

The Course of Kinokuni History

— The People's Lifestyle and Culture —

Wakayama Prefectural Museum

introduces 30,000-year history of Kinokuni, Wakayama Prefecture. -

It is reported that people started to inhabit the area of present-day Wakayama Prefecture in the Upper Paleolithic period, approximately 30,000 years ago. In the later times, people adopted new tools and technology in their life, such as earthenware, bows and arrows in the Jomon period, and rice cultivation in the Yayoi period.

《No. 2-5》 |

Kofun is a large burial mound which shows the political relations between local powerful families and the Yamato regime at that time. The first kofun in Wakayama was built in the late 4th century. In the early 7th century, the area almost equivalent to present-day Wakayama Prefecture became the province called Kinokuni, and people were subject to the control of the nation based on the Ritsuryo codes.

《No. 6-10》 |

Closed to the capital and blessed with the mild climate, Kinokuni was home to many manors ruled by not only local powerful temples and shrines but also aristocrats, temples and shrines in the capital. The military aristocrats, who were engaged in practical management of these manors, gradually gained strong power while conflicting with farmers.

《No. 11-13》 |

Kinokuni, or Wakayama Prefecture, is home to a number of sacred sites, such as Koyasan, Kumano Three Grand Shrines, Dojoji Temple, Kimiidera Temple, and Kokawadera Temple. With routes connecting these sacred sites, Kinokuni has welcomed millions of visitors from all over the country. The flow of these visitors has never stopped until today.

《No. 14-19》 |

In the period when traditional control and rules came to collapse, farmers established autonomous villages called "so" to protect themselves. As the power of farmers was relatively strong, Kinokuni did not have any warring states daimyo, or a powerful feudal lord.

《No. 20-23》 |

Ruled by the Asano family and the Kii Tokugawa family, people in Kinokuni produced local specialties making use of rich natural blessings from the mountains and sea in this period. These products have still been produced today, after being passed down for generations. Moreover, the province brought forth excellent achievements in the academic, technical and artistic fields which were highly regarded at the national level.

《No. 25-29》 |

In the beginning of the Meiji period, the most part of Kinokuni became present-day Wakayama Prefecture. Through the rapid modernization, new industries such as cotton flannel and leather industries were born, while people were subject to new duties such as tax payment, military training and education.

《No. 30-40》 |

4 Rituals and the Bronze Bell

The bronze bell is a bronze ware unique to the Yayoi period, which is believed to be used for agricultural rituals. It was originally a musical instrument, and people supposedly listened to the sound made by the clapper inside the bell. Later, it gradually developed into a larger size with remarkable decoration, and its function was assumed to be changed to the symbol to be seen and worshipped. As many bronze bells were found on the outskirts of villages and in mountains, it is believed that they became obsolete as the times changed, and were thrown away in the ground.

5 Transition of Earthenware

People began to make earthenware in the Jomon period. Jomon pots, whose surface was decorated with rope patterns, were used as cooking pots or containers to store things. In the Yayoi period, people started to use a specific type of earthenware according to its purpose. In the middle of the Kofun period, the methods of making Hajiki, earthenware fired in the open air, and Sueki, earthenware fired in a climbing kiln on a hillside, were introduced from the Korean Peninsula.

8 Control of the Ritsuryo-Code-Based Nation

At the end of the 7th century, the nation based on the Ritsuryo codes, where the power was concentrated in the emperor and the aristocracy, was born under the influence of China. Kinokuni consisted of seven districts called Ito, Naga, Nagasa, Ama, Ate, Hidaka and Muro under the Ritsuryo code system. Additionally, the Nankai-do Road, which connected the capital to local areas such as the Awaji Island and the Shikoku Island, was built through Kinokuni. In Kinokuni, the provincial government Kokufu and Kokubunji (the provincial temple), which was the hub of Buddhism, were established along the Nankai-do Road.

9 Ancient Nation and Commoners

Once in the Kofun period, the unity as the nation emerged mainly in the provinces around the capital. At that time, people were first ruled indirectly by local powerful families, and then eventually ruled by the nation directly, through the officials dispatched from the government such as kokushi. This system started around the latter half of the 7th century under the Ritsuryo code system, but it could not completely dissolve the people's traditional subordinate relationship with the local powerful families.

10 Kinokuni-no-Miyatsuko

The gods Hinokuma and Kunikakasu, which appear in "Kojiki" and "Nihonshoki" (old historical records of Japan), are considered as the gods of agriculture in the Kinokawa River basin. The Ki family, who presided over the rituals of the Hinokuma and Kunikakasu shrines, built the Miyai irrigation channel and developed wide farmland. As the most powerful family in the area, the Ki family was appointed to Kinokuni-no-Miyatsuko (the ruler of the area) by the Yamato regime. As the Ki family often visited the Korean Peninsula with its outstanding sailing techniques, the remains influenced by the culture of the Korean Peninsula have been found around Wakayama City.

13 Manors in Kinokuni

Under the Ritsuryo code system, land was owned by the nation. However, in the mid-Heian period, the imperial family, aristocrats, temples and shrines began to own the land privately. In the first stage, fields and farmers were ruled in manors independently. During the latter half of the 11th century, area-based manors, in which people, settlements, fields, mountains and forests were ruled as a whole, were created. In Kinokuni, many manors were established in the northern area, especially along the Kinokawa River.

14 Ancient Temples in Kinokuni

Kofun (large burial mounds) continued to be built for about 400 years, but they were replaced by ujidera (clan temples) for powerful families in the latter half of the 7th century. So far, 15 temples of the Hakuho period have been known in Wakayama Prefecture. From the ruins of those temples, roof tiles similar to the ones on the temples in the capital were unearthed. In the Nara period, kokubunji (provincial temple) and kokubun-niji (provincial nunnery) were built in each province, and the nation enhanced the control over Buddhism in provinces.

15 Sacred Sites in Kinokuni

Deeply surrounded by nature and relatively close to the capital, Kinokuni gave birth to many religious sites, such as Koyasan in the north, Kumano in the south, and sacred sites of Kan-non Bodhisattva on the path that connected those two areas. Since the Heian period, many people have visited Kinokuni one after another in a pilgrimage to seek for relief from the gods and Buddha. In order to disseminate the faith, the picture scrolls that explained the establishment and history of the temples and shrines, Mandala diagrams that embodied the figures of the gods and Buddha, and other artworks have been produced.

2 Understanding the Lifestyle in the Jomon Period through Shell Mounds

A shell mound is, so to say, a garbage dump in the Jomon period, where people threw away seashells and animal bones left over from what they ate, and fragments of abandoned earthenware and stone tools. These remains accumulated in shell mounds give us many clues to people's lifestyle in those days. Shell mounds found in Wakayama Prefecture include the Kozanji shell mound from the latter half of the early Jomon period and the Narukami shell mound from the late Jomon period. From these shell mounds, we can find out the lifestyle and environment in the period.

3 Settlements in the Yayoi Period

In the Yayoi period, settlements were established near rice fields. People made communities along each irrigation channel to administer water, which was necessary for rice cultivation, and did farm work together. As the late Yayoi period witnessed many wars, people formed villages for defense against enemy attacks, such as upland settlements on hills and moat settlements surrounded by moats.

6 Wakayama in the Kofun Period

In the latter half of the 3rd century, large burial mounds called kofun began to be built in various areas under the influence of the Yamato regime. In Wakayama Prefecture, keyhole-shaped kofun mounds started to be constructed in the latter half of the 4th century. From the end of the 5th century to the 6th century, the characteristic horizontal stone chambers were built in the downstream areas of the Kinokawa River and the Aridagawa River. During the same period, clustered kofun, where many burial mounds were concentrated in one area, were also constructed.

7 Settlements in the Kofun Period

Once in the Kofun period, the settlements focusing on defense against enemies disappeared. Instead, settlements consisting of 5 or 6 houses on a flatland became popular. With the advance of technology in agriculture and public works, the number of settlements increased, but the number of houses in each settlement decreased. The powerful families built their residences with earthfast posts far from the farmers' settlements, and accumulated their wealth in storehouses.

11 The Age of the Military Aristocracy

Many military aristocracies emerged in Kinokuni in the latter half of the Heian period. They built residences in the center of manors and areas with good transportation, and ruled farmers using many servants. The representative military aristocracies in Kinokuni were the Yuasa Clan which ruled the northern area mainly down the Aridagawa River; the Suda Clan in an area near current Suda, Hashimoto City; the Sato Clan in an area around current Uchita, Kinokawa City; and the Kumano Navy led by the Kumano administrator who ruled the Kumano Three Grand Shrines.

12 Struggling Commoners

The farmers in the manors had to pay land rent to the lords and provide service for them. Moreover, Geshi and Jito, the military aristocrats appointed as the managers of the manors, demanded various requirements from the farmers. The farmers often used the strategy called "choson", in which they rejected the demand and left the manor as a group, and did not return until their requests were granted. Also, they sometimes made a written complaint on the vicious act of Geshi and Jito, and submitted it directly to the lords of the manors.

16 Kukai and Koyasan

In 804, Kobo Daishi, or Kukai, travelled to China with Saicho and others as a Japanese envoy to the Tang Dynasty China, and learned Shingon Esoteric Buddhism in its capital Chang'an for two years. After he returned to Japan, he established Koyasan Kongobuji in 816 to found Shingon Buddhism, supported by Emperor Saga and other sponsors. He has been worshipped by many people as the founder of the sect. In 2004, Koyasan was inscribed on the World Heritage List as "Sacred Sites and Pilgrimage Routes in the Kii Mountain Range" together with Kumano and other sites.

17 The Pilgrimage to Kumano

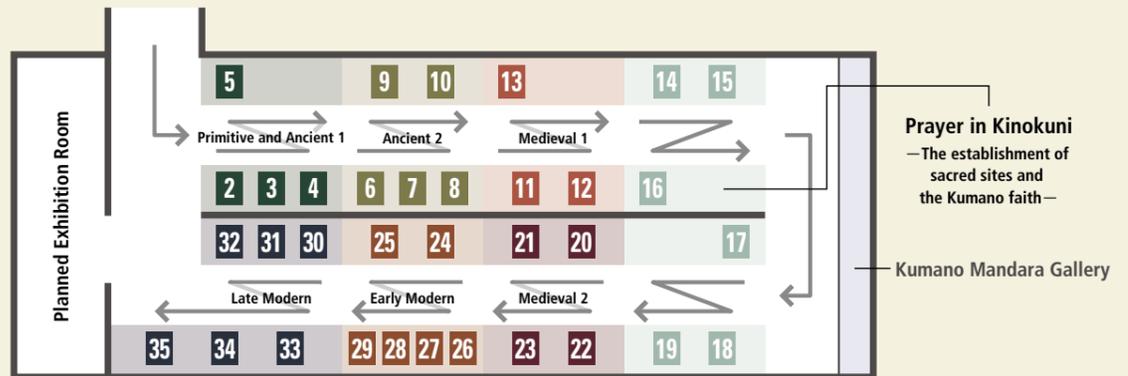
Imperial family members and aristocrats started to visit Kumano repeatedly around the end of the 11th century. Over 90 visits were made by four generations of retired emperors (Shirakawa, Toba, Goshirakawa and Gotoba). After the Kamakura period, many military aristocrats and common people set out and made the travel to Kumano as well, and this stream of people was called "Ari no Kumano Moude (the parade of ants to Kumano)". Kumano opened the door to everyone including people that were not accepted by other temples and shrines, such as women and the physically challenged. This makes up the important characteristics of the Kumano faith.

1 Permanent Exhibition "The Course of Kinokuni History —The People's Lifestyle and Culture—"

The permanent exhibition of Wakayama Prefectural Museum introduces 30,000-year history of Kinokuni, Wakayama Prefecture, mainly through the viewpoint of the people's lifestyle. It showcases the flow of history from primitive and ancient times to late modern times divided into six zones in the chronological order. "Sacred Site of Kinokuni", which shows Koyasan and Kumano featuring the culture of Kinokuni, is displayed in a section further inside.

—How to see the Permanent Exhibition—

These numbers 2 — 35 in the positions shown on the figure correspond to the numbers of description on the brochure. Please proceed in numerical order to learn about the history of Wakayama Prefecture. When you find a number indicated in the exhibition, please refer to the corresponding description on this brochure.



19 Sutra Mounds in Kumano

With the spread of the "Latter Day of the Law" theory that predicted the decline of Buddhism in the latter half of the Heian period, the aristocrats and monks placed sutras such as Hokekyo (Lotus Sutra) in sutra containers, and buried them with Buddhist altar fittings in sutra mounds. Special places such as sacred sites were chosen as land for the sutra mounds, and many of these sutra mounds were built in Kumano. Actually, building sutra mounds was one of the purposes of visiting Kumano.

18 The Spread of the Kumano Faith

In the late Heian period, Kumano was thought to be the abode of Amitabha or Kan-non Bodhisattva, with the spread of the faith in the Pure Land. By visiting Kumano and worshipping the gods and Buddha, people not only wished to go to paradise after their death, but also prayed for good fortune in their present life. People who supported the dissemination of the faith were the guides called Danna, who took the followers to Kumano, and Kumano Bikuni nuns who traveled around the country to advocate the doctrine using pictures.

35 People and the Wars

Triggered by the Manchurian Incident in 1931, Japan plunged into the Pacific War, which created serious damage both inside and outside the country. The government strengthened its control over various aspects of the economy, and required the citizens to endure hardships in their daily life. After 1937, when the Second Sino-Japanese War started in full scale, the government commanded wartime mobilization, the encouragement of savings and the prohibition of luxuries as well as conscription for the purpose of concentrating the whole national power on the war.

32 Land Tax Reform

The new Meiji government promulgated the Law of Land Tax Reform in 1873 in order to establish the modern tax system. In the new land tax system, the land price was estimated based on production capacity and the profits from the land, and the amount of tax was calculated by multiplying the land price by a fixed rate. Then, the government ordered the owner with the land certificate to pay the tax in money, instead of conventional payment in kind. However, as the burdens of the farmers got heavier, movements against the land tax reform occurred across the prefecture.

31 Modern Educational System and Its Influence

In 1872, the Meiji government promulgated the new educational system to work on the establishment of modern schools to replace Terakoya (private elementary school) and Hanko (domain school). Based on the ideology of public education which aimed to provide school education for the whole nation, this policy gradually increased the school enrollment rate. In the Taisho period, the New Education Movement aiming at liberal education for children emerged in Wakayama Prefecture. However, under the climate of the time which was heading into the war, the government only allowed militaristic education.

30 Conscription System of the Wakayama Domain

In the early Meiji period, the last domain lord Mochitsugu Tokugawa ordered Izuru Tsuda to reform the domain administration system. In particular, the reform of the military system was one of the most important points, and an original conscription system called "kotaihei" system was implemented prior to other domains. Also, Carl Koppen was invited as a military counselor to adopt the Prussian method for military training. The modernization of the military generated related industries such as manufacturing of weapons and military uniforms, and cotton flannel and leather products formed the base of local industries in Wakayama.

25 Kii Domain and the Kii Tokugawa Family

The Asano family held the position of the domain lord of Kinokuni for two generations until they moved to Hiroshima in 1619 in the early Edo period. After the Asano family, Yorinobu Tokugawa, the 10th son of Ieyasu Tokugawa, came to rule the province. As the Kii Tokugawa family was one of "The Three Houses", which were three honored successor branches of the Tokugawa family, chief retainers of Ieyasu were dispatched to the Kii Domain as "tsuke-garo". The Mizuno family was assigned to Shingu, and the Ando family was assigned to Tanabe.

24 Climate and Production

Dense forests, high mountains and the Kuroshio Current around the Kii Peninsula—surrounded by such magnificent nature, people in Kinokuni gained its blessings by coping with the harshness of nature. Technologies produced in the process of these efforts spread all over the country from Kinokuni, and some have been handed down as traditional craftsmanship for generations. These technologies have led to the development of local industry in Kinokuni, and produced what still remain as traditional products today.

21 Negoro, the City in the Warring States Period

Negoro (now in Iwade City) was located near the Nankai-do Road with the Negoro Road on the western side, which lead to Izumi Province. Built at such a strategic traffic point, Negoro-ji Temple was developed not only as a mere temple but also as a city during the Warring States period. Many halls and buildings were built in the temple grounds, and storefronts of merchant houses lined in front of the temple in the Sakamoto area. The temple accumulated enormous amount of wealth through various economic activities.

20 The Development of "So" (Autonomous Villages)

In the latter half of the Kamakura period, farmers established autonomous villages called "so". They created rules in a meeting called "yoriai", and managed irrigation channels and ponds in cooperation with each other. On the occasion of unfavorable events such as the raise of land rent, they took up arms against the military aristocrats. Also, they sometimes fought against the neighboring villages regarding the distribution of irrigated water. In Kinokuni, many "so", such as Tomobuchi Manor and Higashi Village of Kokawa Manor, were established along the Kinokawa River.

34 Public Movements in Wakayama Prefecture

The new Meiji government forced the rapid advance of modernization, which caused various contradictions and dissatisfactions, and prompted resistance and opposition among the citizens. The movement against the land tax reform, the Freedom and People's Rights Movement to require opening of the Diet, the Suiheisha Movement for the liberation of discriminated villages rose up in many regions. However, in the High Treason Incident in 1919, the early socialism movement in southern Wakayama was oppressed. Furthermore, once in the Showa period, many public movements were prohibited by the government.

33 The Formation of Modern Industry

Under the policy to increase production and promote industries as a part of the reforms of the domain administration system in the early Meiji period, new technologies such as sericulture, raw silk and tea processing were introduced, and industries such as cotton flannel and leather manufacturing rose up at the same time. Also, banks were established to provide financial assistance for former samurai families and other people who attempted to launch new businesses. On the other hand, taking advantage of many sacred sites in the prefecture and the development of marine and railroad transportation, tourist spots were developed in Wakayama Prefecture during the Taisho to the early Showa period.

29 Sankin Kotai of the Kii Domain

In order to control the lords of domains across the nation, the Edo Shogunate ordered them to practice "sankin kotai", which means spending alternate years in Edo and their own domain. In principle, the lord of the Kii Domain moved between Wakayama and Edo in March. The route for sankin kotai initially followed the Ise-kaido Road across the Kii Peninsula to the Tokai-do Road, but it was later changed to follow the Kyo-kaido Road that connected Osaka and Kyoto to the Tokai-do Road or Nakasendo Road. It took approximately three weeks to walk from Wakayama to Edo.

28 Arts of the Kii Domain

The Kii Domain, as one of "The Three Houses," worked on nurturing of culture and arts that would be suitable for such an authority. In particular, the Omote Senke School of tea ceremony supported by the tenth domain lord Harutomi Tokugawa spread from the lord to the commoners. Also, ceramics of Kinokuni in the late Edo period, such as Kairakuen-ware, Zuishi-ware and Nanki-Otokoyama-ware, were produced under the strong influence of Harutomi. The literati-style painters in Kinokuni, such as Nankai Gion, Gyokushu Kuwayama and Kaiseki Noro, gained national fame.

27 The Development in the Academic Fields

The Kii Tokugawa family invited excellent individuals to the domain in order to acquire academic education suitable for "The Three Houses". The first domain lord, Yorinobu, learned from a Confucian scholar Lee Jin Young. The tenth lord Harutomi invited Norinaga Motoori who was a Japanese classical scholar from Matsusaka to get lectured by him, and his adopted son Ohira moved into Wakayama. Additionally, the domain produced a great doctor such as Seishu Hanaoka, who was the first in the world to use the general anesthesia to perform an operation for breast cancer.

26 Saizo Ohata and Odayu

Odayu, an irrigation channel watering the northern bank of the Kinokawa River, was completed during the middle of the Edo period, under the command of Saizo Ohata, who was a village headman of Kamuro Village in Ito District. Saizo shortened the construction time by dividing the channel into several sections and working on them at the same time. He also conducted precise measurements by using a special water level called mizumoriki. The civil engineering method of Saizo, along with Yasobee Izawa who constructed Kameike Pond in present-day Kainan City, was unique to Kinokuni.

23 The End of Medieval Times

In the process to unify the whole nation, Nobunaga Oda tried to subjugate the local powers in Kinokuni, which had supported Honganji Temple, but his attempt was not successful enough. His successor Hideyoshi Toyotomi led 100,000 soldiers to Kinokuni and conquered the local powers such as the Saika group, Negoro-ji Temple and the Yukawa family at once, immediately before attacking the Shikoku Island. Later, he built Wakayama Castle and gave Hidenaga, his younger brother, control over the province. Prior to any other provinces in Japan, he carried out "Sword Hunt" (the disarmament of the people except for the military aristocrats) in Kinokuni.

22 The Age of Turbulence

In the Nanboku-cho period, powers such as military aristocracies and temples in Kinokuni got involved in the turbulence caused by the battle between the Southern and the Northern Courts. The Yuasa Clan, was ruined with the Southern Court. After that, powerful families such as the Yukawa family and the Tamaki family emerged in the central and southern areas of Kinokuni. On the other hand, powers such as the Saika group, Negoro-ji Temple and Koyasan prevailed in the northern area. During the Warring States period, such powers in Kinokuni kept holding their spheres of influence within their own areas. Warring states daimyo, that ruled the entire province, did not appear in Kinokuni.