

Lecture 03 “Indigenous” Foundations of Yamato Society

0. Intro

(note: important vocabulary is marked in bold)

- **Yamato** hegemony and the difficulty of defining an “indigenous” Japanese culture forming amid fluid exchanges in East Asia.
- Piecing together record from archaeological sites and mythistorical accounts

1. Yamato Clan (uji) Confederation’s Co-option of Izumo

- a. Yamato/**Amaterasu**/central Honshû/Ise Shrine vs. Izumo/**Ohkuninushi** and **Susano-o**/southwestern Honshû/Izumo Shrine
- b. Korean connections: **Kunibiki** myth
- c. Izumo submission to Yamato in exchange for high ranks (**omi**), sacred recognition at Izumo Shrine
- d. Co-opting of Izumo area myths into Yamato-centered versions in **Kojiki** and **Nihonshoki (Nihongi)**

2. Yamato Social Organization: familial & functional groups

Each **uji** had an **ujigami** (clan deity)

Branch family name system of double surnames:

(main + branch + title + given: Kibi-no-shimotsumichi-no-omi-sakitsuya)

- a. Classifying contending clans (uji)
 - i. **kôbetsu** (direct branches from Yamato);
branch leaders installed as **omi** (chieftain) in **kuni** (province);
System later streamlined; all chieftains called **uji-no-kami** (head of clan)
 - ii. **shimbetsu** (local but unrelated)
 - iii. **bambetsu** (foreign)Instituted a system of titles (**kabane**)
Ruling Yamato clan has prerogative of worship of Amaterasu;
maturigoto → “ritual affairs,” “business of worship,” (“politics”)
- b. The formation of specialized occupational groups (be)
From Korea: weavers (oribe) brocade workers (ayabe) potters (hasebe).
Local examples: tanabe (rice workers); kumebe (soldiers); amabe (fishermen); fubitobe (scribes); urabe (diviners); kataribe (reciters); sakabe (brewers); kibe (woodcutters).
- c. The enslaving of less glamorous labor (yatsuko)