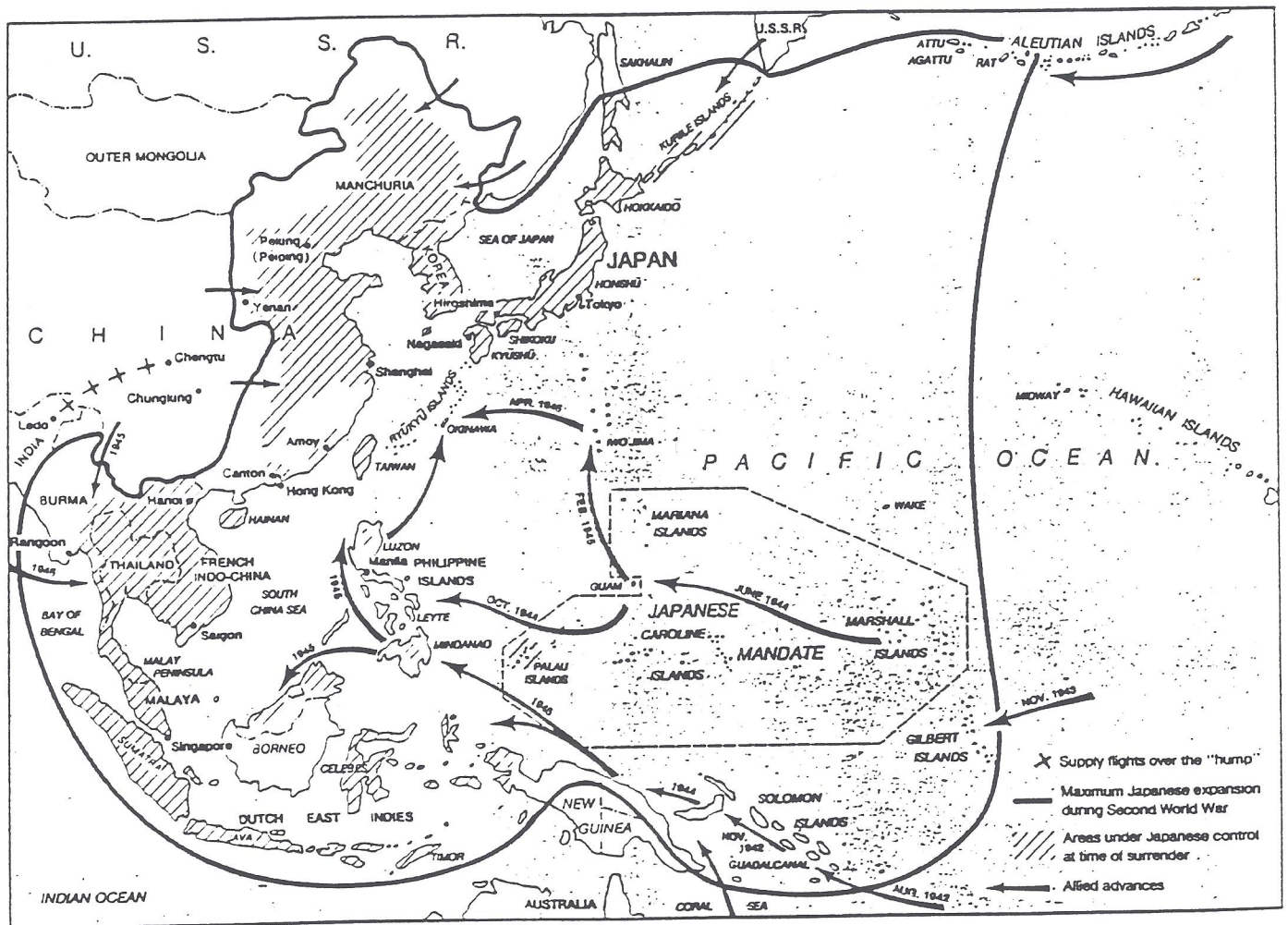


PART VI

BRIEF HISTORY OF JAPAN



The Pacific War

BRIEF HISTORY OF JAPAN

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BRIEF HISTORY OF JAPAN

PRE-HISTORY TO A.D. 645

It is clear that in the neolithic period - the New Stone Age - the whole country was occupied, sparsely, by the ancestors of the people now called Ainu, who today exist in small numbers only in the northern island of Hokkaido, which for most of Japan history was really a foreign, barbarous land. Approximately 1000 B.C., the country was entered at its western extremity, the large island of Kyushu, by another race, or more probably by migrants of more than one race. Some of these newcomers undoubtedly came from the mainland by the way of Korea, the nearest point, and were closely akin to the Korean population of the remote time. The second stream of migrations came from the south, and brought with them elements of an 'Oceanic' culture which has some relationship to that of modern Polynesia.

The newcomers of all races, established themselves in the southwestern island, Kyushu and Shikoku, where they developed a culture known as the "mound building" or "Tumuli" culture, so called from the fact it is the large grave mounds of their chieftains which provide almost the only archaeological evidence for this age. It endured for many centuries, and in the later grave mounds Chinese imortal artifacts have been found, providing a growing commerce with the mainland, probably Korea. In the Early Han dynasty, the two centuries B.C., the Han had a flourishing colony in North Korea, around the modern city of Pyongyang. The area, known as the Lak Lang, enjoyed all the refinements of the Han civilizations, and there is little doubt that it was from there that the early Japanese received the Han mirrors and other bronze objects which have been found in the graves.

The first written record of the Japanese appears in The History of the Later Han under the date corresponding to A.D. 57. In that year the Chinese

record that an emissary of a "King of the Wa" presented himself at court and was given a gold seal certifying that his master was king of the country (and, in Chinese eyes, thus became a vassal of the Han Emperor). The country from which he came has been identified as the district of Hakata on the north-west coast of Kyushu. The Han record also stated that there were "more than one hundred kingdoms, or chieftains, among the Wa." From the dynastic records of the Wei, by A.D. 292, regular exchange of envoys had been arisen between Chinese governor in Lak Nang and the king of western Japan.

At some date not far from 350, the rulers of what has been earlier the "Queen Country" led a great eastward expedition which conquered - from the Ainu - the rich rice basin around modern Osaka, Nara, and Kyoto, the land which the Japanese call Yamato, and which now become, the long remained the real centre of power.

Japanese legend ascribes this migration to a much earlier date (667 B.C.) and makes the leader the original founder of the Imperial dynasty, the Emperor Jimmu Tenno. There seems to be some real probability that such a planned invasion of the eastern or central part of the island of Houshu did occur, but that it occurred in the fourth century A.D., and may well have been led by a warrior king who was perhaps the ruler of the old "Queen Country" in Kyushu. Legend also recounts later expeditions to suppress another alien people, the Kumaso, of southern Kyushu. It is thought by many scholars that the Kumaso were the people who had entered Japan from the south and were probably not closely akin to the migrants who had come from Korea. Japanese accounts of these events date from the compilation of the two quasi-historical works, the Kojiki and Nihonshiki, composed in A.D. 712 and 720 respectively, nearly three hundred years after the introduction of Chinese learning to Japan. These books are therefore strongly influenced by Chinese models and openly aim to glorify the antiquity and claims of the ruling dynasty. The events they record for early

times are not historical, but give valuable information on early Japanese customs, beliefs and legends.

At some date between A.D. 265 and 369 the rulers of Japan had set up in the region of Yamato a unified kingdom, exercising control over the neighboring provinces and more uncertain suzerainty over the western and southern islands. The east and north remained under Ainu occupation. It was about the year A.D. 400 not very long after the establishment of the Yamato kingdom, that envoys from the King of Paekje, the western of the three Korean states, brought Chinese books to Japan. It was from this time that the introduction of Chinese learning can be dated, its influence on Japan was profound. Up until then the Japanese had no written script and therefore no records other than oral tradition.

The native religion of Japan is that which is now called Shinto, meaning "The Way of the Gods". It was a polytheism - the worship of many gods - in which the forces of nature, prominent natural features and past heroes were personified as deities.

The gods and goddesses are at times described as beings, but not very precisely: the main rituals of Shinto were purity and the avoidance of everything unclean. Blood was uncertain, as were wounds, sickness and death. These ideas directed the development of Shinto away from sacrifices, instilling a simple, almost gentle, religious approach to rather vague gods and divine powers. Such ideas were fertile ground for the new religion of Buddhism of which was soon to arrive in Japan.

The organization of Japanese early society was on the clan basis, deriving no doubt from ancient tribal systems. The chiefs of the great clans became the great landowners and developed rapidly into aristocrats enjoying very great power and privilege. There was as yet no feudal system, but there was a strong native aristocracy controlling all the functions of government, and owning most of the good land. The Imperial Family was itself one such, the most powerful of

these clans. There is a good deal of evidence to show that in the early period their pre-eminence was not everywhere acknowledged, and that other clans disputed for the supreme leadership.

A new wave of mainland, alien influence reached Japan in the years between 552 and 570 with the introduction of Buddhism, which had already spread throughout China about two or three hundred years earlier. It was from Korea, and once again through an official embassy, the Buddhism reached Japan. The King of Paekje, seeking Japanese support, sent an envoy with an image of the Buddha, copies of the scriptures and explanatory documents. There was already in Japan a party which had begun to advocate reform of the government and state. They had reason to observe and respect of growing and aggressive power of Korean kingdoms, and had come to realize that superior organization was the main reason for this strength. The reform party therefore welcomed the new faith as likely to promote the wider application of Chinese forms of government, which would, they hoped, strengthen the throne and curb the power of the great clan leaders. On the other hand, chief of Saga clan, who had intermarried frequently with the Imperial line, had an interest in promoting the authority of the throne, and supported the introduction of Buddhism. Palace intrigues to secure a sovereign who favored Buddhism were successful, and led to the appointment of grandson of the Soga chief as Crown Prince and Regent. This was the famous Prince Shotoku, one of the great figures of Japanese history, and the main architect of the triumph of Buddhism.

Although Prince Shotoku exercised power for thirty years until his death in A.D. 622, he never ascended the throne. His life's work was devoted to the promotion of Buddhism and, with it, the further development of Chinese learning.

By this time, China reunited the Empire after the long Period of Partition, and was at the height of its glory, under the rule of the great T'ai Tsung of T'ang dynasty. It afforded dazzling model for the aspiring court of Yamato, which sought to establish a stronger central authority. Power at court was now

in the hands of a man who founded one of the most famous families in Japanese history, Fujiwara Kamatari (in Japan, Korea, and China, the surname comes first). From him descended the Fujiwara family which controlled government for several centuries, forming a kind of parallel Imperial Family - a feature of Japanese government which now appears for the first time, but was destined to continue until modern times.

THE REGENCY OF THE FUJIWARA (A.D. 645 - 1100)

It was Fujiwara Kamatari who planned the introduction of a government on the T'ang model which would make the Japanese Emperor an absolute monarch, control the clans and replace the territorial power of their leaders by appointed officers administering the provinces under the orders of the throne, but the Chinese system of recruitment by public examination never took root in Japan. The permanent capital city fixed at Nara which was designed and built in exact imitation of the Chinese capital, Ch'angan, (710). Then about eighty years later (in A.D. 793) the capital was again moved, to the site of present Kyoto where it remained until the Meiji Restoration in the nineteenth century. The new capital was also copied from T'ang Ch'angan and named Heian, which is practically a synonym of the Chinese name Ch'angan.

Emperor. From legendary times until the present no other family has occupied the throne. It was naturally customary, indeed recently compulsory, to attribute this stability to the divine character of the ruling house and the protection of the gods.

Fujiwara Regents monopolized power made no attempt to displace the Imperial Family. Instead they married into it. Only a Fujiwara girl could marry the Emperor, or if he had other consorts, only the children of the Fujiwara Empress had any chance of succession. Steadily, in this way, the Fujiwara established and unshakable control over the government of Japan which endured for fully four hundred years. There are really dynasties in Japan - Fujiwara, Minamoto,

Ashikawa and Tokugawa - but they did not sit on the throne. Instead they exercised power from outside the palace, in great offices created to legitimize their realusurpations.

Fujiwara family remained in power until the last vestige of their authority disappeared in A.D. 1185. (They had been declining since A.D. 1068.)

There was firstly the important fact that as Japan never for many centuries threatened by foreign invasions, the need for a central standing army to repel such attacks did not exist. Military power was dispersed among the landowning families, the great clans, and many new ones which arose in the course of time. They exercised their power against the Ainu of the north Japan, and between 790 and 812 they had effectively conquered the Ainu and extended the area of Japanese control to the north coast of the main island, Honshu. As this conquest proceeded, the court nobles, field commanders, and their followers were rewarded by large estates in the pacified country. The Ainu, although conquered, remained restive; the new landowners needed to protect their manors, and began to enlist men as hereditary soldiers in their own pay. This was the origin of the Samurai, the military followers of the later feudal lords, professional soldiers, but in the service of aristocrats, not of the throne. In consequence of this development of the court always lacked a strong military force which could coerce insubordinate vassals or unruly distant landlords. The Fujiwara tended to control these elements by offering awards of titles, or depriving the troublesome of court rank, methods which were partly successful while the court was still strong enough to be respected and the country nobility to offer concentrated opposition.

THE TAIRA REGENCY AND THE GEMPEI WAR (A.D. 1100 - 1185)

By the late eleventh century, the decline of the court and the rise of military provincial nobles was already apparent. The court was harassed by nearly troubles as well. The Buddhist monasteries, grown enormously rich and

became huge landowners, maintained great number of monks, and had armies some of these for their own protection. Presently, the monkish armies became a menace to authority, brawling in inter-monastic feuds in the streets, or engaging in political pressures and intrigues often accompanied by armed violence. The Fujiwara Regents were losing control, and inevitably they turned to the military nobility for support. In the middle of the twelfth century the situation came into the open when the new dominant eastern military clans, Taira and Minamoto, both of imperial descent, contested for supreme power, nominally in the service of this or that Emperor, this or that Fujiwar Regent. The Taira won the first, and from 1156 and 1185, virtually ruled in Kyoto. The armies of the Japanese military class were small, but consisted of highly trained warriors. They served their lord; no one else received their loyalty.

The chief figure of the Taira ascendancy at court was Kiyamori, born about 1118 and died 1181. In 1153, he succeeded his father, already the ruling military figure, and for nearly thirty years he was supreme. There were frequent violent and bloody battles in the city of Kyoto, but Kiyamori survived them all, and died in his bed. His successor was a less capable man, and the rival house of Minamoto saw its chance. Even before Kiyamori was dead, Minamoto Yoritomo had risen in the east, and with the appearance of this new leader the hopes of his clan were revived. Yoritomo is key figure in the history of Japan, for where Kiyamori and Taira failed, he succeeded. In a bitter war, called the Gempei War (1180 - 85) from the shortened Sino-Japanese form of two names Taira and Minamoto, Yoritomo conquered his foes, although the war was fought largely by his generals, rather than by himself.

THE KAMAKURA SHOGUNATE AND THE HOJO REGENCY (A.D. 1185 - 1333)

Yoritomo visited Kyoto after his victory but retained his military headquarters at Kamakura, not far from modern Tokyo, which now became the real centre of government. Before long the Emperor was induced to award him the

high title of Shogun, which thenceforward became hereditary in his family, and was borne by those military rulers who followed in later centuries.

The real importance of the victory of Yoritomo was not the fall of the Taira and rise of Minamoto, but the eclipse of the old Heian court system and the establishment of a feudal state organized round the supreme military figure, the Shogun, and governed from his headquarters, which not at the capital but in eastern Japan.

The Emperor still reigned. There was still Fujiwara in high court offices at Kyoto; they retained great wealth, but their power was almost negligible. The real government was at Kamakura. This city had been Yoritomo's headquarters.

Until Yoritomo's victory, Japan had never really had a government in control of the whole country. The Bakufu, as this institution was called (literally meaning "Tent Government" or Military Headquarters), now for the first time really exercised authority over the whole country.

Feudalism was thus formally established in Japan. Japanese feudalism was native, and, far from being under foreign influence or inspiration, drew nothing from China. It rather represented a national reaction against the Heian system which had copied China but had not fitted Japanese society. The military class who now rose to power had defied and virtually destroyed the old imperial government, retaining only the throne itself in revered importance.

Kamakura, the new working capital, in eastern Japan, was soon employing able civilian ministers from Kyoto, not unusally the old court aristocracy, who disdained to serve the Shogun, but men of less noble origins who had found little opening in the old imperial service, dominated by the aristocrats. Painters, artists, Buddhist monks and scholars came to Kamakura, where their talents were also appreciated, and the art of this period ranks high in Japan achievement. After 1252, when the direct descendants of Yoritomo failed, the Hojo Regents

filled the now purely ceremonial post of Shogun with a succession of young princes of the Imperial Family. The Hojo Regents were capable men who knew how to keep their military vassals in order, manipulate the curiously loose laws of succession both to the Shogunate and to the throne, and gain the goodwill of the ex-Emperor then in power, which greatly helped them to conciliate opponents and overawe possible enemies.

By the middle of the thirteenth century the Mongol conquerers of China were firmly established. The Southern Sung was being driven even further south, to total destruction. Kublai Khan reigned in Peking.

Southern Sung and Japan had trade, exchanged materials and benefits to Japan, both materials and spiritual. Buddhist monks from south China were also frequent visitors and it was this time that Ch'an sect, called Zen in Japanese, was introduced and spread very rapidly among the military class. The situation of the Southern Sung, pressed by first the Kin Tartars, then by the Mongols, was not one which the Japanese found valuable as a political model. The new influence was religious, literary, and also commercial. The visiting monks, often refugees from the advancing hords of the Mongols, brought news of this peril. Soon the Bakufu was made aware that a mighty and aggressive power had risen on the mainland might invade and subjugate Japan.

In 1268, Kublai sent an ultimatum demanding that the "King of Japan" acknowledge Mongol suzerainty and come to Peking to pay homage; otherwise, Japan would be invaded. While Emperor had no intention of submitting to Mongol demands, but he was, of course, quite unable to offer any resistance unless the Bakufu called up the manpower of its vassals. The Hojo Regents were resolute, the Japanese military class ready to take arms, but money and organization were sadly lacking.

Six years of dilatory diplomatic negotiations followed. Kubia was building a fleet in Korea, but he had not yet quite finished the conquest of the Southern

Sung; indeed, that final conquest was not achieved until 1278, after the first Mongol invasion of Japan. The first invasion was less formidable than the power of the Mongols gave cause to fear. It was not until 1274 that a fleet carrying only fifteen thousand Mongols and eight thousand Korean set out for the coast of Kyushu. The Korean sea captains had no interest in the victory of their conquerers, the Korean soldiers no desire for a fight. Soon after the invaders landed, meeting strong and brave resistance from the Kyushu vassals of the Bakufu, the weather turned stormy, and the Korean sea captains advised the Mongol generals that they would have to put to sea or be destroyed on the rocky coast, leaving the army cutoff. The Mongols re-embarked, not without heavy loss both from Japanese attack and shipwreck.

The Japanese had been saved more by the weather and the inadequate preparations of the Mongols than by military success. Only the local vassals had been ready to resist - the main feudal army of the Regent had not yet arrived at this distant scene of war.

In 1281, the south of China had been conquered and pacified. And the second invasion was launched in two prongs; one, in which the army was Mongol; the second, sailing from south China, was said to carry one hundred thousand Chinese (former Sung) troops. Both invading fleets made landing on the coast of Kyushu. The Japanese, in spite of their island country, had not yet developed real sea power; their ships were small, useful in confined waters, but apparently not sufficiently seaworthy to engage a hostile fleet in the open, rough waters of the Yellow Sea.

Fierce fighting went on in this area for seven weeks, but the Mongols failed to break through, while further south, the Chinese, only lightly opposed, but having no desire for battle, seem to have just landed and stayed where they were. The Mongols had again chosen summer for their invasion, sailing in the month of June. But in August typhoons are common on the Japanese coast, and

when the invaders had struggled on for seven weeks without a decision, the season was dangerously late. August 15th and 16th, 1281, a violent typhoon blew up. The Korean sea captains put out to sea to get off the lee shore, but many of the soldiers were left behind, and more than a third of the Mongol army perished either in shipwrecks or at Japanese hands. The losses of the Chinese were heavier yet. Most of their force was trapped in Imari Gulf and on neighboring islands. The Japanese estimated that half the army was lost. Most of what remained, on the shore, was taken prisoner or slain by the Japanese. The invasion was a total failure. The Japanese have ever since called this typhoon the Divine Wind (Kamikaze) sent by the protective gods to save Japan. (The term "Kamikaze" had less pleasant connotations in the second World War.)

The Mongol invasions and economic troubles had weakened the Kamakura government and bred increasing discontent with its rule. When it fell in 1333, there was a brief but significant attempt to return to the direct government of the Emperors, a movement known as the Kemmu Restoration (1334 - 26). The leader of this movement was the Emperor Go Daigo, who, succeeding at a mature age, refused to abdicate within a few years, as had become the custom, and aspired to rule as well as region. He received at first the backing of the most powerful military figure of the day, Ashikawa Takauji, who had been the leading general of the Hojo Regent, but changed side and thus secured the downfall of Kamakura.

In 1336 the power of the Kemmu Restoration collapsed; Go Daigo fled before the power of Ashikawa Takauji. By 1336 Takauji set up a new Emperor from the senior line, and this event marks the beginning of the fifty-year war between the North and South Courts, as they were called.

Go Daigo escaped next year from imprisonment, helped by many secret supporters. He at once set up his own court in the mountainous region of southern Yamato, and there he and his successors for fifty years waged an inconclusive war against the Northern Court, in Kyoto, dominated and supported

by the Ashikawa, who soon obtained the title of Shogun from their puppet Emperor.

It was not until 1392 that it was at last brought to an end by some sort of compromise reuniting the two lines. One of the reasons for the long inconclusive struggle was the nature of mediaeval warfare in Japan. The Japanese military had as yet no great experience in leading large armies, nor the resources to maintain them. Wars were carried on by relatively small bodies of the warrior-followers of a chief. The battles were haphazard encounters, poorly planned from a strategic point of view, and fought by warriors as a series of single combats. Consequently defeats were rarely fatal and victories seldom conclusive. Defensive positions were as yet rudimentary. The cities were unwallled. "Castles" - the strongholds of the clan leaders were only stockades, the art of stone walling had not yet been perfected.

THE ASHIKAWA SHOGUNATE AND THE AGE OF COUNTRY WAR (A.D. 1336 - 1568)

Eastern and northern provinces - now home of the fighting clans and the best warriors, (once Ainu land). These small land owners, supplying the strength of the warrior class, were encroaching on the old manors of the great clans and court nobility. The manor system was breaking down and emerged, gradually, a new system of smaller independent landowners, unwilling to submit to the vague authority of the old clan leaders, and still more indifferent to the claims of Buddhist abbots or court nobles. They resisted taxation and defied the officers of the Shogun, who could only control them at all by inciting some to attack others.

The breakdown of the manor system was also due to the growth of commerce; a self-contained agricultural unit, producing all it needed, manufacturing its own tools, and even weaving its own cloth, was no longer the best way to organize production when towns were growing, industries (of the handcraft type) springing up, and money coming into circulation and replacing payments in kind.

The heavy import in these centuries of metal from China, including coined money, is a clear indication of the rapid growth of money economy.

All these economic causes for the disturbances and changes were beyond the understanding of the warrior class who governed; their response to peasant unrest was repression, but small gentry, who actually lived on the land, had more sympathy with an understanding of the grievances of the farmers. Numerous and violent peasant rising took place, almost every year, it would seem, in some part of the country, during the fourteenth and fifteenth centuries. In very many cases small landholders, members of the Warrior class, joined the farmers and provided leadership. To avoid taxation and oppression, peasants often enlisted as soldiers, for there was not at this period the rigid distinction between Samurai - warrior - and farmers, which was later imposed. Thus new kind of fighting man came into existence, the foot soldier. The earlier warrior class had always fought on horseback, but in the new conditions when there was much street fighting in Kyoto, in the war between the two courts and again in the Onin war, foot soldiers essential for fighting in the narrow lanes and close-built streets of the city. Old class warriors disdained to fight on foot, so the new infantry were largely recruited from the absconding peasants from the manors.

The Shoguns hoping to control the countryside, appointed constables for the provinces - great officers, nominally responsible to them - who were to keep the warriors in allegiance and stop the encroachment on landed property. The constables before long became the greatest encroachers themselves, and gathered in the manor lands, retaining their rents (always paid in rice) and raising forces at their own command. They came to be known as the Great Houses Daimyo, a term which later stood for a great feudal lord. These new families soon gathered strength, and as they were often founded by men of more education than the usual country warrior, before long they took steps to consolidate

their power. It is this period that the castle and the castle town, characteristic features of later Japanese feudalism, began to appear.

The power of the Bakufu decayed rapidly after the Onin War (1477). The next century is so chaotic that in Japan it is known as the Age of the Country at War, a strong power emerged to dominate the country but new forces were shaping and new classes forming. As the manors were seized by constables and other usurping military men, the court and the Shogun also grew poor. On the other hand, the castles of the new Daimyos soon began to influence their hosts. At a time of deepening military disorder the warriors themselves were becoming better educated, patrons of the arts, and as they had the wealth, promoters of skilled handcrafts and trades. The new lords were in fact gradually organizing new feudalism. There were in 1500 about twenty very powerful Daimyos, governing one or more of the thirty provinces of Japan. The Shogun retained uneasy control of the provinces nearest to Kyoto; the rest of the country was parcelled out among approximately three hundred smaller lords, all of whom were in practice independent of each other, of the great Daimyos, and of the Shogun. All were now busily building their castles, as strong points, family residences, arsenals and granaries.

Oda Nobunaga, born at an unknown date around 1530, was the son and heir of a small lord in the central provinces of Japan, the region near the modern city of Nagoya. He remained almost unknown until 1559, when, having inherited his family fief after a long and dangerous period as a hostage in the castles of rival houses, he embarked on a career of conquest, at first directed against neighboring fiefs and his nominal overlord. In 1560 secured a strong position and his rise was noted as Kyoto. The Shogunate was in full decline and the Emperor appealed to Nobunaga, as a nearby and evidently competent commander, to come to his aid. This was in 1567. The next year Nobunaga, strengthened by this Imperial Command which removed from his actions any taint of rebellion, marched into Kyoto, from which the last Ashikawa Shogun fled.

THE RULES OF NOBUNAGA, HIDEYOSHI AND IEYASU (A.D. 1568 - 1603)

In 1573, he deposed the Shogun, but did not ask for that title for himself. His power grew rapidly; some Daimyos submitted or joined as allies, others were defeated and either reduced to vassalage or destroyed. The great Buddhist stronghold on the site of modern Osaka, which was also the headquarters of a militant sect, opposed him and was ruthlessly wiped out. This new type of warlord had no regard for things once held sacred. Yet he respected the throne, and restored to the Emperor much long-lost property. On the face of it, the Emperor was powerless; yet the most powerful military ruler in the country went out of his way to seek imperial favor, and profited much by obtaining it. This is one more striking example of the hidden but very real prestige which the Emperor continued to enjoy.

In 1582, when at the height of his power and fame, about to leave on campaign to crush the resistance of the great western Daimyo, Nobunaga was attacked by one of his generals when lodging in an undefended mansion in Kyto, and after a desperate defense by his body guard, was slain. The reason for this treachery are obscure. Adechi, who plotted it, profited very little, for within a short time he was hunted down and slain by other followers of Nobunaga, led by Toyatomi Hideyoshi, who was to be his great successor. It was certainly an age of treachery and bad faith. Lords and warriors pledged themselves by oaths, but easily broke their vows; the loyalty for the ancient nobility seemed to have been lost in the turmoil of strife and civil war.

Nobunaga was the first of the three great leaders who were at long last to impose peace and order on Japan. He was hard, cruel, and merciless, but tremendously capable, a military commander of great ability and far-sighted organizer. His work was only begun, and even the military unification of the country was not yet complete, but had already thought out some of the broad lines of a new type of political organization which he intended to impose.

Toyatomi Hideyoshi is one of the great names in Japanese history, the man who completed the work of Nobunaga, banned Christianity, invaded Korea, and like Nobunaga, failed to find an enduring house. He was of very humble origin, and enlisted as a soldier of fortune. Like Nobunaga, Hideyoshi made no claim to be Shogun, and never received that title. One of his first acts was to order a king of Doomsday survey of all the land in Japan. Every rice field had to be recorded. It took fifteen years to complete, years during which by a series of swift campaigns Hideyoshi reduced all the Daimyos to obedience, forcing the great western lord of Satusma to submit in 1587 and the northern lords of the main island in 1590. All Japan was now reduced to his obedience. This had not been known for three hundred years, since the best days of Hojo Regents at the time of the Mongol invasion. Hideyoshi's new feudalism...was far more thorough than the former unification achieved by Yoritomo. He had, in addition to the land survey (which permitted him to calculate the revenue and potential strength of every fief), conducted "Sword Hung", a measure of general disarmament of the population. Henceforward only Samurai in the service of a lord, himself the vassal of Hideyoshi, might bear arms. The peasants were disarmed, agrarian risings made impossible, and the strict division between classes was now imposed. On the other hand, the peasant, although tied to his farm, was now made the real tenant for life, and could not be removed. The new system of taxation introduced after the land survey made the actual cultivator of a piece of land the man responsible for paying the tax. There was now no possibility of a landlord raising taxes the peasant had to pay his tax to the collectors sent by the government. The landlord might get the rent, and the warrior his stipend, but the government got the taxes. This change gave the government an enormous new strength. No power could withstand it and it became the main foundation of the new feudal system. This system was wholly developed during the Tokugawa period.

In 1592, Hideyoshi launched an invasion of Korea. He openly announced that this was to be the prelude and the way to an invasion of China with a view to the conquest of that country. There was no doubt that as far as military power was concerned, Hideyoshi was fully strong enough to conquer Korea. His naval forces, however, very inadequate. His belief that he could conquer Ming China is more a proof of his ignorance of the outside world than of far-sighted planning. They found Korea far larger than they had thought it to be; they had no conception of the vast extent of the Chinese Empire.

Although Hideyoshi planned to land a great army in Korea - one hundred and fifty eight thousand men in the first attack, with a total of two hundred and twenty-five thousand for the whole campaign - he had virtually no war fleet. Had the Koreans intercepted the invasion while still at sea, the whole Japanese army would have been destroyed, the more so as the Japanese fleet had not even arrived, and the army set sail without it. It is clear that Hideyoshi had no experience or understanding of sea warfare. He was very lucky; the Korean court, which had given no offence, was unable to believe in the reality of the threat, and made no preparations. They reported the threat to their overlord, the Chinese Emperor, who paid no attention either. The Korean navy was not ordered into action, and the Japanese landed without meeting it. They took Pusan, and soon advanced rapidly northwards, meeting only light opposition. Seoul, the capital, was taken, and the king fled to Pyongyang, the northern capital. This place too was taken, and the Japanese advanced towards the Yalu River, the Chinese frontier.

It was then that things began to go wrong. The Korean army did not put up much resistance, but the people and Buddhist monks did. Guerrilla warfare started, the Japanese lines of communication were harried and cut; the Korean navy now also intervened and raided the sea communications with great effect. Korean fleet constantly interfered with supply ships, and sank many. The

Japanese army began to run short of supplies, and had to live on the country. This practice in turn roused the resistance of the Korean peasantry to a higher pitch. There was not enough food for both Korean and Japanese in Korea. The Koreans now led by the better men of their dispersed regular armies. Chinese Ming troops also came to slowly into action.

In 1593, the Chinese re-entered Korea in great strength; the harassed Japanese could not withstand them, the Chinese and Korean retook Pyongyang and then Seoul, and the Japanese forces retreated towards the South. The generals in the field now knew better. They suggested negotiations with China. Talks were opened, while the Japanese withdrew to its bridgehead at Pusan. The negotiations continued over a period of nearly four years, let to nothing. Hideyoshi, now undoubtedly affected with some form of mental disturbance, would take no account of the facts. In 1597, in spite of the doubts of his generals he ordered a new advance to the north. The Chinese and Korean then returned in great strength forcing the Japanese to withdraw to Pusan again. Hideyoshi died and the Japanese evacuated Korea.

When Hideyoshi was on his deathbed, he assembled all his greatest vassals and commanders and made them swear the most solemn oaths to protect and serve his young son, Hideyori. Within two years the inevitable clash occurred, from which emerged the third great founder of Japanese unity, Tokugawa Ieyasu. He had long been one of Hideyoshi's followers, and since 1561, when he joined Nobunaga, he had played an important role. A descendant of a minor branch of the great Minamoto clan, his original family name was Matsudaira. As a youth he had been a hostage, and it was not until Nobunaga defeated the clan - the Imagawa - who held him, that he was able to take charge of his own fief, and soon join the rising fortunes of Nobunaga. In the service of Nobunaga he spread his own influence and rule of his overlord, along the eastern sea coast provinces, the traditional home of the best warriors in Japan.

When Hideyoshi came to power, Iyesu became his chief partner in the control of the Empire. He could hardly be described as a vassal, but more as the supreme commander in eastern Japan. Leaving Hideyoshi to rule at Kyoto, or rather from the great castle which he had built at Osaka, Iyesu spent the years of Hideyoshi's power consolidating his position in eastern Japan. He took no part in the Korean War. At the time of Hideyoshi's death, Ieyasu had a revenue more than double of the greatest of the other Daimyos, and equal to half that all the rest put together. There was thus already no doubt that he was the strongest power in Japan. Ieyasu's opposition mainly consisted of the western Daimyos, prominent among being Satsuma and Choshu, whose fiefs were in the island of Kyushu and the extreme western end of the main island. The decisive battle (1601) was fought at a village called Sekigahara in the mountainous province of Mino, approximately half way between Kyoto and Yedo (Tokyo). The victory of Ieyasu was complete; the western Daimyos submitted to save their fiefs and safeguard the future of their families.

THE TOKUGAWA SHOGUNATE (1603 - 1868)

Two years after Sekigahara, Ieyasu was appointed Shogun, the first to hold that title since the fall of the Ashikaga. From this date (1603) the years of the Tokugawa Shogunate are counted, but in fact Ieyasu had been supreme since 1600, and the dominant figure since the death of Hideyoshi.

In 1615, Ieyasu attacked Osaka castle, but none of the great western lords came to its rescue. It fell after holding out for six months with heavy slaughter on both sides, for Osaka was defended by a large garrison of the now masterless warriors who had followed the enemies of Ieyasu in the recent civil war. When the castle fell, Hideyori took his own life and his family was exterminated. This was the end of the civil wars in Japan; henceforward for two hundred years the Tokugawa Shogun ruled the country in peace,

until, in the middle of the nineteenth century, new forces pressing upon Japan disturbed this system and brought it down.

Ieyasu, although a cold, ruthless man - like many of his contemporaries and predecessors in power - was a political genius as well as a most able military commander. The new Shogun redesigned the entire feudal system of Japan on lines which made his own power almost beyond challenge. Many fiefs of his enemies were confiscated and allotted to his faithful followers, to collateral Tokugawa branches, or kept in his own hands. The rest were divided into two categories. Those who had fought for him at Sekigahara were called Fudai, and were so placed that they separated the remaining fiefs from each other, and thus made combinations hostile to the Shogun very little. The great fiefs of the Western Daimyos and some others who had not fought for Ieyasu (even if they did not fight against him) were called "Toama" meaning "Outside Lords". These were remote both from Yedo and from Kyoto, mainly in the west and north. They were reduced in size and wealth, but were not suppressed. Satsuma and Choshu, the two main western fiefs, remained among the greatest and were "Outside Lords" - always suspected by the Shoguns, secretly hostile and ultimately after two and a half centuries the main instrument of the overthrow of the Tokugawa.

Under these circumstances the maintenance of a warriors class, now protected by privileges from any loss of status, carefully marked off from the "lower" classes, armed and forbidden to engage in commerce or agriculture, seems both unnecessary and dangerous. No wars occurred for the warriors to fight; no foreign invasions to keep them active; they were to some extent employed in the Shogun's government, but this opening could only provide occupation for a small fraction of the hordes of Samurai, who now attended on every Daimyo and the Shogun himself in picturesque idleness.

In addition to these thousands of Samurai (calculated to be one-twentieth

of the whole population), whose numbers did not diminish with time since their rank and calling were hereditary, there were about five thousand small vassals called Hatamoto, direct vassals of the Shogun; about one hundred and forty-five Fudai, or "loyal" great Daimyos, and some ten Tozama, who were often the greatest of all.

The whole population was rigidly divided into four classes. Soldier, Farmer, Artisan, and Merchant. No Samurai might work, no farmer might carry a sword, no artisan could do farm work, no merchant must engage in any occupation but trade. Every class was hereditary. A man must work at his father's trade; he might not seek another. Peasants must remain bound to the soil they tilled; travel required a pass.

The Bakufu also employed an elaborate system of intelligence, officers, spies, and informers, headed by great officers called Censors whose duty was to report any misdemeanor by any vassal, great or small. The Shogun could know everything that went on in the country, and it seems that for a very long time this system worked well. No risings occurred, no conspiracies went undetected, peace was preserved. The people may not have enjoyed restrictions under which they were placed, but they did have security and slowly rising prosperity. Certainly they accepted the rule of Shogun and for a very long time made no great opposition to it. Tokugawa feudalism was almost the "perfect totalitarian state".

The Shogun had still many internal problems to meet. Some of these such as the problem of the Ronin, might have been solved by foreign wars, but this was not the policy he decided to follow. The Ronin were masterless Samurai, men of the warrior class whose feudal lords had been deprived of their fiefs for fighting against Ieyasu, or had their fiefs and followers reduced. Ronin, as Samurai, were not supposed to engage in any trade; but they had no legal feudal lord to pay them their rice stipends and employ them. In Iemitsu's rule, they

were estimated to number not less than five hundred thousand, a formidable body of discontented and poor warriors. In 1651 despairing of any help from the Shogun's government, they plotted a rising which Tokugawa intelligence learned and frustrated. This occurred during the minority of the next Shogun, Ietsuna. The Bakufu, although mastering this danger, realized that something must be done for the Ronin (the word means "Wave Man", that is, one who wanders free as the waves of the sea). Those who were capable were taken into the government service, and the rules were relaxed - without open acknowledgment - permitting others to take up trades and other occupations. Many became masters of academies which were supposed to teach kendo, fencing, and other military arts - for many Ronin were experienced ex-soldiers, and most regular Samurai had never seen a sword drawn in battle. Gradually the Ronin faded out, through old age, and assumed other ways of earning a livelihood.

THE MEIJI RESTORATION (A.D. 1868 - 1895)

When the Shogun Tokugawa Keiki resigned his office to the Emperor this event was the direct pressure of the four western fiefs, the Tozama, or "Outside Lords" who had originally been the enemies of the Tokugawa. In the Meiji period the government of Japan was an oligarchy, the rule of small groups of able men, all of whom belonged to the two great western clans, Satsuma and Choshu. These men acted in the name of the Emperor; their decrees and revolutionary measures were sanctioned and recommended to the nation by the sacred character of the divinely descended Emperor.

In 1881 the Emperor made the momentous declaration that he would grant the people of Japan a Constitution that this would provide for an elected assembly. Prominent statesman, Ito, was sent to Germany to study the systems of government and find an appropriate model. Germany was then the dominant military power in Europe. This system of government was just what the oligarchy

in Japan were looking for. The new Japanese system was thus to be based on German models.

In 1889, the Emperor proclaimed the Constitution, announced as a gift from His Majesty to the people of Japan. Gift can be revoked. It first claimed in the most positive terms that the throne was divinely descended, and supreme. Government was the Emperor's government. The Cabinet was chosen by him, could be dismissed at his pleasure, and was not responsible to the parliament, which in imitation of Germany, was called the Diet. The Diet had two houses, of Peers and Commons. The upper house had equal power with the lower house, neither could overrule the other, and if they disagreed the dispute was referred to the Emperor, who decided. The Diet could not initiate legislation, but could refuse to pass bills. If it refused to pass the money bills, the last year's budget remained in force.

THE MILITARIST PERIOD (A.D. 1895 - 1945)

By 1895, Japan became involved in war with China, thus became the end of the "Restoration Period" and the beginning of the age of Japanese militarism and Asian expansion. In 1884, China and Japan agreed not to send in any troops to Korea without the prior knowledge and consent of the other party. Ten years later, Tonghak rebellion broke out in Korea. Japan claimed that China moved in his troops first without consultation, thus breaking the treaty. With this excuse, Japanese troops moved Korea and met with immediate and complete success. The Chinese fleet was destroyed at the Battle of the Yalu, fought off of the mouth of the river. The Chinese were driven from the Korea and Japanese advanced into south Manchuria. The Japanese public, in a frenzy of patriotic excitement and delight at the easy victories, was clamoring for an advance; "On to Peking" was the universal cry. But the leading statesman, Ito, knew that "On to Peking" would mean encountering the combined opposition of Britain, France, Russia, Germany, and the United States.

Peace was made. Japan gained the cession of Formosa, ended Chinese special interest in Korea - which was proclaimed a fully independent "Empire". The effects of the Japanese victory in the China war were very important to Japan, and China. In China the defeat destroyed the prestige of the dynasty and led before fifteen years had passed to revolution. In Japan victory consolidated the power of the oligarchy who was the military side, and the civilian statemen gradually lost power and control. The army and navy could point to Russia as the danger and the immediate foe of the future. But Russia was a great power; to fight her Japan must be strong, taxes must be raised, the forces increased.

From the end of the war with China, Russia became the rival of Japan in the Far East; Russia not only was encroaching in Manchuria, which the Japanese coveted, but soon began to try to establish her influence in "independent" Korea. In 1902 the Japanese had won a great diplomatic success; the Anglo-Japanese Alliance, then concluded with Britain, not only made Japan the recognized ally of a Great Power, and thus gave her the status of one herself, but was preceded by the final and complete abrogation of the unequal treaties.

The military party in Japan had won a free hand in Asia, and they exploited this advantage to gain complete control of the nation's destiny and government. The Japanese attacked Russian garrison of Port Arthur in southern Manchuria in 1904. Russian armies in Manchuria fought at the end of an enormous line of communications, the single track Trans-Siberian Railway, only recently completed.

Sea communications between Port Arthur and Russia meant going round the world and through the Mediterranean or Baltic seas to home ports. Yet Russian fleet actually performed this great voyage, going round Africa, to the coast of China, and meeting the Japanese fleet in its home waters, the Strait of Tsushima separating Japan from Korea. There Admiral Togo won a complete victory over the Russian fleet, which was in poor seaworthy condition after so long a voyage.

In Moscow, Revolution broke out and the Tsar wanted peace lest revolution gain strength. The President of the United States, Theodore Roosevelt, intervened with an offer of mediation, which both parties really gladly accepted, though feigning reluctance. A treaty was concluded at Portsmouth in the U.S.A. in September 1905.

By this Russia gave up Port Arthur and Liaotung, which came to Japan. Japan also became the protector of Korea, and won the Russian rights in the railways of south Manchuria. Japan was now a major power; she had a colonial empire of Formosa, Korea (annexed outright five years later in 1910), and extensive leases and rights in south Manchuria.

During the World War I, Britain invited Japan as her partner against Germany. Japan took the German-leased territory and port of Tsingtao, in Shantung province, China. This Japanese right to take over former German's possession in China was confirmed at the Versailles Treaty in 1919.

Japanese ambitions were now arousing the fears of the Western powers and began to control the Japanese naval powers and tried to check on military party. In 1931, Japanese army seized Mukden, Chinese city in Manchuria, then, in 1937, the Japanese army was engaged in night maneuvers. They alleged that their forces were fired upon by the small garrison (Chinese) of Wanp'ing. It was another Mukden "Incident", either wholly fictitious or contrived. The Japanese forces attacked and took the town of Wanp'ing (strategically Ho River) and in the next few days attacked and drove off the Chinese forces stationed throughout the province. Peking was occupied. The two countries were now at undeclared war. This phase lasted from 1937 to December 1941.

The Japanese military leaders saw that if Pearl Harbor and its great fleet were destroyed, America would be rendered powerless in the Pacific. If the Philippines and Guam were occupied, America would have no base on the western side of the ocean. So America could do nothing, and Japan would have

a free hand. On December 7, 1941, Japanese crippled the American Pacific Fleet in Pearl Harbor. The Philippines were invaded and occupied; Malaya was overrun and Singapore captured. French Indo-China surrendered to Japanese occupation. After the fall of Singapore, the Japanese army invaded the Dutch East Indies, New Guinea, Burma. By the end of 1942, the Japanese Empire reached from the frontiers of India to the mountain in Papua, far out into the Pacific and covered half of China. Western rule was everywhere eliminated. Australia was in deadly peril.

The peril was averted by the Battle of the Coral Sea (1942), the first and as it proved, the decisive check to Japanese advance. This had also been halted on the north-east frontier of India. By 1943 the Japanese tide was at slack water; by 1944, it was plainly on the ebb. She never received any significant help from Germany, who by 1943 was also being forced onto defensive. Japanese resources were not sufficient for a war on this scale, and they had not the time to organize and utilize the resources of the many rich countries that their armies had overrun. The advance of General MacArthur's forces from island to island became irresistible. By 1945, it had reached the territories of Japan herself, and captured the naval base of Okinawa, just south of Japan itself. In August, 1945, two atomic bombs were dropped, within a few days of each other, the first on Hiroshima, the second on Nagasaki. In each city more than two hundred thousand people were killed and the cities razed to the ground.

The Japanese government had already been brought to realize that surrender was inevitable, if Japan was not to be invaded and ruined. The Emperor saw that peace must be secured, and it was on his personal initiative that he broadcast to his people ordering them to cease fighting and accept the unconditional surrender, which was signed in Tokyo Bay on September 2, 1945.

THE POST-WAR PERIOD: DEMOCRACY (A.D. 1945 -)

The Allied Occupation of Japan presided by General MacArthur as Supreme Commander, was in many ways a unique institution. The occupying authority did not destroy the Japanese government nor overthrow the Japanese state. The Emperor remained on the throne; the military-dominated Cabinet was dismissed and succeeding governments were drawn from civilian circles. The peasants, for the first time in Japanese history, have become the owners of their farms; the army, navy and air forces were disbanded. The Constitution renounced the use of armed force and gave up war as a legal policy under any circumstances. American occupation ended in 1951, but Japanese still refuse to revise the Constitution drawn up by the Occupation authority.

The mood of the country has changed from the chauvinistic, militant patriotism of the pre-war era. The majority of the Japanese people seem now very genuinely opposed to militarism and fearful that any rebuilding of armed forces would lead in one way or another to involvement in another war. As the old leadership has lost power and influence, and most of the old wartime leaders are now dead or retired to obscurity, power has fallen into the hands of the leaders of the Conservative Party, which is in fact the party of big business. Japan today is governed by politicians who are closely connected with, and sympathetic to, the great capitalist captains of industry. The country has now a booming economy, a more highly developed industry, and a higher standard of living than any country in Asia.

IDENTIFICATION:

"Mound building" culture

Emperor Jimu Tenno

Kojiki

Nihonshoki

Shinto

Prince Shotoku

Fujiwara Kamatari

Samurai

Damiyo

Taira

Gempei War

Kiyamori

Kamakura

Yoritomi

Heian Court System

Zen

"Kamikaze" - Divine Wind

Kemu Restoration (1334-36)

Go Daigo

Ashikawa Takauji

Oni War

Oda Nobunaga

Toyatomi Hideyoshi

Tokugawa Ieyasu

Ronin

Meji Restoration

Tokugawa Keiki

Ito Hirobumi

Meji Constitution

Seno-Japanese War, 1895 (Formosa to Japan)

Russo-Japanese War, 1905 (Port Arthur to Japan)

"Mukden Incident", 1931

"Wanp'ing Incident", 1937

Peral Harbour, 1941

Occupation Constitution