

Naegi Toyama **Historical** Museum

The museum's galleries display a wealth of artifacts from Naegi domain. The exhibits trace the domain's history from the Sengoku (Warring States) period (1467–1568) to the Edo period (1603–1867) with particular emphasis on the Toyama family and the 12 successive lords of the domain.

Georama of Naegi Castle

This three-dimensional georama presents Naegi Castle as it appeared around the end of the Edo period. It provides a detailed look at the various structures that once made up the large castle complex and shows how the castle was laid out, with the Kiso River to the south and the main keep at the summit of Mt. Takamori.

Kazafuki Gate

The Kazafuki Gate is the only original wooden structure of Naegi Castle that has been preserved. It stood at the entry from the castle town to the outermost enclosure (*sannomaru*). In the Edo period, the daimyo lords were required by the Tokugawa shogunate to maintain a residence in Edo (now Tokyo), where they had to live every other year and wait upon the shogun. The Kazafuki Gate was kept open when the daimyo was residing in Naegi but was closed when he was staying in Edo.

Handwritten Letters from Tokugawa Hidetada

Two letters from second shogun Tokugawa Hidetada (1579–1632) addressed to Toyama Tomomasa have been preserved. The first letter thanks Tomomasa for a box of dried

chestnuts, a local sweet called *kachi-guri*. The character for *kachi* refers to the chestnuts having had their shells removed, but is a homonym for the word “winning” in Japanese. They were often presented as gifts in times of war or as good-luck talismans that would lead to victory in battle. The letters were received around the time of the Battle of Sekigahara in 1600, when the army led by Tokugawa Ieyasu (1543–1616) defeated that of Ishida Mitsunari (1560–1600), paving the way for establishment of the Tokugawa shogunate. The second letter thanks Tomomasa for a gift of summer robes.

Diary of a Daimyo Lord

The diary of the 12th Naegi lord, Toyama Tomoyoshi, provides a detailed account of the daily life of a daimyo lord during the Edo period. The entries show how thoroughly the lord’s daily life was regulated by various customs and duties.

Shooting Ranges

Within Naegi Castle, there were two shooting ranges to practice archery and riflery. One was in the *ninomaru* (second enclosure), and one was in the *honmaru* (main enclosure). The shooting range in the *ninomaru* was about 30 meters long and 15 meters wide. The area was also used for practicing swordsmanship, spear handling, and marksmanship.

Drawing of Naegi Castle

This large-scale drawing of the castle was commissioned by Toyama Tomoyoshi in 1857. It is valuable for preserving the appearance of Naegi Castle in the late Edo period.

Samurai Salaries

This panel describes the 323 retainers of Naegi domain in 1722. The retainers ranged in rank from chief councilor to foot soldier. The lord paid his retainers stipends twice a year; the amount depended on their status.

Taxes on the Farmers

This ledger documents the annual taxes paid by farmers in Naegi domain. The tax rate varied according to village productivity. Villages with lower yields were taxed at 15 percent and those with higher yields were taxed at 58 percent. The average rate was about 29 percent.

A Period of Upheaval

The collapse of the Tokugawa shogunate was followed by a period of upheaval in Naegi domain. The new Meiji government instituted reforms that abolished the existing system of domains. The issuance of the order to separate Shinto and Buddhist practice led, in Naegi domain, to a quite aggressive anti-Buddhist movement.

Naegi Domain and the Abolition of Buddhism

In 1870, Naegi domain implemented a policy of destroying or burning Buddhist temples, statues, scriptures, and artifacts within its domain. This is thought to have been due to the strong influence of the Hirata School of nativist thought (Kokugaku) in the

domain. The Meiji government promoted Shinto as the state religion, and its policies inflamed anti-Buddhist sentiment across Japan. The second-floor exhibits include broken statues of the bodhisattva Jizo and other Buddhist monuments that were damaged during this period.