

GLOSSARY:
EARLY MYTH AND AMATERASU IN NEOLITHIC
AND MEDIEVAL JAPAN



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"When man created language with wisdom,
As if winnowing cornflower through a sieve,
Friends acknowledged the signs of friendship,
And their speech retained its touch." Rg Veda 10.71

"Whatever is happening is happening for good...."
Krsna to Arjuna in the Bhagvad Gita

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A

Abstinence Palace - This is a small palace for the Abstinence Princess, an imperial princess who served the high priestess of the Grand Shrine of Ise, which was dedicated to the Sun Goddess Amaterasu (Kitagawa 1987: 153-154).

Ainu - The Ainu are a hunter-gatherer tribal people who inhabit the northern Japanese island of Hokkaido. Their anthropological origin is in dispute, as is the historical meaning of their genetics. They may be descendants of the Neolithic Jomon people and therefore have no relationship with the present day Japanese. Until the 1920's, much of their traditional culture and ritual was intact. They practiced a significant bear ritual which is discussed extensively in the text and several goddesses were important deities in their pantheon.

Altaic - The Altai region of southern Siberia has an archeological record extending back into the third millennium BC and skeletal remains indicate an initial population of European Caucasoid stock. By the 3rd to 5th centuries BC, a significant Mongoloid presence can be confirmed, and by the early years AD, peoples of this region are almost entirely Mongoloid. Altaic bronze working was of exceptional quality and not superseded by iron until the 2nd century BC, making the Iron Age of this region one of the latest in recorded history. Altaic peoples were nomadic pastoralists, living in wagons and tents, constantly on the move with their herds and flocks. They had domesticated the horse and warfare was a major activity and ritual. Social stratification was highly developed and the burials of chiefs and warriors are easily recognized by rich grave furnishings and the presence of a favorite wife or courtesan who had been put to death to accompany her master. These Altaic people entered Japan c.300 AD and introduced domestic horses and a new pantheon of gods led by a supreme male deity.

Amaterasu - The Sun Goddess is known by several names in the Japanese historical chronicles: Heavenly Shining August Deity; Amaterasu no Oho kami ['Heaven-illumine-of-great-deity']; and Amaterasu-oho-hiru-me no Mikoto ['Heaven-Illuminate-great-noon-female-']

of-augustness’]. Amaterasu may be considered the supreme *kami* of Japan (see below) and is, of course, the subject of this text. She and she alone gave legitimacy to the rule of Japanese emperors.

archeo-mythology - Archeo-mythology is a recently coined term for those who study the history of mythology and make extensive use of the archeological record and surviving ancient texts.

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C

Central Land of Reed-Plains - This is an ancient name for Japan that occurs in the historical chronicle the *Kojiki* (see below).

chakras - Chakras are the centers of refined energy in the body according to Indian (*kundalini*) yoga. They concentrate, transform and repartition the energy that passes through them. Although Western simplification presents exact correspondences with physical locations in the body, *chakras* belong to another level of ‘reality’ and such approximations are crude. They are points where the soul and body intersect and interpenetrate. The seventh *chakra*, for example, is located above the crown of the head. When the *kundalini* heat energy is aroused by special yogic practice, it rises through each of the seven *chakras*.

Chira-Mante-Kamui - This name belongs to an important deity of the Ainu who is head of the mountain gods.

Chiu-ai - Chiu-ai tennō was the 14th emperor of Japan. He died in 346 AD, according to the reliable Korean chronicles; the traditional Japanese histories date his reign to 192-200 AD. His wife and empress was Jingu who is discussed extensively in this text as a manifestation of Amaterasu. Chiu-ai was indecisive in war and his death at 52 seems to have been caused by his defiance of an oracle of Amaterasu delivered through his wife, the empress Jingu.

Cuh Kamuy - This important deity of the Ainu was, in fact, two deities in one. The Goddesses of the Sun and Moon, known as the sun (*to: no*

cuh - daytime moon) and the moon (*kunne cuh* - dark moon), are considered the same female deity who is the most important of all the sky deities. Solar and lunar eclipses are believed to occur when the Goddess of the Sun and Moon is swallowed by a crow, fox, squirrel or octopus (Ohnuki-Tierney 1974: 103).

Confucianism - Confucius is often portrayed in our times as a cerebral, intellectual philosopher but such was hardly the case. He believed that the Duke of Chou, brother of the legendary King Wen, spoke to him in dreams and conveyed to him the wisdom of the ancient Chinese Sage Kings. He claimed to transmit ancient tradition, not create a new philosophy. He taught ancient books, ritual and politics. Individuality was of no concern to Confucius. The Virtue of the emperor, which derived from the Mandate of Heaven, determined the balance of good and evil in the people and therefore the emperor was directly responsible for the behavior and conduct of his people. Yet, every man could improve himself and change by studying the ancient texts and acting with a superior morality and altruism. The ancient rites hold the key to this program of self improvement and the system was aristocratic to the core. The ultimate goal was to have a superior man acquire a high position in government and so, influence the many.

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D

Deity Master-of-the-Great-Land - According to the account in the *Kojiki*, this is the name of the ruler of Japan whom Ninigi, the grandson of Amaterasu, peacefully subjugates in order to take possession of the country and establish that his grandmother will henceforth be the sole empowerment of the emperor of Central Land of Reed-Plains (Japan).

divine couple - In almost every mythical cosmology there is a divine couple, often brother and sister, who appear very early in the history of the 'universe'. They are primeval creator deities. In the Japanese history *Kojiki* they are known as He-Who-Invites and She-Who-Invites. The translation of the *Nihongi* gives their names as Izanagi (male) and Izanami (female): Male-Who-Invites and Female-Who-Invites. Izanagi

no Mikoto and his sister Izanami no Mikoto are the seventh generation of such deities in Japan and the first to have complex lives, many children and distinct personalities. In one account, they are responsible for the birth of Amaterasu, the Sun Goddess: "Why should we not produce someone who shall be lord of the universe [*tenka* - 'that which is under Heaven']? They then together produced the Sun Goddess, who was called Oho-hiru-me no muchi ['Great noon-female-of-possessor']" (Aston 1972: 18-19).

Dokyo - Dōkyō (693-775) is also known as Kibi Makibi (Kibi is where he lived) and his true name was Shimotsumichi Asomi. He studied in China from 716 to 735 and returned to Japan with the now famous game of Go, the art of embroidery and the *biwa*, a four string lyre. He is also credited with inventing the Japanese alphabet of 47 syllables. Upon his return he was appointed Daigaku no suke; Dōkyō is not a name but an alternative spelling of this title. Dōkyō was Japan's ambassador to China from 752 to 754. He was destined to outlive his Goddess of Sovereignty and beloved *tennō* by five years (Papinot 1972: 274).

dolmen - A dolmen is a small to medium-scale megalithic tomb that has a roof made from a single large stone.

dragon - A dragon is a mythical beast that in East Asia partakes of the qualities of both serpent and bird. A masculine deity of rain, thunderstorms and weather, the dragon was all-important, for upon his whims rested the fortune of agriculture and the success of the harvest.

E

Engi-shiki - *The Proceedings of the Engi Era* (901-922) is a body of edicts which supplanted those previously in force. It contains many Shinto prayers, was completed in 927 and put into effect in 967.

F

feudalism - As in Europe during the Middle Ages, the sociopolitical structure in Japan at this time was dominated by great manors and powerful lords. Agricultural lands were tended by peasants and serfs and fiefdoms were led by clan chieftains. Their power often rivaled that of the central government and provided a continual source of unrest and civil strife. It also led to an unusual form of government in the that saw the emperor as the chief Shinto priest of the nation, responsible for the spiritual well-being of his people and their proper alignment with the *kami*, but essentially powerless in day to day political affairs. The government was led by the leader of the dominant clan who was called the Shogun.

Fujiwara - Fujiwara is both an important place name and family name. 1) Fujiwara was an important region in the Yamato province. Fukiwara-kyo was the capital of Fujiwara in Nara Prefecture from 694 to 710 AD. Empress Jitō built this new capital and moved there in 694 when the old capital of Asuka became too small for a rapidly expanding central government. It remained the capital under her son, the Emperor Mommu (683-707), and then lost its status when the capital was moved to Heijō in 710. 2) Nakatomi Kamatari (614-669) gained a major victory over the Soga clan in 644 and was rewarded by Emperor Tenchi with the family name of Fujiwara. His descendants went on to play important roles in Japanese history for many centuries.

G

Go-Shirakawa - Prince Masahito became the 77th emperor of Japan (*tennō*) at the age of 29 in 1156, succeeding his brother. The ex-emperor Sutoku tried to have his son succeed him but Go-Toba was successful in having his son Masahito elected. Needless to say, this result precipitated a civil war as Sutoku, with Fujiwara Yoritomo, and all the Minamoto, except the famous Yoritomo, attacked Masahito and the Taira clan in 1156. The latter were victorious and Sutoku was exiled. As was the custom, Go-Shirakawa soon abdicated (1158) in favor of his son Morihito, but continued to govern during the reigns of three successive emperors and died at the age of 67 in 1192. The text delves into these events in detail because Yoritomo, founder of the Kamakura Shogunate, was the husband of one of Japan's most incredible women – Masako - who was the mother of two shoguns, and the 'dowager shogun' during the reigns of Hōjō regents,

Go-Toba - Prince Takahira was the 82nd emperor of Japan (1184-1198). He ascended the throne when only four years old and his grandfather, Go-Shirakawa, ruled in his name. He later played an important role in the events surrounding Yoritomo and Masako. He bestowed the title Shogun upon Yoritomo, thereby giving him extraordinary authority to govern the country. After abdicating, Go-Toba governed in the name of his two sons; his period saw the ascendancy of the Minamoto clan. After the death of the third and last Minamoto shogun, power passed to the Hōjō clan and Go-Toba declared war against them. He was defeated in 1221 and lived out the remaining 18 years of his life in exile.

goshintai - Some *kami* (see below) prolong their stay on earth and remain for months in a sacred vessel known as the *goshintai*, which is placed in the deepest recesses of a Shinto shrine.

Gyogi - Gyogi-Bosatsu (670-749) came to Japan from Korea as a young man and became an important Buddhist monk. He is responsible for an important synthesis between Buddhism and Shinto, 668 AD. When Emperor Shomu in the eighth century was having trouble raising money and labor to build a monumental statue of the Buddha, he turned to Gyogi who was instantly elevated to a high position. Carrying a Buddhist relic to Ise as an offering to Amaterasu, he received a favorable oracle for the construction of the statue. Gyogi

then traveled the country successfully collecting offerings for the project. The Shinto priests also cooperated and the great statue was dedicated in 752 (Kitagawa 1967: 42-43). Legend credits him with the invention of a specialized potter's wheel used to make porcelain and he was also supposed to have been a sculptor and artist.

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H

Hachiman - This name was taken by the Emperor Ojin when he was deified. He became one of the most important Shinto *kami* (Papinot 1972: 135).

haniwa - Archeologists have found pottery figurines on the slopes of the great tombs of the 5th and 6th centuries. These rows of *haniwa* figures formed a 'spirit fence' designed to protect the tomb from spiritual enemies and to prevent the contents of the tomb from theft and vandalism as well. No doubt part of their function as a barrier was also to prevent ghosts and spirits from leaving the mound. Distinctive *haniwa* pottery figures of unglazed clay were placed around the base of the mound and often in concentric rows around the mound up to mid-height as well (Chard 1974: Fig. 5.17). These figures portrayed a variety of objects and persons: hand tools and houses were common all through the Early Kofun. The Late Kofun saw tombs built on flat alluvial land with horizontal burial chambers which were built like rooms in a house. At this time, *haniwa* are now mostly animal or human figures. These human *haniwa* figures may have been a replacement for burying alive the consorts and attendants of royalty. Representations have been found depicting people from all levels in society. The rare figures of female shamans are important for the main thesis of this text. Several figures have been identified as female shamans who wear an odd flat head-dress, a sash decorated with triangles and a necklace of elongated *magatama* stones which were believed to possess magical power (Chard 1974: 188-189; Blacker 1986: 104-105).

Heiji Disturbance - The Heiji War of 1159-1160 saw the Minamoto and Taira clans at war for control of the Japanese government (shogunate). Yoritomo, the husband of the extraordinary Masako, led

the Minamoto and was defeated. Power now shifted from court nobles to the warrior class.

Her Augustness Heavenly-Alarming Female - As related in the *Kojiki*, this deity performed an obscene dance to lure the Sun Goddess from her cave, where she had withdrawn in petulance at the gross behavior of her brother. Amaterasu then restored light once gain to the 'world'. See the discussion in the main text.

His Augustness Moon-Night Possessor Moon-god - According to the *Nihongi*, the Moon God was produced by the divine couple at the same time as the Sun Goddess, Amaterasu, and became her consort. In one writing, he was called, Tsuki-yumi no Mikoto or Tsuki-yomi no Mikoto. [*Yumi* means bow and *yomi* means darkness.]

High-August-Producing-Wondrous-Deity - In the *Kojiki*, this is an alternative name for Heaven, who together with Earth produces the first generation deities.

His Brave-Swift-Impetuous-Male-Augustness - This is the name in the *Kojiki* for Susanoo, Amaterasu's third brother, who was a troublesome and mercurial god. According to one tale which is discussed in the text, he thoroughly redeemed himself.

Hiyeda no Are - The Emperor Temmu (ruled 673-686 AD) became upset over the inaccuracies in the old family records and genealogies preserved by the great families. He had them examined, compared and scrupulously edited, and began the compilation of a 'history' in 681. Living in the imperial household as a man possessed of an extraordinary memory. Hiyeda no Are was in his late twenties and had both a photographic and auditory memory; never forgetting anything he either read or heard. Temmu taught Hiyeda the results of his research project, as well as what were then archaic dialects of Japanese. Temmu then had Hiyeda repeat the entire *Kojiki* by heart in order to check his memory. Emperor Temmu died in 686 and for 25 years the *Kojiki* existed only in Hiyeda's memory. Imagine if he had died before writing it all down! When the Empress Gemmio ascended the throne in 711, she ordered Court Noble Yasumaro Futo no Ason to take down the *Kojiki* from the recitation of Hiyeda, who was then in his sixties.

Hojo - This family descended from Taira Sadamori. The Hōjō as regents were the actual rulers of Japan from 1200 to 1333.

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iconography - Icons are images created for religious contemplation and/or for active use in ritual; the former connotation has come to predominate. Iconography refers to a coordinated 'library' of such images which can be identified within the artistic products of a religious system.

Ise - One of the 15 provinces of Tokaido, Ise is the locality for the most venerated Shinto temples in all Japan, including the 'cathedral of the nation' - the Grand Shrine to Amaterasu the Sun Goddess, which may have been established in the first century BC. The Ise Shrine consists of two parts. The inner shrine is controlled by the Arakida family and has traditionally enjoyed supremacy because it contains the sacred mirror of the national regalia and is devoted to Amaterasu. The outer shrine is dedicated to the harvest deity Toyouke and is managed by the priestly family of Watarai. "The Grand Shrine of Ise is generally regarded as standing at the apex of all shrines. Worship there is more than an expression of faith in the enshrined kami. It is the highest expression of respect to the Emperor and to all that is best in the culture, history, and racial consciousness of the Japanese people" (Ono 1962: 15). Furthermore, in every Shinto home there is a representation of the Grand Shrine of Ise. The small shrine or shelf altar will contain a small mirror, symbolic of one in the sacred regalia of the nation and that which was handed Amaterasu when she had withdrawn into her cave. A talisman of the Grand Shrine at Ise is also placed in the shrine (Ono 1962: 58).

Izu - An important province of Tokaido.

J

Jimmu - According to the more reliable Korean and Chinese chronicles, the first strong ruler of the Yamato region ('first emperor of Japan') lived from ?62 BC to 1 BC. The date of the first legendary emperor Jimmu is set at 660 BC because the chroniclers who compiled the *Nihongi* adopted the Chinese calendrical system which at that time began in 660 BC (Kitagawa 1987: 112). He is said to have conquered eastern Japan, including the important province of Yamato, whose name in ancient times had become synonymous with all of Japan to the Chinese. What is historically verifiable is that the conquest of Yamato was essential for the creation of the first central government in Japan.

Jingu - Jingu is a legendary empress of early Japan who is said to have lived from 170 to 269 AD. The details of her life, which are discussed extensively in the text, cannot be closely verified. Jingu may be a composite around whom coalesced the qualities of several exceptional, and now unknown, female-shaman leaders of ancient Japan. She is said to have been the wife of Emperor Chuai who chose to neglect an oracle of Amaterasu delivered through his wife, that he go to war against the strongest kingdom on the Korean peninsula - Silla. He died mysteriously soon afterwards and Jingu became the leader of her people. Although pregnant, she led a successful and nearly bloodless campaign against Silla. The circumstances of her legend reveals much about the lives, rituals and charisma of the extraordinary female shamans who led many of the powerful clans of pre-feudal Japan.

Jinno Shotoki - The *Jinno Shotoki* is the extraordinary six volume history completed in 1339 by Kitabatake Chikafusa (1292-1354), a scholar and major government figure for the Southern court during a vicious civil war. The work relates the history of Japan from its mythical beginnings and is outstanding in its treatment of feudal Japan in the Middle Ages. It also discusses the uniqueness of Japan as beyond question because the emperor is descended from, and is empowered by, the Sun Goddess Amaterasu, and this divine relationship blesses the entire land and its people. Some of Chikafusa's motivation for writing the *Jinnō Shōtōki* was his horror at the civil war then inflicted upon Japan in which he played a prominent role. He believed that a renewed understanding and acceptance of Amaterasu's empowerment of the emperor would re-introduce political and social stability to the country.

Jomon - The Japanese Neolithic is known as the Jomon Period and it is extraordinary for its time span, which is the longest that the Neolithic stage lasted in anywhere in the world. There are a large number of Jomon sites in Japan, perhaps 75,000. The earliest pottery in the world comes from the Fukui Cave on Kyushu, is dated to 12,700 BC and shows linear relief. A fingernail impressed ware is known from the Kamikuroiwa Rock Shelter at 12,165 BC. These dates serve to define beginning of the Jomon and the Japanese Neolithic which did not end until c.400 BC when a major shift to rice farming occurred in western Japan, that pivotal event defines the beginning of the Yayoi Period. The Jomon people were hunter-gatherers with rich food resources to harvest, both in the temperate forests and in the shallow coastal waters and estuaries. Archeology provides some evidence for deep sea fishing and therefore, ocean-going boats capable of the task: remains of dug-out canoes have been found. There was limited trade (pottery) between Kyushu and the Pusan area of Korea. But throughout the Jomon, the absence of significant technological change is striking. Remains of pit houses with hearths have been found. The Jomon people were one of the first to domesticate the dog and they buried them with ritual, which indicates that canine status was more complex than that of a pet or hunting companion.

Clay figurines seem to depict female deities, as is discussed in the text, and the quantity of them increases dramatically in the Late Jomon. Pottery designed for ritual use appears c.3600 BC. There is some evidence for agriculture in the central highlands, which technically would define the end of the Neolithic. The division of Japan into two culture areas, east and west, is now apparent and these regions will not come under a unified rule until c.300 AD. In the Middle Jomon Period, archeological sites in the west are fewer than in the east, yield less artifacts and figurines are scarce. There are large coastal populations and huge shell mounds. The Jomon Culture has now penetrated the southern part of the northern island of Hokkaido. A typical village was 20-25 circular pit houses arranged in a semicircle above a stream.

By Late Jomon times, c. 2500 BC, populations were larger, particularly on the coast, and large villages on lower ground became common. Ocean fishing is emphasized and the harpoon appears on the north Pacific coast. A much greater variety of tools and pottery is apparent. Female figurines are now numerous; mytho-poetics and ritual must have involved important female deities. If the dangerous game of backward extrapolation has any validity, villages were often

led by female shamans. Burials were usually in shell middens, as previously, but occasionally were in large jars as well. Rice and barley has been found in Final Jomon sites in the west. In some areas shell middens are nearly absent, suggesting a mollusk population 'fished out' by millennia of exploitation. Ocean hunting of fish and mammals was still important as the harpoons attest. And salt making makes its first appearance.

The almost complete absence of significant technological and economic change throughout the Jomon is striking: adaptation to the local ecology was good and the resistance to change high. The one real innovation was the toggle harpoon. The Jomon people themselves were likely a mixture of tribal groups; they are not similar to present-day Japanese. The Ainu, who still live on Hokkaido, may be a survivor from Jomon times in the sense that they have genetic continuity with the Neolithic. See Chard (1974: 109-144).

Junnin - Prince Ōi (759-764), grandson of the famous emperor Temmu, became the 47th emperor of Japan at the age of 27. He succeeded the empress Kōken-Shōtoku who figures prominently in the text. She was successful in ousting him from power when his chief minister raised an army in revolt in 764 and she sent him into exile. Ōi was 'rehabilitated' in 1871: Junnin is a posthumous name.

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K

kagura - The *kagura* is performed to honor and recall the dance performed by Her Augustness Heavenly-Alarming Female when she lured the Sun Goddess from her cave, where she had withdrawn in petulance at the gross behavior of her brother.

Kamakura - Now a small town in Sagami, Kamakura became the resident capital of Japan in 1192 in the sense that the Shogun's palace was there and it quickly grew to a city of one million a century later. When Yoritomo and his beloved Masako began his war against the Taira clan, which is discussed in detail in the text, he selected this town for his residence. When he became Shogun in 1192, palaces, temples and great homes were built in Kamakura by the nobles of the

court. The city was destroyed by the civil wars of the 15th century and a great fire in 1526.



kami - "They are best understood perhaps as hierophanies, manifestations of sacred power in the human world. ... Thus the emperor, dragons, the echo, foxes, peaches, mountains and the sea, all these were called *kami* because they were mysterious, full of strangeness and power. *Kami* may thus be described ... in the excellence which overshadows the practice of certain crafts, in the continuity and protection which attends a family stemming from a remembered ancestor. In all of these things there shows through, as though through a thin place, an incomprehensible otherness which betokens power.

"Sometimes this manifestation of power goes unnamed, supine, scarcely recognized ... More often it gathers itself together, is given a name, attaches itself to a particular group of human beings. It is no longer a window indicating another world beyond, but a being endowed with power, impinging closely on human life and requiring treatment of an elaborately special kind if it is to remain friendly. It is conceived to dwell in a world or dimension of its own, hazily related in a geographical way to ours [emphasis mine].

"Elusive, shadowy, largely formless though these beings may be, in their disposition and status they are many and variable. Some are great *kami*, with names recorded in the mythical chronicles, who

exercise power over a wide area of man's life. Sickness, fire, seasonal rain and marital happiness may all lie in their gift. Others of humbler status confine themselves to narrower spheres, specializing in easy childbirth, good fishing catches or cures for diseases below the navel. Some are remote, static, slow to take offense. Others impinge closely upon our world and are quick to react to the treatment they receive here. Some may exist in a close tutelary relationship with a particular village. Others exert the same protection over a particular family or a particular individual. Others again are prepared to consider in a benevolent light anyone who takes the trouble to make the pilgrimage to their shrine. Despite this variety of nature and potency, however, all *kami* possess certain characteristics in common which enable the shaman, with his special powers, to communicate with them.

"In the first place they are able, freely and voluntarily, to cross the barrier which divides our world from theirs. This they may do of their own accord, irrupting suddenly and unexpectedly into our lives from another plane. Or they may come in response to due summons. Certain musical sounds - a *koto* twanged, bowstring tapped, a drum thumped - certain songs or dances will cause them to leave their own world and visit ours (Blacker 1986: 34-35).



kamui yukar - These archaic epics of the Ainu are a form of inter-species communication in which gods or humans speak of their experiences to members of their own or other species.

kannabi - *Kannabi* are wooded areas which are shelters for *kami*.

Kitabatake Chikafusa - Born in 1293, Kitabatake Chikafusa underwent coming of age rites in 1303 and succeeded to the family leadership in 1306 when his father took Buddhist vows after the death of the Emperor Kameyama. Upon the death of his grandfather in 1315,

Chikafusa withdrew from public life only to re-emerge in 1318 to serve the new emperor Godaigo. Chikafusa was entrusted with the care and training of the emperor's infant son, but upon the boy's death in 1330, he took Buddhist vows and retired from government service. However, he was not destined to lead a secluded life. He was about to become embroiled in the first half of the civil war, that lasted from 1336 to 1392, when two rival courts resulting from a split within the imperial family fought for the control of the government.

Chikafusa is known to have accompanied his son Akiie in 1333, when the latter became Emperor Godaigo's general, for the pacification of the northern provinces. In 1336 Akiie drove Hōjō Tokiyuki from Kyoto; his father had returned to Kyoto months before his son's victory. A few months later, however, Hōjō Tokiyuki defeated an imperial army not under Akiie's command and retook Kyoto. Godaigo established a court in the southern part of the country. Chikafusa went to the Ise region where his family had important estates in 1336 to help prepare for the emperors' relocation in Yoshino. Ise, of course, is where the national shrine to Amaterasu was first built more than a millennium before these events. Akiie was killed in battle in 1337. Chikafusa's other son, Akinobu, was an important military commander as well.

In 1338, we find Chikafusa in Hitachi province in the north where he lived for three years in Oda Castle. He sent over 70 letters to a famous chieftain whose support he failed to secure for Godaigo's military commander in the region. His son Akinobu joined him in 1340. In 1339, Chikafusa wrote the first draft of the *Jinnō Shōtōki* almost entirely from memory; his only reference work at the time was an imperial genealogy. He revised the work in 1343. In 1341, Godaigo's northern commander defected and Chikafusa fled to Seki Castle and a new loyal general. He fled again just before Seki Castle fell in 1343, and from 1344 to 1348, he served as the chief administrator of the southern court at Yoshino. Kyoto was captured and briefly held in 1352 and again in 1353. In 1354 Chikafusa the indestructible spirit of the southern court died: the civil war would continue for many more years.

Kiujiki - The 'Chronicle of Old Matters of Former Ages' was an extremely important early history compiled in 620 but only a fraction of it survived a fire in 645. These fragments were likely an important reference for those who compiled the *Nihongi*. t

Kofun Period - Also known as the Tomb or Tumulus Period, the Kofun defines the 3rd through 7th centuries AD. This time period encompasses the historical eras of the Asuka and Nara civilizations and many of the

important events discussed in the text take place in this period. This era is defined by the appearance of large burial tombs for chieftains and aristocrats which are filled with rich grave goods. These burial tombs may derive from the *kurgans* (burial mounds) of the Altaic peoples (see above) who invaded Japan c.300 AD and introduced many new cultural elements. Surviving mound tombs number in the thousands with a concentration in the region of modern day Kyoto-Osaka. In the Early and Middle Yayoi most were built on hilly ground as flat agricultural land was too valuable to be used for burial. They have a round ground plan and were built in the shape of flat-topped cone. The burial chamber within the mound was lined with stone slabs and the body placed in a wood or stone coffin. Distinctive *haniwa* pottery figures of unglazed clay (see above) were placed around the base of the mound, often in concentric rows around the mound up to mid-height. These figures portrayed a variety of objects and persons: hand tools and houses were common all through the Early Kofun. Grave goods included iron tools used in rituals, weapons, mirrors (as a symbol of Amaterasu), and magical beads known as *magatama* (see below). Saddlery was common, indicating extensive use of domestic horses which are believed to have entered Japan with immigrants during this period. These Altaic invaders who came from northeast Asia are discussed in the text; they introduced a new myth with a supreme deity that was male. The origin of the Kofun burial mounds may lie in China where such structures date back to the early Eastern Chou Dynasty c. 700 BC. Korean dolmens are rather different in plan from these burial mounds.

Habitation sites from the Kofun Period are rare: most of what we know of architecture comes from the *haniwa* clay houses (Chard 1974: Fig. 5.21). The elite lived in massive rectangular houses built of planks and topped with gabled roofs. Burial goods in the mid 5th century show an increase in items from abroad and the Japanese 'histories' tell of frequent contact with Korea and China, begun a century earlier by an ever-stronger central government. The Late Kofun saw tombs built on flat alluvial land with horizontal burial chambers which were built like rooms in a house. *Haniwa* are now animal or human figures. These human *haniwa* figures may have been a replacement for burying alive the consorts and attendants of royalty. Representations from all levels in society were made. The rare figures of female shamans are important for the main subject of this book and are discussed in the text. Grave goods now contain Sue pottery, a form imported from Korea which gained instant acceptance in Japan. Iron, still rare and valuable, was often used for the working edge of tools and weapon blades. A blacksmith's forge has been found in the best preserved

Yayoi village which has been excavated in the suburbs of Tokyo. One hundred and thirty five square pit houses, each with a clay fireplace, were built along a knoll that paralleled a river. See Chard (1974: 184-205).

Kojiki - The *Kojiki* ('History of the Emperors and of Matters of High Antiquity') was begun in 682, commissioned by the Emperor Temmu, but not completed until 712. Its compilation is discussed in the text.

Koken-Shotoku - Abe-naishinnō (ruled 749-759), the daughter of Emperor Shōmu, succeeded her father at the age of 33. She came to rely upon the Buddhist priest Dōkyō (see above) who was unfairly accused of dominating and manipulating her: he may well have been her lover, however. As *ex-tennō* she waged a successful brief war and deposed her successor, whose policies she despised. The life of Kōken-Shōtoku is discussed extensively in the text.

koto - The *koto* is a stringed instrument of great antiquity used to perform Japanese classical music.

Kumaso - The Kumaso are the indigenous inhabitants of southern Kyushu who are believed to have been members of the Sow tribe from Borneo who came to Japan in the first millennium BC. They were not subjugated and made obedient to the central government until the military expeditions of Empress Jingu, c. 200 BC: see the text.

kura - The *kura* are mysterious curved stones (*magatama*) which are found in 3rd and 4th century tombs of the late Kofun Period.

Kusakabe - Kusakabe was the only son of Empress Jitō who was being groomed for the throne when he died suddenly in 689, thereby precipitating a national crisis.

Kyoto - In 792 Emperor Kwammu selected the village of Uda in the district of Kadono as the site for a new capital. Two years later, the palace was completed and the city was named Heian-Kyō; it was also called Kyōto which means 'capital'. From 794 to 1868, it was the site of the imperial court, although from 1190 to 1333 Kamakura was its rival because the Shoguns chose to live there.

Kyushu - One of the five large islands of Japan, Kyushu is the island to which Ninigi, the grandson of Amaterasu, the Sun Goddess, descended to start the imperial lineage. It was here that the legendary first

emperor of Japan, Jimmu, set out on his conquest of all Japan and it was the locale for the military expeditions of the Empress Jingu.

L

Lochana Buddha - In 746, Kōken-Shōtoku's father, Emperor Shōmu, began to construct the Tōdaiji - the Eastern Great Temple - in the capital city of Nara. This temple was to contain a monumental bronze statue of the Cosmic Buddha, Vairochana. In 749, Shōmu abdicated to devote all of his time to Buddhist studies. Shōmu's initial proclamation did not inspire contributions of money or labor and so he turned to Gyogi, a lowly Buddhist cleric who was instantly elevated to a high position. Carrying a Buddhist relic to Ise as an offering to Amaterasu, he received a favorable oracle for the construction of the statue. Gyogi then traveled the country successfully collecting offerings for the project. Shinto priests also cooperated and the great statue was dedicated in 752 during the reign of Shōmu's daughter and successor, Empress Kōken-hōtoku (Kitagawa 1967: 42-43).

M

magatama - Early Kofun graves in 3rd and 4th century tombs contain prodigious quantities of beautifully carved 'comma-shaped' beads. They were carved from clear and colored glass, quartz, green jasper, jadeite and steatite. Their high aesthetic perfection suggests production by highly trained specialists. See Chard (1974: Fig. 5.18). In early historical Japan, *magatama* beads were one item of the sacred regalia of the nation. Late Kofun *haniwa* human figurines (see above) often show both males and females wearing necklaces of *magatama*

beads. Speculation suggests that female shamans wore such necklaces.

Maki - Lady Maki was the wife of Masako's father Hōjō Tokimasa: see the text.

Masako - This daughter of Hōjō Tokimasa (1157-1225) married Minamoto Yoritomo, initially against her father's wishes. She stood by her violent and charismatic husband throughout his various affairs and the war he successfully waged against the Taira clan in 1180. She was the wife of the founder of the Kamakura Shogunate, the mother of two shoguns and, during the reigns of Hōjō regents, the 'dowager shogun'. Her first son, a petulant and egoist man, succeeded Yoritomo and died in 1203. Masako and her brother then ruled as regents during the reign of her second son, Sanetomo, who was more interested and talented in poetry than politics, and his successor who was a boy only one year old. Masako's life was true drama on a grand scale.

matsurigoto - Within early Shinto, *matsurigoto* - literally, 'worship affairs' - covered what would be regarded today as both religious rites and civil administration, but was formerly considered to be a single, undifferentiated experience.

menoto - Throughout much of Japanese history, the aristocracy entrusted their children to the families of important vassals with noble lineages. Although 'menoto' in the narrow sense refers to the wet nurse of the baby, *menoto* families had wide responsibilities that lasted throughout the child's life. They educated the child, arranged for important ceremonies marking his growth and furthered ambitions for social and political power. The latter put *menoto* families into the midst of the most murderous intrigues for political power and succession rights.

metaphor - Metaphors are complicated, multilayered icons or narratives in which symbols interact and combine to make deep, textural statements. See symbol versus metaphor.

miko - In their closest relationships with humans, *kami* possess special kinds of humans known as *miko* and use their voices to transmit their message. Without a *miko*, a *kami* is voiceless unless delivering a message in a dream. The costume of a *miko* included not only the flat hat, jewels, sash and mirror with bells depicted on the *haniwara* figurines, but also a bow with quivers of arrows and strings of magical beads twined about her arms and hair. The sound emitted when the

bow strings resonate reaches into the spirit world and enables the shaman to communicate with the beings there. For the *miko* of ancient times, the bow may have been a sacred pathway along which the *kami* could travel into her body. The *miko* went into a trance state, either self-induced by violent dancing and singing, or induced by the music of a specially trained assistant. An interrogator would interpret the oracle of the *kami* as it spoke through her.

Mommu - In 696, Prince Takechi died and Jitō's grandson Mommu, now fourteen years old, was installed as the heir apparent. Although no longer seated on the throne, Jitō continued to wield awesome power from behind the scenes and proceeded to tutor and advise the young Emperor Mommu. He had been studying with Confucian scholars, and on his first day as Emperor, Mommu announced a 50% cut in land and labor taxes.

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N

Neolithic - The archeological and cultural stage which follows the Mesolithic is termed the Neolithic. The single reference to 'lithic' - stone tools - is a carryover from 19th century archeology and does not begin to indicate the extraordinary developments of this period: the Agricultural Revolution; incipient urbanism with large towns; hierarchical and class structured societies; large scale, highly organized warfare; the rise and fall of Old European Goddess culture; and the appearance and rapid spread of the Indo-Europeans.

Nihongi - The *Nihongi* was completed by Prince Toneri and Yasumaro Futo no Ason in 720 AD and given to the Empress Gemmio about three centuries after the introduction of Chinese characters to Japan. Thirty books have survived; a genealogy of the Emperors has been lost. The *Nihongi* may have been commissioned in 714 when Empress Gemmio gave orders for the preparation of a national history. Source materials for the *Nihongi* can be identified. The portions of the *Kiujiki* which survived the fire of 645 were undoubtedly very important. Although no mention is made of the *Kojiki*, it was well known at the time and one of the authors of the *Nihongi*, Yasumaro, was the same nobleman who

transcribed the *Kojiki* from recitation of Hiyeda no Are, a remarkable man or woman whose memory was an encyclopedic storehouse of ancient Japanese traditions. A reference book believed to have been employed in the writing of the *Nihongi* is referred to in the history of the reign of Jitō Tennō (694) where it is stated that 18 of the principal noble houses were to deliver their genealogical records to the Government. Also, there was a poorly known hereditary caste of reciters, the Katari Be, whose collective memories contained a vast accumulation of ancient history and mythology. It is likely they contributed to the formulation of the *Nihongi* as well. (Aston 1972: xii-xv).

Ninigi - As told in the *Kojiki*, Ninigi is the grandson of Amaterasu, the Sun Goddess, who descended from the Heavens to rule Japan. Truly Conqueror is the actual conqueror of Japan but he betrays genuine Confucian humility, although whether that quality is copied from Chinese texts or indicative of the aristocracy in Japan at this time, we cannot tell. He declines to take his kingdom and abdicates in favor of his son Prince-Rice-ear-Ruddy-Plenty [Ninigi] and his wife Dragon-fly-Island-Princess who descend from Heaven to the peak of Kuzhifuru, which is Takachiho in Tsukushi (Chamberlain 1986: 128-137).

No drama - In the 14th century, spoken dialogue was added to the sacred *kagura* dances (see above). Ancient legends and tales of heroes could now be 'told' as dramatic pieces on stage, as opposed to a recitation performed by a single person. Nō plays are highly abstracted and stylized; they have no counterpart in the West. Five families became the hereditary practitioners of Nō acting: Komparu, Hōshō, Kōngō, Kwanze and Kita. In the 16th century, Nō drama began to lose its popularity in the society at large but it remained the favored entertainment of the nobility.

Norito - *Norito* are Shinto prayers.

North Wind Goddess - An Ainu sky deity, the North Wind Goddess creates the wind when she dances on the top of a sacred mountain.

nuru or noro - On the Ryukyu Islands, the functions of the ancient shamaness gradually became partitioned among two new personages. One was a priestess who exercised spiritual power over a village or group of villages. Into the early years of the 20th century, the *nuru's* life was dominated by the requirements of ritual purity. She was forbidden to marry and had to avoid funerals and houses where death occurred.

* * * * *



Old Europe - is the culture region of Neolithic Europe which practiced a religion in which a goddess was the supreme deity. Her ritual is documented in the archeological record of the Upper Paleolithic and continues into the Neolithic. The last high civilization to have such a mythic commitment was Minoan Culture on Crete and with its passing, the religion of Old Europe was relegated to folk byways and isolated peripheral areas. The so-called Goddess Culture of Old Europe was obliterated, but not extinguished, by the successive waves of Indo-European invaders who brought with them a new pantheon whose supreme deity was a chauvinistic, male, thunder sky god. Several societies, such as that of the Celts and early Greece, allowed the Thunder Sky God and the Goddess to accommodate to one another and a hybrid mytho-poetics thereby evolved.

Ohime - The frail and only daughter of Masako, Ōhime continually found herself amidst crises that exhausted her strength and threatened her life. In 1195, Ōhime died at the age of nineteen after becoming a pawn in court intrigues as a possible consort to the new fifteen year old emperor.

Otomo - The half-brother of Jitō, Ōtomo was privately favored by Emperor Tenji (Jitō's father) to succeed him, although he had publicly name Jitō's husband Prince Ōama as his successor. Ōtomo proved a fine statesman and was appointed chief minister by Tenji in 671, succeeding the emperor briefly. Jito and her husband Prince Ōama rose in revolt in 672 and were successful in obtaining control of the throne. Their war is important and is discussed in detail in the text.

Otsu - Prince Ōtsu, the son of Jitō's sister was a lineal equal to her own son, Kusakabe, and thus a potential threat to her son succeeding her on the throne. A month after Emperor Temmu's death in 686, Jitō accused Prince Ōtsu of treason against Kusakabe and ordered his arrest. The 23 year old Prince Ōtsu was ordered to commit ritual suicide and he and his wife did so immediately. Four weeks later, the Empress issued a decree that Ōtsu had been found guilty of treason

and the death penalty was the only recourse. No evidence to support the charge against Ōtsu has ever been found.

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P

Pekche - An important early Korean kingdom that appears in Korean histories of the 4th century AD, Pekche was frequently in conflict with Japan.

Phasa Mikeun - A king of the ancient Korean kingdom of Silla, Phasa Mikeun is named in the *Nihongi* as capitulating to the Empress Jingu in the 2nd century AD. There is an unresolvable discrepancy between the dates of his reign and those attributed to Jingu.

Pimiko - A female ruler of the ancient Japanese state of Yamatai, Pimiko is named in Chinese annals. In 238 AD, the Chinese court conferred upon Pimiko the title 'Queen of Wa Friendly to Wei'.

power of three - Various lines and symbols on the artifacts of Old Europe appear to occur in triplicate. This duplication may reference the extreme power and strength of a deity, likely the Great Goddess.

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S

saisei itchi - A Shinto term that describes the identity of *kami*-rites and civil administration, *Saisei itchi* means the unity (*itchi*) of worship (*sai*) and government (*sei*) (Ono 1962: 76).

saito-goma - This fire ritual is still practiced by mountain ascetics. An arrow is shot in each of the five directions to inform the Five Bright Kings that the rite is about to begin (Blacker 1986: 106-107).

Sanemoto - Sanemoto was Masako's son who became an inept shogun and a superb poet in the early 13th century.

saniwa - In ancient Japan, the *saniwa* was an interrogator whose essential task it was to question the deity after it had taken possession of the *miko* and interpret its utterances. In the emperor's palace where the *miko* would be a royal princess, the *saniwa* would be an important court noble.

shamanism - Shamanism is not a religion per se, although it is often found in conjunction with animism within tribal culture. It is a suite of 'techniques of ecstasy' of great difficulty and those who have mastered the methodology are shamans. The techniques facilitate soul journeys to 'other worlds', often the underworld or the Dreamtime, in order to communicate with spirits and deities of varying degrees of significance. Shamans are obligated by their residence within the community and their unusual skill in these matters to communicate the fruits of such experiences to all members of the clan. Such communication ensures that the extraordinary insights are available to all, at least second hand. Therefore all may derive benefit from the knowledge so gained from supra-dimensions and, to the limit of one's ability, integrate it in a personal manner and grow spiritually. Such knowledge is powerful and shamans have a particular role in healing. Depending upon the culture, the profession is either hereditary or one is 'called' to it by virtue of natural inclination. Although its origins lie in the dim mists of the Paleolithic, shamanism survives today both in rural and city environments and is central to the cultural re-awakening of the indigenous peoples of both the Americas and Australia. The *miko* of ancient Japan incorporated much of the shaman's role and some shamanic practice still survives in both urban and rural Japan.

shinkoku - This word means 'characteristic of extreme quality'. As explained in the *Jinnō Shōtōki* of 1339, written by Kitabatake Chikafusa: "Great Japan is the divine land (*shinkoku*). The heavenly progenitor founded it, and the sun goddess bequeathed it to her descendants to rule eternally. Only in our country is this true; there are no similar examples in other countries. This is why our country is called the divine land" ... In these bold terms, Chikafusa enunciated the fundamental convictions underlying the credo that inspired the writing of the *Jinnō Shōtōki*: (1) Japan is superior to other countries;

(2) it is superior because it is *shinkoku*; and (3) it is *shinkoku* because it has enjoyed an unbroken continuity of rule from the time of its bequeathal by the sun goddess, Amaterasu" (Varley 1980:7).



Shinto - Shinto is the religion of "the *kami* way". It is that religion which centers upon establishing relations with *kami*. It is Japan's oldest religion and, indeed, one of the oldest extant anywhere. Shinto incorporated many elements from Buddhism; it was not too difficult to see the many deities of the Buddhist pantheon as *kami*. Shinto exists at all levels of society, from the village to the imperial palace. While more than three thousand *kami* may be listed, Amaterasu empowers the emperor and therefore the nation, and is the supreme *kami*. In ancient times, a shamaness termed the *miko*, would be the clan leader or an important member of the imperial court. Her key ritual was to prepare herself so that a *kami* might descend into her body and deliver an oracle through her. Guidance would be sought from the *kami* on all matters, including the most momentous events, such as when to plant, wage war or make peace with the enemy. See *kami* and *miko* above.



Shotoku - The second son of Emperor Yōmei whose clan, the Soga, Shotoku was an advocate of the Buddha. Emperor Shotoku (573-621) attempted to maintain a balance between Confucianism, Shinto and Buddhism. At the accession of his aunt Suiko (593), he was named heir and exercised a real regency. He fixed twelve court ranks which were distinguished by the color of their headgear (603); issued a code of laws in 17 chapters which was borrowed from China in 604; and published two historical works in 620. He also adopted the Chinese calendar in 604 and sent an embassy to China in 607.

Shizuka - Shizuka was a beautiful and charismatic dancing girl who was the mistress of Yoritomo's brother Yoshitsune (who had declared war in 1185 in an attempt to become shogun). She saved her lover's life by warning him of Yoritomo's assassination plan. When captured by Yoritomo and ordered to dance, she refused to reveal the whereabouts of Yoshitsune and sang a love song about him. Masako was greatly moved and attempted to intervene on behalf of Shizuka with her husband. See Masako above and Yoritomo and Yoshitsune below.

Silla - The most powerful early kingdom on the Korean peninsula whose origins may go back to 57 BC (Osgood 1951: ch.10), Silla dominated the Korean region until 900 AD when Korea was unified by the Koryō Dynasty. Silla was continually at war with Yamato, the most powerful Japanese state which was relentlessly moving towards the domination of all of Japan.

Soga - The Soga were an important samurai family of the Yanagawa Clan.

Suijin - Emperor Sujin is dated to c.300 AD by modern historians, although the *Nihongi* places his reign at 97 to 30 BC. He may well have been a chieftain of invading Altaic tribes and he succeeded in unifying a large portion of the Yamato region under his control.

Traditional sources attribute to him the building of a temple to Amaterasu in which were placed the three items of the sacred regalia. Suijin's daughter is said to have then become the first priestess of this new temple.

Suiko - Toyo-mike-kashikiya-hime was the third daughter of Emperor Kimmei. In 576, she married Emperor Bidatsu, who was her half-brother and who was succeeded by his two brothers. When the latter had died, Suiko ascended to the throne and became the 33rd tennō of Japan (reigned 593-628): she was the first empress to actually rule Japan (as opposed to shamanic female chieftains such as Pimiko). She placed most administrative duties in the hands of her nephew and encouraged his efforts to spread Buddhism. Suiko did, however, retain leadership in military affairs and promulgated an important legal code. She was descended from the Soga Clan on her mother's side and during her reign they enjoyed enormous influence. The historical evidence suggests she also functioned as the *miko* of the imperial court. Her life is dealt with extensively in this book.

Suinin - Ikume-iri-hiko-isachi (?29 BC - 70 AD) was the third son of Emperor Sujin and succeeded him in 11 AD at the age of 40 to become the 11th emperor of Yamato. During his reign, the Grand Shrine of Ise was built in 5 BC to house the imperial cult of Amaterasu, the Sun Goddess and supreme *kami*. The circumstances surrounding the building of what was to be the national shrine of Japan are extraordinary and are discussed in the text. See Ise above.

Susanoo Sosa no wo no Mikoto - Susanoo was the second brother of Amaterasu, the Sun Goddess. He was given the plain of Ocean as his realm. In most accounts, he is a petulant god of death and the underworld but in one important myth as discussed in the text, he redeems himself.

symbol versus metaphor - Symbols are codes for the actual thing. They are the simple elements out of which complicated metaphors are constructed and their interpretation is usually linear. Red denotes warmth or blood; white, purity and goodness; black, coldness and death (for Indo-Europeans), etc. Metaphors are complicated multilayered icons or narratives in which symbols interact and combine to make a deep, textural statement.

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T

Taiho Code - Jitō's father, Emperor Tenji, had compiled a comprehensive legal code for his country known as the Ōmi Code but never issued it. Her husband had taken over the work but his version was also never issued. Jitō completed the project adding provisions to make it enforceable and issued it as the Taihō Code in 701. Administrative codes were based on Chinese models of the T'ang Dynasty but most civil law was based in accepted Japanese tradition. There were six volumes of penal laws and eleven volumes of administrative laws. There are no existing copies of the Taihō Code but a revision made in 718 under the Empress Genshō known as Yōrō Code does survive.

Taika Reform - After the destruction of the mighty Soga Clan and the enthronement of the Emperor Kōtoku (596-654) in 645, a new political era began in Japan known as the 'Taika' or Great Reform. Chinese models were followed and a serious attempt was made to correct abuses directed at the lower classes, attending to the needs of the people. The reform edict was published in 646. Article One deprived the local magnates of their domains and serfs. Article Two established the authority of the central government in provinces where provincial and rural district administrators were appointed. Article Three ordered the taking of a census, both on the national and provincial level. Article Four introduced a new system of taxes with a land tax paid in rice, and a labor and produce tax. The imperial court was re-affirmed as the central government of Japan and powerful clans were given posts and rank in accordance with their standings. A system by which arable land was distributed among farmers was also put into effect.

Taira - An important clan descended from Prince Katsurabara-shinnō (786-853), son of Emperor Kwammu, the Taira exercised great power in the 11th and 12th centuries and they were in continual conflict with the Minamoto. In 1181, Yoritomo entered Kyoto, defeated the Taira and drove his cousin Yoshinaka and rival for Minamoto power, to his death. This war is described in some detail the text.

Takakura Kaneko - The emperor Go-Toba was very susceptible to the influences of an exceptional woman, his *menoto* Takakura Kaneko (1155-1229), who was of the Fujiwara clan. Her mother was another of Go-Toba's *menoto* (see above) and two of her nieces were consorts of Go-Toba and the mothers of two emperors. The bottom line,

however, was Kaneko's ability to anticipate every wish of Go-Toba. She arranged for one foster daughter to become the consort of Go-Toba and the other to be the consort of Masako's son, the shogun Sanetomo.

Takamimusubi - The High Producing Deity and supreme god of the Altaic invaders entered Japan c.300 AD. He is also called Takagi (High Tree); the shamanic reference to the World Tree is unmistakable.

Takechi - Takechi no Ōji was the second son of Emperor Temmu and helped his father obtain the throne in the war of 672. Empress Jitō later appointed Prince Takechi, son of her husband Emperor Temmu by another consort and now a famous general, to be her Chief Minister of the State Council. As his mother was not a woman of the highest class, he was not qualified for the throne. Jitō expected his loyalty and he was well rewarded with an exalted position and great privileges. Prince Takechi was ordered by Jitō to survey a site in Fujiwara for a new and finally permanent capital.

Takeuchi - Takeuchi was Empress Jingu's uncle and a very important minister and general in her government (? 3rd century AD). He also was the musician who played the *koto* in order to induce a trance state in Jingu when she became a *miko* and court oracle for the government. Takeuchi also guided Jingu's son, who was to become the emperor Ojin, through an elaborate initiation ceremony on a beach. He was, in effect, her 'right hand'. When you read the extensive discussion of Jingu's life in the text, Takeuchi's all-important role will be clear.

Taoism - Tao is the primordial source principle, or 'thing', which controls the creation of heaven and earth first, then the primordial world. It is a perfect, total or complete fusion of all things: a cosmic totality - "a chaotically complete one body" (Shao Po-wen 1057-1134 AD). The active force of the center is a complex philosophical concept central to Taoism. *Ch'ia* is an emptiness that links the 'two' into a form equivalent to the original state of unity. This is a paradise condition of total harmony which orders the interaction and synthesis of the dual principles *yin* and *yang*. They cycle through a continued process of going out (rising, swelling, expansion) and returning (contraction, coagulation, lowering) which is mediated by the 'emptiness' of the center. The practicing Taoist hopes to embrace Tao so as to be renewed by experiencing the condition of 'three' - dualities informed by *ch'ia*. *The Classic of the Way and the Power* is attributed to Lao Tzu of the 3rd century BC, a legendary philosopher whose historical identity

has yet to be pinpointed. *The Classic of the Way and the Power* is a philosophy of government and guide for a life of high principle for the aristocracy, yet it is based upon the Tao and is rich in Taoist doctrine. Much of the text discusses The Way (Tao) as the unknowable first principle which, if followed, produces a life devoid of strife, desire and coercion and is filled with spontaneous, effortless and inexhaustible action. The ideal emperor would be a Taoist sage who would guide the people back to the primeval state of innocence, simplicity and harmony with the Tao.

Temmu - Prince Ōama, the third son of Emperor Jomei, became the heir apparent in 668, the seventh year of the reign of his brother Tenchi, but shaved his head and retired to a Buddhist monastery when the latter became ill. But he did not remain in seclusion for long. In 672, Prince Ōama, who was to become Emperor Temmu, rose against his nephew's rule. Using divination, a shamaness named Komé predicted his victory. The fighting was brief and Prince Ōama ascended the throne as Emperor Temmu (Divine Valor) and reigned from 673 to 686. He formerly installed his beloved wife Jitō as Empress and they embarked upon an extraordinary period of joint rule. They proved a formidable pair. Temmu was a brilliant warrior but a muddling statesman. He fathered seventeen children and thereby created a crisis that plagued feudal Japan for a long time: how to decide the succession to the throne.

Tenji - Jitō's father was the 38th emperor of Japan and ruled 668-672: see Ōtomo above.

temenos - The *temenos* is a sacred and purified space cut off from the profane world of secular time. It is a specially demarcated area within which important rituals are performed.

tenno - *Tennō* may be loosely translated 'emperor' and is an appellation that came to be applied to Japan's supreme sovereign from the late 8th century onwards. The *tennō* is empowered to rule by the Sun Goddess and supreme *kami*, Amaterasu.

Tokimasa - Masako was born in 1157 as the oldest daughter of Hōjō Tokimasa, a lord in the Izu region south of Tokyo. The Hōjō clan initially had no distinction, owning no great amount of land and having only a small number of warrior retainers. At first, Tokimasa tried to oppose Masako's marriage to Yoritomo, a union which was to change the course of Japanese history. The Hiki Rebellion of 1203 was an

attempt by Hiki Yoshikazu to destroy Tokimasa. Later Tokimasa and his wife Lady Maki (through whom he had vastly improved his political fortunes) hatched a plot to kill his daughter's son Sanemoto, who looked to all as if he would make a weak shogun. Clearly blood was not thicker than water amidst these murderous political intrigues and Tokimasa would hardly qualify as a loving, protective father.

torimono - These are the sacred objects which a *kagura* dancer holds in her hands.

Truly Conqueror - In the *Kojiki*, *Truly Conqueror* is the Sun Goddess' son who takes possession of the Reed-Plains Land (Yamato - Japan) after it has been pacified by deities under Amaterasu's command.

Tumulus Period - The Tumulus Period is the Kofun Period of the 3rd to 7th centuries AD; see above.

Tungusic Tribes - Several Japanese scholars have evidence that points to a settlement of Japan c.300 BC by tribes from northeast Asia. It can be assumed that their rituals centered around shamanic experiences which by this time had been long established in Japan. The Tungusic tribes must have found Japan congenial and there is no archeological evidence for warfare at the time estimated for their arrival.

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u

Umako - Suiko's maternal uncle arranged for the assassination of her half- brother, the Emperor Sushun (ruled 587-592). Umako actively supported the Korean Buddhist priests who were bringing Chinese culture to Japan, while Sushun opposed them. This murder placed Suiko upon the throne as Empress.

Unci Ahci - Grandmother Hearth is second only to Chira-Mante-Kamui, the Bear God, in overall importance to the Ainu. Most important is her metaphysical power which protects the Ainu. Unci Ahci is a protectoress in an all inclusive manner. She may be entreated for specific help with specific problems, be they those of secular time

(someone lost at sea or in the woods) or those of sacred time, such as when the soul of a person is chased in a nightmare by a demon. She is also the mediator between humans and all the other deities; without her the Ainu cannot communicate with any other deities. The wooden frame of the hearth is her pillow. Sparks are her weapons to chase away evil spirits and firewood her nourishment. This food must be free from pollution (no animal excrement) and is defiled by a death in the family. On that occasion, and at other moments of no special account as well, the life of the goddess is renewed by renewing the ash pile in the hearth.

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W

Wa - A Chinese chronicle of 238 AD that referred to the shamaness leader of 'Japan' (i.e. the state of Yamatai) as 'Queen of Wa'.

Wei - A Chinese chronicle of 238 AD referred to China as 'Wei'.

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Y

Yamato - The important province of Yamato in ancient times had become synonymous with all of Japan to the Chinese. What is historically verifiable is that the conquest of Yamato was essential for the creation of the first central government in Japan. There is a discussion in the text about the earliest evidence for this event c.300 AD.

Yamato-hime - Yamato-hime-no-mikoto appears not to be a personal name but a title applied to the priestess of Amaterasu at Ise. Notice

that this same name is given to every priestess of Amaterasu at Ise over the many centuries encompassed by the text. Yamato is a large southern province whose capital was Nara and whose control was essential for strong central government. In ancient times *mikoto* was originally a title of respect reserved for high nobility that gradually came to be reserved for Shinto deities. *Hime* means daughter of the Sun and was a title equivalent to that of princess. *Hime-miko* was a title given to imperial princesses in early feudal Japan. (Papinot 1972: 747, 371, 155, 156).

yaotome - *Miko* may be organized into a groups of eight known as *yaotome* to serve a deity. See *miko* above.

Yasumaro Futo no Ason - When the Empress Gemmio ascended the throne in 711, she ordered Court Noble Yasumaro Futo no Ason to take down the *Kojiki* from the recitation of Hiyeda, who was then in his sixties. The *Nihongi* was completed by Prince Toneri and Yasumaro Futo no Ason in 720 AD and given to the Empress Gemmio. Yasumaro was involved in the production of the two most important books ever created in Japan.

Yayoi Period - Japan was transformed c.400 BC by the widespread adoption of rice cultivation and this transition marks the end of the Japanese Neolithic. Early rice cultivation did not involve irrigated farming : rice was sown in bogs and swamps. After its first appearance in Kyushu, intensive rice farming spread eastward. Iron tools, probably reflecting trade with China and/or Korea, and spindle whorls first appear at this time as well. The most distinctive tool is a half moon shaped, perforated sickle. Bronze goods from East Asia appear c.100 BC and jar burials become common. Settlements became large, particularly in low altitude alluvial plains, and there are late Yayoi villages on plateaus and ridges overlooking narrow mountain valleys. Dry upland agriculture with crops such as soy beans, red beans, rice, peas and millet was practiced in Late Yayoi times. Iron was scarce; the most elaborate tool making was done in wood. Paddy-field rice agriculture was now developed and probably required coalitions of villages, thus promoting complex political organization. Bronze artifacts include weapons, the indigenous and mysterious 'bell' and scarce mirrors, which at first were imports from China. Mirrors have an important mythic connotation with the Sun Goddess Amaterasu, as discussed in the text, and they are one of the items of the Japanese sacred regalia which symbolizes the nation. The earliest mention of Japan in Chinese chronicles occurs in the Yayoi Period when an envoy

from Nu (northern Kyushu) visited the Han court in 57 AD. See Chard (1974: 167-184).

Yoriie - Masako's first son was born in 1181 and was made heir apparent in 1187. He ascended the throne in 1199 when Yoritomo died after falling from his horse. Yoriie was a petulant egoist addicted to sports who conducted his affairs in a crude manner. He came to the brink of starting an unnecessary war within the clan when he abducted the concubine of one his most trusted and important advisors. He became Shogun in 1202 only to be forced out and replaced by Masako's other son Sanetomo in 1203. Yoriie died in exile a year later.

Yoritomo - Masako's charismatic husband is one of the great heroes of Japanese history and a man of enormous strength of character and endurance, as the text relates. His personality was complex and along with several outstanding qualities, Yoritomo was also sadistic and a rake. His war against the Taira Clan was successful in 1181 and put his Minamoto Clan in the seat of ultimate power. He then had to face an armed rebellion from his brother. Yoritomo was not the first Sei Taishogun but he was the first to establish and head a governmental institution known as the shogunate. He was also the first and last shogun to actually lead the country in the day-to-day running of government; he became Shogun in 1191.

yin-yang - The subtlety of Taoist *yin-yang* philosophy has been mangled in the West by the familiar list of opposites joined in pairs: male-female, hot-cold, dark-light, etc. Nonetheless, there is a grain of realism in enumerating such pairs because *yin-yang* refers to the union of complementary forces without which there can be no true unity, no complete wholeness. The union of such complements is a melding in which the identities of the individual components are not lost even while they have formed a new completeness. Taoists thus speak of $1 + 1 = 3$; i.e. two individual components have not been lost even while they have combined. *Yin* plus *yang* plus the new unified creation equal three 'things'.

yuta - When the position of *nuru* became hereditary (itself a derivative of the ancient *miko*, see above), the capacity for trance induced possession, formerly resident in the shaman, became incorporated into lower class women called *yuta*.

Yoshitaka - Yoshitaka is the eleven year old son of Yoritomo's cousin, Yoshinaka. Yoshinaka was Yoritomo's serious rival for power in 1181. Yoritomo held the boy hostage in 1181 and he eventually had

Yoshitaka killed in spite of the pleadings of Masako and her five year old daughter, Ōhime.

Yoshitsune - Yoshitsune is the brother whom Yoritomo had never seen and who made a last minute attempt to acquire the shogunate for himself in 1184. His lover was the famous and beautiful dancer Shizuka who on one occasion saved his life; see above.

Z

Zen Buddhism -Zen is a school of Mahayana Buddhism originally called Ch'an that developed in China in the 6th and 7th centuries AD. It was a fusion of Dhyana, which was brought to China from India by Bodhidharma, and Taoism. Teachings are directed towards self realization and complete enlightenment modeled after the Buddha's experience in intense meditation under the Bodhi tree. More than any other school, Zen stresses the importance of the irrational stroke of enlightenment as opposed to ritual practice or intellectual analysis of theology. Zen found fertile ground in Japan and developed into many vigorous sects and schools.



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