Week 9: Chapter 13: Part 1: Terms

**Taika reforms** - In 646 the emperor and his advisors introduced the far-reaching reforms, which aimed at completely revamping the imperial administration along Chinese lines.

**Empress Koken** - During her reign in the 760’s, a clever Buddhist prelate worked his way into her inner circle. He wanted to marry her and become emperor, but these plans were discovered. It was clear to the advisors that measures had to be taken to ensure that women could never rule Japan and to check the growing influence of the monastic orders at court.

**Heian** - The emperor fled to here to establish a new capital city, later named Kyoto. The Buddhists were forbidden to build monasteries here. They got around this by establishing monasteries on the hills surrounding the capital.

**Tale of Genji (Lady Murasaki)** - This was the first novel written in any language. It captured the charm and underlying tensions of the court better than any other written account.

**Fujiwara** - A family that dominated the imperial affairs. They packed the upper administration and married into the imperial family.

**bushi** - The warrior leaders in the mini-states or bushi, administered law, supervised public works projects, and collected revenue.

**samurai** - The samurai, or mounted troops, were loyal to the local lords, not to the court and were the most effective military forces in the land.

**seppuku (hari-kiri)** - Beaten or disgraced warriors used ritual suicide to prove their courage and restore their family’s honor. They called it seppuku which meant disembowelment. In the west it is known as hara-kiri or belly-splitting.

**Taira & Minamotoo clans** - Provincial families began to pack the court in 11th and 12th century. The competition for power turned into open feuding between the most powerful of the families, the Taira and the Minamotou. The Taira had the power for a little because they were able to control the emperor. However, the Minamotoo were able to get the upper hand when the feud turned into open warfare.

**Gumpei wars** - These wars raged in the heartland of Honshu and they were between the Taira & Minamotoo clans. The conflict brought great suffering to the peasantry, whose farmland was destroyed. By 1185, the Taira house faction had been destroyed.

**bakufu** - The Minamotoo established the bakufu (tent) military government. Their capital was located at Kamakura. The emperor was preserved, but the real power was found within the Minamotoo and the samurai.

**Yoritomo** - Paranoid leader of the Minamotoo. He murdered or exiled members of his own
family. He did not leave an able heir, so the bushi lords were able to build up their domains and their power.

**shoguns** - Military leaders of the bakufu.

**Hojo** - One of the warrior families that had long been closely allied to the Minamoto soon dominated the Kamakura regime. Therefore real power rested in the Hojo family, who manipulated the Minamoto shoguns, who in turn claimed to rule in the name of the emperor who lived at Kyoto.

**Ashikaga Takuaji** - He was a head of a branch of the Minamoto family. He led a revolt of the bushi that overthrew the Kamakura regime and established the Ashikaga Shogunate (1336-1573).

**Ashikaga Shogunate** - (1336-1573) Established by Ashikaga Takuaji when he led a revolt of the bushi that overthrew the Kamakura regime.

**daimyo** - After the civil war, Japan was divided into 300 hundred kingdoms. The warlord rulers were called daimyo.

**Choson** - The earliest Korean kingdom, but it was conquered by the Han emperor Wudi in 109 B.C.E.

**Koguryo** - Tribal people of the Korean peninsula. They resisted Chinese rule and established an independent state in the northern half of the peninsula. It went into wars against its rivals, Silla and Paekche.

**Sinification** - Extensive adoption of Chinese culture.

**Silla** - Brought the demise of the Koguryo’s because the Tang wanted to conquer the Korean peninsula. They struck a deal with the Silla and did so. The silla became a vassal of the Tangs.

**kowtow** - Involving a series of ritual bows in which the supplicant prostrated himself before the throne.

**Kumsong** - Korean capital that was based on Tang designs.

**Yi dynasty** - It was established in 1392 and ruled until 1910. It restored the aristocratic dominance and links to China.

**Nam Viet** - “People in the south” they recognized the value of Chinese influence but they also wanted to maintain their own identity.

**Trung sisters** - Led a famous revolt against the Chinese, and showed that the Vietnamese were more favorable to women than the Chinese, which became a major source of rebellion.
Khmers and Chams – Vietnamese intermarried with them, showing their connections to Southeast Asia. They occupied the same lands that the Vietnamese wanted to occupy, and the Vietnamese viewed them as savages.

Nguyen - These people emerged in the late 16th century to challenge the claims of legitimacy of the Trinh family that ruled the north. They focused on the narrow plains that connected the two rice bowls of Vietnam along the Red and Mekong Rivers.

Hue - Nguyen’s capital city.

Week 9: Chapter 13: Part 2: Questions

1. Describe the influence of Chinese culture during the three periods of Japanese history (Taika, Nara & Heian). Give specific examples.

During the Taika, Nara, and Heian periods, Japanese borrowing from China peaked, and touched all aspects of Japanese life. The Taika reforms (in 646) aimed at revamping the administration along Chinese lines with scholars attempting to master Chinese characters (despite the fact that they did not resemble the Japanese language.) Intellectuals and aristocrats absorbed Chinese influences. Court protocol was a mixture of Chinese etiquette and Japanese ideas about politeness and decorum. The lower classes looked to Buddhist monks for spiritual and secular assistance, and combined Buddhist beliefs with traditional religion. Eventually the Taika reforms failed and the aristocracy returned to Japanese traditions.

2. Describe the Taika Reforms in detail and why did they fail? Be specific.

Remaking the Japanese emperor into one styled after the Chinese ruler (adding Son of Heaven after title)

See paragraph above. There is no further reference to the reforms in the text – which thus prevents any specificity in the discussion of the reforms.

Why they failed – Aristocracy challenged the reforms and the peasants silently opposed it. Buddhist monks began to grow bolder, one even attempted to marry the empress and become emperor (his plans were foiled.) The emperor fled, establishing a new capital at Heian and dropping all pretenses of following the reforms. Japanese aristocracy was restored.

3. Describe the process that led to the decline of imperial power in Japan and the rise of the Shoguns. Make sure you discuss the warrior elites in Japan at this time and the growing isolation of the imperial court.

Information taken directly from the Teacher study guide found at the publishers open website at http://occawlonline.pearsoned.com/bookbind/pubbooks/stearns_awl

Ultracivilized: Court Life in the Heian Era. Although the imperial court had lost power, court
culture flourished at Heian. Aristocratic males and females lived according to strict behavioral codes. They lived in a complex of palaces and gardens; the basis of life was the pursuit of aesthetic enjoyment and the avoidance of common, distasteful elements of life. Poetry was a valued art form, and the Japanese simplified the script taken from the Chinese to facilitate expression. An outpouring of distinctively Japanese poetic and literary works followed. At the court women were expected to be as cultured as men; they were involved in palace intrigues and power struggles. Lady Murasaki's *The Tale of Genji*, the first novel in any language, vividly depicts courtly life.

**The Decline of Imperial Power.** The pleasure-loving emperor lost control of policy to aristocratic court families. By the 9th century the Fujiwara dominated the administration and married into the imperial family. Aristocratic families used their wealth and influence to buy large estates. Together with Buddhist monasteries, also estate owners, they whittled down imperial authority. Large numbers of peasants and artisans fell under their control. Cooperation between aristocrats and Buddhists was helped by secret texts and ceremonies of esoteric Buddhism, techniques to gain salvation through prayer and meditation. Both groups failed to reckon with the rising power of local lords.

**The Rise of the Provincial Warrior Elite.** The provincial aristocracy also had gained estates. Some carved out regional states ruled from small fortresses housing the lord and his retainers. The warrior leaders (bushi) governed and taxed for themselves, not the court. The bushi created their own mounted and armed forces (samurai). Imperial control kept declining; by the 11th and 12th centuries violence was so prevalent that monasteries, the court, and high officials all hired samurai for protection. The disorder resulted in the emergence of a warrior class. The bushi and samurai, supported by peasant dependents, devoted their lives to martial activity. Their combats became man-to-man duels between champions. The warriors developed a code that stressed family honor and death rather than defeat. Disgraced warriors committed ritual suicide (seppuku, or hari-kiri). The rise of the samurai blocked the development of a free peasantry; they became serfs bound to the land and treated as the lord's property. Rigid class barriers separated them from the warrior elite. To counter their degradation the peasantry turned to the Pure Lands salvationist Buddhism. Artisans lived at the court and with some of the bushi; they also, despite their skills, possessed little social status.

4. Describe court life in the Heian period. How does it compare to the European court life (during the same period). (use Chapter 10)

Heian Court – social status was everything, there were strict codes of polite behavior, lived in unpainted wooden homes, writing of poems was most valued, Lady Murasaki’s Tales of the Genji, elaborate dress (clothing often matched the seasons), long hair for women and blackened teeth were symbols of beauty (teeth blackened with kohl), emphasis on art

European – large manors, life centers around church, arts encouraged, but in an attempt to be well-rounded, main emphasis on chivalry, many “play” at fighting via tournaments, society is broken into “those that work, those that pray, and those that fight” (no direct information in chapter 10 regarding society and court life)
Differences in feudalism are covered extensively in the text and may be what most students resort to: (taken directly from the Teacher study guide found at the publishers open website at http://occawlonline.pearsoned.com/bookbind/pubbooks/stearns_awl)

**ANALYSIS: Comparing Feudalisms.** Fully developed feudal systems developed during the postclassical age in Japan and western Europe. They did so when it was not possible to sustain more centralized political forms. Many other societies had similar problems, but they did not develop feudalism. The Japanese and western European feudal systems were set in political values that joined together most of the system’s participants. They included the concept of mutual ties and obligations and embraced elite militaristic values. There were differences between the two approaches to feudalism. Western European stressed contractual ideas while the Japanese relied on group and individual bonds. The shared feudal past may have assisted their successful industrial development and shaped their capacity for running capitalist economies. It may also contribute to their tendencies for imperialist expansion, frequent resort to war, and the rise of right-wing militarist regimes.

5. Give some examples of social, political and economic institutions during the Bakufu Period/Age. Be sure to describe them in detail.

The Bafuku Period is mentioned on pages 296 and 298, however there is not enough information in the text to answer the question.

From outside sources:
- massive wood & stone castles
- spying, sneak attacks, betrayals
- armed peasants changed warfare (less emphasis on samurai combat)
- peasant revolts, looting, pillaging
- pessimism & foreboding, reverting to barbarism
- some daimyos tried to stabilize (irrigation, public works)
- new tools, crops (soybeans), draft animals,
- wealthy commercial class
- guild organizations
- women in merchant classes more influence
- women in upper classes=disinheritance
- women lost all status
- cultivation of arts
- Zen Buddhism
- paintings influenced by China

6. Describe the relationship of Korea to China and how was she able to “maintain…independence” from China until the early 1900s.

Information taken directly from the Teacher study guide found at the publishers open website at http://occawlonline.pearsoned.com/bookbind/pubbooks/stearns_awl

**KOREA: BETWEEN CHINA AND JAPAN.** Korea, because of its proximity to China, was
more profoundly influenced over a longer period than any other state. But, despite its powerful neighbor, Korea developed its own separate cultural and political identity. Koreans descended from hunting and gathering peoples of Siberia and Manchuria. By the 4th century B.C.E. they were acquiring sedentary farming and metal-working techniques from China. In 109 B.C.E. the earliest Korean kingdom, Choson, was conquered by the Han and parts of the peninsula were colonized by Chinese. Korean resistance to the Chinese led to the founding in the north of an independent state by the Koguryo people; it soon battled the southern states of Silla and Paekche. After the fall of the Han an extensive adoption of Chinese culture - Sinification - occurred. Buddhism was a key element in the transfer. Chinese writing was adopted, but the Koguryo ruler failed to form a Chinese-style state.

Tang Alliances and the Conquest of Korea. Continuing political disunity in Korea allowed the Tang, through alliance with Silla, to defeat Paekche and Koguryo. Silla became a vassal state in 668; the Chinese received tribute and left Silla to govern Korea. The Koreans maintained independence until the early 20th century.

Sinification: The Tributary Link. Under the Silla and Koryo (918-1392) dynasties Chinese influences peaked and Korean culture achieved its first full flowering. The Silla copied Tang ways and through frequent missions brought to Korea Chinese learning, art, and manufactured items. The Chinese were content with receiving tribute and allowed Koreans to run their own affairs.

The Sinification of Korean Elite Culture. The Silla constructed their capital, Kumsong, on the model of Tang cities. There were markets, parks, lakes, and a separate district for the imperial family. The aristocracy built residences around the imperial palace. Some of them studied in Chinese schools and sat for Confucian exams introduced by the rulers. Most government positions, however, were determined by birth and family connections. The elite favored Buddhism, in Chinese forms, over Confucianism. Korean cultural creativity went into the decoration of the many Buddhist monasteries and temples. Koreans refined techniques of porcelain manufacture, first learned from the Chinese, to produce masterworks.

Civilization for the Few. Apart from Buddhist sects that appealed to the common people, Chinese influences were monopolized by a tiny elite, the aristocratic families who dominated Korea's political, economic, and social life. Trade with China and Japan was intended to serve their desires. Aristocrats controlled manufacturing and commerce, thus hampering the development of artisan and trader classes. All groups beneath the aristocracy in the social scale served them. They included government officials, commoners (mainly peasants), and the "low born," who worked as virtual slaves in a wide range of occupations.

Koryo Collapse, Dynastic Renewal. The burdens imposed by the aristocracy upon commoners and the "low born" caused periodic revolts. Most were local affairs and easily suppressed, but, along with aristocratic quarrels and foreign invasions, they helped weaken the Silla and Koryo regimes. Over a century of conflict followed the Mongol invasion of 1231 until the Yi dynasty was established in 1392. The Yi restored aristocratic dominance and tributary links to China. The dynasty lasted until 1910.
7. What classes and institutions were largely “sinified” in Korea and Vietnam and why?

<table>
<thead>
<tr>
<th>Korea</th>
<th>Vietnam</th>
</tr>
</thead>
<tbody>
<tr>
<td>*Chinese styles of dress</td>
<td>*Elite classes embraced sinification</td>
</tr>
<tr>
<td>*scholars studied Confucian texts</td>
<td>*Chinese style schools</td>
</tr>
<tr>
<td>*tribute system</td>
<td>*civil service exams</td>
</tr>
<tr>
<td>*cities redesigned to look like Chinese counterparts</td>
<td>*Chinese agricultural techniques</td>
</tr>
<tr>
<td>*artwork reproduced Chinese prototypes</td>
<td>*Chinese based irrigation systems</td>
</tr>
</tbody>
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8. How was Vietnam able to remain independent of China?

Vietnam’s distance from China proved to be one of the main determinants for securing independence. When China began experiencing political turmoil, the Vietnamese took full advantage of the limited Chinese presence to push for independence. A massive rebellion was launched after the fall of the Tang and by 939 they had won independence.