

**site planning (nawabari)** The Japanese term usually refers to the practice of fixing a building's outline on the prospective site by stretching (*hari*) ropes (*nawa*). In the case of castles the word refers to the site planning of the entire castle.

**stone walls (ishigaki)** These were used as moat embankments or as foundation walls. Walls were built vertically in older times on sites with foundation soil, but where the ground was not stable, walls with a concave profile came to be used both for structural and decorative reasons.

**towers (yagura)** Probably derives from *ya kura*, literally meaning "arrow storage," and refers to a two-storied structure from which arrows were shot. In feudal castles, the name *yagura* is given to one- to three-storied structures other than the donjon. Depending on its location or form, it had such names as angle tower (*sumiyagura*) and level tower (*hirayagura*). A tower with a passageway beneath it was called a gatehouse (*yaguramon*).

— Fujioka Michio, *Nihon no shiro* (1966). Inoue Munekazu, *Nihon no shiro no kiso chishiki* (1978). Naitō Akira, Mizuno Tōji, and Yuasa Kōzō, *Shiro no nihonshi* (1979). Morton Schmorleitz, *Castles in Japan* (1974).

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## castle towns

(*jōka machi*; literally, and in fact, "city under a castle"). The administrative center of a *daimyō* domain. From the mid-16th century until the Meiji Restoration of 1868, the *jōka machi* was the characteristic form of Japanese urbanism. The rate of expansion of urban centers during the 17th century and their 18-percent share of the national population in the 18th century have seldom if ever been equaled in any other premodern society. Concentrating with extraordinary intensity a domain's diverse activities in one urban location, the castle towns perhaps best typify the nature of Edo-period (1600–1868) society.

The antecedents of *jōka machi* can be traced back to the turbulent 14th and 15th centuries, when local magnates built wooden fortresses, often situated on bluffs and protected by walls or moats, to secure control over surrounding territories. Full-fledged urban communities emerged in the 16th century with the enforced resettlement of *samurai* around their lord's castle and the joining of markets (see MARKET TOWNS) and castles in a single location.

Initially, castle towns were small, consisting of the castle complex and separate nuclei such as the dwellings of powerful vassals. Increasingly, however, they mirrored in their central locations and their imposing city plans the growing authority of the *daimyō*. The relatively few *daimyō* who survived the internecine warfare of the 16th century converted their cities from defensive outposts to administrative and commercial headquarters for mobilizing the area's resources. Even in the early Edo period cities continued to be relocated, in part to place them in the most advantageous transportation centers. With the consolidation of diverse activities in these cities, population growth accelerated and urban land use acquired a regular form, more or less corresponding to a national model, one example of which could be found in Edo (now Tōkyō). After the advent of Tokugawa rule in 1600, separate branch-castle settlements were abolished under the rule "one domain, one castle." The number of *jōka machi* stabilized at between 200 and 250.

The centrality of the castle symbolized the ruler's extensive regulation of urban life. Segregation of elite residences and the strict correspondence of a lot's size and proximity to the castle with its samurai resident's rank revealed the authorities' preoccupation with the differentiation of social strata, as did the initial, though often ineffective, designation of urban commoners' (*chōnin*) wards. These highly ordered features of the castle town, which had appeared rather suddenly, began to disappear even more abruptly after the abolition of the feudal domains in 1871 (see PREFECTURAL SYSTEM, ESTABLISHMENT OF). Yet long before the mass exodus of former samurai following the Meiji Restoration, the basic urban plan had accommodated a growing amount of diversity, including a scarcely controlled urban sprawl and an often chaotic mix of samurai and commoner residential areas. See diagram on following page.

With the exception of the shogunal capital of Edo, which is often not classified as a *jōka machi*, the castle towns dominated the urban hierarchy of Japan. They monopolized local and regional military and administrative functions and prevailed as well in commerce, crafts, and diverse specialized services. Apart from the imperial capital at Kyōto and the few cities (such as Edo and Ōsaka) under

direct shogunate administration, almost all of the large population concentrations occurred in *jōka machi*. As a rule of thumb, one-tenth of a domain's population lived in its castle town. Indeed, its residents usually included all the samurai of the domain, except for those obliged to be in temporary attendance at Edo (see SANKIN KŌTAI). In short, a castle town's actual population reflected the domain's overall population and compactness, the number of its samurai, their degree of dispersal, and the importance of varied urban activities, especially commerce. At one extreme, the *jōka machi* of a tiny domain might have had fewer than 1,000 residents and been unable to support even a periodic market. In contrast, prosperous castle cities boasted tens of thousands of inhabitants and a bustling commercial life.

By the early 18th century most large *jōka machi* had reached their peak populations; their population losses over the next 150 years contrast with the continued gains realized by some smaller, local centers less encumbered by restrictive monopolies and duties. Despite their declining populations in the latter half of the Edo period, however, the larger *jōka machi* continued to embody the distinctive Edo pattern of urban concentration and planning.

— John W. Hall, "The Castle Town and Japan's Modern Urbanization," in John W. Hall and Marius B. Jansen, ed, *Studies in the Institutional History of Early Modern Japan* (1968). Nakabe Yoshiko, *Jōka machi* (1978). Gilbert Rozman, *Urban Networks in Ch'ing China and Tokugawa Japan* (1973). Takeo Yazaki, *Social Change and the City in Japan* (1968).

Gilbert ROZMAN

## catfishes

(*namazu*). Freshwater fish of the class Osteichthyes, order Siluriformes, family Siluridae. The name *namazu* is used to denote the three catfish species found in Japan, or more specifically *Parasilurus asotus*, the most common species. Two other species are indigenous to Lake Biwa; the larger of these, the Biwako *ōnamazu* (*P. biwaensis*) grows to 70 centimeters (28 in) in total length. The common *namazu*, found in Japan and the east coastal regions of the Asian continent, grows to 50 to 60 centimeters (20-24 in) in length. It lives on the muddy bottoms of streams and swamps, especially where water weeds flourish. The fry have six barbels, like the European catfish, but the Japanese species loses two barbels later. *Kabayaki* (charcoal broiling and flavoring with soy sauce) and *tempura* (deep frying) are the customary ways to prepare *namazu*.

ABE Tokiharu

Many Japanese legends impute a mysterious power to the *namazu*'s strange shape. One of these tales has it that earthquakes are caused by the shaking of a giant *namazu* living under the ground. In the latter half of the Edo period (1600–1868) the *namazu* came to be thought capable of predicting earthquakes and at the time of the great Edo earthquake of 1855, *namazu* appeared extensively in caricatures and woodblock prints.

SAITŌ Shōji

## Catholic Church → Christianity

### Catholic missionaries

Catholic missionaries first came to Japan in 1549, when Francis XAVIER arrived in southern Kyūshū. Converts are said to have reached 300,000 by the end of the century, but under a series of edicts issued by the Tokugawa shogunate in the early 17th century, Christianity was proscribed, foreigners were forbidden to enter the country, and the church was all but extinguished. See CHRISTIANITY.

Catholic missionary activity was resumed in 1859, a year after the signing of a French-Japanese commercial treaty, when Prudent Girard of the Foreign Mission Society of Paris (MEP) arrived for the pastoral care of foreigners. Bernard Petitjean, MEP, discovered in 1865 the so-called KAKURE KIRISHITAN ("hidden Christians"), who had secretly been practicing their religion, in Nagasaki. The anti-Christian edicts were formally abolished in 1873 by the new Meiji government, making it possible for missionary work to begin on a freer basis. In 1876 the one vicariate apostolic of Japan was divided into the two vicariates apostolic of Yokohama and Nagasaki. Pope Leo XIII established residential bishops in 1891, with Tōkyō as the first archdiocese with suffragan sees in Hakodate, Ōsaka, and Nagasaki. The Dominicans arrived in 1904, and the Jesuits in 1907. By 1941, 16 different men's and 13 women's missionary groups were at work. In 1940 all non-Japanese bishops were replaced by Japanese.