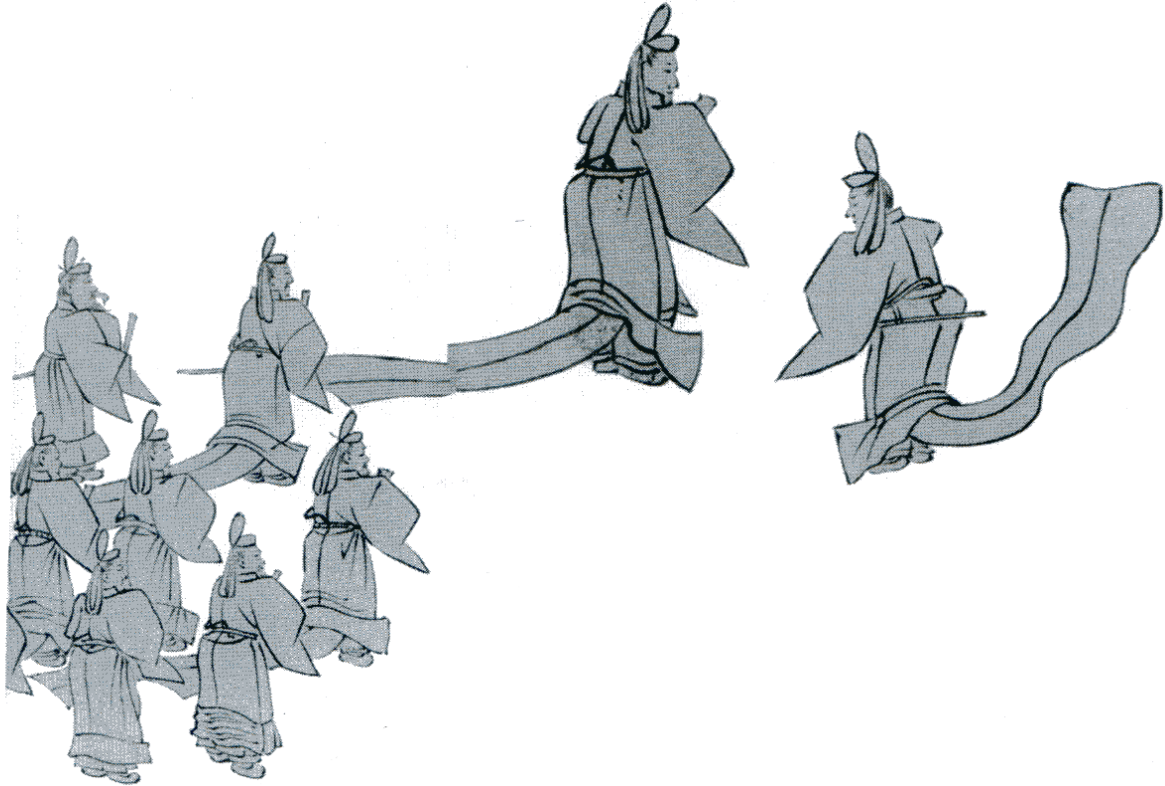


Fall 2017 History 535

Graduate Colloquium—from Classical to Early Medieval in Japan

Professor Joan Piggott SOS 168 joanrp@usc.edu

Wednesdays 2-5, THH 107/Doheny Library 110c EAL Seminar Room



This graduate seminar is designed to inspire broad reading of the historiography and sources of classical (*kodai*) and early medieval (*zenki chūsei*) Japan's history, both in English and Japanese, by those planning to do research and/or teach some aspect of that history. Some members of the group will be primarily reading the historiography, while others will be reviewing it and working on research projects. Readings and discussions will explore materials in English and Japanese concerning political, social, economic, religious, cultural, and literary topics. Members should expect to spend at least 6-8 hours weekly working with materials for the course—everyone should complete the common reading (~150-200 pages) while studying some of the related source materials for our weekly discussions.

A designated discussant will lead off each session by proposing themes, issues, and questions for discussion from the week's reading, including synopses of arguments, methodologies, and periodization from assigned readings. A handout of these observations should be passed out to members. Other participants should prepare a one- or two-page statement of major arguments they found in the reading, and questions that they want to discuss with the group. A copy of that sheet should be prepared and circulation to members of the group.

Two short writing projects (~15 pp each) will be required of each member of the seminar, presentation and submission of which will begin around Week 6. Types of projects can include the following:

- evaluation of writing about a literary text that has been translated into English, including its historical and historiographical context;

- choosing a historical biography to read, and evaluating it historically and historiographically;
- choosing a Japan historian writing in Japanese, such as Amino Yoshihiko, Nagahara Keiji, Wakita Haruko, Kuroda Toshio, or Yoshie Akiko, some of whose works have been translated into English, and discussing the work and its contribution in historiographical context;
- analysis of a cluster of sources in historical and historiographical context;
- a state of the field report, elaborating the historiography of any weekly topic in the seminar;
- a book review that evaluates two related historical monographs within the broader context of the field as we are reading it during the semester.

Other projects are acceptable as well—confer with Prof. Piggott about your plans. Each project should demonstrate familiarity with readings we have discussed during the seminar. Be sure to refer to the Shiryō Hensanjo's æSuper Glossary for translations of needed terms when you are writing your essays. Japanese readers are expected to include research using Japanese materials in their written work. Be sure to visit Prof. Piggott's office hours early in the course to discuss your interests, and then again later during the course to consult about your progress.

Books for the seminar have been ordered at the Campus Bookstore, and copies have also been put on reserve in Leavey Library. In some cases, extra copies may be borrowed from Prof. Piggott. Many journal articles are accessible through JSTOR, and some have been posted on Blackboard. Japan Knowledge, a database of dictionaries and encyclopedias in both Japanese and English, is available through the Library website. Helpful annotated slides illustrating Japanese history can be found at <http://jrpiggott.net/jp/slides/> (keyword: Yoritomo).

Graduate students who are planning to teach the field also will want to familiarize themselves with textbooks and collections of primary sources, including those by J. W. Hall, C. Schirokauer, W. Farris, C. Totman, R. Bowring, A. Kinda, P. Souryi, and M. Collcutt; the readings in J. Piggott, *Capital and Countryside*; K. Friday, ed. *Japan Emerging and Handbook of Premodern Japanese History*; W. Tsutsui, *A Handbook of Japanese History*; and T. Yoshimura, *New Resources on Early Japan, Selected Topics*. They should also be familiar with the contents and reliability of translated primary source collections such as *Sources of Japanese Tradition* (DeBary & Tsunoda, 2nd ed.), *Sources of Japanese History* (Lu, 2nd ed.), *Anthology of Japanese Literature* (D. Keene), *Traditional Japanese Literature* (H. Shirane), *Religions of Japan in Practice* (G. Tanabe), and *Traditional Japanese Arts and Culture* (S. Addiss). That familiarity should be evident in your written work.

And for collections of annotated Japanese sources, see *Nihonshi shiryō* vols. 1-2 and *Komonjo no kataru Nihonshi* vols. 1-4. For English and French notes on sources, see the *Dictionary of Sources of Classical Japan*. The *Kokushi daijiten* and other dictionaries in the EAL Reading Room should also be frequent references. Become familiar too with the professional journals that are shelved in the Reading Room. An article database of interest is: <http://hijas.hosei.ac.jp/> choose library databases 図書・資料閲覧・データベース, then choose the Kodai Article Database 日本古代史関係研究文献目録データベース. And for helpful reports on debates in the field, see the special issue of the journal *Nihon rekishi (Nihonshi no ronten, sōten)* 700 (2006.9).

If you cannot find materials that you need, confer with Prof. Piggott as early as possible. There will be occasional meetings for those wanting to develop skill in reading primary sources in Sino-Japanese (*kambun*). Participants will want to work with Oyamada Kazuo's *Nyūmon shiryō wo yomu* and the first two volumes of *Nihonshi shiryō* edited by Rekishigaku kenkyūkai. I have placed copies on reserve in the EAL Reading Room (outside Dr. Ken Klein's office). Note: The next semester of this course will begin with the establishment of the first warrior government at Kamakura in the 1180s. It will be taught in Fall 2018.

CORE READING

J. PIGGOTT, *Emergence of Japanese Kingship*

T. DUTHIE, *The Manyōshū and the Imperial Imagination in Early Japan*

J. PIGGOTT AND YOSHIDA S. *Teishinkōki, What Did a Heian Regent Do?*

W. FARRIS, *Heavenly Warriors*

M. ADOLPHSON, *Heian Japan, Centers and Peripheries*

M. ADOLPHSON, *Gates of Power*

J. MASS, *Yoritomo and the Founding of the Kamakura Bakufu*

Recommended: Karl Friday, ed. *Routledge Handbook of Premodern Japanese History*

Joan Piggott, *Readings in Classical Japanese History; Readings in Medieval Japanese History*

Week 1 8/23: Organizational Meeting

Weeks 2, 3: 8/30, 9/6 Rulership and State Formation in Early Japan

How do historians working in English narrate their stories of the emergence of classical Japan—what themes, structures, issues, theories, and sources are emphasized? What periodization schemes are used? For readers of Japanese, what themes and approaches are favored in the current scholarship? How is archaeology affecting the field?

COMMON READING: J. Piggott, *Emergence of Japanese Kingship* 127-283

T. Duthie, *Manyōshū and the Imperial Imagination* Intro, Chaps. 1-2, 4 (1-84, 123-146)

Sources: J. Piggott, *Readings in Classical Japanese History* -> 101

J. Piggott, "Heijō Royal Proclamations," (draft, ask Prof. Piggott)

W. G. Aston, *Nihongi Chronicles of Japan to 697*

E. Cranston, *A Waka Anthology* vol. 1 (*Manyōshū* translations; also I. Levy, *Ten Thousand Leaves*;

G. Heldt, *Kojiki* (also W. Chamberlain, *Kojiki*; D. Philippi, *Kojiki*)

Takahashi T. & Takahashi H. *Nihon no kojisho eso*. 195-216

A. Yoshie et al. "Gender in the Japanese Administrative Code: Laws on Residence Units

(Koryō)," *Teikyō shigaku* 28 (2013), 91-154; A. Yoshie et al. "Gender in the Japanese

Administrative Code: Laws on Personnel of the Back Palace (Kōkyūshikiinryō)," *Senshu shigaku* 55, 57 (2013, 2014), 1-58, 1-85 [cf. PPJS Ritsuryō Research webpage]

E. von Goethem, "The Construction of the Nagaoka Palace and Capital: Mokkan as a Historical Source," *NOAG* 179-80 (2006), 143-75

Nippon Gakujutsu Shinkōkai trans. *The Manyōshū*

M. Aoki, *Records of Wind and Earth, the Fudoki*

R. Bender, "Performative Loci of *Shoku nihongi* Edicts, 749-770" (PMJS online)

L. Carrington Goodrich et al. *Japan in the Chinese Dynastic Histories*

J. Augustine, *Buddhist Hagiography in Early Japan*

J. Bentley, *Historiographical Trends* (various early texts translated)

W. Wayne Farris, "Pieces in a Puzzle: Changing Approaches to the Shōsōin Documents," *Monumenta Nipponica* 62.4 (2007)

Recommended in Japanese: *Shukan Asahi hyakka Nihon rekishi* 48 (*Heijō sento to ritsuryō*), 50

(*Kyūto no seikatsu to chihō*), 54 (*Daibutsu konryū to Hachiman no kami*)

Ōtsu Tōru, *Ritsuryōsei to wa nanika?* (*Yamakawa Nihonshi riburetto* 73)

Tateno Kazumi, *Kodai toshi Heijōkyō no sekai* (*Yamakawa Nihonshi riburetto* 7)

Satō Makoto, *Kodai no chihō kanga to shakai* (*Yamakawa Nihonshi riburetto* 8)

Tōyama Mitsuo, *Taika kaishin*

Nara Joshi Daigaku, *Sources on Heijōkyō*

Takioto Yoshiyuki, *Kojiki to Nihon shoki; Bunken de tadoru Nihonshi; Nihon shinwa no nazo*

Aoki Kazuo et al. *Shoku nihongi* (*Shin Nihon Bungaku Taikei*)

Kōnoshi Takamitsu, *Fukusu no kodai*

T. Yoshida, *Nihon no tanjō* 1997**

Yoshie Akiko, *Kodai ōken: shinwa, rekishi kankaku, jenda-*

Tanaka Hiroshi, *Ritsuryō taisei wo sasaeta chihō kanga: Mirokuji isekigun***

Ichi Hiroki, "Asuka Kyomihararyō ni tsuite," *Rekishi to chiri* 645 (2011.6), 21-26

Nitō Atsushi, *Miyako ga tsukuru kodai kokka*

[Check the bibliographies in the last two years of *Shigaku zasshi*, May issue, and the last two years of *Bunkachō*, ed. *Hakkutsu sareta Nihon rettō*]

Further English reading: K. Mizoguchi, *The Archaeology of Japan*

W. Farris, *Sacred Texts and Buried Treasures*

H. Ooms, *Imperial Politics and Symbolics in Ancient Japan* TBA

B. Batten, "Foreign Crisis and Domestic Reform," *Monumenta Nipponica* 41.2 (1986), 199-219

William Wayne Farris, *Daily Life and Demographics in Ancient Japan* Intro ->65 [cf. C. von

Verschuer, "Demographic Estimates and the Issue of Staple Food in Early Japan," *Monumenta Nipponica* 64.2 (2009), 337-62]

J. Piggott, "Defining Ancient and Classical" in K. Friday, *Japan Emerging* 21-31

D. Lurie, *Realms of Literacy*
 M. Como, *Shôtoku*
 J. Kōnoshi, "Constructing Imperial Mythology," in H. Shirane, *Inventing the Classics* 51-70
 J. Isomae, "The Space of Historical Discourse: Ishimoda Sho's Theory of the Heroic Age," *Positions* 10.3 (2002), 631-68
 J. Isomae, "Myth in Metamorphosis, Yamato Takeru," *Monumenta Nipponica* JSTOR
 B. Scheid, "Shōmu Tennō and the Deity from Kyushu," International Research Centre for Japanese Studies, NIH (JSTOR)
 A. Yoshie, "Gender in Early Classical Japan," *Monumenta Nipponica* 60.4 (2005), 437-79
 T. Yoshimura, *New Research on Early Japan* 85-132
 Ōtsu Tōru et al. *Acta Asiatica* 99 (2010) essays on the *ritsuryō* codes in Japan & East Asia
 Heng Chye Kiang, "Sui-Tang Chang'an, Nara, Nagaoka and Heian: Inventing a New Urban Paradigm in East Asia," BB (and online)
 Hyung-il Pai, *Constructing Korean Origins*
 Jonathan Best, "Diplomatic and Cultural Contacts Between Paekche and China," *Harvard Journal of Asiatic Studies* 42 (1982)

Week 4: 9/13 Reading and Writing , Perspectives on Mentalités and Culture in Classical Japan
 COMMON READING: T. Duthie, *Manyōshū and the Imperial Imagination*, Chapter 5-7, 10, Conclusion

J. Guest, "Primers, Commentaries and Kanbun Literacy 950-1250" (Ph.D. diss), Intro through Chap. 2 (->97) BB

J. Piggott, "Tracking the Wa-Kan Dialectic at Nara," in D. Wong and G. Heldt eds. *China and Beyond in the Medieval Period*, 243-59

"On Setsumon" & "On *Senjimon* & *Geimonruijū*" (early character dictionaries) BB

Sources in Japanese: *Senjimon* (Yasumoto Kenkichi, & Yamada Jun, Hyōshaku/Chūkai)

Takahashi T. & Takahashi H. *Nihon no kojisho*

Selections from *Senjimon* BB

E. Cranston, *The Gem-Glistening Cup (Manyōshū poems)*

Recommended in Japanese: Hirakawa Minami et al. *Moji to kodai Nihonshi 5: Moji hyōgen no kakutoku*, esp. 168-232, 261-83

Atsui T. *Zusetsu Kanji no rekishi*

Hirakawa Minami et al. *Kodai Nihon no moji sekai*

Maruyama Yumiko, *Shōsōin monjo no sekai, Yomigaeru Tempyō no jidai*

Further reading: D. Lurie, *Realms of Literacy* esp. 254-311

B. Lowe, *Ritualized Writing: Buddhist Practice and Scriptural Cultures in Ancient Japan*

D. Schaberg, "The ZhouLi as Constitutional Text," in *Cambridge Handbook of Comparative Law*

M. Ury, "Chinese Learning and Intellectual Life," in *Cambridge History of Japan*, Vol. 2, 341-89

H. Shirane et al. *The Cambridge History of Japanese Literature*, Pt. I

H. Shirane et al. *Inventing the Classics*

E. Cranston, *A Waka Anthology: the Gem-Glistening Cup*

P. Doe, *A Warbler's Song in the Dusk: the Life and World of Otomo Yakamochi (718-85)*

I. Levy, *Hitomaro and the Birth of Japanese Lyricism*

M. Horton, *Traversing the Frontier*

T. Sakaehara, "Prayers of the Retired Emperor Shomu" BB

P. Burke, *What is Cultural History?*

P. Gordon, "What Is Intellectual History?" cf. Website of Harvard Colloquium for Intellectual History

Week 5: 9/20 Heiankyō, Capital and Rulership from Kammu to Saga

Why the move to Heian, and how did monarchy and court develop during the ninth century?

What were trajectories of the *ritsuryō* process, courtly society and culture, and Buddhism at the new capital? "Tangification" and "the *Wakan* dialectic" are two concepts that have been used to discuss this era—how are they useful? What are key historical trajectories of the epoch 784-842?

Why did Saga choose Chinese poetry as a major tool in the ongoing development of his rulership?

- COMMON READING: J. Piggott, "Tōdaiji and the Imperium in Late Nara Times," in "Tōdaiji and the Nara Imperium" (Ph.D. diss), esp. 239-63
W. McCullough, "The Heian Court 794-1070," and "The Capital and its Society" in D. Shiveley, *Cambridge History of Japan* vol. 2, 20-45, 80-88; 97-142; 159-172
K. Friday, "Pushing Beyond the Pale," *Journal of Japanese Studies* 23.1 (1997), 1-24
J. Webb, "The Big Business of Writing," *Sino-Japanese Studies* 21.2 (2014), 12-42 BB
Sources: J. Piggott, trans. "A Memorial to Kammu from the Council of State" and Kammu's Edict on Shrine Headship BB
B. Watson, *Ryōiki* (also K. Nakamura, *Miraculous Tales of Japan*)
"Kammu Tennō in the *Nihon Kōki*, entries from 804" BB
F. Bock, *Protocols of the Engi Era; Classical Learning and Taoist Practice*; MN 45.3, on the Daijōsai
F. Herail, *Recueil de decrets de trois eres methodiquement classés (Ruijū sandai kyaku)* 2 vols.
G. Heldt, prefaces to *Ryōunshū*, *Bunka shūreishū*, *Keikokushū* in *The Pursuit of Harmony* 301-18
E. Reischauer, *Ennin's Diary*
G. Kato & H. Hoshino, *Kogoshūi*
B. Watson, *Miraculous Stories of Japan (Ryōiki)*
A. Grapard, *La Verité des Trois Enseignements* (and Y. Hakeda, *Kūkai, Major Works*)
P. Groner, *Saichō*
R. Abe, *Weaving of Meaning*
Recommended in Japanese: *Saguru Heiankyō (Heian sento 1200nen kinen)*
Archaeological Approaches to the Reign of Saga Tenno, a special issue *Kodai bunka* 54.11 (2002)
Ritsuryō Society during the Eras of Konin and Kammu, a special issue *Kodai bunka* 49.11 (1997)
Reading Society in the Miraculous Tales, a special issue *Rekishi hyoron* 668 (2005)
On the Nihon kōki, a special issue *Shoku Nihongi kenkyū* 311-12 (12/ 1997- 02/ 98)
Shukan Asahi hyakka 56 (*Heiankyō toshi no seiritsu*), 57 (*Yama to tera, sō to hōe, Heian bukkyō*),
Nishimoto Masahiro, *Kammu Tennō (Yamakawa Nihonshi riburetto 11)*
Nihonshi riburetto 10: Nakamura Shūya, Heiankyō no kurashi to gyōsei
Kokuritsu rekishi minzoku hakubutsukan eds. *Kammu Tennō to gekidō no Nagaokakyō jidai*
Haruno Hiromasa, *Heizei Tennō*
Further reading: R. Toby, "Why Leave Nara?" *Monumenta Nipponica* 40 (1985), 331-47 JSTOR
J. Webb, *In Good Order: Poetry, Reception and Authority in the Nara and Early Heian Courts* (Ph.D. diss Princeton, 2004)
S. Morse, "Buddhist Transformation of Japan in the Ninth Century," in M. Adolphson ed. *Heian Centers and Peripheries* 153-78
G. Cameron Hurst, "Structure of the Heian Court: Some Thoughts on the Nature of Familial Authority in Heian Japan," in J. Hall and J. Mass, *Medieval Japan: Essays in Institutional History* 39-59 (cp. McCullough in CH2 134-42) BB
J. Piggott, "The New Palace at Heian and Monarchy" BB (English version of essay in N. Fièvé, *Atlas historique de Kyoto* 71-75) BB
A. Sango, *In the Halo of Golden Light: Imperial Authority and Buddhist Ritual in Heian Japan*
Murai Shōsuke, "Ōdo, ōmin" (trans. "Royal Land and Royal People") BB
J. Piggott, ed. *Capital and Countryside in Japan* (esp. essays by Takahashi, Hotate)
G. Heldt, *Pursuit of Harmony* (esp. Chaps 3, 4)
T. Yoshimura, *New Resources on Early Japan, Selected Topics* 133-43
William Wayne Farris, *Population, Disease and Land in Early Japan, 645-900*
C. Bogel, Chap. 10 "Mikkyō Topographies," in *With a Single Glance*, 227-77
R. Abe, *The Weaving of Mantra* Chap. 8 "Of Mantra and Palace," 305-58

Weeks 6, 7 9/27, 10/4: The Regent-led Court

How did the character and organization of court and realm develop under Yoshifusa and his heirs as Northern Fujiwara regents and viceroys? How did they come to power, and how are historians narrating their contributions?

COMMON READING: W. McCullough, "The Heian Court 794-1070" and "The Capital and its Society" in D. Shiveley ed. *Cambridge History of Japan* vol. 2, 45- 80, 88-96, 142-59, 172-82

Francine Herail (trans. Wendy Cobcroft), *Emperor and Aristocracy in Heian Japan*

J. Piggott, *Readings in Classical Japanese History* 108-18, 128-49

J. Piggott & S. Yoshida, *Teishinkōki: What Did a Regent Do?* 1-81

I. Smits, "Way of the Literati: Chinese Learning and Literary Practice in Mid-Heian Japan," in M. Adolphson ed. *Heian Japan Centers and Peripheries* 105-28

C. Hurst, "Kugyo and Zuryō," in M. Adolphson, *Heian Japan Centers and Peripheries* 66-101

Fukutō Sanae, "From Female Sovereign to Mother of the Nation," in M Adolphson, *Heian Japan, Centers and Peripheries* 15-34

Morita T. "Toward Regency Leadership at Court," in J. Piggott, ed. *Capital and Countryside* 209-26

Sasaki M. "The Court-centered Polity," in J. Piggott, ed. *Capital and Countryside* 227-44 (review J. Piggott, "Notes on Japanese Monarchy," BB)

Sources: O. Shimizu, "Nihon Montoku Tennō Jitsuroku, An Annotated Translation" (Ph.D. dissertation, Columbia University, 1951)

J. Piggott & S. Yoshida, *Teishinkōki: What Did a Regent Do?* 148-200

M. Tahara, *Yamato monogatari (Tales of Yamato)*

C. Chilson, *Kijarui*, A Eulogy of Kūya ("Eulogizing Kuya," JJRS 34.2 (2007), 305-27)

H. McCullough, *Ise Monogatari* (also, new translation by J. Mostow & R. Tyler)

J. Rabinovitz, *Shōmonki*

H. McCullough, *Kokin wakashū* (also L. Rodd, *The Kokinshū*; E. Cranston, *A Waka Anthology vol. 2, xix-184*)

E. Kamens, *The Three Jewels Sanbōe kotoba*

E. Kamens, *The Buddhist Poetry of the Great Kamo Priestess (Hosshin wakashū)*

A. Andrews, *Teachings Essential for Rebirth, Ōjōyōshū*

Paul Wetzler trans. *Chiteiki*, in "Yoshishige no Yasutane" (Ph.D. dissertation 1977), 175-267 (and Burton Watson, *Chiteiki*)

William and Helen McCullough, *A Tale of Flowering Fortunes* vols. 1-2

Rekishigaku kenkyūkai eds. *Nihonshi shiryō*, vol. 1 Kodai

T. Rimer & J. Chaves, *Japanese and Chinese Poems to Sing (Wakan rōeshū* cf. Ivo Smith, "Song as Cultural History," MN 55.3 (2000))

Y. Dykstra, *Miraculous Tales of the Lotus Sutra (Hokke genki)* (cf. Deal, *Japanese Journal of Religious Studies* 20.4 (1993), 212-95; Kikuchi H. JJRS 41.1 (2014), 65-82)

E. Seidensticker, trans. *Kagero Nikki, The Gossamer Years*

F. Herail, *Midō Kampakuki* (in French); *Fujiwara no Sukefusa, Notes de l'Hiver (Shunki)*

A. Omori & K. Doi, *Diaries of Court Ladies of Old Japan*

R. Tyler, *Tale of Genji* (also A. Waley, E. Seidensticker translations)

M. Ury, "The Ōe Conversations," (*Godanshō*) MN48.3 (1993), 359-80

M. Ury, "Ōe Masafusa and the Practice of Heian Autobiography," MN 51.2 (1996), 143-51

M. Ury, A Heian Note on the Supernatural," JATJ 22.2 (1988), 189-94 (on fox spirits)

Recommended in Japanese: *Saguru Heiankyō (Heian sento 1200nen kinen)*

Kon Masahide, *Fujiwara Yoshifusa, Tennōsei wo antei ni michibiita sekkan seiji* (Yamakawa *Nihonshi riburetto*)

Kuramoto, K. "Sekkan seiken no kōzō moderu," in Yamanaka Yutaka ed. *Sekkan jidai to kokiroku* 93-130

M. Hotate, *Heian ōchō* (also see hotatelog.cocolog-nifty.com "Toshi ōken to kizoku hanchū")

Kuramoto Kazuhiro, "Midō kampakuki: kizoku to bōeki," *Rekishi to chiri* 237 (2012.6) 25-30

Emoto, "Kokufūbunka no seiritsu," in *Tōchō to kodai Nihon* 234-45

Suzuki Keiji, "Heian jidai no kana no shutsudo shiryō," *Rekishi to chiri* 665 (2013)

Kawane Y. "Ōdo shisō to shimbutsu shūgō," in *Chūsei hoken shakai no shuto to nōson*, 1-42

Nitô Tomoko, "Heian jidaishi kenkyû ni ima, towarerumono: ôkenron, toshiron wo chûshin ni" (2004) BB

Obara Hitoshi, "Sekkan, Inseiki ni okeru honchô ishiki no kôzô," in Saeki Arikiyo ed. *Nihon kodai chûseishi ronkô* (1987)

Ôsumi Kazuo, "Kodai makki ni okeru kachikan no hendô," *Hokkaido Daigaku Bungakubu kiyô* 16.1 (1968), 53-94

Further reading: W. McCullough, "Heian Aristocratic Society and Civilization," in Seattle Museum, *A Thousand Cranes* 43-56

M. Yiengpruksawan, "What's In a Name, Fujiwara Fixation in Japanese Cultural History," *Monumenta Nipponica* 49.4 (1994), 423-53 STOR

B. Steininger, "Poetic Ministers: Literacy and Bureaucracy in the Tenth-century Academy" (Ph.D. diss Yale) & new book, *Chinese Literary Forms in Heian Japan*

R. Borgen, *Sugawara Michizane* (cf. Ury review, *HJAS* 48.1 (1988), 272-80)

K. Friday, *First Samurai*

K. Friday, *Hired Swords*

P. Groner, *Ryôgen*

I. Smits, "Song as Cultural History," *Monumenta Nipponica* 55.2-3 JSTOR

Nicolas Fièvre, *Kyoto, Atlas Historique* (a copy is in the EAL reading room)

M. Adolphson et al. *Heian Japan Centers and Peripheries* (selections of interest)

M. Ury, "Chinese Learning and Intellectual Life," in W. McCullough ed. *Cambridge History of Japan* vol. 2, 341-89 and other essays of interest

S. Teiser & J. Stone, *Readings of the Lotus Sutra*

T. Watanabe, "Buried Mothers, Exhuming Memories of Heian Families through Eiga monogatari" PhD diss 2005

Kuroda Toshio, "Development of the Kenmitsu Systeem," *Japanese Journal of Religious Studies* 23.3-4, 233-70

J. Mostow, *Courtly Visions, The Ise Stories*

C. von Verschuer, *Across the Perilous Seas* (read w/ W. McCullough, CH2, "Foreign Relations," 80-96)

R. Rhodes, *Ojôyôshû, Nihon Ôjô Gokurakuki*, *Japanese Journal of Religious Studies* 34.2 (2007), 249-70

Weeks 8, 9 10/11, 10/18: Developments in the Heian Countryside

What was happening in the countryside in the mid-Heian period—what are the various aspects of change and development on which historians have focused, and what kinds of sources support their analyses? Did the *ritsuryô* process continue or, if not, what replaced it? How does the "rise of the warrior" figure in the record? What do we know about the lives of cultivators?

COMMON READING: C. von Verschuer (trans.), *Rice in the Culture of Heian Japan*

W. Farris, *Heavenly Warriors* TBA

K. Friday, *Hired Swords* TBA

J. Piggott, "Court and Provinces under Regent Fujiwara Tadahira," in M. Adolphson, *Heian Japan Centers and Peripheries* 35-65

C. von Verschuer, "Life of Commoners in the Provinces," in M. Adolphson, *Heian Japan Centers and Peripheries* 305-28

G. Cameron Hurst, "Kugyô and Zuryô: Center and Periphery," in M. Adolphson, *Heian Japan Centers and Peripheries* 66-104

Y. Miyazaki, "The Mino Genji," in J. Piggott ed. *Capital and Countryside* 280-97 [and in Piggott, *Readings in Classical Japanese History*]

Sources: J. Piggott, *Readings in Classical Japanese History; A History of the Samurai*

J. Rabinovitch, *Shômonki*

H. McCullough, "Mutsuwaki," *Harvard Journal of Asiatic Studies* 53.1 (1993), 103-34 JSTOR

Sources in Batten; von Verschuer; K. Friday, *Hired Swords*; and W. Farris, *Heavenly Warriors*

W. Wilson, "The Way of the Bow and Arrow, The Japanese Warrior in *Konjaku monogatari*," *Monumenta Nipponica* 28.2, 114-42 (cf. D.E. Mills, "Medieval Japanese Tales," *Folklore* 83.4 (1972), 287-301; Popular Elements in Heian Literature, *JATJ* 3.3 (1966), 38-41)

Rekishigaku kenkyūkai eds. *Nihonshi shiryō*, vol. 1 (Kodai)
Recommended in Japanese: Sasaki Keisuke, *Zuryō to chihō shakai* (Yamakawa Riburetto 12)
 Motoki Yasuo, *Ōchō no henyō to musha*
Further reading: K. Friday, *First Samurai*
 Cornelius Kiley, "Land and Society," in D. Shiveley & W. McCullough, *Cambridge History of Japan* vol. 2, 183-340
 Bruce Batten, "Provincial Administration in Early Japan," *Harvard Journal of Asiatic Studies* 53.1 (1993) 103-34 [also in *Japan in the Year 1000* reader 81-97]
 Takeuchi Rizō, "Rise of the Warriors," in *Cambridge History of Japan* vol. 2, 644-710
 K. Friday, "Lordship Interdicted: Taira no Tadatsune," in M. Adolphson ed. *Heian Japan Centers and Peripheries* 329-56

Weeks 10, 11 10/25, 11/1: Retired Monarchs Lead the Court

How has the story of later Heian history—the late eleventh and twelfth centuries—been told, what structures, issues, and personalities are highlighted, and how is the picture expanding and changing? What different approaches are being used? Is the term "Insei" appropriate? What was the significance of Taira Kiyomori's court leadership? How would the kingship chart from Week 2 be revised to account for changes in the monarchy of this era? How do the views of Adolphson, Hurst, Goodwin, and Mass compare?

COMMON READING: G. Cameron Hurst, "Insei," in *Cambridge History of Japan* VOL. 2, 576-643
 M. Adolphson, *Gates of Power* INTRO, 1-20, 75-184 (also M. Adolphson, "Oligarchy, Shared Rulership, and Power Blocs," in K. Friday, *Japan Emerging* 122-56)
 J. Goodwin, "The Buddhist Monarch," *Journal of Japanese Religious Studies*
 Kuroda Toshio, "Imperial Law and Buddhist Law," *Japanese Journal of Religious Studies* 24.3-4 (), 271-86

C. Kiley, "Estate and Property in the Late Heian Period," in Hall & Mass, *Medieval Japan* 109-24

M. Bauer, "Conflating Monastic and Imperial Lineage, The Retired Emperors' Period Reformulated" *Monumenta Nipponica* 67.2 (2012), 239-62

J. Piggott, "Loggers and Cultivators of Nabari," in J. Goodwin and J. Piggott eds. *Land, Power and the Sacred, the Estate System in Medieval Japan* (forthcoming) BB

J. Piggott, Heiankyo, from Royal Center to Metropole," in K. Friday ed. *Routledge Handbook of Premodern Japanese History*

Recommended in Japanese: Mikawa Kei, Insei
 Mikawa Kei, *Shirakawa Hōō: Chūsei wo hiraita teiō Nenjūgyōji emaki* (in EAL reading room)
 Komine Kazuo, *Chūsei setsuwa no sekai wo yomu*
Rekishi hyōron 736 (2011): Tokushū "Inseiki ōkeron no genzai"
 Okano Tomohiko, *Insei to wa nan datta ka?*

Sources: J. Piggott, *Readings in Classical Japanese History*

Konjaku monogatari tales (translations by M. Ury, R. Brower, R. Tyler)

F. Kotas, *Ōjoden* (Ph.D. diss)

M. Li, *Ambiguous Bodies, Reading the Grotesque in Japanese Setsuwa Tales* 1-80

D. E. Mills, *Collection of Tales from Uji (Uji shūi monogatari)*

D. Brown, *Future and the Past (Jien's Gukanshō)*, esp. the sections from Hōgen no Ran ->

Rekishigaku kenkyūkai eds. *Nihonshi shiryō*, vol. 1 (Kodai)

Further reading: G. C. Hurst, *Insei* (also his "Insei" article in *Cambridge History of Japan*, vol. 2)

G. Cameron Hurst, "The Reign of Go-Sanjō and the Revival of Imperial Power," *Monumenta Nipponica* 27.1, 65-83 (in J. Piggott, *Readings in Classical Japanese History*)

I. Smits, "Sorting Out Songs: Reconsidering the Classics of Heian Court Culture," *PMJS Papers*, July 2015

B. Ruppert, "Royal Progresses to Shrines," *Cahiers d'Extreme Asie* 16 (2006-7), 183-202

M. Yiengpruksawan, *Hiraizumi* (and essays in JSTOR and elsewhere on the Northern Fujiwara)

M. Yiengpruksawan, "The Phoenix Hall at Uji," *The Art Bulletin* 1995

H. Blair, *Real and Imagined—The Peak of Gold in Heian Japan*

Toda Yoshimi, "Kyoto and the Estate System," in J. Piggott ed. *Capital and Countryside* 245-79

Y. Miyazaki, "The Mino Genji in the Late Classical Age"
 M. Adolphson, *Teeth and Claws of the Buddha*
 S. Kondō, "Insei: The Rule by the Abdicated Emperor"
 M. Moerman, *Localizing Paradise*; "The Ideology of Landscape and the Theater of State," *Japanese Journal of Religious Studies* 24.3-4 (1997), 347-74
 B. Ruppert, "Pearl in the Shrine," *Journal of Japanese Religious Studies* 29.1-2 (2002), 1-33
 M. Bauer, "The Yuimae as Theater of the State," *Japanese Journal of Religious Studies* 38. (2011), 161-79

Weeks 12, 13 11/8, 11/15 Go-Shirakawa & Taira Kiyomori
 How did the 1150s change monarchy and capital? What sort of monarch was Go-Shirakawa? What were developments in Taira Kiyomori's status and following—was the latter "the first *bakufu*"? And what kind of conflict was the Gempei War, and what were its results? How was the Kyoto capital changing in this era? And a metahistorical issue: what are arguments for making this era a dividing line between classical and medieval history?

COMMON READING: M. Adolphson, *Gates of Power* 125-84 (on Go-Shirakawa's era)

W. Farris, *Heavenly Warriors* (on Taira Kiyomori and his era)

J. Mass, *Yoritomo and the Founding: Origins of Dual Government in Japan* (Chaps 1-4, ->132)

J. Mass, "The Kamakura Bakufu," *Cambridge History of Japan* vol. 3, 46-66

Takeuchi Rizo, "The Rise of Warriors," in *The Cambridge History of Japan* vol. 2, 688-709

Recommended in Japanese: Endō Motoo, *Go-Shirakawa Jōō: Chūsei wo maneita kimyō na 'anshu'*"

Hotate Michihisa, *Yoshitsune no tojō*

Gomi Fumihiko, *Azuma kagami no hōhō*; and "Shinsei seiken no kōzō," in *Heike monogatari, shi to setsuwa*

Seki Yukihiko, *Hōjō Tokimasa to Hōjō Masako*

Shūkan Asahi hyakka Nihon no rekishi Chūsei 1, 4, 5 (1986)

Asahi hyakka Nihon no rekishi (bessatsu): Rekishi wo yominaosu 8 (1994)

Shūkan Asahi hyakka Nihon no rekishi Chūsei 1 vol. 1: *Genji to Heishi Higashi to Nishi* (2002);

Shūkan Nihon no rekishi, Heian jidai vol. 6, 1155-81: *Heishi seiken no kanōsei* (2013); *Shūkan Nihon no rekishi Kamakura jidai* vol. 1, 1180-99, *Minamoto no Yoritomo to buke seiken no bōsaku* (2013)

Gomi Fumihiko, *Heike monogatari, shi to setsuwa*

Tochigi Yoshitada & Matsuo Ashie eds. *Engyōbon Heike monogatari no sekai*

Sources: J. Piggott, *Readings in Classical Japanese History, Readings in Medieval Japanese History*

J. Piggott et al. *Birth of a Monarch* (manuscript, 1103 entries)

M. Shinoda, *Founding of the Kamakura Shogunate 1180-85* (selections from the *Azuma kagami*), esp. 147-364 on the Gempei War

W. Wilson, *Hōgen monogatari*

E. Reischauer & Yamagiwa, *Heiji monogatari*

M. Chalipatanangune, *Heiji monogatari: A Study* (Ph.D. diss UMI '87)

D. Brown, *Future and the Past* (Jien's *Gukanshō*)

Y. Kim, *Songs to Make the Dust Dance* (*Ryōjin hishō*) also "The Emperor's Songs," *Monumenta Nipponica* 41.3 (1986), 261-98

J. Rosenfield, *Portraits of Chōgen: Transformation of Buddhist Art in Early Medieval Japan* (trans. Of Chōgen's writings)

Rekishigaku kenkyukai eds. *Nihonshi shiryō* 2 (Chūsei) 28-48

Gomi Fumihiko, Hongo Kazuto eds. *Gendaigoyaku Azuma Kagami* vols. 1, 2 (on the Gempei War)

Further reading: M. Yienpruksawan, *Hiraizumi*

J. Goodwin, *Alms and Vagabonds*; "Building Bridges and Saving Souls," *MN* 44.2 (1989), 137-49

J. Goodwin, *Selling Smiles and Songs*

M. Adolphson et al. *Lovable Losers*

J. Rosenfield, *Portraits of Chōgen: Transformation of Buddhist Art in Early Medieval Japan* (trans. Of Chōgen's writings)

J. Meech-Pekarik, "Taira Kiyomori and the Heike Nōkyō" (PhD diss)

Shibayama Saeko, "Ōe no Masafusa and the Convergence of the Ways" (Ph.D. diss)

H. Blair, "Rites and Rule: Kiyomori at Itsukushima and Fukuhara," *Harvard Journal of Asiatic Studies* 73.1 (2013), 1-42

Final discussion 11/29 What are key narratives and debates in premodern Japan's history that we've read about and discussed this semester? Are there some areas that we have not considered adequately? How is the historiography (in English and Japanese) developing and changing? What would you like to know more about—what project would you like to see done (or do, yourself)? What is your view of Davis' proposal (in the article below)? And how do Shirane and Amino contribute to the discussion? How would you teach "a cultural history" of Japan?

COMMON READING: G. Himmelfarb, "Is National History Obsolete," in *The New History and the Old* (1987, New Ed. 2004)

M. Nussbaum, *Cultivating Humanity*, 1-50, 113-47

D. Davis, "Three Principles for an Asian Humanities," *Journal of Asian Studies* 74.1 (2015), 43-67

H. Shirane, *Japan and the Culture of the Four Seasons*, 2 chapters (Intro, 1-3, to p. 95 recommended)

Amino Yoshihiko, *Rethinking Japanese History*, 2 chapters

Amino Yoshihiko, "Medieval Travelers, Two Points of View," *Review of Japanese Culture and Society* 19 (2007), 14-29 JSTOR

Recommended in Japanese: Obara Hitoshi, "Sekkan Inseiki ni okeru honchô igi no kôzô," in Saeki Arikiyo, *Nihon kodai chûseishi ronkô*, 251-86

Kimura Shigemitsu, *Kokufu bunka*

Further reading: H. Shirane, "Interpreting Literary History," *Monumenta Nipponica* 42.2 (1987), 219-29

P. Burke, *What is Cultural History?*

P. Gordon, "What Is Intellectual History?" cf. Website of The Harvard Colloquium for Intellectual History

S. Maza, "Stephen Greenblatt, New Historicism, and Cultural History..." *Modern Intellectual History* 1.2 (2004), 249-65

G. Spiegel, "History, Historicism, and the Social Logic of the Text in the Middle Ages," *Speculum*, 65.1 (1990), 59-86

Victor Lieberman, *Beyond Binary Histories* (esp. Intro and Elizabeth Berry's article 1-139, 289-316))

Victor Lieberman, "Creating Japan," in *Strange Parallels* vol. 1, 371-493

J. Arnason, *Social Theory and Japanese Experience, The Dual Civilization*

Final projects due by 12/9/17

Series and Reference Works in Japanese History to Explore

You should be able to find many of the following in our East Asian Library. During the course of the semester, take a look to see how these series are organized, what sorts of materials they present, and at what level. Series like these will introduce you to the themes, debates, and specialists in various parts of the field of Japanese history.

Selected series in Japanese history

Nihon no rekishi Shūeisha 22 vols. 1990s
Taikei Nihon no rekishi Shōgakukan 15 vols. 1990s
Chūsei no fūkei wo yomu Shin jimbutsu ōraisha 7 vols. 1994-95
Nihon no rekishi Kōdansha 25 vols. 2000s
Zusetsu Nihon no rekishi Kawade shobō 47 vols. 1990s
Nihon no jidaishi Yoshikawa 17 vols. 2000s
Yomigaeru chūseishi 10 vols. Heibonsha 1990s
Zenshu Nihon no rekishi Shōgakukan 16 vols. 2007-2008
Nihon no chūsei Chūō kōron shinsha 12 vols. 2002
Tenbō Nihon rekishi multivols. Tōkyōdō shuppan 2008-
Shiseki de yomu Nihon no rekishi Yoshikawa kōbunkan 10 vols. 2010s
Kodai no miyako Yoshikawa 6 vols. 2010s
Nihon no jidaishi Yoshikawa kōbunkan 30 vols. 2000s
Nihon chūsei no rekishi 7 vols. Yoshikawa 2000s
Koten kōdoku shirizu 10 vols. Iwanami 1990s
Iwanami kōza Nihon tsūshi 25 vols. 1990s
Nihon no kodai iseki Hoikusha 43 vols. 1970-80s
Tennō no rekishi 10 vols. 2010s
Shirizu iseki wo manabu Shinsensha 2010s
Hakkutsu sareta Nihon rettō Bunkachō Asahi shimbunsha (published annually)
Nihon kōkogaku nenpō Nihon kōkogaku kyōkai (published annually)
Nihon no iseki Dōseisha 2010s
Iwanami kōza Nihon rekishi 22 vols. 2013->

Recently published introductory (easy to read) series/volumes on historical issues

Shūkan Asahi hyakka Nihon no rekishi 133 vols. 1980s, rev. 2000s (illustrated weekly)
Shūkan Asahi hyakka Nihon no rekishi 50 vols. 2010s (illus. weekly)
Nihonshi riburetto 68 vols. Yamakawa shuppansha
Rekishi bukkuretto 24 vols. Rekishi minzoku hakubutsukan
Sōten Nihon no rekishi 6 vols. Shinjimbutsu ōraisha
Shinshinten Nihon rekishi 7 vols. Shinjimbutsu ōraisha
Yoshie Akio, Rekishigaku no shiza Azekura shobō
Yoshimura Takehiko, Nihonshi kenkyū saizensen Shinjimbutsu ōraisha
Satō Shin et al. Kaiteiban, Saisetsu Nihonshi kenkyū Yamakawa shuppan

Compilations of annotated primary and literary sources

• *Nihonshi shiryō* 4 vols. Iwanami shoten
• *Shiryō ni yoru Nihon no ayumi* 4 vols. Yoshikawa
• *Atarashii shiryōgaku wo motomete* Yoshikawa
• *Nihon no rekishi* multivols. Ōsaka shoseki
• *Komonjo no kataru Nihonshi* Chikuma shobō

- *Shintei zōho Kokushi taikai* Yoshikawa
- *Shin Nihon koten bungaku taikai* Iwanami shoten (different contents from the older Nihon koten *bungaku taikai*)
- *Shiryō sōran* (index for *Dai Nihon shiryō*)

Historical maps

- *Chizu de tadoru Nihonshi* Tōkyōdō
- *Chizu de tazuneru rekishi no butai, Nihon* Teikoku shoin
- *Yamakawa Nihonshi sōgō zuroku* Yamakawa
- *Chikeizu ni rekishi wo yomu* multivols. Daimeidō
- Takeuchi Rizo, ed. *Shōen bunpuzu* 2 vols. Yoshikawa

Handbooks

- Takemitsu M., *Kodaishi nyūmon handobukku* Yūzankaku
- Takemitsu M., *Kodai bunkashi nyūmon handobukku* Yūzankaku
- Oyamada K., *Nyūmon shiryō wo yomu* Yoshikawa
- Abe T., *Nihon bunkashi handobukku* Tōkyōdō
- Ōtsuka Hatsushige & Yoshimura Takehiko, *Hikkei kodaishi handobukku* Shinjimbutsuōraisha

Special Dictionaries

- *Rekishi kōkōgaku daijiten*
- *Kokushi daijiten*
- *Heian jidaishi jiten*
- *Jidaibetsu jiten*
- *Nihonshi bunken kaidai jiten*
- *Kogo taikan*

Chronologies

- *Nempyō Nihon rekishi* 6 vols. Chikuma shobō
- **Dare demo yomeru Nihon kodaishi* Yoshikawa
- **Dare demo yomeru Nihon chūseishi* Yoshikawa

History 535, Fall 2017
Questionnaire

Name

Address while at school

Permanent address

Phone

E-mail address (write clearly)

Class at USC

What do you consider your field of major concentration?

What other fields of history are you also studying/ interested in?

Coursework on East Asia?

Taking Japanese language, what classes?

What are your objectives in taking this course?