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Medieval Japan

Judith Fröhlich



Medieval Japan:

War and State Building in Medieval Japan John A. Ferejohn, Frances McCall Rosenbluth, 2010-04-20 The nation state as we know it is a mere four or five hundred years old Remarkably a central government with vast territorial control emerged in Japan at around the same time as it did in Europe through the process of mobilizing fiscal resources and manpower for bloody wars between the 16th and 17th centuries This book which brings Japan's case into conversation with the history of state building in Europe points to similar factors that were present in both places population growth eroded clientelistic relationships between farmers and estate holders creating conditions for intense competition over territory and in the ensuing instability and violence farmers were driven to make Hobbesian bargains of taxes in exchange for physical security

Samurai, Warfare and the State in Early Medieval Japan Karl F. Friday, 2004-08-02 Karl Friday an internationally recognised authority on Japanese warriors provides the first comprehensive study of the topic to be published in English This work incorporates nearly twenty years of on going research and draws on both new readings of primary sources and the most recent secondary scholarship It overturns many of the stereotypes that have dominated views of the period Friday analyzes Heian Kamakura and Nambokucho period warfare from five thematic angles He examines the principles that justified armed conflict the mechanisms used to raise and deploy armed forces the weapons available to early medieval warriors the means by which they obtained them and the techniques and customs of battle A thorough accessible and informative review this study highlights the complex casual relationships among the structures and sources of early medieval political power technology and the conduct of war

The Origins of Japan's Medieval World Jeffrey P. Mass, 1997 This pioneering collection of 15 essays argues that Japan's medieval age began in the 14th century rather than the 12th and marks the beginning of a fundamentally new debate about how Japan's lengthy classical period finally ended

Warriors of Medieval Japan Stephen Turnbull, 2011-09-20 Driven by strict codes of honour and bound by deep allegiances of rank family or religion the elite warriors of medieval Japan were bold fighters loyal comrades and deadly enemies With rare material from Japanese sources and lavish artwork and photography this book examines the military lives beliefs and battle experience of four formidable warrior types samurai ninja warrior monk and ashigaru foot soldier resulting in a highly authoritative account of Japan's warrior elite Warriors of Medieval Japan combines material previously published as Warrior 29 Ashigaru 1467 1649 Warrior 64 Ninja AD 1460 1650 and Warrior 70 Japanese Warrior Monks AD 949 1603 with an added section on Samurai additional images and an updated introduction and conclusion

Akutō and Rural Conflict in Medieval Japan Morten Oxenboell, 2018-05-31 This volume offers the first in depth analysis in English of an understudied phenomenon in medieval Japanese history the so called akut literally evil bands Employing chronicles laws and legal documents from the thirteenth and fourteenth centuries as well as recent Japanese scholarship Morten Oxenboell examines the significance of akut in legal proceedings to provide a nuanced understanding of how rural communities organized for and engaged in violent conflicts He

deconstructs the image of akut as instigators of violence by underlining the significance of the term as a rhetorical device used by litigants to voice their grievances in Kamakura legal proceedings. The many instances in which akut appear offer a clear example of the ways in which the new legal vocabulary concealed realities behind rhetorical flourishes and narratives of violence and predation. Violence was certainly a part of the negotiation for rights and privileges in the estate system and Oxenboell demonstrates how conflicts developed and were untangled by local actors who were rarely given a voice in sources from this period. By peeling away the rhetoric he presents us a unique view of rural populations organizing their communities in the face of violence whether as victims of outside aggression or as aggressors themselves against landlords or neighbors. The book therefore goes beyond the usual focus on elites in medieval Japanese history by concentrating on local mobilization schemes and strategies which were often framed and defamed by central elites. Rural residents who could not rely on the authorities for protection handled their own security concerns via complex social mechanisms that tied together locals and absentee landlords in an uneasy relationship of mutual dependency. By examining the fissures in this relationship in the form of akut complaints Oxenboell shows that violent activism was part of the daily management of estates and that such conflicts do not indicate an absence of order but rather a system of checks and balances that helped create a vibrant society.

The World Turned Upside Down Pierre Souyri, 2001. This unique synthetic history of Japan's middle ages is a remarkable portrait of a complex period in the evolution of Japan. Using a wide variety of sources ranging from legal and historical texts to artistic and literary examples to form a detailed overview of medieval Japanese society, Souyri demonstrates the interconnected nature of medieval Japanese culture while providing an animated account of the era's religious, intellectual, and literary practices.

Land, Power, and the Sacred Janet R. Goodwin, Joan R. Piggott, 2018-07-31. Landed estates have produced much of the material wealth supporting all levels of late classical and medieval Japanese society. During the tenth through sixteenth centuries, estates served as sites of de facto government, trade network nodes, developing agricultural technology, and centers of religious practice and ritual. Although mostly farmland, many yielded nonagricultural products including lumber, salt, fish, and silk, and provided livelihoods for craftsmen, seafarers, peddlers, and performers as well as for cultivators. By the twelfth century, an estate system permeated much of the Japanese archipelago. This volume examines the system from three perspectives: the land itself, the power derived from and exerted over the land, and the religion, institutions, and individuals that were involved in landholding practices. Chapters by Japanese and Western scholars explore how the estate system arose, developed, and eventually collapsed. Several investigate a single estate or focus on agricultural techniques, while others survey estates in broad contexts such as economic change and maritime trade. Other chapters look at how we learn about estates by inspecting documents, landscape features, archaeological remains, and extant buildings and images; how representatives of every social stratum worked together to make the land productive; and conversely, how cooperative arrangements failed and rivals battled one another, making conflict as well as collaboration a hallmark of the system. On a

more personal level we follow the monk Ch gen s restoration of be Estate and his installation of a famous Amida triad in a temple he built on the premises the strategies of royal ladies J saimon in Hachij in and K kamon in as they strove to keep their landholdings viable and the murder of estate official Gor zaemon whose own neighbors killed him as a result of a much larger dispute between two powerful warrior families Land Power and the Sacred represents a significant expansion and revision of our knowledge of medieval Japanese estates A range of readers will welcome the primary source research and comparative perspectives it offers those who do not specialize in Japanese medieval history but recognize the value of teaching the history of estates will find a chapter devoted to the topic invaluable Contributors and translators Kristina Buhrma Michelle Damian David Eason Sakurai Eiji translated by Ethan Segal Philip Garrett Janet R Goodwin Yoshiko Kainuma Rieko Kamei Dyche Sachiko Kawai Hirota K ji translated by Janet R Goodwin yama Ky hei translated by Janet R Goodwin Nagamura Makoto translated by Janet R Goodwin End Motoo translated by Janet R Goodwin Joan R Piggott Ethan Segal Dan Sherer Kimura Shigemitsu translated by Kristina Buhrman Noda Taiz translated by David Eason Nishida Takeshi translated by Michelle Damian

Lotus and Other Tales of Medieval Japan Takeshi Umehara, 1996 The medieval period in Japan spanning the years from about 1200 to 1600 was a time of rapid cultural development that saw the emergence and refinement of many new art forms One of these was the religious folk tale or setsuwa many collections of which were compiled during this time Unlike the rarified court poems and accounts of aristocratic life written during this period setsuwa were literature for the common man Like the classic fables and parables of the West these stories are varied in origin many of them collected from Indian and Chinese sources and retold and embellished by succeeding generations of authors In Lotus and Other Tales of Medieval Japan the author has carefully chosen eight particularly notable setsuwa for their timeless interest and fascinating plot developments

Rulers, Peasants and the Use of the Written Word in Medieval Japan Judith Fröhlich, 2007 This book provides new insights into the creation and use of written texts in medieval Japan Drawing upon lawsuits from Ategawa no sh in central Japan between the early eleventh and early fourteenth centuries the author analyses the use of writing by various social groups temple priests warriors and peasants Though these social groups had different levels of literacy and accordingly followed different communicative traditions their use of writing had common features In the semi literate society of medieval Japan the dissemination and reception of written texts took place primarily through speaking and hearing Documents of the medieval period therefore had a distinctly oral characteristic Priests warriors and peasants all alluded to motifs in their legal pleas that were in essence given by the oral world of tales legends and gossip By showing that literacy was not in conflict but interacted with orality the author uncovers an important aspect of the use of the written word in medieval Japan

Jōkei and Buddhist Devotion in Early Medieval Japan James L. Ford, 2006-08-24 This is the first book length study in any language of J kei 1155 1213 a prominent Buddhist cleric of the Hoss Yog ac ara school whose life bridged the momentous transition from Heian 794 1185 to Kamakura 1185 1333 Japan

Kamakura Buddhism has drawn notable scholarly attention largely because it marks the emergence of new schools Pure Land Nichiren and Zen that came to dominate the Buddhist landscape of Japan Although J kei is invariably cited as one of the leading representatives of established Buddhism during the Kamakura period he has been seriously neglected by Western scholars In this book James L Ford aims to shed light on this pivotal and long overlooked figure Ford argues convincingly that J kei is an ideal personage through which to peer anew into the socio religious dynamics of early medieval Japan Indeed J kei is uniquely linked to a number of decisive trends and issues of dispute including the conflict between the established schools and H nen s exclusive nenbutsu movement the precept revival movement doctrinal reform efforts the proliferation of prominent reclusive monks tonseis the escalation of fundraising kanjin campaigns and popular propagation and the conspicuous revival of devotion toward S kyamuni and Maitreya J kei represents a paradigm within established Buddhism that recognized the necessity of accessing other powers through esoteric practices ritual performances and objects of devotion While J kei is best known as a leading critic of H nen s exclusive nenbutsu movement and a conservative defender of normative Buddhist principles he was also a progressive reformer in his own right Far from defending the status quo J kei envisioned a more accessible harmonious and monastically upright form of Buddhism Through a detailed examination of J kei s extensive writings and activities Ford challenges many received interpretations of J kei s legacy and the transformation of Buddhism in early medieval Japan This book fills a significant lacuna in Buddhist scholarship

Handbook to Life in Medieval and Early Modern Japan William E. Deal, 2007 This book is an introduction the Japanese history culture and society from 1185 the beginning of the Kamakura period through the end of the Edo period in 1868

Medieval Japan John Whitney Hall, Jeffrey P. Mass, 1988 A collection of essays tackles a neglected field of Japan s history

The Material Culture of Death in Medieval Japan Karen Margaret Gerhart, 2009-07-29 This study is the first in the English language to explore the ways medieval Japanese sought to overcome their sense of powerlessness over death By attending to both religious practice and ritual objects used in funerals in the fourteenth and fifteenth centuries it seeks to provide a new understanding of the relationship between the two Karen Gerhart looks at how these special objects and rituals functioned by analyzing case studies culled from written records diaries and illustrated handscrolls and by examining surviving funerary structures and painted and sculpted images The work is divided into two parts beginning with compelling depictions of funerary and memorial rites of several members of the aristocracy and military elite The second part addresses the material culture of death and analyzes objects meant to sequester the dead from the living screens shrouds coffins carriages wooden fences This is followed by an examination of implements banners canopies censers musical instruments offering vessels used in memorial rituals The final chapter discusses the various types of and uses for portraits of the deceased focusing on the manner of their display the patrons who commissioned them and the types of rituals performed in front of them Gerhart delineates the distinction between objects created for a single funeral and meant for use in close proximity to the body such as coffins and

those such as banners intended for use in multiple funerals and other Buddhist services Richly detailed and generously illustrated Gerhart introduces a new perspective on objects typically either overlooked by scholars or valued primarily for their artistic qualities By placing them in the context of ritual visual and material culture she reveals how rituals and ritual objects together helped to comfort the living and improve the deceased's situation in the afterlife as well as to guide and cement societal norms of class and gender Not only does her book make a significant contribution in the impressive amount of new information that it introduces it also makes an important theoretical contribution as well in its interweaving of the interests and approaches of the art historian and the historian of religion By directly engaging and challenging methodologies relevant to ritual studies material culture and art history it changes once and for all our way of thinking about the visual and religious culture of premodern Japan

Samurai, Warfare and the State in Early Medieval Japan Karl F. Friday, 2004-01 A study of the institution of war in Japan over seven centuries

Alms and Vagabonds Janet R. Goodwin, 1994-01-01

Japanese History & Culture from Ancient to Modern Times John W. Dower, 1986

A Sense of Place David Spafford, 2020-05-11 A Sense of Place examines the vast Kant region as a locus of cultural identity and an object of familial attachment during the political and military turmoil of the late fifteenth and early sixteenth centuries in Japan Through analysis of memoirs letters chronicles poetry travelogues lawsuits land registers and archeological reports David Spafford explores the relationships of the eastern elites to the space they inhabited he considers the region both as a whole in its literary representations and political and administrative dimensions and as an aggregation of discrete locales where struggles over land rights played out alongside debates about the meaning of ties between families and their holdings Spafford also provides the first historical account in English of medieval castle building and the castellan revolution of the late fifteenth century which militarized the countryside and radically transformed the exercise of authority over territory Simultaneously the book reinforces a sense of the eastern elite's anxieties and priorities detailing how in their relation to land and place local elites displayed a preference for past precedent and inherited wisdom Even amidst the changes wrought by war this inclination although quite at odds with their conventional reputation for ruthless pragmatism and forward thinking prevailed

Buddhism and the Transformation of Old Age in Medieval Japan Edward R. Drott, 2016-04-30 Scholars have long remarked on the frequency with which Japanese myths portrayed gods kami as old men or okina Many of these sacred elders came to be featured in premodern theater most prominently in Noh In the closing decades of the twentieth century as the number of Japan's senior citizens climbed steadily the sacred elder of premodern myth became a subject of renewed interest and was seen by some as evidence that the elderly in Japan had once been accorded a level of respect unknown in recent times In *Buddhism and the Transformation of Old Age in Medieval Japan* Edward Drott charts the shifting sets of meanings ascribed to old age in medieval Japan tracing the processes by which the aged body was transformed into a symbol of otherworldly power and the cultural political and religious circumstances that inspired its reimagination Drott

examines how the aged body was used to conceptualize forms of difference and to convey religious meanings in a variety of texts official chronicles literary works Buddhist legends and didactic tales In early Japan old age was most commonly seen as a mark of negative distinction one that represented the ugliness barrenness and pollution against which the imperial court sought to define itself From the late Heian period however certain Buddhist authors seized upon the aged body as a symbolic medium through which to challenge traditional dichotomies between center and margin high and low and purity and defilement crafting narratives that associated aged saints and avatars with the cults lineages sacred sites or religious practices these authors sought to promote Contributing to a burgeoning literature on religion and the body Buddhism and the Transformation of Old Age in Medieval Japan applies approaches developed in gender studies to denaturalize old age as a matter of representation identity and performance By tracking the ideological uses of old age in premodern Japan this work breaks new ground revealing the role of religion in the construction of generational categories and the ways in which religious ideas and practices can serve not only to naturalize but also challenge common sense about the body

Sōtō Zen in Medieval Japan William M. Bodiford, 1993-01-01 Explores how Soto monks between the 13th and 16th centuries developed new forms of monastic organization and Zen instructions and new applications for Zen rituals within lay life how these innovations helped shape rural society and how remnants of them remain in the modern Soto school now the lar

Swords, Oaths, And Prophetic Visions Elizabeth Oyler, 2006-01-01 Investigates some historically important political and social issues raised by the Genpei War 1180-1185 This epic civil conflict which ushered in Japan's age of the warriors is famously articulated in the monumental narrative Heike monogatari The Tale of the Heike

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