

## Read Online War And State Building In Medieval Japan Pdf For Free

Medieval Japan Land, Power, and the Sacred Swords, Oaths, And Prophetic Visions War and State Building in Medieval Japan Tosa Mitsunobu and the Small Scroll in Medieval Japan Samurai, Warfare and the State in Early Medieval Japan Buddhism and the Transformation of Old Age in Medieval Japan The Material Culture of Death in Medieval Japan Writing and Renunciation in Medieval Japan Money Economy in Medieval Japan Warriors of Medieval Japan Awakenings Confluences of Medicine in Medieval Japan Lords of the Sea Akut and Rural Conflict in Medieval Japan Handbook to Life in Medieval and Early Modern Japan The Karma of Words S t Zen in Medieval Japan Writing and Renunciation in Medieval Japan Daily Life and Demographics in Ancient Japan Five Mountains Letters of the Nun Eshinni Charisma and Community Formation in Medieval Japan Jodo Shinshu Life in Ancient Japan Multilingual Version of Pictopedia of Everyday Life in Medieval Japan Compiled from Picture Scrolls From Outcasts to Emperors: Shingon Ritsu and the Ma ñ ju r Cult in Medieval Japan Original Enlightenment and the Transformation of Medieval Japanese Buddhism J kei and Buddhist Devotion in Early Medieval Japan The Ballad-Drama of Medieval Japan Miracles of Book and Body Rage and Ravage Rewriting Medieval Japanese Women The Taiheiki Ritualized Writing Monsters, Animals, and Other Worlds Japan's Medieval Population The Face of Jizo Tales of Idolized Boys War and State Building in Medieval Japan

Miracles of Book and Body Jun 07 2020 Miracles of Book and Body is the first book to explore the intersection of two key genres of sacred literature in medieval Japan: sutras, or sacred Buddhist texts, and setsuwa, or "explanatory tales," used in sermons and collected in written compilations. For most of East Asia, Buddhist sutras were written in Classical Chinese and inaccessible to many devotees. How, then, did such devotees access these texts? Charlotte Eubanks argues that the medieval genre of "explanatory tales" illuminates the link between human body (devotee) and sacred text (sutra). She focuses on the sensual aspects of religious experience and on the act of reading, understood as the literal incorporation of sutra texts into the body and thus a bridge between text and flesh. Eubanks's highly original approach to understanding Buddhist textuality also looks beyond Japan to explore pre-modern book history, practices of preaching, miracles of reading, and the Mah y na Buddhist "cult of the book."

The Face of Jizo Oct 31 2019 "This book is a cultural history on the role of icons in the development and dissemination of the worship of a Buddhist deity in Japan from the thirteenth century to the seventeenth." --author-supplied description

Letters of the Nun Eshinni Mar 17 2021 Eshinni (1182 – 1268?), a Buddhist nun and the wife of Shinran (1173 – 1262), the celebrated founder of the True Pure Land, or Shin, school of Buddhism, was largely unknown until the discovery of a collection of her letters in 1921. In this study, James C. Dobbins, a leading scholar of Pure Land Buddhism, has made creative use of these letters to shed new light on life and religion in medieval Japan. He provides a complete translation of the letters and an explication of them that reveals the character and flavor of early Shin Buddhism. Readers will come away with a new perspective on Pure Land scholarship and a vivid image of Eshinni and the world in which she lived. After situating the ideas and practices of Pure Land Buddhism in the context of the actual living conditions of thirteenth-century Japan, Dobbins examines the portrayal of women in Pure Land Buddhism, the great range of lifestyles found among medieval women and nuns, and how they constructed a meaningful religious life amid negative stereotypes. He goes on to analyze aspects of medieval religion that have been omitted in our modern-day account of Pure Land and tries to reconstruct the religious assumptions of Eshinni and Shinran in their own day. A prevailing theme that runs throughout the book is the need to look beyond idealized images of Buddhism found in doctrine to discover the religion as it was lived and practiced. Scholars and students of Buddhism, Japanese history, women ' s studies, and religious studies will find much in this engaging work that is thought-provoking and insightful.

Five Mountains Apr 17 2021 This work provides a history of the Rinzaï Zen monastic institution in Medieval Japan.

War and State Building in Medieval Japan Oct 04 2022 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.

Medieval Japan Jan 07 2023 A collection of essays tackles a neglected field of Japan's history.

Warriors of Medieval Japan Feb 25 2022 Combines material previously published as Warrior 29: Ashigaru 1467-1649, Warrior 64: Ninja AD 1460-1650, Warrior 70: Japanese Warrior Monks AD 949-1603, with a new section on Samurai, new images, and a new introduction and conclusion. 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.

*Rage and Ravage* May 07 2020 Written by one of the leading scholars of Japanese religion, *Rage and Ravage* is the third installment of a milestone project in our understanding of the mythico-ritual system of esoteric Buddhism—specifically the nature and roles of deities in the religious world of medieval Japan and beyond. Bernard Faure introduces readers to medieval Japanese religiosity and shows the centrality of the gods in religious discourse and ritual; in doing so he moves away from the usual textual, historical, and sociological approaches that constitute the “method” of current religious studies. Throughout, he engages theoretical insights drawn from structuralism, post-structuralism, and Actor-Network Theory to retrieve the “implicit pantheon” (as opposed to the “explicit orthodox pantheon”) of esoteric Japanese Buddhism (Mikkyō). In volumes one and two, *The Fluid Pantheon* and *Protectors and Predators*, Faure argued against a polarity or dichotomy between buddhas and kami by emphasizing the existence of deities that did not belong to either category, and he rejected the retrospective notion of “hybridity.” The present work makes a similar case about the reified distinction between gods and demons to show that, due to the fluid nature of the Japanese pantheon, these terms do not represent stable identities: Gods can become demons, and demons are sometimes deified. Divine protectors were often former predators, and in some instances they retained their predatory features even after being converted. After emphasizing the demonic aspects of devas as “gods or spirits of obstacles” in the earlier volumes, Faure now focuses on the deva-like or “divine” aspects of deities that have been described as “demonic.” *Rage and Ravage* and its companion volumes persuade readers that the gods constituted a central part of medieval Japanese religion and that the latter cannot be reduced to a simplistic confrontation, parallelism, or complementarity between some monolithic teachings known as “Buddhism” and “Shinto.” Once these reductionist labels and categories are discarded, a new and fascinating religious landscape begins to unfold.

Original Enlightenment and the Transformation of Medieval Japanese Buddhism Sep 10 2020 Original enlightenment thought (hongaku shiso) dominated Buddhist intellectual circles throughout Japan's medieval period. Enlightenment, this discourse claims, is neither a goal to be achieved nor a potential to be realized but the true status of all things. Every animate and inanimate object manifests the primordially enlightened Buddha just as it is. Seen in its true aspect, every activity of daily life—eating, sleeping, even one's deluded thinking—is the Buddha's conduct. Emerging from within the powerful Tendai School, ideas of original enlightenment were appropriated by a number of Buddhist traditions and influenced nascent theories about the kami (local deities) as well as medieval aesthetics and the literary and performing arts. Scholars and commentators have long recognized the historical importance of original enlightenment thought but differ heatedly over how it is to be understood. Some tout it as the pinnacle of the Buddhist philosophy of absolute non-dualism. Others claim to find in it the paradigmatic expression of a timeless Japanese spirituality. According to other readings, it represents a dangerous anti-nomianism that undermined observance of moral precepts, precipitated a decline in Buddhist scholarship, and denied the need for religious discipline. Still others denounce it as an authoritarian ideology that, by sacralizing the given order, has in effect legitimized hierarchy and discriminative social practices. Often the acceptance or rejection of original enlightenment thought is seen as the fault line along which traditional Buddhist institutions are to be differentiated from the new Buddhist movements (Zen, Pure Land, and Nichiren) that arose during Japan's medieval period. Jacqueline Stone's groundbreaking study moves beyond the treatment of the original enlightenment doctrine as abstract philosophy to explore its historical dimension. Drawing on a wealth of medieval primary sources and modern Japanese scholarship, it places this discourse in its ritual, institutional, and social contexts, illuminating its importance to the maintenance of traditions of lineage and the secret transmission of knowledge that characterized several medieval Japanese elite culture. It sheds new light on interpretive strategies employed in pre-modern Japanese Buddhist texts, an area that hitherto has received a little attention. Through these and other lines of investigation, Stone problematizes entrenched notions of “corruption” in the medieval Buddhist establishment. Using the examples of Tendai and Nichiren Buddhism and their interactions throughout the medieval period, she calls into question both overly facile distinctions between “old” and “new” Buddhism and the long-standing scholarly assumptions that have perpetuated them. This study marks a significant contribution to ongoing debates over definitions of Buddhism in the Kamakura era (1185 – 1333), long regarded as a formative period in Japanese religion and culture. Stone argues that “original enlightenment thought” represents a substantial rethinking of Buddhist enlightenment that cuts across the distinction between “old” and “new” institutions and was particularly characteristic of the medieval period.

*Daily Life and Demographics in Ancient Japan* May 19 2021 For centuries, scholars have wondered what daily life was like for the common people of Japan, especially for long bygone eras such as the ancient age (700 – 1150). Using the discipline of historical demography, William Wayne Farris shows that for most of this era, Japan's overall population hardly grew at all, hovering around six million for almost five hundred years. The reasons for the stable population were complex. Most importantly, Japan was caught up in an East Asian pandemic that killed both aristocrat and commoner in countless numbers every generation. These epidemics of smallpox, measles, mumps, and dysentery decimated the adult population, resulting in wide-ranging social and economic turmoil. Famine recurred about once every three years, leaving large proportions of the populace malnourished or dead. Ecological degradation of central Japan led to an increased incidence of drought and soil erosion. And war led soldiers to murder innocent bystanders in droves. Under these harsh conditions, agriculture suffered from high rates of field abandonment and poor

technological development. Both farming and industry shifted increasingly to labor-saving technologies. With workers at a premium, wages rose. Traders shifted from the use of money to barter. Cities disappeared. The family was an amorphous entity, with women holding high status in a labor-short economy. Broken families and an appallingly high rate of infant mortality were also part of kinship patterns. The average family lived in a cold, drafty dwelling susceptible to fire, wore clothing made of scratchy hemp, consumed meals just barely adequate in the best of times, and suffered from a lack of sanitary conditions that increased the likelihood of disease outbreak. While life was harsh for almost all people from 700 to 1150, these experiences represented investments in human capital that would bear fruit during the medieval epoch (1150 – 1600).

**War and State Building in Medieval Japan** Aug 29 2019 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.

**Confluences of Medicine in Medieval Japan** Dec 26 2021 *Confluences of Medicine* is the first book-length exploration in English of issues of medicine and society in premodern Japan. This multifaceted study weaves a rich tapestry of Buddhist healing practices, Chinese medical knowledge, Asian pharmaceuticals, and Islamic formulas as it elucidates their appropriation and integration into medieval Japanese medicine. It expands the parameters of the study of medicine in East Asia, which to date has focused on the subject in individual countries, and introduces the dynamics of interaction and exchange that coursed through the East Asian macro-culture. The book explores these themes primarily through the two extant works of the Buddhist priest and clinical physician Kajiwaro Shōzen (1265 – 1337), who was active at the medical facility housed at Gokurakuji temple in Kamakura, the capital of Japan's first warrior government. With access to large numbers of printed Song medical texts and a wide range of materia medica from as far away as the Middle East, Shōzen was a beneficiary of the efflorescence of trade and exchange across the East China Sea that typifies this era. His break with the restrictions of Japanese medicine is revealed in *Ton'isho* (Book of the simple physician) and *Man'apo* (Myriad relief formulas). Both of these texts are landmarks: the former being the first work written in Japanese for a popular audience; the latter, the most extensive Japanese medical work prior to the seventeenth century. *Confluences of Medicine* brings to the fore the range of factors—networks of Buddhist priests, institutional support, availability of materials, relevance of overseas knowledge to local conditions of domestic strife, and serendipity—that influenced the Japanese acquisition of Chinese medical information. It offers the first substantive portrait of the impact of the Song printing revolution in medieval Japan and provides a rare glimpse of Chinese medicine as it was understood outside of China. It is further distinguished by its attention to materia medica and medicinal formulas and to the challenges of technical translation and technological transfer in the reception and incorporation of a new pharmaceutical regime.

**The Taiheiki** Mar 05 2020 "This celebrated literary classic has delighted generations of Japanese. In its pages, you will find a vivid contemporary description of the fourteenth-century intrigues and battles that led to the destruction of the Hojo family, the military overlords of the nation, and made it possible for the Emperor Go-Daigo (1288-1339), one of Japan's most remarkable sovereigns, to reassert the power of the throne. Go-Daigo's first hesitant attempts to overthrow the Hojo, the early defeats suffered by his supporters, his dethronement and exile, the legendary exploits of his generals, the growing strength of his arms, and his ultimate return to the throne are all recounted in engrossing detail. The anonymous authors of *The Taiheiki* diversify their narrative through skillful use of the rich treasure house of the Chinese dynastic histories, the verse of the Six Dynasties and T'ang, and the Confucian teachings underlying the strict warrior code of loyalty and filial piety. They write with a deep sense of the inevitability of karma--determined fate and the impermanence of man and his works--but the spirit of the age is reflected in their praise of valor and military prowess, their taste for descriptions of the trappings of war, and their frequent irreverent asides. Considered a part of the *gunki monogatari*, or war tales canon in Japan, *The Taiheiki* celebrates martial adventure and can be seen as a prose counterpart to the Homeric epics of the *Iliad* and the *Odyssey*." -- Amazon.com

**Japan's Medieval Population** Dec 02 2019 "Japan's Medieval Population will be required reading for specialists in pre-modern Japanese history, who will appreciate it not only for its thought-provoking arguments, but also for its methodology and use of sources. It will be of interest as well to modern Japan historians and scholars and students of comparative social and economic development."--BOOK JACKET.

**Multilingual Version of Pictopedia of Everyday Life in Medieval Japan Compiled from Picture Scrolls** Nov 12 2020

**Charisma and Community Formation in Medieval Japan** Feb 13 2021 The *Yugyo-ha* achieved success by basing its religious authority on a combination of Pure Land mysticism and the practices of fundraising *hijiri*. Between 1300 and 1700, the Pure Land Buddhist religious order known as the *Ippen* school *Yugyo-ha* (later the *Jishu*) established itself as the leading representative of *nembutsu* propagation in Japan. The theme of the order's history is the development of religious authority as a result of the struggle to normalize relations among the official head, sometimes obstreperous religious, and often interfering (usually warrior) lay patrons. This study demonstrates the value of the articulation in organizational studies of Weber's concept of charisma as a

successful social relationship as well as that of a chosen career determined by culture and tradition. Indeed, the success of the Yugyo-ha was due to its ability to seize on the advantages of combining the principles and practices of two existing traditions, Pure Land mysticism and the fundraising hijiri movement."

The Karma of Words Aug 22 2021 "A masterly book . . . will prove of great assistance to a student of Japanese literature and thought from the eleventh century onwards."--Times Literary Supplement "A major contribution to the fields of Japanese studies, comparative literature, and history of religions . . . a book that begs for classroom use."--The Eastern Buddhist "Innovative and provocative . . . will be of interest not only to specialists in Japanese religion and Japanese culture, but also to literary critics and cultural historians."--Religious Studies Review "Rich and stimulating material . . . an important help and influence to all concerned with understanding the tradition that has shaped Japanese culture and religion."--History of Religions "Thought provoking, finely written . . . one of the more original and creative contributions to the study of medieval culture and religion to be produced by a Western scholar. . . . Can be read with profit by all Western students of Japanese culture . . . one of those rare books that has something to offer Japanese specialists in medieval studies."--Journal of Japanese Studies "A very important contribution to Japanese studies . . . a paradigm of the genre."--Pacific Affairs "This is an exciting, ground-breaking book."--Chanoyu Quarterly "I have been most impressed and even excited by what I have read."--Donald Keene, Professor Emeritus and Shincho Professor Emeritus of Japanese Literature at Columbia University "This is one of the most important books in Japanese studies in a long time and will influence the entire field."--Robert Bellah, former Elliott Professor of Sociology, Professor Emeritus at the University of California, Berkeley

Writing and Renunciation in Medieval Japan Apr 29 2022 This is the first monograph-length study in English of Kamo no Chōmei, one of the most important literary figures of medieval Japan. Drawing upon a wide range of writings in a variety of genres from the Heian and Kamakura periods, Pandey focuses on the terms *kyōgen kigo* (wild words and fancy phrases), *shōji soku nehan* (samsara is nirvana), *hōben* (expedient means), and *suki* (single-minded devotion to an art). She shows how these terms deployed by writers in an attempt to reconcile literary and artistic activities with a commitment to Buddhism. By locating Chōmei within this broad context, the book offers an original reading of his texts, while at the same time casting a light upon intellectual preoccupations that were central to the times. *Writing and Renunciation in Medieval Japan* is an important contribution to a growing body of work that challenges the rigid distinction between the religious and literary—a distinction that would have made little sense to medieval writers, many of whom were poets as well as priests—and sheds light on the particular ways in which a religio-aesthetic tradition came to be articulated in medieval Japan. Through an examination of records left by Chōmei's contemporaries, the book also traces the life of Chōmei, particularly his activities as a court poet and the circumstances that led to his taking the tonsure.

*Rewriting Medieval Japanese Women* Apr 05 2020 *Rewriting Medieval Japanese Women* explores the world of thirteenth-century Japan through the life of a prolific noblewoman known as Nun Abutsu (1225 – 1283). Abutsu crossed gender and genre barriers by writing the first career guide for Japanese noblewomen, the first female-authored poetry treatise, and the first poetic travelogue by a woman—all despite the increasingly limited social mobility for women during the Kamakura era (1185 – 1336). Capitalizing on her literary talent and political prowess, Abutsu rose from middling origins and single-motherhood to a prestigious marriage and membership in an esteemed literary lineage. Abutsu's life is well documented in her own letters, diaries, and commentaries, as well as in critiques written by rivals, records of poetry events, and legal documents. Drawing on these and other literary and historiographical sources, including *The Tale of Genji*, author Christina Laffin demonstrates how medieval women responded to institutional changes that transformed their lives as court attendants, wives, and nuns. Despite increased professionalization of the arts, competition over sources of patronage, and rivaling claims to literary expertise, Abutsu proved her poetic capabilities through her work and often used patriarchal ideals of femininity to lay claim to political and literary authority. *Rewriting Medieval Japanese Women* effectively challenges notions that literary salons in Japan were a phenomenon limited to the Heian period (794 – 1185) and that literary writing and scholarship were the domain of men during the Kamakura era. Its analysis of literary works within the context of women's history makes clear the important role that medieval women and their cultural contributions continued to play in Japanese history.

*Handbook to Life in Medieval and Early Modern Japan* Sep 22 2021 Captures the essence of life in great civilizations of the past. Each volume in this series examines a single civilization, and covers everything from landmark events and monumental achievements to geography and everyday life.

*Buddhism and the Transformation of Old Age in Medieval Japan* Jul 01 2022 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.

*The Ballad-Drama of Medieval Japan* Jul 09 2020

*Swords, Oaths, And Prophetic Visions* Nov 05 2022 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*).

*Lords of the Sea* Nov 24 2021 "*Lords of the Sea* revises our understanding of the epochal political, economic, and cultural transformations of Japan's late medieval period (1300-1600) by shifting the conventional land-based analytical framework to one centered on the perspectives of seafarers usually dismissed as 'pirates'"--Provided by publisher.

*The Material Culture of Death in Medieval Japan* May 31 2022 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.

*Jodo Shinshu* Jan 15 2021 This work combines the biography of the founder of Shin Buddhism with a detailed study of the complex development of the religion, from its simple beginnings as a small, rural primarily lay Buddhist movement in the 12th century to its rapid growth as a powerful urban religion in the 15th century.

*Soto Zen in Medieval Japan* Jul 21 2021 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 largest

*Tales of Idolized Boys* Sep 30 2019 In medieval Japan (14th – 16th centuries), it was customary for elite families to entrust their young sons to the care of renowned Buddhist priests from whom they received a premier education in Buddhist scriptures, poetry, music, and dance. When the boys reached adolescence, some underwent coming-of-age rites, others entered the priesthood, and several extended their education, becoming chigo, or Buddhist acolytes. Chigo served their masters as personal attendants and as sexual partners. During religious ceremonies—adorned in colorful robes, their faces made up and hair styled in long ponytails—they entertained local donors and pilgrims with music and dance. Stories of acolytes (*chigo monogatari*) from the fourteenth to sixteenth centuries form the basis of the present volume, an original and detailed literary analysis of six tales coupled with a thorough examination of the sociopolitical, religious, and cultural matrices that produced these texts. Sachi Schmidt-Hori begins by delineating various dimensions of chigo (the chigo “title,” personal names, gender, sexuality, class, politics, and religiosity) to show the complexity of this cultural construct—the chigo as a triply liminal figure who is neither male nor female, child nor adult, human nor deity. A modern reception history of *chigo monogatari* follows, revealing, not surprisingly, that the

tales have often been interpreted through cultural paradigms rooted in historical moments and worldviews far removed from the original. From the 1950s to 1980s, research on chigo was hindered by widespread homophobic prejudice. More recently, aversion to the age gap in historical master-acolyte relations has prevented scholars from analyzing the religious and political messages underlying the genre. Schmidt-Hori's work calls for a shift in the hermeneutic strategies applied to chigo and chigo monogatari and puts forth both a nuanced historicization of social constructs such as gender, sexuality, age, and agency, and a mode of reading propelled by curiosity and introspection.

Jōkei and Buddhist Devotion in Early Medieval Japan Aug 10 2020 This is the first book-length study in any language of Jōkei (1155-1213), a prominent Buddhist cleric of the Hossō (Yogācāra) 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 Jōkei 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 Jōkei is an ideal personage through which to peer anew into the socio-religious dynamics of early medieval Japan. Indeed, Jōkei is uniquely linked to a number of decisive trends and issues of dispute including: the conflict between the established schools and Hōnen'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 Śākyamuni and Maitreya. Jōkei represents a paradigm within established Buddhism that recognized the necessity of accessing other powers through esoteric practices, ritual performances, and objects of devotion. While Jōkei is best known as a leading critic of Hōnen'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, Jōkei envisioned a more accessible, harmonious, and monastically upright form of Buddhism. Through a detailed examination of Jōkei's extensive writings and activities, Ford challenges many received interpretations of Jōkei's legacy and the transformation of Buddhism in early medieval Japan. This book fills a significant lacuna in Buddhist scholarship

Money Economy in Medieval Japan Mar 29 2022

Life in Ancient Japan Dec 14 2020 Examines the politics, daily activities, art, religion, economy, traditions, and social structures of ancient Japan.

Land, Power, and the Sacred Dec 06 2022 Landed estates (shōen) 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 Chōgen's restoration of Ōbe Estate and his installation of a famous Amida triad in a temple he built on the premises; the strategies of royal ladies Jūshimon'in, Hachijū'in, and Kōkamon'in as they strove to keep their landholdings viable; and the murder of estate official Gorōzaemon, 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 Kōji (translated by Janet R. Goodwin) Yama Kyōhei (translated by Janet R. Goodwin) Nagamura Makoto (translated by Janet R. Goodwin) Endō Motoo (translated by Janet R. Goodwin) Joan R. Piggott Ethan Segal Dan Sherer Kimura Shigemitsu (translated by Kristina Buhrman) Noda Taizō (translated by David Eason) Nishida Takeshi (translated by Michelle Damian)

From Outcasts to Emperors: Shingon Ritsu and the Mañjuśrī Cult in Medieval Japan Oct 12 2020 In From Outcasts to Emperors, David Quinter illuminates the Shingon Ritsu movement founded by the charismatic Buddhist monk Eison (1201–90) at Saidaiji in Nara, Japan, with a focus on Eison and his disciples' involvement in the cult of the bodhisattva Mañjuśrī.

Awakenings Jan 27 2022 Transmitted from China to Japan in the 13th century, Zen Buddhism not only introduced religious practices but also literature, calligraphy, philosophy, and ink painting to Japanese disciples. This elegant book discusses these fields

as they combined to encompass the evocative practice of figure painting within Zen Buddhism in medieval Japan. Focusing on forty-seven exceptional Japanese and Chinese paintings from the 12th to the 16th centuries — — which together illustrate the story of the “awakening” of Zen art — — the book features essays by distinguished scholars that discuss the life and art within Zen monastic and lay communities. The authors explore the ideology underlying the development of Zen’s own pantheon of characters created to imagine the Buddha’s wisdom and offer fresh insights into the role of the visual arts within Zen practice as it developed in Japan in close dialog with the Asian continent.

Writing and Renunciation in Medieval Japan Jun 19 2021 Challenges the rigid distinction between the religious and literary in medieval Japan

Akut and Rural Conflict in Medieval Japan Oct 24 2021 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.

Ritualized Writing Feb 02 2020 Ritualized Writing takes readers into the fascinating world of Japanese Buddhist manuscript cultures. Using archival sources that have received scant attention in English, primarily documents from an eighth-century Japanese scriptorium and colophons from sutra manuscripts, Bryan D. Lowe uncovers the ways in which the transcription of Buddhist scripture was a highly ritualized endeavor. He takes a ground-level approach by emphasizing the activities and beliefs of a wide range of individuals, including scribes, provincial patrons, and royals, to reassess the meaning of scripture and reevaluate scholarly narratives of Japanese Buddhist history. Copying scripture is a central Buddhist practice and one that thrived in East Asia. Despite this, there are no other books dedicated to the topic. This work demonstrates that patrons and scribes treated sutras differently from other modes of writing. Scribes purified their bodies prior to transcription. Patrons held dedicatory ceremonies on days of abstinence, when prayers were pronounced and sutras were recited. Transcribing sutras helped scribes and patrons alike realize this- and other-worldly ambitions and cultivate themselves in accord with Buddhist norms. Sutra copying thus functioned as a form of ritualized writing, a strategic practice that set apart scripture as uniquely efficacious and venerable. Lowe employs this notion of ritualized writing to challenge historical narratives about ancient Japan (late seventh through early ninth centuries), a period when sutra copying flourished. He contends that Buddhist practice fulfilled a variety of social, political, and spiritual roles beyond ideological justification. Moreover, he demonstrates the inadequacy of state-folk dichotomies for understanding the social groups, institutions, and individual beliefs and practices of ancient Japanese Buddhism, highlighting instead common organizations across social class and using models that reveal shared concerns among believers from diverse social backgrounds. Ritualized Writing makes broader contributions to the study of ritual and scripture by introducing the notion of scriptural cultures, an analytic tool that denotes a series of dynamic relationships and practices involving texts that have been strategically set apart or ritualized. Scripture, Lowe concludes, is at once a category created by humans and a body of texts that transforms individuals and social organizations who come into contact with it.

Samurai, Warfare and the State in Early Medieval Japan Aug 02 2022 This book is a broadly-cast study of the purposes, methods, technology and mores of warfare among the early samurai, and their relationship to the polity and social structure of tenth to fourteenth century Japan.

Monsters, Animals, and Other Worlds Jan 03 2020 Monsters, Animals, and Other Worlds is a collection of twenty-five medieval Japanese tales of border crossings and the fantastic, featuring demons, samurai, talking animals, amorous plants, and journeys to supernatural realms. The most comprehensive compendium of short medieval Japanese fiction in English, Monsters, Animals, and Other Worlds illuminates a rich world of literary, Buddhist, and visual culture largely unknown today outside of Japan. These stories, called otogizshi, or Muromachi tales (named after the Muromachi period, 1337 to 1573), date from approximately the fourteenth through seventeenth centuries. Often richly illustrated in a painted-scroll format, these vernacular stories frequently express Buddhist beliefs and provide the practical knowledge and moral education required to navigate medieval Japanese society.

The otogizashi represent a major turning point in the history of Japanese literature. They bring together many earlier types of narrative—court tales, military accounts, anecdotes, and stories about the divine origins of shrines and temples—joining book genres with parlor arts and the culture of itinerant storytellers and performers. The works presented here are organized into three thematically overlapping sections titled, “ Monsters, Warriors, and Journeys to Other Worlds, ” “ Buddhist Tales, ” and “ Interspecies Affairs. ” Each translation is prefaced by a short introduction, and the book features images from the original scroll paintings, illustrated manuscripts, and printed books.

Tosa Mitsunobu and the Small Scroll in Medieval Japan Sep 03 2022 "Tosa Mitsunobu and the Small Scroll in Medieval Japan is the first book-length study to focus on short-story small scrolls (ko-e), one of the most complex but visually appealing forms of early Japanese painting. Melissa McCormick's history of the small scroll tells the story of its emergence and highlights its unique pictorial qualities and production contexts in ways that illuminate the larger history of Japanese narrative painting." --Book Jacket.

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