Overview and Objectives

The objective of this class is to introduce students to the historical development of early Japan through lectures, visual presentations and discussion of readings by Japanese authors in translation. The course surveys pre-modern Japan from its early kingdoms to the close of the Tokugawa era in the 19th century. It examines both social and political aspects of this history, highlighting the political and institutional contexts of classical court culture, the rise and decline of the warrior class, and the process of urbanization and changes it brought to the merchant and peasant classes. We will be reading and discussing primary sources in translation in order to engage more directly the thoughts of people from these times and places and to comprehend their meanings on their own terms. Lectures will help provide contexts for understanding the relevant political, economic, social and cultural beliefs, structures and organizations and their effects on historical events. The lectures will be supplemented with audio-visual materials. Students will also be required to articulate their knowledge of the class content in both exams and written essays.

Students in this course are expected to come away with knowledge of key events, places and people in early Japan, the ways in which the society organized itself politically, economically and culturally, and how it changed over time. Students will also learn about the influence of and relations with other kingdoms and countries in Asia, and how ideas and institutions from other regions were adopted and adapted in Japan. Students should be able to compare different eras and regions and analyze cause and effect relationships upon completion of this course. Students should also gain or hone their skills in assessing sources and presenting written and oral arguments and critiques, among other things.

Required Texts

*UEDA Akinari, Tales of Moonlight and Rain (Anthony Chambers, trans.)
[Marriott Library on-line access via ebrary]
Other readings will be posted on CANVAS.

Optional Textbook

Other Reference Books
William Theodore deBary, Yoshiko Kurata Dykstra, eds., Sources of Japanese Tradition, v. 1 (From Earliest Times to 1600), [2005, 2nd ed.]
Mikiso HANE, Louis G. Perez, Premodern Japan: A Historical Survey [2015, 2nd ed.] (online access)
David LU, Japan: A Documentary History (online access)

Grading Policies
Grades are based on class participation, two written essays, a midterm exam and a final exam.
1) Class participation counts for 15% of your grade and is judged on attendance and your contributions to class discussions. If you have more than six unexcused absences, you forfeit this portion of your grade. Short assignments will be due for each reading discussed (see syllabus for descriptions) and count for participation.
2) Two essays on the readings for the class make up 30% of your final grade and should each be at least 1,500 words in length (five-six typewritten, double-spaced pages). They should discuss specific themes in the readings (see below for suggestions) and are due at class time on Sept. 19 (W), and Nov. 14 (W). You must hand in both essays to receive credit for this portion of your grade. Late papers will be downgraded.
3) The midterm is worth 20% of your grade and will be given in class Oct. 23 (F). You will be given a study guide and we will have a chance to discuss exam questions during the class period before the midterm. (See below for format and grading scale.)
4) The final exam comprises 35% of your final grade and will be a take home exam due on Thurs., Dec. 12th by 12:00 PM (noon). You should submit your exam electronically via e-mail attachment or through CANVAS. The contents, format and requirements for the final will be discussed in class prior to the exam.
5) Please note that according to University grading policies, instructors may give incompletes only if the student has less than 10% of the assigned work left to complete. Since the essays and exams are each more than 10% of the final grade for this course, I can only give incompletes under exceptional circumstance and after a discussion regarding a schedule for completing your work. It is your responsibility to initiate a request for an incomplete.

SCHEDULE (subject to change)

I. Aug. 20 (T) Introduction
   Aug. 22 (H) Origins, Continental Connections

II. Aug. 27 (T) Nara Period – Early State Formations
    Aug. 29 (H) Early Heian – Geographies of Power
                Discussion: Kojiki [pp. 47-87, 163-177] (CANVAS)

III. Sept. 3 (T) Writing as Power / The Rule of Taste (Aesthetics)
     Sept. 5 (H) Discussion: Tosa Diary [pp. 70-102] (CANVAS)
                 Pillow Book [excerpts] (CANVAS)
## Fall 2019
### Premodern Japan

| IV. | Sept. 10 (T) | Classical Heian Period / Heian Women, Family  
| | Sept. 12 (H) | “World of Shining Prince”  
| | | Discussion: Tale of Genji [Chs. 1-6, 10-11]  |
| V. | Sept. 17 (T) | Kamakura Period (Politics)  
| | Sept. 19 (H) | Kamakura Period (Religion) / 1st Essay Due  |
| VI. | Sept. 24 (T) | Northern & Southern Courts  
| | Sept. 26 (H) | Discussion: Buddhist readings (Shinran, Dogen, Nichiren) (CANVAS)  |
| VII. | Oct. 1 (T) | Review for Midterm  
| | Oct. 3 (H) | Midterm Exam (in class)  |
| VIII. | Oct. 7-11 | Fall Break (no class)  |
| IX. | Oct. 15 (T) | Ashikaga / Muromachi Period  
| | Oct. 17 (H) | Gardens of Kyoto  |
| X. | Oct. 22 (T) | Culture of Civil War  
| | Oct. 24 (H) | Discussion: Tales of Moonlight and Rain [Bks. 1, 2, 4, 5] (online access)  |
| XI. | Oct. 29 (T) | Three Unifiers  
| | Oct. 31 (H) | Early Tokugawa Urban Life (Genroku Period Culture)  
| | | Discussion: IHARA Saikaku, Five Women Who Loved Love  |
| XII. | Nov. 5 (T) | Merchant Academies / Tokugawa Society & Philosophy  
| | Nov. 7 (H) | Discussion: CHIKAMATSU, “Love Suicides at Amijima” (CANVAS)  |
| XIII. | Nov. 12 (T) | Borders and In-Between Spaces  
| | Nov. 14 (H) | Reassessing the Samurai / 2nd Essay due  |
| XIV. | Nov. 19 (T) | Discussion: Musui’s Story  
| | Nov. 21 (H) | Late Tokugawa Village Life  |
| XV. | Nov. 26 (T) | Social Change and Modernization  
| | Nov. 28 (H) | Thanksgiving break (no class)  |
| XVI. | Dec. 3 (T) | Discussion: “The Sakura Sōgorō Story”  
| | (from Anne Walthall, Peasant Uprisings in Japan, CANVAS)  
| | Dec. 5 (H) | New and Old Directions  |

Final exam due by 12:00 PM (noon), Fri., Dec. 18.
Grading Guidelines

A student's course grade is based on a combination of class attendance and participation, two essays, a midterm and a final paper. As mentioned above, class participation involves both attendance and active engagement in discussion sections. Students are expected to be civil, mature and respectful of diverging points of view in class. Personal attacks will not be tolerated. It is especially important for those who are not particularly talkative to hand in the commentaries on the readings. The commentaries are also intended to help students prepare for writing their essays.

Excusable absences include illness and hospitalization, family emergencies, National Guard duty, and official university functions. (Work is not an excusable absence. If you are on a sports team, then your program director should contact me.) If you know that you will be missing a session, then you should see me prior to that class to discuss your assignment to make up for that session.

The essays should be analyses of the readings discussed in discussion sections. They should not be book reviews or reaction papers. You should present a thesis or argument at the beginning and logically organize the steps of the argument throughout the essay. The papers are graded on the basis of the cogency of the argument, the essay's insight and organization, and the articulateness of the writing. Spelling and grammar count. If you have trouble writing English at the college level, please consult the Writing Center in the Marriott Library. Papers that are too short or are late will be down graded. You must properly acknowledge sources with footnotes. Any quotation, paraphrase, or use of another person's theory or analysis that is not properly attributed with a footnote or endnote constitutes plagiarism.

Plagiarism is a very serious academic violation and it is the responsibility of the student to know exactly what it is. Please refer to Section I, B. 2c of the student code for a definition of this violation (http://www.admin.utah.edu/ppmanual/8/8-10.html). The offense is punishable by grade reduction, course failure and/or suspension from the University. If I suspect you have plagiarized someone else's work, I will notify you regarding that assignment with a written letter, after which we will meet to discuss the incident. Then I will send you a second letter if I decide to impose sanctions on your grade. If you disagree with the alleged misconduct and the sanction imposed, you may appeal to the Department Chair. All materials regarding the case are forwarded and reported to the University's Academic Misconduct Committee.

The midterm exam will consist of identifications and essay questions. The identifications will comprise 20% of the exam grade, while the essay portion constitutes 80%. You will be given study guides for the mid-term from which I draw the essay questions. You should use the study guide in combination with the textbook and the readings to formulate cogent answers to the questions. Do not simply regurgitate the information given in the study guide.

The grading scale for the mid-term is:

- A = 96-100
- A- = 91-95
- B+ = 87-90
- B = 82-86
- B- = 78-81
- C+ = 74-77
- C = 69-73
- C- = 65-68
- E = below 65
Essays that present an intelligent, articulate, well-organized argument will get A’s; those with some good ideas but certain problems in the presentation will get B’s; those which are short, superficial, and poorly written will receive C’s or below.

Assignments and Essays

The assignments for the readings are intended to help you analyze the works and prepare you for the discussion sections. These assignments should be one to two pages in length (250-500 words) and must be e-mailed to me or handed in by class time on the day of discussion. The following assignments are meant to be suggestions more than prescriptions. If you wish to write on an alternate theme, you are welcome to do so.

Kojiki: Consider the stories or legends or names that you think are necessary for literate people to know about “national” or ethnic origins (such as America or Native Americans). Explain why these particular stories are important and compare this to what the Kojiki says about early Japanese people.

Tosa Diary: How would you compare your own notion of a diary with what the author of the “Tosa Diary” does? Would you include different items, write in a different style, make entries at different times? How would this differ from a travelogue?

Pillow Book: If you were to create your own list à la Sei Shonagon about present-day culture, what would the aesthetic or philosophical differences be between your list and Shonagon’s?

Tale of Genji: Is the Tale anything more than a harlequin romance? (If you do not know what this genre of writing is, please ask others or myself.) What other themes does the Tale of Genji present beyond that of romance?

Essay 1 should analyze a particular theme or issue in one (or more) of the readings (Kojiki, “Tosa Diary,” the Pillow Book, or the Tale of Genji). Some suggested themes might include: why did the official history of the court focus on genealogy and myth and what was the Japanese court’s view of history? Why did Ki no Tsurayuki write and publish a seemingly private diary and why did he adopt a woman’s voice for the story? What is the significance of the poetry and why write about the journey? How does the Pillow Book show Heian Japan’s “Rule of Taste” and what aesthetic values does it convey? If you prefer to compare aspects of the readings, this is also acceptable. What is the role of marriage politics in Heian Japan?

Buddhist readings: Relate the basic tenets of Shinran to Christian thought. Can you do this with Dogen? Why or why not? What do you see as the key difference between Buddhism and Western religions?

Ugetsu Monogatari: What is your favorite ghost story and what is its “moral?” What would be the difference between it and these Japanese ghost stories?

Five Women Who Loved Love: How would you compare these stories to tabloids such as the National Enquirer and to fairy tales and legends. Why Saikaku attach morals to his stories?
“Love Suicides at Amijima,” How would you compare the suicides here to Romeo and Juliet or other star-crossed lovers? Under what circumstances would you die (or kill) for love? Why do these characters commit love suicides?

**Essay 2** should analyze a particular theme or issue in the Buddhist readings, *Tales of Moonlight and Rain*, IHARA’s *Five Women Who Loved Love*, and/or Chikamatsu’s “Love Suicides.” Some suggested topics include: What are the powers that ghosts and spirits have in classical culture (examining them as something more than “superstitions”)? How would you compare the different modes of Buddhist thought from Shinran to Dogen to Nichiren (and the declining role of women in the Kamakura period)? How did the lower classes affect the genre, style and content of various cultural productions? What is the political significance of love? What was the situation of lower ranking samurai in Tokugawa society? How would you compare peasant-samurai relations versus merchant-samurai relations? Why did the social tensions seen in these readings arise in a society that was presumably very politically stable?

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**Some Suggested Further Readings**

**Week 2**

**Week 3**
- *Ten Thousand Leaves: Manyôshû* [PL758.15 A3 1981]

**Week 4**
- *The Gossamer Years*, Edward Seidensticker, trans. [PL789.F8 K313]*
- *Diaries of Court Ladies of Old Japan*, Anne Shepley Omori & Kochi DOI, trans. (Sarashina Nikki, Murasaki Shikibu Nikki, Izumi Shikibu Nikki) on-line access

**Week 6**

**Week 9**
- *Essays in Idleness*, YOSHIDA Kenkô [PL791.6 T7 E48]

**Week 11**
- *Chushingura: The Treasury of Loyal Retainers*, Donald KEENE, trans. [PL794.6 K3 E5 1971]

**Week 12**
- *Narrow Road to the Deep North*, Matsuo BASHÔ [PL794.4 A29]

**Week 13**
- *Shank’s Mare*, Jippensha Ikku [PL797.H5 A713]

**Week 14**
- *Snow Country Tales*, SUZUKI Bokushi [DS 894.59 N544 S9613 1986]*

*Also in Classical Japanese Prose: An Anthology*, Helen McCullough, ed. [PL777.115 C57 1990]
“Gate of Hell” [PN1997 G38 1980z] (ARC) <VHS> dir. by Kinugusa Teinosuke.
Although set in the Heiji Uprising (12th c.), story line is based on a European story, “The Rape of Lucrece.” Fairly historically accurate image of Heian nobility dress, manners, lifestyle. (1953, color, 90 min.)

[also on-line access] dir. by Mizoguchi Kenzo.
Based on book of same name by 18th c. author, Ueda Akinari. Ueda reworked and wrote down old and new tales of the supernatural, but the movie combines three of these from different centuries. (1953, B&W, 96 min.)

Story of Sen-no Rikyû, the famous tea master, and his relationship to the powerful Toyotomi Hideyoshi. Based on a novel by Nogami Yaeko. “The film illustrates the classic struggle between art and politics and between the impulse to create and the impulse to destroy.” (1989, color, 116 min.)

Quasi-factual rendering of events surrounding Takeda Shingen in Warring States period in 16th c. [1531]. Favorite era for Kurosawa (and other moviemakers). Two and a half hours. Masterful battle scenes, compelling story. (1980, color)

Other Kurosawa films:

“Yojimbo” [PN1997 .Y655 1999] (ARC), also on-line access
“Red Beard” [PN1997 .A3162 1986] (ARC) <VHS>, also on-line access
“Rashomon” [PN1997 .R37 2008] (ARC), also on-line access
A masterpiece on relativistic values. Four versions of a case in which a samurai nobleman is killed and his wife raped. (1951, B&W, 90 min.)

“Seven Samurai” [PN1997 .S474 2006] (ARC), also on-line access
A long epic about masterless samurai who defend a village against bandits, it served as the basis for the Western, “The Magnificent Seven.” (1954, B&W, 208 min.)

A recent epic based on King Lear, but set in the Warring States period. (1986, color, 160 min.)

“Double Suicide” [PN1997 .S468 1988], also on-line access, dir. by SHINODA Masahiro.
Adaptation of “The Love Suicides at Amijima,” a play by Chikamatsu originally for puppet theatre. Jihei, a paper merchant, is obsessed with Koharu, a woman of the pleasure quarters. Movie uses same stylized gestures as bunraku. [Two brief erotic scenes.] (1969, B&W, 100 min.)

“Utamaro and His Five Women” [PN1997 U88 1993] (ARC) <VHS> dir. by MIZOGUCHI Kenji
Based on a novel by Kunieda Kanji, an embellished account of reknowned ukiyo-e (woodblock print) artist, Utamaro, living in Tokyo in the late 18th century. (1946, B&W, 89 min.)
RESPONSIBILITIES AND ACCOMMODATIONS

Americans with Disabilities Act (ADA) Statement
The University of Utah seeks to provide equal access to its programs, services and activities for people with disabilities. If you will need accommodations in the class, reasonable prior notice needs to be given to the Center for Disability Services, 162 Olpin Union Building, 801-581-5020. CDS will work with you and the instructor to make arrangements for accommodations. All written information in this course can be made available in an alternative format with prior notification to the Center for Disability Services. [http://disability.utah.edu](http://disability.utah.edu)

University Safety Statement
The University of Utah values the safety of all campus community members. To report suspicious activity or to request a courtesy escort, call campus police at 801-585-COPS (801-585-2677). You will receive important emergency alerts and safety messages regarding campus safety via text message. For more information regarding safety and to view available training resources, including helpful videos, visit [safeu.utah.edu](http://safeu.utah.edu).

Addressing Sexual Misconduct
Title IX makes it clear that violence and harassment based on sex and gender (which includes sexual orientation and gender identity / expression) is a civil rights offense subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories such as race, national origin, color, religion, age, status as a person with a disability, veteran’s status or genetic information. If you or someone you know has been harassed or assaulted, you are encouraged to report it to the Title IX Coordinator in the Office of Equal Opportunity and Affirmative Action, 135 Park Building, 801-581-8365, or the Office of the Dean of Students, 270 Union Building, 801-581-7066. For support and confidential consultation, contact the Center for Student Wellness, 426 SSB, 801-591-7776. To report to the police, contact the Department of Public Safety, 801-585-2677 (COPS)

Wellness Statement
Personal concerns such as stress, anxiety, relationship difficulties, depression, cross-cultural differences, etc., can interfere with a student’s ability to succeed and thrive at the University of Utah. For helpful resources contact the Center for Student Wellness - [www.wellness.utah.edu](http://www.wellness.utah.edu) 801-581-7776.

Veterans Center
If you are a student veteran, I want you to know that the U of Utah has a Veterans Support Center on campus. They are located in Room 161 in the Olpin Union Building. Hours: M-F 8-5pm. Please visit their website for more information about what support they offer, a list of ongoing events and links to outside resources: [http://veteranscenter.utah.edu](http://veteranscenter.utah.edu). Please also let me know if you need any additional support in this class for any reason.
LGBT Resource Center

If you are a member of the LGBTQ community, I want you to know that my classroom is a safe zone*. Additionally, please know that the U of Utah has an LGBT Resource Center on campus. They are located in Room 409 in the Oplin Union Building. Hours: M-F 8-5pm. You can visit their website to find more information about the support they can offer, a list of events through the center and links to additional resources: http://lgbt.utah.edu/. Please also let me know if there is any additional support you need in this class.

Learners of English as an Additional/Second Language

If you are an English language learner, please be aware of several resources on campus that will support you with your language development and writing. These resources include: the Department of Linguistics EAS Program (http://linguistics.utah.edu/eas-program/index.php); the Writing Center (http://writingcenter.utah.edu/); the Writing Program (http://writing-program.utah.edu/); the English Language Institute (http://continue.utah.edu/eli/). Please let me know if there is any additional support you would like to discuss for this class.

Undocumented Student Support Statement

Immigration is a complex phenomenon with broad impact — those who are directly affected by it, as well as those who are indirectly affected by their relationships with family members, friends, and loved ones. If your immigration status presents obstacles to engaging in specific activities or fulfilling specific course criteria, confidential arrangements may be required from the Dream Center. Arrangements with the Dream Center will not jeopardize your student status, your financial aid, or any other part of your residence. The Dream Center offers a wide range of resources to support undocumented students (with and without DACA) as well as students from fixed-status families. To learn more, please contact the Dream Center at 801-213-3697 or visit dream.utah.edu.

Academic Conduct

All students are expected to maintain professional behavior in the classroom setting, according to the Student Code, spelled out in the Student Handbook. Students have specific rights in the classroom as detailed in Article III of the Code. The Code also specifies proscribed conduct (Article XI) that involves cheating on tests, plagiarism, and/or collusion, as well as fraud, theft, etc. Students should read the Code carefully and know they are responsible for the content. According to Faculty Rules and Regulations, it is the faculty responsibility to enforce responsible classroom behaviors, beginning with verbal warnings and progressing to dismissal from class and a failing grade. Students have the right to appeal such action to the Student Behavior Committee. Faculty must strive in the classroom to maintain a climate conducive to thinking and learning. PPM 8-12.3, B. Students have a right to support and assistance from the University in maintaining a climate conducive to thinking and learning. PPM 8-10, II. Please consult the following website for History’s departmental policies on Academic Misconduct. http://history.utah.edu/students/misconduct-policy.php).
Accommodations Policy

Some of the readings, lectures, films, or presentations in this course may include material that may conflict with the core beliefs of some students. Please review the syllabus carefully to see if the course is one that you are committed to taking. If you have a concern, please discuss it with me at your earliest convenience. For more information, please consult Section Q of the University of Utah’s Regulations Library, Policy 6-100: Instruction and Evaluation, which appears at: [http://regulations.utah.edu/academics/6-100.php](http://regulations.utah.edu/academics/6-100.php)

Diversity Statement

The Department of History recognizes the social barriers that have systematically marginalized and excluded people and communities based on race, ethnicity, gender, sexual identity, socioeconomic background, age, disability, national origin and religion. We are committed to the equity of opportunities, and strive to promote and advance diverse communities. We value and proactively seek genuine participation from these historically under-represented and underserved groups, and recognize them as an essential component of creating a welcoming and rich academic, intellectual, and cultural environment for everyone. Because the class will represent a diversity of individual beliefs, backgrounds, and experiences, every member of this class must show respect for every other member of this class.

This syllabus is not a binding legal contract. It may be modified by the instructor when the student is given reasonable notice of the modification.