PINE WOOD, (detail from a pair of six-fold screens)

Hasegawa Tohaku

Japanese

Ink on paper, 61" (155 cm) high, Tokyo National Museum, Tokyo. Photograph courtesy the International Society for Educational Information.

About the Artist

Tohaku was born in Nanze, located in the Noto Province of Japan, in 1539. His original family name was Okumura. He was later adopted by Hasegawa Dojo and, like his adopted father, he became a Buddhist priest. His early paintings were done in color and were of nature. At the age of 20, he painted an important portrait in monochrome ink. He then began painting commissioned works for important people. When he was 29, his son was born. He painted one of his most famous works, Monkeys and Bamboo Grove, at the age of 41. Many consider his greatest masterpiece to be his Pine Forest screens, which were perhaps painted as a memorial to his son after his death. At the age of 70, Tohaku was commissioned to paint screens and portraits, which he continued to do until his death in 1610. (He was 71)

About the Art

Many of Tohaku’s screens were painted in pure ink. His work was greatly influenced by Mu-chi, the Sung dynasty’s advocate of ink painting. The ink paintings of this influence were made with flowing washes used to produce a soft, misty atmosphere. The paintings are characterized by the artists’ skillful handling of contrasting light and dark tones of the ink wash. His paintings often use an atmospheric perspective, with the middle ground obscured. The center area of the panel often loses its detail and is painted as a more indefinite space.

Close views of the landscape details were usually placed in the corners or edges of the panels, while a panoramic view was used for the center area. Using this device for designing space, the artist created an illusion of greater space. Because these screens were used in the interiors of homes, they also gave a room the illusion of greater space. Screens intended for sliding doors were designed with a greater freedom, as they were not restricted for use on the walls of a room.

Consider how the screens are viewed in a Japanese dwelling. A person is seated on the tatami (mat) on the floor. The upper levels of the screen are far above eye level. If multiple screens, or paintings on folding screens are used along with sliding screen doors, the paintings provide a pictorial environment for any person in the room.

Correlations to the Textbooks

AWI: Ch. 7, p. 142, Japanese Art; Ch. 9, p. 188, Environments.

AI: Ch. 4, p. 76, Japanese Art; Ch. 8, p. 169, Your Environment.
Looking at the Art

- Where does Tohaku draw your eye into the painting? Where does the painting lead your eyes? Do you think the work is primarily horizontal or vertical?
- Are you drawn to the two darker areas in the treetops? If so, why do you think those areas attract your attention?
- Look at the misty, foggy area in the right foreground and middle ground. Does that area give the painting a unique quality? Describe the feeling it creates.
- Is there any use of pattern in the painting? Are any elements repeated within the work? Is there a pattern of lightness and darkness?
- What aspects or elements of the painting work to unify it? Are there areas of contrast? Do they add variety?
- When you view the painting, do you feel like you are observing the scene or do you feel that you are a part of the scene? Does Tohaku invite you to walk though his misty pine wood, or to stand back and observe it? How does the artist create that kind of space?

Exploring Ideas

- Look for horizontal, vertical, and diagonal elements in the painting. Where do you find each? Is the painting primarily horizontal or vertical?
- Where do you find the most detail? More contrast? Are any tactile qualities of the trees shown? Look at how the panels fit together. Do the vertical lines where the individual panels join together disrupt the painting? How do you think Tohaku achieved this effect?
- Look at the areas that are not filled in with ink. Are you comfortable with the emptiness of the space?
- Tohaku’s Pine Wood offers an illusion of space that uses atmospheric perspective. His obscuring of parts of the imagery with fog is one way to create a feeling of depth on a two-dimensional surface. What other devices does he use to create a sense of depth in this piece?
- Try to use adjectives and adverbs to describe the scene Tohaku created (lively, boisterous, quiet, somber, mysterious or calming). Try to think of as many descriptive words as possible and apply your words to each part of the painting you see. Use these words to describe the painting’s lines, colors, shapes, forms, textures, movement and space.
- Try completing these phrases: The lines used to create tree trunks seem to be___________. The lines creating the roots of the tree seem to be___________.
- Do you think the Chinese and Buddhist respect for nature and all natural things had an influence on Tohaku’s work? How?
Hasegawa Tohaku (1539 - 1610) was undoubtedly one of Japan's major artists and also one of the world's greatest painters. His masterpiece Pine Trees, painted on a pair of screens over 7 metres long, is considered to be the most important ink painting in Japanese art history. A public survey has shown that it is Japan's best-loved work of art. Thanks to the cooperation of the Tokyo and Kyoto National Museums and the Japan Foundation, the Museum Rietberg Zurich will present the first-ever comprehensive exhibition of Tohaku's work. Pine Trees, which is revered in Japan as a national treasure, will be on display in Zurich for only six weeks.

Hasegawa Tohaku's artistic work is tremendously varied, not only in style but also in subject matter. For more than four decades he created delicate polychrome paintings of birds and flowers, compositions in ink and detailed representations of textile patterns, as well as rock formations painted with nimble brush strokes, panoramic landscapes and sharply delineated, sensitive portraits. Two main forces can be distinguished as having significantly influenced Tohaku's artistic career: his two main patrons, who were representatives of the intellectual elite in the monasteries in and around Kyoto, as well as the connoisseurs living in the port of Sakai; and rivalry with the Kano school of painting.

Abbot Nittsu Shonin and Sen no Rikyu Shortly after
Tohaku left his provincial hometown of Nanao to move to the capital city of Kyoto to study, he met the abbot Nittsu Shonin, who became his lifelong friend and patron. Both shared a passion for art, which they regularly discussed. Nittsu Shonin collected Tohaku's views on art in a summary of their conversations. This summary, the Tohaku Gsetsu (Tohaku on Art), was written in 1592. This text, which applies the theoretical principles of Chinese painting to Japan, is enormously important for Japanese art criticism and was edited by the Institute of Art Research in 1932 in the first issue of Bijutsu Kenkyu. Besides the intellectual stimulation Tohaku owed to Nittsu Shonin, he also made the acquaintance of the legendary tea master Sen no Rikyu, who was a descendant of a merchant family of Sakai, just like Nittsu Shonin. Sen no Rikyu and Nittsu Shonin not only encouraged the artist, but also arranged important commissions for him.

Rikyu's aesthetics emphasised the natural perfection of the simple, looking for the beauty of
Hasegawa Tōhaku

From Wikipedia, the free encyclopedia

Hasegawa Tōhaku (長谷川 等伯, 1539 - March 19, 1610) was a Japanese painter and founder of the Hasegawa school of Japanese painting during the Azuchi-Momoyama period of Japanese history.

Biography

The man known today as Hasegawa Tōhaku was born in 1539 in Nanao, a town in Noto Province (located in the vicinity of present-day Ishikawa prefectures) to a noted local family of cloth dyers, although evidence shows that Tōhaku's original family name was Okumura and that he was adopted into the Hasegawa family.[1]

Tōhaku started his artistic career as a painter of Buddhist paintings in his home province of Noto. By the age of 20, Tōhaku was a professional painter, and by his thirties, had moved to Kyoto to study under the prestigious Kanō School, then headed by Kanō Shōei.[3] The Kanō School was well known at the time for their large bold paintings that decorated the castle walls of many a wealthy warlord patron. These were often ink on white paper or gold-leaf decorative wall panels that served a dual purpose of reflecting light around the dim castle rooms as well as flaunting the castle owner's abundant wealth to commission such extravagant pieces. Many of Tōhaku's earlier works with the Kanō school, such as his Maple, Chishaku-in painted in 1593.

At the same time he also studied the older Sung, Yuan and Muromachi periods' styles of ink painting by examining scrolls from Mu Qi and Sesshū Tōyō, which he is believed to have gained access to in his time at the Daitoku-ji temple in Kyoto.[3] After a period of time in Kyoto, Tōhaku developed his own style of Sumie which in many ways departed from the bold techniques indicative of the Kanō School, and called back to the minimalism of its predecessors. The works of Sesshū Tōyō in particular influenced Tōhaku's redirection of artistic style as Tōhaku also studied under Sesshū's successor, Toshun for some time. Tōhaku was in fact so much enamored with the techniques of Sesshū Tōyō that he attempted to claim rights as his fifth successor, though he lost in a court battle to Unkoku Togan.[1]

Still, the influence of Sesshū is evident in many of Tōhaku's mid to late works, such as his famous Shōrin-zu byōbu (松林図 屏風) Pine Trees screen, which were declared a national treasure of Japan are argued to be the first paintings of their scale to depict only pine trees as subject matter.[1]

The school founded by Hasegawa Tōhaku is known today as the Hasegawa school. This school was small, consisting mostly of Tōhaku and his sons. However small, its members conserved Tōhaku's quiet and reserved aesthetic, which many attribute to the influence of Sesshū as well as his contemporary and friend, Sen no Rikyū. It is
the unaffected, unfinished and modest. Chinese ink painting of the Song and Yuan
dynasties and some Japanese monk-painters of the 15th century, who were inspired by non-
academic painting, corresponded best to these ideals. Thanks to his patrons, Tohaku had
ample opportunity to study such paintings in private collections in Sakai. The outstanding
compositions in ink of Tohaku’s mature work are the result of this intense analysis, the
essence of which is to be found in his painting depicting a pine grove.

**Contrast with Kano school**
The contrast between Tohaku’s subtle compositions in ink and the predominant style of the
time, which was for colourful paintings on gold, as represented by the Kano school and
admired by the elite of the country, is obvious. Kano Eitoku (1543 - 1590) was extraordinarily
successful in Tohaku’s day. Tohaku is said to have been his pupil in about 1570, when he
came to Kyoto to study Kano painting. Eitoku had a well-coordinated team of painters and
won the major commissions of the time. The military leaders Oda Nobunaga and Toyotomi
Hideyoshi appreciated his style and supported him whenever possible. For more than half a
century the interiors of their castles were furnished with screens and sliding doors with
colourful scenes on a gold leaf ground, created by Eitoku. Both Nobunaga and Hideyoshi
set trends that were followed by many of the leading classes. Tohaku eventually succeeded
in undermining the supremacy of the Kano school and developing his own, individual
artistic style.

**Important commissions**
It was not until relatively late that Tohaku received important commissions. This was in part
because of the monopoly enjoyed by the Kano school. In addition, to win commissions, an
artist need to have an impeccable reputation and a well-organised studio, and Tohaku
initially had neither. In time, however, Tohaku overcame these handicaps. By 1590 he was
running a large studio for the decoration of interiors, together with his son Kyuzo and
several employees. Without their help he would not have been able to cope with the
paintings for the Shoun Temple in Tokyo. He was also able to claim an artistic genealogy
that reached back through four generations of important teachers to the admired Zen monk
painter Sesshu Toyo (1420 - 1506).

**The room of a Zen abbot**
By contrast with the richly coloured paintings of the Kano school, most of Tohaku’s later
works are simple compositions in ink created for Zen monasteries in Kyoto. Some of his
sliding doors are still in use today. The abbot of a Zen monastery in Kyoto has kindly
loaned two walls from his private rooms for this exhibition, thus making them available to a
wide audience. A film commissioned by the Rietberg Museum also gives the visitor an
impression of how these walls are normally incorporated into the temple buildings, and how
people live in rooms painted by so great an artist. Museum Rietberg, Zurich, Gablerstrasse
15, 8002 Zurich. 17 June to 29 July. Opening hours: Tuesday to Thursday, 10 a.m. to 8 p.m.;
Friday to Sunday, 10 a.m. to 5 p.m.; closed Monday. Catalogue available.

THOMAS BACHMANN
suspected that these simple aesthetics protest the usage of intimidation and wealth rampant in the Kanō School.[4]

Tōhaku's most noted contemporary was Kanō Eitoku who often competed with Tōhaku for the patronage of Toyotomi Hideyoshi. After Eitoku's death in 1590, Tōhaku stood alone as the greatest living master of his time. He became the official painter for Hideyoshi, and produced some of his greatest and most elegant paintings under his patronage. He and his atelier produced the wall and screen paintings in Shoun-ji (temple), commissioned by Toyotomi Hideyoshi in 1593. The paintings were moved to Chishaku-in (temple), Kyoto and have survived. At the age of 67, Tōhaku was summoned to Edo and granted the priestly title of hōgen by the Shogun Tokugawa Ieyasu.[5] There he stayed for the remainder of his life.

References


External links

- Momoyama, Japanese Art in the Age of Grandeur (http://libmma.contentdm.oclc.org/edm/compoundobject/collection/p15324coll10/id/84980/rec/1), an exhibition catalog from The Metropolitan Museum of Art (fully available online as PDF), which contains material on Hasegawa Tōhaku


Categories: 1539 births | 1610 deaths | Japanese painters

- This page was last modified on 21 June 2013 at 19:20.
- Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply.
By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.
Toyotomi Hideyoshi
From Wikipedia, the free encyclopedia

Toyotomi Hideyoshi (豊臣 秀吉, February 2, 1536 or March 26, 1537 – September 18, 1598) was a preeminent daimyo, warrior, general and politician of the Sengoku period[1] who is regarded as Japan's second "great unifier."[2] He succeeded his former liege lord, Oda Nobunaga, and brought an end to the Sengoku period. The period of his rule is often called the Momoyama period, named after Hideyoshi's castle. After his death, his young son Hideyori was displaced by Tokugawa Ieyasu.

Hideyoshi is noted for a number of cultural legacies, including the restriction that only members of the samurai class could bear arms. He financed the construction, restoration and rebuilding of many temples standing today in Kyoto. Hideyoshi played an important role in the history of Christianity in Japan when he ordered the execution by crucifixion of twenty-six Christians.

Contents

- 1 Early life
- 2 Rise to power
- 3 Pinnacle of power
- 4 Decline and death
- 5 Cultural legacy
- 6 Names
- 7 Wife and Concubine
- 8 Children
- 9 In popular culture
- 10 See also
- 11 Notes
- 12 References
- 13 External links

Early life
Very little is known for certain about Hideyoshi before 1570, when he begins to appear in surviving documents and letters. His autobiography starts in 1577 but in it Hideyoshi spoke very little about his past. According to tradition, he was born in Owari Province, the home of the Oda clan (present day Nakamura-ku, Nagoya in Aichi Prefecture. He was born of no traceable samurai lineage, being the son of a peasant-ashigaru (foot soldier) named Yaemon.[3] He had no surname, and his childhood given name was Hiyoshi-maru (日吉丸) ("Bounty of the Sun") although variations exist.

Many legends describe Hideyoshi being sent to study at a temple as a young man, but he rejected temple life and went in search of adventure. Under the name Kinoshita Tōkichirō (木下 藤吉郎), he first joined the Imagawa clan as a servant to a local ruler named Matsushita Yukitsuna. He traveled all the way to the lands of Imagawa Yoshimoto, daimyo of Suruga Province, and served there for a time, only to abscond with a sum of money entrusted to him by 松下之綱 (ja) (Matsushita Yukitsuna).

Rise to power

Around 1557 he returned to Owari Province and joined the Oda clan, now headed by Oda Nobunaga, as a lowly servant. He became one of Nobunaga's sandal-bearers and was present at the Battle of Okehazama in 1560 when Nobunaga defeated Imagawa Yoshimoto to become one of the most powerful warlords in the Sengoku period. According to his biographers, he supervised the repair of Kiyosu Castle, a claim described as "apocryphal",[4] and managed the kitchen. In 1561, Hideyoshi married Nene who was Asano Nagakatsu's adopted daughter. He carried out repairs on Sunomata Castle with his younger brother Toyotomi Hidenaga and the bandits Hachisuka Masakatsu and Maeno Nagayasu. Hideyoshi's efforts were well received because Sunomata was in enemy territory. He constructed a fort in Sunomata, according to legend overnight, and discovered a secret route into Mount Inaba after which much of the garrison surrendered.

Hideyoshi was very successful as a negotiator. In 1564 he managed to convince, mostly with liberal bribes, a number of Mino warlords to desert the Saitō clan. Hideyoshi approached many Saitō clan samurai and convinced them to submit to Nobunaga, including the Saitō clan's strategist, Takenaka Shigeharu.

Nobunaga's easy victory at Inabayama Castle in 1567 was largely due to Hideyoshi's efforts, and despite his peasant origins, Hideyoshi became one of Nobunaga's most distinguished generals, eventually taking the name...
Hashiba Hideyoshi (羽柴 秀吉). The new surname included two characters, one each from Oda's two other right-hand men, Niwa Nagahide and Shibata Katsuie.

Hideyoshi led troops in the Battle of Anegawa in 1570 in which Oda Nobunaga allied with future rival Tokugawa Ieyasu (who would eventually displace Hideyoshi's son and rule Japan) to lay siege to two fortresses of the Azai and Asakura clans.[4] In 1573, after victorious campaigns against the Azai and Asakura, Nobunaga appointed Hideyoshi daiyō of three districts in the northern part of Ōmi Province. Initially based at the former Azai headquarters in Odani, Hideyoshi moved to Kunitomo, and renamed the city Nagahama in tribute to Nobunaga. Hideyoshi later moved to the port at Imahama on Lake Biwa. From there he began work on Imahama Castle and took control of the nearby Kunitomo firearms factory that had been established some years previously by the Azai and Asakura. Under Hideyoshi's administration the factory's output of firearms increased dramatically.[6] Nobunaga sent Hideyoshi to Himeji Castle to conquer the Chūgoku region from the Mori clan in 1576.

After the assassinations at Honnō-ji of Oda Nobunaga and his eldest son Nobutada in 1582 at the hands of Akechi Mitsuhide, Hideyoshi, seeking vengeance for the death of his beloved lord, made peace with the Mori clan and defeated Akechi at the Battle of Yamazaki.

At a meeting at Kiyosu to decide on a successor to Nobunaga, Hideyoshi cast aside the apparent candidate, Oda Nobutaka and his advocate, Oda clan's chief general, Shibata Katsuie, by supporting Nobutada's young son, Oda Hidenobu.[7] Having won the support of the other two Oda elders, Niwa Nagahide and Ikeda Tsuneoki, Hideyoshi established Hidenobu's position, as well as his own influence in the Oda clan. Tension quickly escalated between Hideyoshi and Katsuie, and at the Battle of Shizugatake in the following year, Hideyoshi destroyed Katsuie's forces[8] and thus consolidated his own power, absorbing most of the Oda clan into his control.

In 1583, Hideyoshi began construction of Osaka Castle. Built on the site of the temple Ishiyama Hongan-ji destroyed by Nobunaga,[9] the castle would become the last stronghold of the Toyotomi clan after Hideyoshi's death.

Nobunaga's other son, Oda Nobukatsu, remained hostile to Hideyoshi. He allied himself with Tokugawa Ieyasu, and the two sides fought at the inconclusive Battle of Komaki and Nagakute. It ultimately resulted in a stalemate, although Hideyoshi's forces were delivered a heavy blow.[5] Finally, Hideyoshi made peace with Nobukatsu, ending the pretext for war between the Tokugawa and Hashiba clans. Hideyoshi sent Tokugawa Ieyasu his younger sister Asahi no kata and mother Ōmandokoro (大政所) as hostages. Ieyasu eventually agreed to become a vassal of Hideyoshi.

Pinnacle of power
Like Nobunaga before him, Hideyoshi never achieved the title of shogun. Instead, he arranged to have himself adopted into the Fujiwara Regents House, and secured a succession of high imperial court titles including, in 1585 the prestigious position of regent (kampaku).\[12\] In 1586, Hideyoshi was formally given the name Toyotomi by the imperial court.\[5\] He built a lavish palace, the Jurakudai, in 1587 and entertained the reigning Emperor Go-Yōzei the following year.\[13\]

Afterwards, Hideyoshi subjugated Kii Province\[14\] and conquered Shikoku under the Chōsokabe clan.\[15\] He also took control of Etchū Province\[16\] and conquered Kyūshū.\[17\] In 1587, Hideyoshi banished Christian missionaries from Kyūshū to exert greater control over the Kirishitan daimyo.\[18\] However, since he made much of trade with Europeans, individual Christians were overlooked unofficially. In 1588, Hideyoshi forbade ordinary peasants from owning weapons and started a sword hunt to confiscate arms.\[19\] The swords were melted down to create a statue of the Buddha. This measure effectively stopped peasant revolts and ensured greater stability at the expense of freedom of the individual daimyo. The 1590 Siege of Odawara against the Late Hōjō clan in Kantō\[20\] eliminated the last resistance to Hideyoshi's authority. His victory signified the end of the Sengoku period. During this siege, Hideyoshi offered Ieyasu the eight Kantō provinces that Kitajo ruled in exchange for the submission of Ieyasu's five provinces. Ieyasu accepted this proposal.

In February 1591, Hideyoshi ordered Sen no Rikyū to commit suicide.\[21\] Rikyū had been a trusted retainer and master of the tea ceremony under both Hideyoshi and Nobunaga. Under Hideyoshi's patronage, Rikyū made significant changes to the aesthetics of the tea ceremony that had lasting influence over many aspects of Japanese culture. Even after he ordered Rikyū's suicide, Hideyoshi is said to have built his many construction projects based upon principles of beauty promoted by Rikyū.

Following Rikyū's death, Hideyoshi turned his attentions from tea ceremony to Noh, which he had been studying in the Komparu style since becoming kampaku. During his brief stay in Nagoya Castle in what is today Saga prefecture, on Kyūshū, Hideyoshi memorized the shite (lead roles) parts of ten Noh plays, which he then performed, forcing various daimyō to accompany him onstage as the waki (secondary, accompanying role). He even performed before the Emperor.\[22\]

The stability of the Toyotomi dynasty after Hideyoshi's death was put in doubt with the death of his only son Tsurumatsu in September 1591. The three-year-old was his only child. When his half-brother Hidenaga died shortly after his son, Hideyoshi named his nephew Hidetsugu his heir, adopting him in January 1592. Hideyoshi resigned as kampaku to take the title of taikō (retired regent). Hidetsugu succeeded him as kampaku.

**Decline and death**
Hideyoshi's health beginning to falter, but still yearning for some accomplishment to solidify his legacy, he adopted Oda Nobunaga's dream of a Japanese conquest of China and launched the conquest of the Ming Dynasty by way of Korea (at the time Joseon). Though he actually intended to conquer Ming China, Hideyoshi had been communicating with the Koreans since 1587 requesting unmolested passage into China. As vassals of Ming China, the Joseon government of the time at first refused talks entirely, and in April and July 1591 refused demands that Japanese troops be allowed to march through Korea. The Joseon government was concerned that allowing Japanese troops to march through Korea (Joseon) would mean that masses of Ming Chinese troops would battle Hideyoshi's troops on Korean soil before they could reach China, putting Korean security at risk. In August, Hideyoshi ordered preparations for invasion.

In the first campaign, Hideyoshi appointed Ukita Hideie as field marshal, and had him go to the Korean peninsula in April 1592. Konishi Yukinaga occupied Seoul, which had been the capital of Joseon Dynasty of Korea, on May 10. After Seoul fell easily, Japanese commanders held a war council in June in Seoul and determined targets of subjugation called Hachidokuniwari (literally, dividing the country into eight routes) by each corps (the First Division of Konishi Yukinaga and others from Pyeongan Province, the Second Division of Kato Kiyomasa and others from Hangyong Province, the Third Division of Kuroda Nagamasa and others from Hwanghae Province, the Fourth Division of Mōri Yoshinari and others from Gangwon Province; the Fifth Division of Fukushima Masanori and others from Chungcheong Province; the Sixth Division by Kobayakawa Takakage and others from Jeolla Province, the Seventh Division by Mōri Terumoto and others from Gyeongsang Province, and the Eighth Division of Ukita Hideie and others from Gyeonggi Province). In only four months, Hideyoshi's forces had a route into Manchuria and occupied much of Korea. Korean king Seonjo of Joseon escaped to Uiju and requested military intervention from China. In 1593, Ming Chinese Emperor Wanli sent an army under general Li Rusong to block the planned invasion of China and recapture the Korean peninsula. the Ming Army of 43,000 soldiers headed by Li Ru-song attacked Pyongyang. On January 7, 1593, the Chinese relief forces under Li recaptured Pyongyang and surrounded Seoul, but Kobayakawa Takakage, Ukita Hideie, Tachibana Muneshige and Kikkawa Hiroie won the Battle of Byeokjegwan in the suburbs of Seoul.

The birth of Hideyoshi's second son in 1593, Hideyori, created a potential succession problem. To avoid it, Hideyoshi exiled his nephew and heir Hidetsugu to Mount Kōya and then ordered him to commit suicide in August 1595. Hidetsugu's family members who did not follow his example were then murdered in Kyoto, including 31 women and several children.

On February 5, 1597, Toyotomi Hideyoshi had twenty-six Christians killed as an example to Japanese who wanted to convert to Christianity. They are known as the Twenty-six Martyrs of Japan. They included five European Franciscan missionaries, one Mexican Franciscan missionary, three Japanese Jesuits and seventeen Japanese laymen including three young boys. They were executed by public crucifixion in Nagasaki.

After several years of negotiations (broken off because envoys of both sides falsely reported to their masters that the opposition surrendered), Hideyoshi appointed Kobayakawa Hideaki to lead a renewed invasion of Korea, but their efforts on the peninsula met with less success than the first invasion. Japanese troops remained pinned in Gyeongsang province. In June 1598, the Japanese forces turned back several Chinese offensives in Suncheon and Sacheon, but they were unable to make further progress as the Ming army prepared for a final assault. The Koreans continually harassed Japanese forces through guerrilla warfare. While Hideyoshi's battle at Sacheon was a major Japanese victory, all three parties to the war were exhausted. He told his commander in Korea, "Don't let my soldiers become spirits in a foreign land.", Toyotomi Hideyoshi died September 18, 1598 of complications caused by the bubonic plague. His death was kept secret by the Council of Five Elders to preserve morale, and the Japanese forces in Korea were ordered to withdraw back to Japan by the Council of Five Elders.
Because of his failure to capture Korea, Hideyoshi's forces were unable to invade China. Rather than strengthen his position, the military expeditions left his clan's coffers and fighting strength depleted, his vassals at odds over responsibility for the failure, and the clans that were loyal to the Toyotomi name weakened. The dream of a Japanese conquest of China was put on hold indefinitely. The Tokugawa government not only prohibited any military expeditions to the mainland, but closed Japan to nearly all foreigners during the years of the Tokugawa Shogunate. It was not until the late 19th century that Japan again fought a war against China through Korea, using much the same route that Hideyoshi's invasion force had used.

After his death, the other members of the Council of Five Regents were unable to keep the ambitions of Tokugawa Ieyasu in check. Two of Hideyoshi's top generals, Katō Kiyomasa and Fukushima Masanori, had fought bravely during the war but returned to find the Toyotomi clan castellan Ishida Mitsunari in power. He held the generals in contempt, and they sided with Tokugawa Ieyasu. Hideyoshi's underaged son and designated successor Hideyori lost the power his father once held, and Tokugawa Ieyasu was declared Shogun following the Battle of Sekigahara.

Cultural legacy

Toyotomi Hideyoshi changed Japanese society in many ways. These include imposition of a rigid class structure, restriction on travel, and surveys of land and production.

Class reforms affected commoners and warriors. During the Sengoku period, it had become common for peasants to become warriors, or for samurai to farm due to the constant uncertainty caused by the lack of centralized government and always tentative peace. Upon taking control, Hideyoshi decreed that all peasants be disarmed completely.[26] Conversely, he required samurai to leave the land and take up residence in the castle towns.[27][28] This solidified the social class system for the next 300 years.

Furthermore, he ordered comprehensive surveys and a complete census of Japan. Once this was done and all citizens were registered, he required all Japanese to stay in their respective han (fiefs) unless they obtained official permission to go elsewhere. This ensured order in a period when bandits still roamed the countryside and peace was still new. The land surveys formed the basis for systematic taxation.[29]

In 1590, Hideyoshi completed construction of the Osaka Castle, the largest and most formidable in all Japan, to guard the western approaches to Kyoto. In that same year, Hideyoshi banned "unfree labor" or slavery;[30] but forms of contract and indentured labor persisted alongside the period penal codes' forced labor.[31]

Hideyoshi also influenced the material culture of Japan. He lavished time and money on the tea ceremony, collecting implements, sponsoring lavish social events, and patronizing acclaimed masters. As interest in the tea ceremony rose among the ruling class, so too did demand for fine ceramic implements, and during the course of the Korean
campaigns, not only were large quantities of prized ceramic ware confiscated, many Korean artisans were forcibly relocated to Japan.[32]

Inspired by the dazzling Golden Pavilion in Kyoto, he also constructed a fabulous portable tea room, covered with gold leaf and lined inside with red gossamer. Using this mobile innovation, he was able to practice the tea ceremony wherever he went, powerfully projecting his unrivaled power and status upon his arrival.

Politically, he set up a governmental system that balanced out the most powerful Japanese warlords (or daimyo). A council was created to include the most influential lords. At the same time, a regent was designated to be in command.

Just prior to his death, Hideyoshi hoped to set up a system stable enough to survive until his son grew old enough to become the next leader.[33] A Council of Five Elders (五大老 go-tairō) was formed, consisting of the five most powerful daimyo. Following the death of Maeda Toshiie, however, Tokugawa Ieyasu began to secure alliances, including political marriages (which had been forbidden by Hideyoshi). Eventually, the pro-Toyotomi forces fought against the Tokugawa in the Battle of Sekigahara. Ieyasu won and received the title of Seii-tai Shogun two years later.

Hideyoshi is commemorated at several Toyokuni Shrines scattered over Japan.

Ieyasu left in place the majority of Hideyoshi's decrees and built his shogunate upon them. This ensured that Hideyoshi's cultural legacy remained. In a letter to his wife, Hideyoshi wrote:

"I mean to do glorious deeds and I am ready for a long siege, with provisions and gold and silver in plenty, so as to return in triumph and leave a great name behind me. I desire you to understand this and to tell it to everybody."[34]

Names

Because of his low birth with no family name to the eventual achievement of Kanpaku (Regent), the title of highest imperial nobility, Toyotomi Hideyoshi had quite a few names throughout his life. At birth, he was given the name Hiyoshi-maru 日吉丸. At genpuku he took the name Kinoshita Tōkichirō (木下 藤吉郎). Later, he was given the surname Hashiba, and the honorary court office Chikuzen no Kami; as a result he was styled Hashiba Chikuzen no Kami Hideyoshi (羽柴筑前守秀吉). His surname remained Hashiba even as he was granted the new uji or sei (氏 or 姓, clan name) Toyotomi by the emperor. His name is correctly Toyotomi no Hideyoshi. Using the writing system of his time, his name is written as 豊臣 秀吉.

The Toyotomi uji was simultaneously granted to a number of Hideyoshi's chosen allies, who adopted the new uji "豊臣朝臣" (Toyotomi no asomi, courtier of Toyotomi).

The Catholic sources of the time referred to him as "emperor Taicosama" (from taikō, a retired kampaku (see Sesshō and Kampaku), and the honorific sama).

Toyotomi Hideyoshi had been given the nickname Kozaru, meaning "little monkey", from his lord Oda Nobunaga because his facial features and skinny form resembled that of a monkey. He was also known as the "bald rat."

Wife and Concubine
Nene, or One, later Kōdai-in. Wife.

Yodo-dono, or Chacha, later Daikōin. Concubine.

Children

Toyotomi had two sons with Yodo: Tsurumatsu, who died young, and Hideyori born in 1593, who became the designated successor of Toyotomi.

In popular culture

He is a playable character in *Pokémon Conquest* (*Pokémon + Nobunaga's Ambition* in Japan), with his partner Pokémon being the monkey-like Monferno and Infernape, as well as Reshiram.[35] Professional wrestling promotion Osaka Pro Wrestling features two wrestlers using the ring names Hideyoshi and Masamune, who together form the tag team "Sengoku".[36][37] He is a main character in the anime *Sengoku Basara: The Last Party* and *Sengoku Basara: Samurai Kings*. He appears in the *Inazuma Eleven* series.

Toyotomi Hideyoshi also appears as the main character and inspiration for the book "Taiko" by well known Japanese historical fiction author Eiji Yoshikawa. He also appears in the anime The Ambition of Oda Nobuna but died in the first episode and is replaced by a character named Sagara Yoshiharu.

He is also a character in the game/anime Sengoku Collection

See also

- People of the Sengoku period in popular culture#Toyotomi Hideyoshi
- Tokugawa Ieyasu

Notes

4. ^ a b Berry 1982, p. 38 (http://books.google.com/books?id=HQ1bKPhKmoC&pg=PA38#v=onepage&q=&f=false)
5. ^ a b c Berry 1982, p. 179 (http://books.google.com/books?id=HQ1bKPhKmoC&pg=PA179#v=onepage&q=&f=false)
33. ^ 豊臣秀吉の遺言状 (http://www.imfine.cc/hideyoshi.htm)

References


External links


<table>
<thead>
<tr>
<th>Regnal titles</th>
<th>Kampaku 1585–1591</th>
<th>Succeeded by Toyotomi Hidetsugu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preceded by Konoe Sakihisa</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Government offices</th>
<th>Daijō Daijin 1585–1591</th>
<th>Succeeded by Tokugawa Ieyasu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preceded by Fujiwara no Sakihisa</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Categories: 1530s births | 1598 deaths | Daimyo | Feudal Japan | Samurai | Sesshō and Kampaku | Toyotomi clan | Warlords | Japanese invasions of Korea (1592–98) | Oda retainers | People from Nagoya | People of Muromachi-period Japan | People of Azuchi–Momoyama-period Japan
Oda Nobunaga
From Wikipedia, the free encyclopedia

Oda Nobunaga (織田 信長 Oda Nobunaga, June 23, 1534 – June 21, 1582) was a powerful samurai daimyo and warlord of Japan in the late 16th century who initiated the unification of Japan near the end of the Warring States period. His effort to unify the disparate domains would be taken up and completed by his successors, Toyotomi Hideyoshi and then Tokugawa Ieyasu, who would consolidate his rule under a shogunate, which ruled Japan until the Meiji Restoration in 1868.

His work was continued, completed and finalized by his successors Toyotomi Hideyoshi and Tokugawa Ieyasu. He was the second son of Oda Nobuhide, a deputy shugo (military governor) with land holdings in Owari Province. Nobunaga lived a life of continuous military conquest, eventually conquering a third of Japan before his death in a 1582 coup. His successor, Toyotomi Hideyoshi, a loyal Oda supporter, would become the first man to unify all of Japan, and was thus the first ruler of the whole country since the Ōnin War.

Contents

1 Biography
   1.1 Unification of Owari Province
   1.2 Battle of Okehazama
   1.3 Tenka Fubu
   1.4 Incident at Honnō-ji and death
2 Nobunaga, Hideyoshi and Ieyasu
3 Policies
4 Culture
5 Legacy
6 Family
   6.1 Immediate family
   6.2 Descendants
   6.3 Other relatives
   6.4 Later descendants

Issue

Oda Nobunaga in a 16th-century portrait

Oda Nobunaga 織田信長

From Wikipedia, the free encyclopedia

Oda Nobunaga (織田 信長 Oda Nobunaga, June 23, 1534 – June 21, 1582) was a powerful samurai daimyo and warlord of Japan in the late 16th century who initiated the unification of Japan near the end of the Warring States period. His effort to unify the disparate domains would be taken up and completed by his successors, Toyotomi Hideyoshi and then Tokugawa Ieyasu, who would consolidate his rule under a shogunate, which ruled Japan until the Meiji Restoration in 1868.

His work was continued, completed and finalized by his successors Toyotomi Hideyoshi and Tokugawa Ieyasu. He was the second son of Oda Nobuhide, a deputy shugo (military governor) with land holdings in Owari Province. Nobunaga lived a life of continuous military conquest, eventually conquering a third of Japan before his death in a 1582 coup. His successor, Toyotomi Hideyoshi, a loyal Oda supporter, would become the first man to unify all of Japan, and was thus the first ruler of the whole country since the Ōnin War.

Contents

1 Biography
   1.1 Unification of Owari Province
   1.2 Battle of Okehazama
   1.3 Tenka Fubu
   1.4 Incident at Honnō-ji and death
2 Nobunaga, Hideyoshi and Ieyasu
3 Policies
4 Culture
5 Legacy
6 Family
   6.1 Immediate family
   6.2 Descendants
   6.3 Other relatives
   6.4 Later descendants

Issue

Oda Nobunaga 織田信長

From Wikipedia, the free encyclopedia

Oda Nobunaga (織田 信長 Oda Nobunaga, June 23, 1534 – June 21, 1582) was a powerful samurai daimyo and warlord of Japan in the late 16th century who initiated the unification of Japan near the end of the Warring States period. His effort to unify the disparate domains would be taken up and completed by his successors, Toyotomi Hideyoshi and then Tokugawa Ieyasu, who would consolidate his rule under a shogunate, which ruled Japan until the Meiji Restoration in 1868.

His work was continued, completed and finalized by his successors Toyotomi Hideyoshi and Tokugawa Ieyasu. He was the second son of Oda Nobuhide, a deputy shugo (military governor) with land holdings in Owari Province. Nobunaga lived a life of continuous military conquest, eventually conquering a third of Japan before his death in a 1582 coup. His successor, Toyotomi Hideyoshi, a loyal Oda supporter, would become the first man to unify all of Japan, and was thus the first ruler of the whole country since the Ōnin War.

Contents

1 Biography
   1.1 Unification of Owari Province
   1.2 Battle of Okehazama
   1.3 Tenka Fubu
   1.4 Incident at Honnō-ji and death
2 Nobunaga, Hideyoshi and Ieyasu
3 Policies
4 Culture
5 Legacy
6 Family
   6.1 Immediate family
   6.2 Descendants
   6.3 Other relatives
   6.4 Later descendants

Issue

Oda Nobunaga 織田信長

From Wikipedia, the free encyclopedia

Oda Nobunaga (織田 信長 Oda Nobunaga, June 23, 1534 – June 21, 1582) was a powerful samurai daimyo and warlord of Japan in the late 16th century who initiated the unification of Japan near the end of the Warring States period. His effort to unify the disparate domains would be taken up and completed by his successors, Toyotomi Hideyoshi and then Tokugawa Ieyasu, who would consolidate his rule under a shogunate, which ruled Japan until the Meiji Restoration in 1868.

His work was continued, completed and finalized by his successors Toyotomi Hideyoshi and Tokugawa Ieyasu. He was the second son of Oda Nobuhide, a deputy shugo (military governor) with land holdings in Owari Province. Nobunaga lived a life of continuous military conquest, eventually conquering a third of Japan before his death in a 1582 coup. His successor, Toyotomi Hideyoshi, a loyal Oda supporter, would become the first man to unify all of Japan, and was thus the first ruler of the whole country since the Ōnin War.
7 In popular culture
8 See also
9 Notes
10 References
11 External links

**Biography**

Oda Nobunaga was born on June 23, 1534, and was given the childhood name of **Kippōshi**(吉法師).[1] He was the second son of Oda Nobuhide. Through his childhood and early teenage years, he was well known for his bizarre behavior and received the name of **Owari no Ōutsuke** (尾張の大うつけ, *The Fool of Owari*). With the introduction of firearms into Japan, though, he became known for his fondness of **tanegashima** firearms. He was also known to run around with other youths from the area, without any regard to his own rank in society. He is said to have been born in Nagoya Castle, although this is subject to debate. It is however certain that he was born in the Owari domain. In 1574 Nobunaga accepted the title of **kuge** (court noble), then in 1577 he was given the title of **udaijin** (or Minister of the Right), the third highest position in the Imperial court.

**Unification of Owari Province**

In 1551, Oda Nobuhide died unexpectedly and, during his funeral, Nobunaga was said to have acted outrageously, throwing ceremonial incense at the altar.[2] This act alienated many Oda retainers, convincing them of Nobunaga's mediocrity and lack of discipline and they began to side with his more soft-spoken and well-mannered brother, Nobuyuki. Hirate Masahide, who was a valuable mentor and retainer to Nobunaga, was ashamed by Nobunaga's behavior and performed **seppuku**. This had a huge effect on Nobunaga, who later built a temple to honor Masahide.

Though Nobunaga was Nobuhide's legitimate successor, the Oda clan was divided into many factions. Furthermore, the entire clan was technically under the control of Owari's **shugo**, Shiba Yoshimune. Thus Oda Nobutomo, as the brother to the deceased Nobuhide and deputy to the **shugo**, used the powerless Yoshimune as his puppet and challenged Nobunaga's place as Owari's new ruler. Nobutomo murdered Yoshimune when it was discovered that he supported and attempted to aid Nobunaga.
To increase his power, Nobunaga persuaded Oda Nobumitsu, a younger brother of Nobuhide, to join his side and, with Nobumitsu's help, slew Nobutomo in Kiyosu Castle, which later became Nobunaga's place of residence for over ten years. Taking advantage of the position of Shiba Yoshikane, Yoshimune's son, as the rightful shugo, Nobunaga forged an alliance with the Imagawa clan of Suruga Province and the Kira clan of Mikawa Province, as both clans had the same shugo and would have no excuse to decline. Additionally, this also ensured that the Imagawa clan would have to stop attacking Owari's borders.

Even though Nobuyuki and his supporters were still at large, Nobunaga decided to bring an army to Mino Province to aid Saitō Dōsan after Dōsan's son, Saitō Yoshitatsu, turned against him. The campaign failed, however, as Dōsan was killed and Yoshitatsu became the new master of Mino in 1556.

A few months later, Nobuyuki, with the support of Shibata Katsuie and Hayashi Hidesada, rebelled against Nobunaga. The three conspirators were defeated at the Battle of Inō, but they were pardoned after the intervention of Tsuchida Gozen, the birth mother of both Nobunaga and Nobuyuki. The next year, however, Nobuyuki again planned to rebel. When Nobunaga was informed of this by Shibata Katsuie, he faked illness to get close to Nobuyuki and assassinated him in Kiyosu Castle.

By 1559, Nobunaga had eliminated all opposition within the clan and throughout Owari Province. He continued to use Shiba Yoshikane as an excuse to make peace with other daimyo, although it was later discovered that Yoshikane had secretly corresponded with the Kira and Imagawa clans, trying to oust Nobunaga and restore the Shiba clan's place. Nobunaga eventually cast him out, making alliances created in the Shiba clan's name void.

**Battle of Okehazama**

In 1560, Imagawa Yoshimoto gathered an army of 25,000 men[3] and started his march toward Kyoto, with the excuse of aiding the frail Ashikaga shogunate. The Matsudaira clan of Mikawa Province was also to join Yoshimoto's forces. In comparison, the Oda clan could rally an army of only 3,000,[4] and the forces would also have to be split up to defend various forts at the border. Under such circumstances, Nobunaga was said to have performed his favorite Atsumori dance at Kiyosu Castle, before riding off with only a few attendants to pray. Due to the forces unbalance the night before, Shibata Katsuie had tried in vain to change Oda Nobunaga's mind about a frontal attack; he kept reminding Nobunaga of the joint army's complete lack of manpower compared to Imagawa's numerous soldiers. Hayashi Sado no Kami Hidesada, the remaining advisor from Nobuhide's days, even argued for surrender without fighting, using the same reasoning as Katsuie.

Nobunaga's scouts reported that Yoshimoto were resting at Dengaku-hazama which was a narrow gorge, an ideal place for a surprise attack. The scouts added that the Imagawa army were celebrating their victories while Yoshimoto viewed the heads. Nobunaga moved up towards Imagawa's camp, and set up a position some distance away. An array of flags and dummy troops made of straw and spare helmets gave the impression of a large host, while the real Oda army hurried round in a rapid march to get behind Yoshimoto's camp. The heat gave way to a terrific thunderstorm. As the Imagawa samurai sheltered from the rain Nobunaga deployed his troops, and when the storm ceased they charged down upon the enemy in the gorge. So sudden was the attack that Yoshimoto thought a
brawl had broken out among his men. He realized it was an attack when two samurai charged up. One aimed a spear at him, which Yoshimoto deflected with his sword, but the second swung his blade and cut off Imagawa's head.[5]

Rapidly weakening, the Imagawa clan no longer exerted control over the Matsudaira clan. In 1561, an alliance was forged between Oda Nobunaga and Matsudaira Motoyasu (who would become Tokugawa Ieyasu), despite the decades-old hostility between the two clans. Tradition dates this battle as the time that Nobunaga first noticed the talents of the sandal-bearer who would eventually become Toyotomi Hideyoshi.

**Tenka Fubu**

In Mino, Saitō Yoshitatsu died suddenly of illness in 1561, and was succeeded by his son, Saitō Tatsuoki. Tatsuoki, however, was young and much less effective as a ruler and military strategist compared to his father and grandfather. Taking advantage of this situation, Nobunaga moved his base to Komaki Castle and started his campaign in Mino. By convincing Saitō retainers to abandon their incompetent and foolish master, Nobunaga weakened the Saitō clan significantly, eventually mounting a final attack in 1567. Nobunaga captured Inabayama Castle and sent Tatsuoki into exile.

After taking possession of the castle, Nobunaga changed the name of both the castle and the surrounding town to Gifu. Remains of Nobunaga's residence in Gifu can be found today in Gifu Park.[6] Naming it after the legendary Mount Qi (岐山 Qi in Standard Chinese) in China, on which the Zhou dynasty started, Nobunaga revealed his ambition to conquer the whole of Japan. He also started using a new personal seal that read *Tenka Fubu* (天下布武),[7] which means "All the world by force of arms". In 1564, Nobunaga had his sister, Oichi, marry Azai Nagamas, a daimyo in northern Ōmi Province. This would later help pave the way to Kyoto.

In 1568, Ashikaga Yoshiaki went to Gifu to ask Nobunaga to start a campaign toward Kyoto. Yoshiaki was the brother of the murdered thirteenth shogun of the Ashikaga shogunate, Yoshiteru, and wanted revenge against the killers who had already set up a puppet shogun, Ashikaga Yoshihide. Nobunaga agreed to install Yoshiaki as the new shogun and, grasping the opportunity to enter Kyoto, started his campaign. An obstacle in southern Ōmi Province, however, was the Rokkaku clan. Led by Rokkaku Yoshikata, the clan refused to recognize Yoshiaki as shogun and was ready to go to war. In response, Nobunaga launched a rapid attack, driving the Rokkaku clan out of their castles.

Within a short amount of time, Nobunaga had reached Kyoto and driven the Miyoshi clan out of the city. Yoshiaki was made the 15th shogun of the Ashikaga shogunate.[8] Nobunaga refused the post of Kanrei and eventually began to restrict the powers of the shogun, making it clear that he intended to use him as a facade to justify his future conquests. Yoshiaki, however, was not pleased about being a puppet and secretly corresponded with various daimyo, forging an anti-Nobunaga alliance.

The Asakura clan was particularly disdainful of the Oda clan's increasing power because, historically, the Oda clan had been subordinate to the Asakura clan. Furthermore, Asakura Yoshikage had also protected Ashikaga Yoshiaki, but had not been willing to march toward Kyoto. Thus, the Asakura clan also despised Nobunaga the most for his success.
When Nobunaga launched a campaign into the Asakura clan's domain, Azai Nagamasa, to whom Oichi was married, broke the alliance with Oda to honor the Azai-Asakura alliance which had lasted for generations. With the help of Ikko rebels, the anti-Nobunaga alliance sprang into full force, taking a heavy toll on the Oda clan. At the Battle of Anegawa, Tokugawa Ieyasu joined forces with Nobunaga and defeated the combined forces of the Asakura and Azai clans.

Nobunaga waged war against Buddhists. The Enryaku-ji monastery on Mt. Hiei, with its sōhei (warrior monks) of the Tendai school who aided the anti-Nobunaga group by helping Azai-Asakura alliance, was an issue for Nobunaga since the monastery was so close to his residency. Nobunaga attacked Enryaku-ji and burnt it to the ground in 1571, even though it had been admired as a significant cultural symbol at the time, and killed between 3,000 and 4,000 men, women and children in the process.

During the siege of Nagashima, Nobunaga suffered tremendous losses, including the death of a couple of his brothers, to the Ikkō-ikki resistance, a coalition of peasant farmers, monks, Shinto priests and local nobles that opposed samurai rule. The siege finally ended when Nobunaga surrounded the enemy complex and set fire to it, killing tens of thousands of non-combatants, including women and children. He later succeeded in taking their main stronghold at Ishiyama Hongan-ji after an 11-year siege that ended with its surrender.

One of the strongest rulers in the anti-Nobunaga alliance was Takeda Shingen, in spite of his generally peaceful relationship and a nominal alliance with the Oda clan. In 1572, at the urgings of the shogun, Shingen decided to make a drive for the capital starting with invading Tokugawa's territory. Tied down on the Western front, Nobunaga sent lackluster aid to Ieyasu, who suffered defeat at the Battle of Mikatagahara in 1573. However, after the battle, Tokugawa's forces launched night raids and convinced Takeda of an imminent counter-attack, thus saving the vulnerable Tokugawa with the bluff. This would play a pivotal role in Tokugawa's philosophy of strategic patience in his campaigns with Oda Nobunaga. Shortly thereafter, the Takeda forces retreated after Shingen died of illness in 1573. This was a relief for Nobunaga because he could now focus on Yoshiaki, who had openly declared hostility more than once, despite the imperial court's intervention. Nobunaga was able to defeat Yoshiaki's forces and send him into exile, bringing the Ashikaga shogunate to an end in the same year.

Also in 1573, Nobunaga successfully destroyed the Asakura and Azai clans, leading Azai Nagamasa to send Oichi back to Nobunaga and commit suicide. With Nagashima's destruction in 1574, the only threat to Nobunaga was the Takeda clan, now led by Takeda Katsuyori.

At the decisive Battle of Nagashino, the combined forces of Nobunaga and Tokugawa Ieyasu devastated the Takeda clan with the strategic use of arquebuses. Nobunaga compensated for the arquebus' slow reloading time by arranging the arquebusiers in three lines. After each line fired, it would duck and reload as the next line fired. The bullets were able to pierce the Takeda cavalry armor, who were pushed back and killed by incoming fire. From there, Nobunaga continued his expansion, sending Shibata Katsuie and Maeda Toshiie to the north and Akechi Mitsuhide to Tamba Province.

The Oda clan's siege of Ishiyama Hongan-ji in Osaka made some progress, but the Mori clan of the Chūgoku region broke the naval blockade and started sending supplies into the strongly fortified complex by sea. As a result, in 1577, Hashiba Hideyoshi was ordered to expand west to confront the Mori clan.

However, Uesugi Kenshin, said to be the greatest general of his time since the demise of Takeda Shingen, took part in the second anti-Nobunaga alliance. Following his conquest of neighboring forces, the two sides clashed during the Battle of Tedorigawa which resulted in a decisive Uesugi victory. It was around this time that Uesugi forces began preparations to march on Kyoto.
Due to his defeat, Nobunaga's expansion in Noto, Kaga, and Etchū Province area stagnated. But Kenshin, who prepared to move his armies again after the battle, died from a possible cerebral hemorrhage before moving them. After Kenshin's death and much confusion among his successors, Nobunaga started his campaign again on this area.

Nobunaga forced the Ishiyama Hongan-ji to surrender in 1580 and destroyed the Takeda clan in 1582. Nobunaga's administration was at its height of power and he was about to launch invasions into Echigo Province and Shikoku.

**Incident at Honnō-ji and death**

In 1582, Nobunaga's former sandal bearer Hashiba Hideyoshi invaded Bitchu Province, laying siege to Takamatsu Castle. However, the castle was vital to the Mori clan, and losing it would leave the Mori home domain vulnerable. Led by Mōri Terumoto, reinforcements arrived outside Takamatsu Castle, and the two sides came to a standstill. Hashiba asked for reinforcements from Nobunaga.

It has often been argued that Hideyoshi had no need for reinforcements, but asked Nobunaga anyway for various reasons. Most believe that Hideyoshi, envied and hated by fellow generals for his swift rise from a lowly footman to a top general under Oda Nobunaga, wanted to give the credit for taking Takamatsu to Nobunaga so as to humble himself in front of other Oda vassals.

In any case, Nobunaga ordered Niwa Nagahide to prepare for an invasion of Shikoku, and Akechi Mitsuhide to assist Hideyoshi. En route to Chūgoku region, Nobunaga stayed at Honnō-ji, a temple in Kyoto. Since Nobunaga would not expect an attack in the middle of his firmly controlled territories, he was guarded by only a few dozen personal servants and bodyguards. His son Nobutada stayed at Myōkaku-ji, a temple on the grounds of Nijō Palace, the forerunner to Nijō Castle.

Mitsuhide chose that time to take a unit of his men and surrounded the Honnō-ji while sending another unit of Akechi troops to assault Myōkaku-ji, initiating a full coup d'état. At Honnō-ji, Nobunaga's small entourage was soon overwhelmed and as the Akechi troops closed in on the burning temple where Nobunaga had been residing, he decided to commit seppuku in one of the inner rooms. Unknown to Nobunaga, his son Nobutada died in the fighting before the temple where he was staying. At Honnō-ji, only his young page, Mori Ranmaru, remained at his master's side; he was still in his teens. Ranmaru's loyalty and devotion to his lord were widely known and praised during the Edo period. He attended to Nobunaga as he sought a moment of peace to carry out his last act, then Ranmaru likewise killed himself in the same way.

The cause of Mitsuhide's "betrayal" is controversial. It has been proposed that Mitsuhide may have heard a rumor that Nobunaga would transfer Mitsuhide's fief to the page, Mori Ranmaru, with whom Nobunaga is alleged to have been in a ritualized homosexual relationship, a form of patronage, known as shudō. Other motives include
revenge for Nobunaga's numerous insults and derisive treatment of Mitsuhide, or Mitsuhide's jealousy as Nobunaga had shown greater favor toward another vassal, Hashiba Hideyoshi. Another possible motive is for revenge as Akechi Mitsuhide's mother (or perhaps aunt) was killed because Nobunaga had gone against a peace treaty that he had previously agreed to.

In 1579, Nobunaga captured Yakami Castle from Hatano Hideharu by promising Hideharu peace terms. This accomplished Mitsuhide's goal, although Nobunaga betrayed the peace agreement and had Hideharu executed. According to several stories, this displeased the Hatano family, and a short while later several of Hideharu's retainers murdered Akechi Mitsuhide's mother (or aunt). The situation was fueled through several public insults Nobunaga had directed at Mitsuhide that even drew the attention of some Western observers. However, the reason Mitsuhide killed Nobunaga at the Incident at Honnōji on June 21, 1582 (Japanese: 6th month 2nd day) is not known.

Just eleven days after the coup at Honnō-ji, Mitsuhide was killed at the Battle of Yamazaki and his army was defeated by Hashiba Hideyoshi, who eventually became heir to Nobunaga's legacy. He is more widely known as Toyotomi Hideyoshi. At the time of Nobunaga's death, he was in control of more than half of the provinces in Japan, the majority of which were in the Kyoto region.

**Nobunaga, Hideyoshi and Ieyasu**

Toyotomi Hideyoshi, who unified Japan in 1590, and Tokugawa Ieyasu, who founded the Tokugawa Shogunate in 1603, were loyal followers of Nobunaga. These two were able to build a unified Japan on the basis of Nobunaga's previous achievements. There was a saying: "Nobunaga pounds the national rice cake, Hideyoshi kneads it, and in the end Ieyasu sits down and eats it."[11]

Hideyoshi was brought up from a nameless peasant to be one of Nobunaga's top generals. When he became a grand minister in 1586, he created a law that the samurai caste became codified as permanent and heritable, and that non-samurai were forbidden to carry weapons, thereby ending the social mobility of Japan from which he himself had benefited. He was even said to divert rivers to flood enemy villages and clans. These restrictions lasted until the dissolution of the Edo Shogunate by the Meiji Restoration revolutionaries. Hideyoshi secured his claim as the rightful successor of Nobunaga by defeating Akechi Mitsuhide within a month of Nobunaga's death.

It is important to note that the distinction between samurai and non-samurai was so obscure that during the 16th century, most male adults in any social class (even small farmers) belonged to at least one military organization of their own and served in wars before and during Hideyoshi's rule. It can be said that an "all against all" situation continued for a century. The authorized samurai families after the 17th century were those that chose to follow Nobunaga, Hideyoshi and Ieyasu. Large battles occurred during the change between regimes and a number of defeated samurai were destroyed, became ronin or were absorbed into the general populace.

Ieyasu had shared his childhood with Nobunaga as a hostage of the Oda clan. Though there were a number of battles between Ieyasu and the Oda clan, Ieyasu eventually switched sides and became one of Nobunaga's strongest allies.

**Policies**
Militarily, Nobunaga changed the way war was fought in Japan. He developed, implemented, and expanded the use of long pikes, firearms and castle fortifications in accordance with the expanded mass battles of the period. The firearms that were introduced by the Portuguese had allowed the establishment of firearm brigades in the army. Once the two important musket factories in Sakai City and Omi province were conquered, it gave Nobunaga superior firepower over his enemies. Nobunaga also instituted a specialized warrior class system and appointed his retainers and subjects to positions based on ability, not wholly based on name, rank, or family relationship as in prior periods. Retainers were also given land on the basis of rice output, not land size. Nobunaga's organizational system in particular was later used and extensively developed by his ally Tokugawa Ieyasu in the formation of the Tokugawa shogunate in Edo.

Nobunaga's dominance and brilliance was not restricted to the battlefield, for he also was a keen businessman and understood the principles of microeconomics and macroeconomics. First, in order to modernize the economy from an agricultural base to a manufacture and service base, castle towns were developed as the center and basis of local economies. Roads were also made within his domain between castle towns to not only facilitate trade, but also to move armies great distances in short timespans. International trade was also expanded beyond China and the Korean peninsula, while nanban (southern barbarian) trade with Europe, the Philippines, Siam and Indonesia was also started.

Nobunaga also instituted rakuichi rakuza (楽市楽座) policies as a way to stimulate business and the overall economy through the use of a free market system. These policies abolished and prohibited monopolies and opened once closed and privileged unions, associations and guilds, which he saw as impediments to commerce. Even though these policies provided a major boost to the economy, it was still heavily dependent on daimyos' support. Copies of his original proclamations can be found in Entoku-ji in the city of Gifu. He also developed tax exemptions and established laws to regulate and ease the borrowing of debt.

Culture

As Nobunaga conquered Japan and amassed a great amount of wealth, he progressively supported the arts for which he always had an interest, but which he later and gradually more importantly used as a display of his power and prestige. He built extensive gardens and castles which were themselves great works of art. Azuchi Castle on the shores of Lake Biwa is said to have been the greatest castle in the history of Japan, covered with gold and statues on the outside and decorated with standing screen, sliding door, wall, and ceiling paintings made by his subject Kanō Eitoku on the inside. During this time, Nobunaga's subject and tea master Sen no Rikyū established the Japanese tea ceremony which Nobunaga popularized and used originally as a way to talk politics and business. The beginnings of modern kabuki were started and later fully developed in the early Edo period.

Additionally, Nobunaga was very interested in European culture which was still very new to Japan. He collected pieces of Western art as well as arms and armor, and he is considered to be among the first Japanese people in recorded history to wear European clothes. He also became the patron of the Jesuit missionaries in Japan and supported the establishment of the first Christian church in Kyoto in 1576, although he remained an adamant atheist and never converted to Christianity. During a visit by the Jesuits in March 1581, Nobunaga's interest was piqued by a slave in the service of a Jesuit inspector of missions, and it was requested that he be left in Nobunaga's service. This slave, later called by the Japanese name Yasuke, was highly favored by Nobunaga and fought in the final battle at Honnō-ji. During that time, the persecution of Buddhists was motivated mostly by separating politics from religion. Though it was not fully realized under Nobunaga's rule, he attempted to create a public, rational
political authority. The concepts brought up during this change had the potential to radically change society in Japan. The new ideas that came forth were either incorporated into common discourses without changing it fundamentally, built upon at a later time, or opened up new options in the later Tokugawa era that were expanded on.

Legacy

Nobunaga is remembered in Japan as one of the most brutal figures of the Sengoku period and was recognized as one of Japan's greatest rulers. Nobunaga was the first of three unifiers during the Sengoku period. These unifiers were (in order) Oda Nobunaga, Toyotomi Hideyoshi (also called Hashiba Hideyoshi above) and Tokugawa Ieyasu. Oda Nobunaga was well on his way to the complete conquest and unification of Japan when Akechi Mitsuhide, one of his generals, forced Nobunaga into committing suicide in Honnō-ji in Kyoto. Akechi then proceeded to declare himself master over Nobunaga's domains, but was quickly defeated by Hideyoshi.

Family

Depending upon the source, Oda Nobunaga and the entire Oda clan are descendents of either the Fujiwara clan or the Taira clan (specifically, Taira no Shigemori's branch). His lineage can be directly traced to his great-great-grandfather, Oda Hisanaga, who was followed by Oda Toshisada, Oda Nobusada, Oda Nobuhide and Nobunaga himself.

Immediate family

Nobunaga was the eldest legitimate son of Nobuhide, a minor warlord from Owari Province, and Tsuchida Gozen, who was also the mother to three of his brothers (Nobuyuki, Nobukane and Hidetaka) and two of his sisters (Oinu and Oichi).

- Father: Oda Nobuhide (1510-1551)
- Mother: Tsuchida Gozen (d.1594)
- Brothers
  - Oda Nobuhiro (d. 1574)
  - Oda Nobuyuki (1536-1557)
  - Oda Nobukane (1548-1614)
  - Oda Nagamasu (1548-1622)
  - Oda Nobuharu (1549-1570)
  - Oda Nobutoki (d. 1556)
  - Oda Nobuoki
  - Oda Hidetaka (d. 1555)
  - Oda Hidenari
  - Oda Katagaru
  - Oda Nobuteru

The butterfly mon of the Taira is called Ageha-chō (揚羽蝶) in Japanese
Oda Nagatoshi
Oda Nobumitsu

- Sisters:
  - Oichi (1547-1583)
  - Oinu

**Descendants**

Nobunaga married Nōhime, the daughter of Saitō Dōsan, as a matter of political strategy; however, she bore him no children and was considered to be barren. It was his concubines Kitsuno and Lady Saka who bore him his children. It was Kitsuno who gave birth to Nobunaga's eldest son, Nobutada. Nobutada's son, Oda Hidenobu, became ruler of the Oda clan after the deaths of Nobunaga and Nobutada. His son Oda Nobuhide was a Christian, and took the baptismal name Peter; he was adopted by Toyotomi Hideyoshi and commissioned chamberlain.

- Sons
  - Oda Nobutada (1557-1582)
  - Oda Nobukatsu (1558-1630)
  - Oda Nobutaka (1558-1583)
  - Hashiba Hidekatsu (1567-1585)
  - Oda Katsunaga (died 1582)
  - Oda Nobuhide (1571-1597)
  - Oda Nobutaka (1576-1602)
  - Oda Nobuyoshi (1573-1615)
  - Oda Nobusada (1574-1624)
  - Oda Nobuyoshi (died 1609)
  - Oda Nagatsugu (died 1600.9.15)
  - Oda Nobumasa (1554-1647, illegitimate child)

- Daughters
  - Tokuhime (1559-1636), married Matsudaira Nobuyasu
  - Fuyuhime (1561-1641), married Gamō Ujisato
  - Hideko (died 1632), married Tsutsui Sadatsugu
  - Eihime (1574-1623), married Maeda Toshinaga
  - Hōonin, married Niwa Nagashige
  - Sannomarudono (died 1603), concubine to Toyotomi Hideyoshi, married Nijō Akizane
  - Tsuruhime, married Nakagawa Hidemasa

**Other relatives**
One of Nobunaga's younger sisters, Oichi, gave birth to three daughters. These three nieces of Nobunaga became involved with important historical figures. Chacha (also known as Lady Yodo), the eldest, became the mistress of Toyotomi Hideyoshi. O-Hatsu married Kyōgoku Takatsugu. The youngest, O-go, married the son of Tokugawa Ieyasu, Tokugawa Hidetada (the second shogun of the Tokugawa shogunate). O-go's daughter Senhime married her cousin Toyotomi Hideyori, Lady Yodo's son.

Nobunaga's nephew was Tsuda Nobusumi, the son of Nobuyuki. Nobusumi married Akechi Mitsuhide's daughter, and was killed after the Incident at Honnō-ji by Nobunaga's third son, Nobutaka, who suspected him of being involved in the plot.

**Later descendants**

Nobunari Oda, a competitive figure skater in Japan, is the 17th direct descendant of Nobunaga.[14][15] The Japanese ex-monk celebrity Mudō Oda also claims descent from the Sengoku period warlord, but his claims have not been verified.

**In popular culture**

Nobunaga appears frequently within fiction and continues to be portrayed in many other anime, manga, video games, and cinematic films. Many depictions show him as villainous or even demonic in nature, though some portray him in a more positive light. The latter type of works include Akira Kurosawa's film *Kagemusha*, which portrays Nobunaga as energetic, athletic and respectful towards his enemies. The film *Goemon* portrays him as a saintly mentor of Ishikawa Goemon. Nobunaga is a central character in Eiji Yoshikawa's historical novel *Taiko Ki*, where he is a firm but benevolent lord. Nobunaga is also portrayed in a heroic light in some video games such as *Kessen III*, *Ninja Gaiden II* and the *Warriors Orochi* series.

By contrast, the novel and anime series *Yōtōden* portrays Nobunaga as a literal demon in addition to a power-mad warlord. In the novel *The Samurai's Tale* by Erik Christian Haugaard, he is portrayed as an antagonist "known for his merciless cruelty".[16] He is portrayed as evil or megalomaniacal in some anime and manga series including *Samurai Deeper Kyo* and *Flame of Recca*. Nobunaga is portrayed as evil, villainous, bloodthirsty, and/or demonic in many video games such as *Ninja Master's*, *Sengoku*, *Maplestory*, *Inindo: Way of the Ninja* and *Atlantica Online*, and the video game series *Onimusha*, *Samurai Warriors*, *Sengoku Basara* (and its anime adaptation) and *Soulcalibur*.

There are also numerous examples of his portrayal in a more neutral or historic framework, especially in the Taiga dramas shown on television in Japan. Oda Nobunaga appears in the manga series *Tail of the Moon*, *Kacchu no Senshi Gamu*, and Tsuji Kunio's historical fiction *The Signore: Shogun of the Warring States*. Historical representations in video games (mostly Western-made strategy titles) include *Shogun: Total War*, *Total War: Shogun 2*, *Throne of Darkness*, the eponymous *Nobunaga's Ambition* series, as well as *Civilization V* and *Age of Empires II: The Conquerors*. Kamenashi Kazuya of the Japanese pop group KAT-TUN wrote and performed a song titled "1582" which is written from the perspective of Mori Ranmaru at the Incident at Honnouji.[18]

There are also more fictive portrayals, in which the figure of Nobunaga influences a story or inspires a characterization. In James Clavell's novel *Shōgun*, the character Goroda is a pastiche of Nobunaga. In the film *Sengoku Jieitai 1549* Nobunaga is killed by time-travellers. Nobunaga also appears as a major character in the
eroge Sengoku Rance and is a playable character in Pokémon Conquest. In the anime Sengoku Otome: Momoiro Paradox, in Sengoku Collection, and the light novel and anime series The Ambition of Oda Nobuna, he is depicted as a female character. He is the main character of the stage action and anime adaptation of Nobunaga the Fool.

See also

- Oda clan
- Toyotomi Hideyoshi

Notes

References

- Perkins, Dorothy *Encyclopedia of Japan*. New York, Roundtable Press, @ 1991

External links

- OdaNobunaga.com (http://www.odanobunaga.com/), a history website dedicated to Oda Nobunaga
- Oda Nobunaga (http://www.samurai-archives.com/nobunaga.html) at the Samurai Archive
- Oda Nobunaga (http://www.imdb.com/character/ch0032309/) at the Internet Movie Database


Categories: 1534 births | 1582 deaths | 16th-century Japanese people | Daimyo | Forced suicides | Oda clan | People from Nagoya | People of Muromachi-period Japan | People of Azuchi-Momoyama-period Japan | Japanese atheists | Seppuku | Shudo | Warlords | Suicides by sharp instrument in Japan

This page was last modified on 7 July 2014 at 22:48.

Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.
Kanō Eitoku
From Wikipedia, the free encyclopedia

Kanō Eitoku (狩野 永徳, February 16, 1543 - October 12, 1590) was a Japanese painter who lived during the Azuchi–Momoyama period of Japanese history and one of the most prominent patriarchs of the Kanō school of Japanese painting.

Life and works

Born in Kyoto, Eitoku was the grandson of Kanō Motonobu (1476–1559), an official painter for the Ashikaga shogunate. He was recognized for his artistic talent at a very young age. Under Motonobu's guidance, he developed his grandfather's style, which had influence from Chinese painting.

Collaborating with his father Shōei (1519–92), Eitoku painted the wall panels of the abbot's quarters in Jukōin, a subtemple of the Daitoku-ji Zen monastic complex in Kyoto.

During his lifetime, Eitoku's patrons included Oda Nobunaga and Toyotomi Hideyoshi. His standing screen, sliding door, wall, and ceiling paintings decorated Nobunaga's Azuchi castle and Hideyoshi's residence in Kyoto and Osaka castle. Contemporary accounts indicate that Eitoku was one of the most highly sought-after artists of his time, and received many wealthy and powerful patrons. Maintaining the preeminence of the Kanō School was not merely an artistic feat, but an organizational and political one also. Eitoku was able to secure a steady stream of commissions and an efficient workshop of students and assistants, and at one point successfully intercepted a warlord's commission of the rival Hasegawa studio.

His signal contribution to the Kanō repertoire was the so-called "monumental style" (taiga), characterized by bold, rapid brushwork, an emphasis on foreground, and motifs that are large relative to the pictorial space. The traditional account for this style, codified by Eitoku's great-grandson Kanō Einō (1631–97) in his History of Japanese Painting (Honcho gashi), is that it resulted partly from the exigencies of Eitoku's busy schedule, and that it embodied the martial and political bravura of the warlords, Nobunaga and Hideyoshi.

Unfortunately, most of his works were destroyed in the turmoil of the Sengoku period. However, those that do still exist provide testimony to his talent, to the power and wealth of his patrons Nobunaga and Hideyoshi, and to the magnificence of Azuchi-Momoyama culture.
External links

Media related to Kanō Eitoku at Wikimedia Commons

- National Archives of Japan: Ryukyu Chuzano ryoshisha tojogvoretsu, scroll illustrating procession of Ryukyu emissary to Edo, 1710 (Hōei 7). (http://jpimg.digital.archives.go.jp/kouseisai/category/emaki/ryukyutyuzan_e.html)
- Momoyama, Japanese Art in the Age of Grandeur (http://libmma.contentdm.oclc.org/cdm/compoundobject/collection/p15324coll10/id/84980/rec/1), an exhibition catalog from The Metropolitan Museum of Art (fully available online as PDF), which contains material on Kanō Eitoku
- Bridge of dreams: the Mary Griggs Burke collection of Japanese art (http://libmma.contentdm.oclc.org/cdm/compoundobject/collection/p15324coll10/id/153737), a catalog from The Metropolitan Museum of Art Libraries (fully available online as PDF), which contains material on Kanō Eitoku (see index)


Categories: 1543 births | 1590 deaths | People from Kyoto | Japanese painters | Kanō school

- This page was last modified on 11 December 2013 at 19:17.
- Text is available under the Creative Commons Attribution-ShareAlike License; additional terms may apply. By using this site, you agree to the Terms of Use and Privacy Policy. Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a non-profit organization.
Azuchi–Momoyama period

From Wikipedia, the free encyclopedia

The Azuchi-Momoyama period (安土桃山時代 Azuchi-Momoyama jidai) is the final phase of the Warring States period (戦国時代 Sengoku jidai) in Japan. These years of political unification led to the establishment of the Tokugawa shogunate. It spans the years from c. 1573 to 1603, during which time Oda Nobunaga and his successor, Toyotomi Hideyoshi, imposed order upon the chaos that had pervaded since the collapse of the Ashikaga shogunate.

Although a start date of 1573 is often given, this period in broader terms begins with Nobunaga's entry into Kyoto in 1568, when he led his army to the imperial capital in order to install Ashikaga Yoshiaki as the 15th – and ultimately final – shogun of the Ashikaga shogunate. The era lasts until the coming to power of Tokugawa Ieyasu after his victory over supporters of the Toyotomi clan at the Battle of Sekigahara in 1600.[1]

During this period, a short but spectacular epoch, Japanese society and culture underwent the transition from the medieval era to the early modern era.

The name of this period is taken from two castles: Nobunaga's Azuchi Castle (in Azuchi, Shiga) and Hideyoshi's Momoyama Castle (also known as Fushimi Castle, in Kyoto).[1] Shokuhō period (織豊時代 Shokohō jidai), a term used in some Japanese-only texts, is abridged from the surnames of the period's two leaders (in the on-reading): Shoku (織?) for Nobunaga (織田) plus Hō (豊?) for Toyotomi (豊臣).

### Contents

- 1 Rise and fall of Oda Nobunaga
- 2 Hideyoshi completes the unification
- 3 Japan under Hideyoshi

### Azuchi-Momoyama period

日本国 (Nippon-koku)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>←</td>
<td></td>
<td>←</td>
</tr>
<tr>
<td></td>
<td>1568–1600</td>
<td>→</td>
</tr>
</tbody>
</table>

Mon of the Oda clan

| Capital | 1568–1582 Kyoto<sup>a</sup> / Azuchi<sup>b</sup>  
1582–1600 Kyoto |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Languages</td>
<td>Late Middle Japanese</td>
</tr>
<tr>
<td>Government</td>
<td>Feudal military confederation</td>
</tr>
</tbody>
</table>
| Emperor | Ōgimachi  
Go-Yōzei |
| Shogun | Ashikaga Yoshiaki |
| Head of government | Oda Nobunaga  
Toyotomi Hideyoshi  
Council of Five Elders |
| Legislature | Council of Five Elders |
| History | Oda Nobunaga captures Kyoto  
Ashikaga shogunate abolished  
Battle of Nagashino  
Assassination of Oda Nobunaga  
October 18, 1568  
September 2, 1573  
June 28, 1575  
June 21, 1582 |
During the last half of the 16th century, a number of different daimyo became strong enough either to manipulate the Ashikaga shogunate to their own advantage or to overthrow it altogether. One attempt to overthrow the bakufu (the Japanese term for the shogunate) was made in 1560 by Imagawa Yoshimoto, whose march towards the capital came to an ignominious end at the hands of Oda Nobunaga in the Battle of Okehazama. In 1562, The Tokugawa clan who was adjacent to the east of Nobunaga's territory became independent of the Imagawa clan, and allied with Nobunaga. The eastern part of the territory of Nobunaga was not invaded by this alliance. Nobunaga then moved his army to the west. In 1565, an alliance of the Matsunaga and Miyoshi clans attempted a coup by assassinating Ashikaga Yoshiteru, the 13th Ashikaga shogun. Internal squabbling, however, prevented them from acting swiftly to legitimize their claim to power, and it was not until 1568 that they managed to install Yoshiteru's cousin, Ashikaga Yoshihide, as the next Shogun. Failure to enter Kyoto and gain recognition from the imperial court, however, had left the succession in doubt, and a group of bakufu retainers led by Hosokawa Fujitaka negotiated with Nobunaga to gain support for Yoshiteru's younger brother, Yoshiaki.

Nobunaga, who had prepared over a period of years for just such an opportunity by establishing an alliance with the Azai clan in northern Ōmi Province and then conquering the neighboring province of Mino Province, now marched toward Kyoto. After routing the Rokkaku clan in southern Ōmi, Nobunaga forced the Matsunaga to capitulate and the Miyoshi to withdraw to Settsu. He then entered the capital, where he successfully gained recognition from the emperor for Yoshiaki, who became the 15th and last Ashikaga shogun.

Nobunaga had no intention, however, of serving the Muromachi bakufu, and instead now turned his attention to tightening his grip on the Kinai region. Resistance in the form of rival daimyo, intransigent Buddhist monks, and hostile merchants was eliminated swiftly and mercilessly, and Nobunaga quickly gained a reputation as a ruthless, unrelenting adversary. In support of his political and military moves, he instituted economic reform, removing barriers to commerce by invalidating traditional monopolies held by shrines and guilds and promoting initiative by instituting free markets known as rakuichi-rakuza.
By 1573 he had destroyed the alliance of Asakura clan and Azai clans that threatened his northern flank, obliterated the militant Tendai Buddhists monastic center at Mount Hiei near Kyoto, and also had managed to avoid a potentially debilitating confrontation with Takeda Shingen, who had suddenly taken ill and died just as his army was on the verge of defeating the Tokugawa and invading Oda's domain on its way to Kyoto.

Even after Shingen's death, there remained several daimyo powerful enough to resist Nobunaga, but none were situated close enough to Kyoto to pose a threat politically, and it appeared that unification under the Oda banner was a matter of time.

Nobunaga's enemies were not only other Sengoku daimyō but also adherents of a Jōdo Shinshu sect of Buddhism who attended Ikkō-ikki, led by Kennyo. He endured though Nobunaga kept attacking his fortress for ten years. Nobunaga expelled Kennyo in the eleventh year, but, through a riot caused by Kennyo, Nobunaga's territory took the bulk of the damage. This long war was called Ishiyama Hongan-ji War.

To suppress Buddhism, Nobunaga lent support to Christianity. A significant amount of Western Christian culture was introduced to Japan by missionaries from Europe. From this exposure, Japan received new foods, a new drawing method, astronomy, geography, medical science, and new printing techniques.

Nobunaga decided to reduce the power of the Buddhist priests, and gave protection to Christianity. He slaughtered many Buddhist priests and captured their fortified temples.[2]

The activities of European traders and Catholic missionaries(Alessandro Valignano, Luís Fróis, Gnechhi-Soldo Organtino and many missionaries) in Japan, no less than Japanese ventures overseas, gave the period a cosmopolitan flavor.[3]

During the period from 1576 to 1579, Nobunaga constructed, on the shore of Lake Biwa at Azuchi, Azuchi Castle, a magnificent seven-story castle that was intended to serve not simply as an impregnable military fortification, but also as a sumptuous residence that would stand as a symbol of unification.

Having secured his grip on the Kinai region, Nobunaga was now powerful enough to assign his generals the task of subjugating the outlying provinces. Šibata Katsuie was given the task of conquering the Uesugi clan in Echū, Takigawa Kazumasu confronted the Shinano Province that a son of Shingen Takeda Katsuyori governs, and Hashiba Hideyoshi was given the formidable task of facing the Mōri clan in the Chūgoku region of western Honshū.

In 1575, Nobunaga won a significant victory over the Takeda clan in the Battle of Nagashino. Despite the strong reputation of Takeda's samurai cavalry, Oda Nobunaga embraced the relatively new technology of the Arquebus, and inflicted a crushing defeat. The legacy of this battle forced a complete overhaul of traditional Japanese warfare.[4]
In 1582, after a protracted campaign, Hideyoshi requested Nobunaga's help in overcoming tenacious resistance. Nobunaga, making a stop-over in Kyoto on his way west with only a small contingent of guards, was attacked by one of his own disaffected generals, Akechi Mitsuhide, and committed suicide.

**Hideyoshi completes the unification**

What followed was a scramble by the most powerful of Nobunaga's retainers to avenge their lord's death and thereby establish a dominant position in negotiations over the forthcoming realignment of the Oda clan. The situation became even more urgent when it was learned that Nobunaga's oldest son and heir, Nobutada, had also been killed, leaving the Oda clan with no clear successor.

Quickly negotiating a truce with the Mōri clan before they could learn of Nobunaga's death, Hideyoshi now took his troops on a forced march toward his adversary, whom he defeated at the Battle of Yamazaki less than two weeks later.

Although a commoner who had risen through the ranks from foot soldier, Hideyoshi was now in position to challenge even the most senior of the Oda clan's hereditary retainers, and proposed that Nobutada's infant son, Sanpōshi (who became Oda Hidenobu), be named heir rather than Nobunaga's adult third son, Nobutaka, whose cause had been championed by Shibata Katsuie. Having gained the support of other senior retainers, including Niwa Nagahide and Ikeda Tsuneoki, Sanpōshi was named heir and Hideyoshi appointed co-guardian.

Continued political intrigue, however, eventually led to open confrontation. After defeating Shibata at the Battle of Shizugatake in 1583 and enduring a costly but ultimately advantageous stalemate with Tokugawa Ieyasu at the Battle of Komaki and Nagakute in 1584, Hideyoshi managed to settle the question of succession for once and all, to take complete control of Kyoto, and to become the undisputed ruler of the former Oda domains. The Daimyo of Shikoku Chōsokabe clan surrendered to Hideyoshi in July, 1585, and the Daimyo of Kyushu Shimazu clan also surrendered two years later. He was adopted by the Fujiwara family, given the surname Toyotomi, and granted the superlative title Kanpaku, representing civil and military control of all Japan. By the following year, he had secured alliances with three of the nine major daimyo coalitions and carried the war of unification to Shikoku and Kyūshū. In 1590, at the head of an army of 200,000, Hideyoshi defeated the Hōjō clan, his last formidable rival in eastern Honshū. The remaining daimyo soon capitulated, and the military reunification of Japan was complete.

**Japan under Hideyoshi**

**Land survey**

With all of Japan now under Hideyoshi's control, a new structure for national government was set up. The country was unified under a single leader, but the day-to-day governance of the people remained decentralized. The basis of power was distribution of territory as measured by rice production, in units of *koku*. In 1598, a national survey
was instituted and assessed the national rice production at 18.5 million koku, 2 million of which was controlled directly by Hideyoshi himself. In contrast, Tokugawa Ieyasu, whom Hideyoshi had transferred to the Kanto region, held 2.5 million koku.

The surveys, carried out by Hideyoshi both before and after he took the title of taikō, have come to be known as the "Taikō surveys" (Taikō kenchi).[note 1]

Control measures

A number of other administrative innovations were instituted to encourage commerce and stabilize society. In order to facilitate transportation, toll booths and other checkpoints along roads were largely eliminated, as were unnecessary military strongholds. Measures that effectively froze class distinctions were instituted, including the requirement that different classes live separately in different areas of a town and a prohibition on the carrying or ownership of weapons by farmers. Hideyoshi ordered the collection of weapons in a great "sword hunt" (katanagari).

Unification

Hideyoshi sought to secure his position by rearranging the holdings of the daimyo to his advantage. In particular, he reassigned the Tokugawa family to the Kanto region, far from the capital, and surrounded their new territory with more trusted vassals. He also adopted a hostage system, in which the wives and heirs of daimyo resided at his castle town in Osaka.

Hideyoshi attempted to provide for an orderly succession by taking the title taikō, or "retired Kanpaku", in 1591, and turned the regency over to his nephew and adopted son Toyotomi Hidetsugu. Only later did he attempt to formalize the balance of power by establishing administrative bodies. These included the Council of Five Elders, who were sworn to keep peace and support the Toyotomi, the five-member Board of House Administrators, who handled routine policy and administrative matters, and the three-member Board of Mediators, who were charged with keeping peace between the first two boards.

Korean campaigns

Hideyoshi's last major ambition was to conquer the Ming dynasty of China. In April 1592, after having been refused safe passage through Korea, Hideyoshi sent an army of 200,000 to invade and pass through Korea by force. During the Japanese invasions of Korea (1592–1598), the Japanese occupied Seoul by May 1592, and within three months of the invasion, the Japanese reached Pyongyang. King Seonjo of Joseon fled, and two Korean princes were captured by Katō Kiyomasa.[See also 1][See also 2] Seonjo dispatched an emissary to the Ming court, asking urgently for military assistance.[5] The Chinese emperor sent admiral Chen Lin and commander Li Rusong to aid the Koreans. Commander Li pushed the Japanese out of the northern part of the Korean peninsula. The Japanese were forced to withdraw as far as the southern part of the Korean peninsula by January 1593, and counterattacked Li Rusong. This combat reached a stalemate, and Japan and China eventually entered peace talks.[See also 3]

During the peace talks that ensued between 1593 and 1597, Hideyoshi, seeing Japan as an equal of Ming China, demanded a division of Korea, free-trade status, and a Chinese princess as consort for the emperor. The Joseon and Chinese leaders saw no reason to concede to such demands, nor to treat the invaders as equals within the Ming trading system. Japan's requests were thus denied and peace efforts reached an impasse.
A second invasion of Korea began in 1597, but it too resulted in failure as Japanese forces met with better organized Korean defenses and increasing Chinese involvement in the conflict. Upon the death of Hideyoshi in 1598, his designated successor Toyotomi Hideyori was only 8 years old. As such, the domestic political situation in Japan became unstable, making continuation of the war difficult and causing the Japanese to withdraw from Korea.[6] At this stage, most of the remaining Japanese commanders were more concerned about internal battles and the inevitable struggles for the control of the shogunate.[6]

Sekigahara and the end of the Toyotomi rule

Hideyoshi had on his deathbed appointed a group of the most powerful lords in Japan—Tokugawa, Maeda, Ukita, Uesugi, Mōri—to govern as the Council of Five Elders until his infant son, Hideyori, came of age. An uneasy peace lasted until the death of Maeda Toshiie in 1599. Thereafter, Ishida Mitsunari accused Ieyasu of disloyalty to the Toyotomi name, precipitating a crisis that led to the Battle of Sekigahara. Generally regarded as the last major conflict of the Azuchi–Momoyama period and sengoku-jidai, Ieyasu's victory at Sekigahara marked the end of the Toyotomi reign. Three years later, Ieyasu received the title Seii Taishogun, and established the Edo bakufu, which lasted until the Meiji Restoration in 1868.

Social and cultural developments during the Momoyama period

The Momoyama period was a period of interest in the outside world, which also saw the development of large urban centers and the rise of the merchant class. The ornate castle architecture and interiors adorned with painted screens embellished with gold leaf were a reflection of a daimyo's power but also exhibited a new aesthetic sense that marked a clear departure from the somber monotones favored during the Muromachi period. A specific genre that emerged at this time was called the Namban style—exotic depictions of European priests, traders, and other "southern barbarians."

The art of the tea ceremony also flourished at this time, and both Nobunaga and Hideyoshi lavished time and money on this pastime, collecting tea bowls, caddies, and other implements, sponsoring lavish social events, and patronizing acclaimed masters such as Sen no Rikyū.

Hideyoshi had occupied Nagasaki in 1587, and thereafter sought to take control of international trade and to regulate the trade associations that had contact with the outside world through this port. Although China rebuffed his efforts to secure trade concessions, Hideyoshi's commercial missions successfully called upon present-day Malaysia, the Philippines, and Thailand in red seal ships. He was also suspicious of Christianity in Japan, which he saw as potentially subversive, and some missionaries were crucified by his regime.

Famous senryū

The contrasting personalities of the three leaders who contributed the most to Japan's final unification—Nobunaga, Hideyoshi, and Ieyasu—are encapsulated in a series of three well-known senryū that are still taught to Japanese schoolchildren:

- Nakamunara, koroshiteshima, hototogisu. (If the cuckoo does not sing, kill it.) 「泣かぬなら殺してしまいホトトギス」
- Nakamunara, nakasetemiseyou, hototogisu. (If the cuckoo does not sing, coax it.) 「泣かぬなら泣かせ
てみようホトトギス」

- Nakununara, nakunadematou, hototogisu. (If the cuckoo does not sing, wait for it.) 「泣かぬなら泣くまでまとうホトトギス」

Nobunaga, known for his ruthlessness, is the subject of the first; Hideyoshi, known for his resourcefulness, is the subject of the second; and Ieyasu, known for his perseverance, is the subject of the third verse.

**Chronology**

- 1568: Nobunaga enters Kyoto, marking the beginning of the Azuchi–Momoyama period
- 1573: Nobunaga overthrows the Muromachi bakufu and exerts control over central Japan
- 1575: Nobunaga defeats the Takeda clan the Battle of Nagashino
- 1580: The Ikkō-ikki finally surrender their fortress of Ishiyama Honganji to Nobunaga, after enduring an 11-year siege.
- 1582:
  - Incident at Honnō-ji, Nobunaga is assassinated by Akechi Mitsuhide, who is then defeated by Toyotomi Hideyoshi at the Battle of Yamazaki.
  - Hideyoshi initiated the Taikō kenchi surveys.
  - Tenshō embassy is sent by the Japanese Christian lord Ōtomo Sōrin.
- 1584: Hideyoshi fights Tokugawa Ieyasu to a standstill at the Battle of Komaki and Nagakute.
- 1586: Osaka castle is built by Toyotomi Hideyoshi.
- 1588: Hideyoshi issues the order of Sword hunt (刀狩 katanagari).
- 1590: Hideyoshi defeats the Hōjō clan, effectively unifying Japan.
- 1591: Sen no Rikyū is forced to commit suicide by Hideyoshi.
- 1592: Hideyoshi invades his first invasion of Korea.
- 1597: Second invasion of Korea.
- 1598: Hideyoshi dies.
- 1599: Maeda Toshiie dies.
- 1600: Ieyasu is victorious at the Battle of Sekigahara, marking the end of the Azuchi–Momoyama period.

**Notes and references**

**Notes**

1. ^ The surveys are called Taikō kenchi despite Hideyoshi was not yet officially taikō at the beginning of the surveys, although he referred to himself as such. Hideyoshi officially became taikō in 1591 after he relinquished the title of kanpaku to his nephew, Hidetsugu.)

奔平壤。已，複走義州，願內屬。七月，兵部議令駐劄險要，以待天兵；號召通國勤王，以圖恢復。而是時倭已入王京，毀墳墓，劫王子、陪臣，剽府庫，八道幾盡沒，旦暮且渡鴨綠江，請援之使絡繹於道。

2. 北關大捷碑 "其秋清正入北道，兵鋭甚，鐵嶺以北無城守焉，於是鞠敬仁等叛，應賊，敬仁者會寧府吏也，素志不卒，及賊到富寧，隙危扇亂，執兩王子及宰臣、□播者，並傳諸長吏，與賊效欸"


References

1. ^ a b Kodansha Encyclopedia of Japan (first edition, 1983), section "Azuchi-Momoyama History (1568–1600)" by George Elison, in the entry for "history of Japan".
6. ^ a b The Columbia Encyclopedia, sixth edition; 2006 - "Hideyoshi": "In 1592 he attempted to conquer China but succeeded only in occupying part of Korea; just before his death he ordered withdrawal from Korea."

Further reading

- Momoyama, Japanese art in the age of grandeur
  (http://libmma.contentdm.oclc.org/cdm/compoundobject/collection/p15324coll10/id/84980/rec/1).

<table>
<thead>
<tr>
<th>Preceded by</th>
<th>History of Japan</th>
<th>Succeeded by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sengoku period 1467–1573</td>
<td>Azuchi–Momoyama period 1573–1603</td>
<td>Edo period 1603–1868</td>
</tr>
<tr>
<td>Preceded by Muromachi period 1337–1573</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Categories: Former countries in Japanese history | States and territories established in 1568
| States and territories disestablished in 1600 | Azuchi–Momoyama period | 16th century in Japan
| 17th century in Japan | Feudal Japan

- This page was last modified on 10 June 2014 at 05:55.