

“Crown” of the SHOGUNATE

AKECHI - SHOGUN of Thirteen Days

Five years before, MITSUhide had given his word that a hostage, a mother he had held to affect a surrender, would be protected. A little later, however, NOBUNAGA had had all the hostages from that episode put to death. The survivors conspired a revenge where, in two years, MITSUhide's mother was put to death. This was the motivator deep in AKECHI MITSUhide's crew.

House of ODA

Main residence, AZUCHI on the shores of BIWA

NOBUNAGA and 5th son, KATSUNAGA die at HONNO-JI

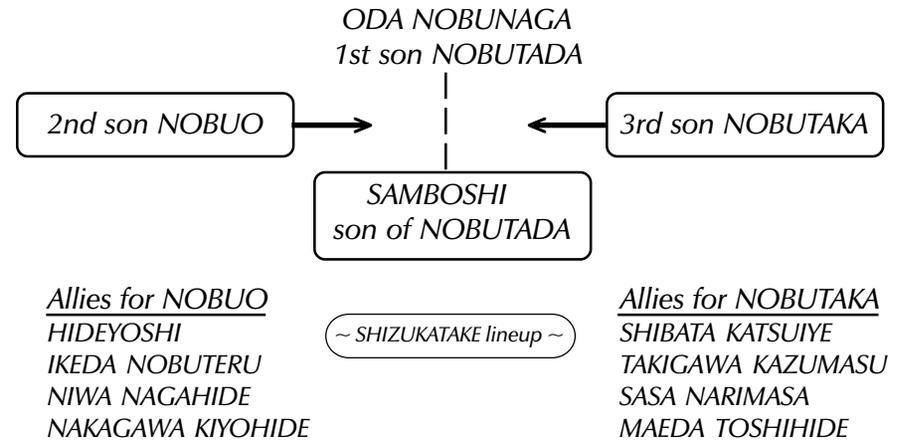
1st son NOBUTADA - Had just finished helping father, NOBUNAGA, TAKIGAWA KAZUMASU and IYEHASU crush the last of the TAKEDA, KATSUYORI at TEMMOKUZAN (see issue #3, KAINOKUNI GO). He lived at GIFU, MINO Province. Waiting in his KYOTO residence at MYODO-JI on the 22nd of June, he expected word from his father, across town, to join HIDEYOSHI and the ODA push against the MORI. Hearing his father was attacked, he rushed to HONNO-JI only to find he was too late. He went straight to NOBUNAGA's NIJO Castle, given over for the housing of Prince MASAHITO, and had his son, SAMBOSHI (child name for ODA HIDENOBU) and the Prince escorted to safety, SAMBOSHI to KIYOSU. He then fought a losing battle with AKECHI forces at NIJO and took his SEPPUKU there in the burning Castle.

Of the several pursuers, HIDEYOSHI would track AKECHI down. When the dust settled, the remaining heads of the ODA house, 2nd son, NOBUO and 3rd son, NOBUTAKA were pacified in their expected ambitions, by HIDEYOSHI and the council of the NOBUNAGA generals, including SHIBATA KATSUIYE, invoking the old precedent of giving them the equal assignment of protecting an infant heir through minority, SAMBOSHI, son of NOBUNAGA's eldest, NOBUTADA.

NOBUO settled with his charge, SAMBOSHI at KIYOSU, NOBUTAKA at departed brother, NOBUTADA's now vacated GIFU, governing MINO. Protecting the heir - brought the two sides - to war

...and SHIZUGATAKE

Elder sons stake position



Commanding, HIDEYOSHI had NOBUO invest his brother NOBUTAKA while he took to KATSUIYE. KATSUIYE had placed his vassal, SAKUMA MORIMASA, his governor at OYAMA Castle in KATSUIYE's KAGA Province, in the van at "SHIZUGATAKE." SAKUMA succeeded in destroying NAKAGAWA KIYOHIDE and, becoming drunk on the glory, disobeyed KATSUIYE's strategy, to repair for position, and continued the field but now against the surprising appearance of HIDEYOSHI, who had galloped over 50 miles through the night to strike at dawn. The ECHIZEN/KAGA forces under SAKUMA broke around noon and were chased across country to the door of KATSUIYE's, KITANO SHO manor, where his wife, ODANI KATA, NOBUNAGA's sister, silenced the pleas of her husband to save herself and provided him, and history, with a proof and most poignant prayer to the import of love everlasting.

SHIBATA KATSUIYE and ODANI-no-KATA

It is said, war is the last political card. For Japan and NOBUNAGA, it was merely one in the deck, and with no special order...

Sisters, daughters, mothers, wives. The bedroom - and heirs, were as effective as the sword, and probably used as often.

NOBUNAGA's other sister was married to TAKEDA KATSUYORI, - which served as much purpose as the life of the sister placed in ODANI Castle.

ODANI KATA received her name after being parted from KATSUIYE, her first husband and true love, and given by brother, NOBUNAGA to ASAI

NAGAMASA as cement for an alliance, becoming then the Lady of the ASAI family's OMI stronghold, ODANI Castle, 1568. She was 22 and had a daughter the next year. NAGAMASA, however, reverted again from the ODA camp, saving ASAKURA YOSHIKAGE and clan from the reproach of team, NOBUNAGA and IYEFYASU, for YOSHIKAGEs' stance against ODA's election of ASHIKAGA YOSHIKI as SHOGUN, over that of his brother. This then placed the ASAI on the losing bank of the ANEGAWA River in 1570.

The Emperor stepped in following ANEGAWA, saving the ASAI and ASAKURA, with a peace which would also allow NAGAMASA enough time to produce two more daughters at ODANI Castle.

OGIMACHI-SAMA, Emperor for the epoch beginning EI-ROKU 1558, would bring Heavenly power to end the disgusting SENGOKU. He had commissioned NOBUNAGA to pacify the land in 1562. OGIMACHI would see the SENGOKU perish and the rise of HIDEYOSHI and his MOMOYAMA.

NAGAMASA's ASAI at ODANI and their ally, the ASAKURA at ICHIJO-ga-DANI in ECHIZEN were to

soon see their fate. At the end of the coming 1573, ODA siege, NAGAMASA handed his wife and daughters out to her brother and died in the flames of the castle, with his father and sons. The ASAKURA had the same fate in their family keep - a house which would pass, eventually to KATSUIYE, who now had the happy re-union of his beloved, ODANI-no-KATA with her daughters.

Fate gave them 10 years. Her sister's husband, TAKEDA KATSUYORI had been crushed with all his clan, NOBUNAGA had been assassinated and HIDEYOSHI now chased KATSUIYE's beaten men through the mountains from the battle at SHIZUGATAKE to the very gate of their KITA-no-SHO manor. Here her husband begged her to leave. But she had left him already - once before.

Once before, she had left and spent 5 years with NAGAMASA making three daughters, - once before. Now, with her daughters on one side and her husband on the other, she had a choice. For KATSUIYE would fire his castle and die within the hour. The world, history and her daughters would judge.

ODANI-no-KATA remanded her three daughters, including 4 year old CHA-CHA, the eldest, out into the care of HIDEYOSHI, and stayed with her husband, and their destiny.

Their children's protector, HIDEYOSHI, would later marry CHA-CHA and she would birth his only son, TOYOTOMI HIDEYORI. Where after, she was to receive YODO Castle in YAMASHIRO and would then be known as YODO-GIMI, mother of the TOYOTOMI heir. In time, HIDEYOSHI would also give her sisters in marriage, the second to KYOGOKU



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(上)左壁 (下)右壁

SHIZUGATAKE
SAKUMA MORIMASA at left center

TAKATSUGU and the third sister to IYEFASU's son, HIDEYASU, herself bearing the future SHOGUN, IYEMITSU in the same year that IYEFASU took the SHOGUNATE, 1603.

Originally, NOBUNAGA had received the Emperor OGIMACHI's unification directive. He had installed and later removed the last ASHIKAGA SHOGUN, YOSHIKI and, at the head of his generals, brought success and an end to the SENGOKU "100 Year Wars". He was the power. With his assassination, the ODA machine had no head. Like the frayed end of a cut rope - with no knot - the individual generals had no leader.

Their council elected one year old, SAMBOSHI, to NOBUNAGA's empty chair. This ancient precedent placated 2nd and 3rd sons, NOBUO and NOBUTAKA to an uneasy station, but they were not their father and never had been. NOBUO and NOBUTAKA had entertained their utter illusion of inheriting the head, and SHOGUNAL crown of all Japan, while the real powers, ODA right arm, HIDEYOSHI and TOKUGAWA of the "Five Provinces" bided time and played their hands.

SHIZUKATAKE saw the end of SHIBATA KATSUYE and ODA NOBUTAKA in favor of 2nd son, NOBUO. Now, seeing the lay of the land, with HIDEYOSHI looming largest, NOBUO began courting IYEFASU.

The following year, 1584, all ODA generals and vassals were to gather at AZUCHI, NOBUNAGA's creation and dream castle overlooking Lake BIWA, to bring SAMBOSHI their good wishes for the New Year's SHOGATSU festivities, - when HIDEYOSHI failed to show. This blatant insult, and loud, trumpeting statement-of-intentions, would bring new changes and urgency, and an un-expected destiny, for the Big Game.

The greatest single power had challenged and NOBUO, who had been crawling under IYEFASU's wing for some time, now called for support. TOKUGAWA saw himself outnumbered, but this was his time. This was destiny. This was aligning himself with the rightful blood line on one side, or with the rebel, there was no other course. HIDEYOSHI had the new support of the MORI, from his work on the SANYODO, and could rely on MAEDA TOSHIIYE and NIWA NAGAHIDE (earlier master, at arms manufacturing center, SAWAYAMA, OMI - KOTETSU's family home, see issue #3, which then-after had gone to another HIDEYOSHI supporter, HORI HIDEYASU). HIDEYOSHI had given KAGA to TOSHIIYE and KATSUYE's ECHIZEN to the NIWA. He also had the support of UESUGI

KAGEKATSU. This then giving him the SANYODO and most of the HOKURIKU and northern TOSANDO areas.

Weaker side, IYEFASU held the TOKAIDO, and was somewhat bolstered from his marriage into the ODAWARA HOJO. Regardless, this was fate. This would place his future. Loss could mean obscurity, but would likely only mean he rightfully supported the rightful ODA heir. A tie or a win was the same and the highest expectation, it would place him an equal with HIDEYOSHI from all views and hold his position far into the future.

HIDEYOSHI would have the unified power of Japan, or nothing. NOBUNAGA was gone and his empty seat would be claimed. NOBUO's only hold on his father's power was the veneer of his last name. He was NOBUNAGA's second boy, a ridiculous token and no more. The power was a divvy between HIDEYOSHI and IYEFASU.

The two built palisades opposite each other around several positions near KOMAKI. The stalemate was broken by a sneak attack planned by the HIDEYOSHI forces on TOKUGAWA's MIKAWA, but IYEFASU had heard of it and slipped through the night to face the rear of their guard having breakfast the next morning. In his sleep during the previous nights, TOKUGAWA had had a dream wherein, the God of Luck and Good Fortune rode at his side marking a great victory with success!

From this dream, IYEFASU had his armorer create a DAIKOKU ZUKIN or bonnet-style KABUTO exactly as worn by the famous, DAIKOKU, God of Good Fortune, as was pictured in his dream; and wearing this KABUTO, IYEFASU rode into battle, and history, after the successful breakfast skirmish that would become known by its location, "NAGAKUTE."

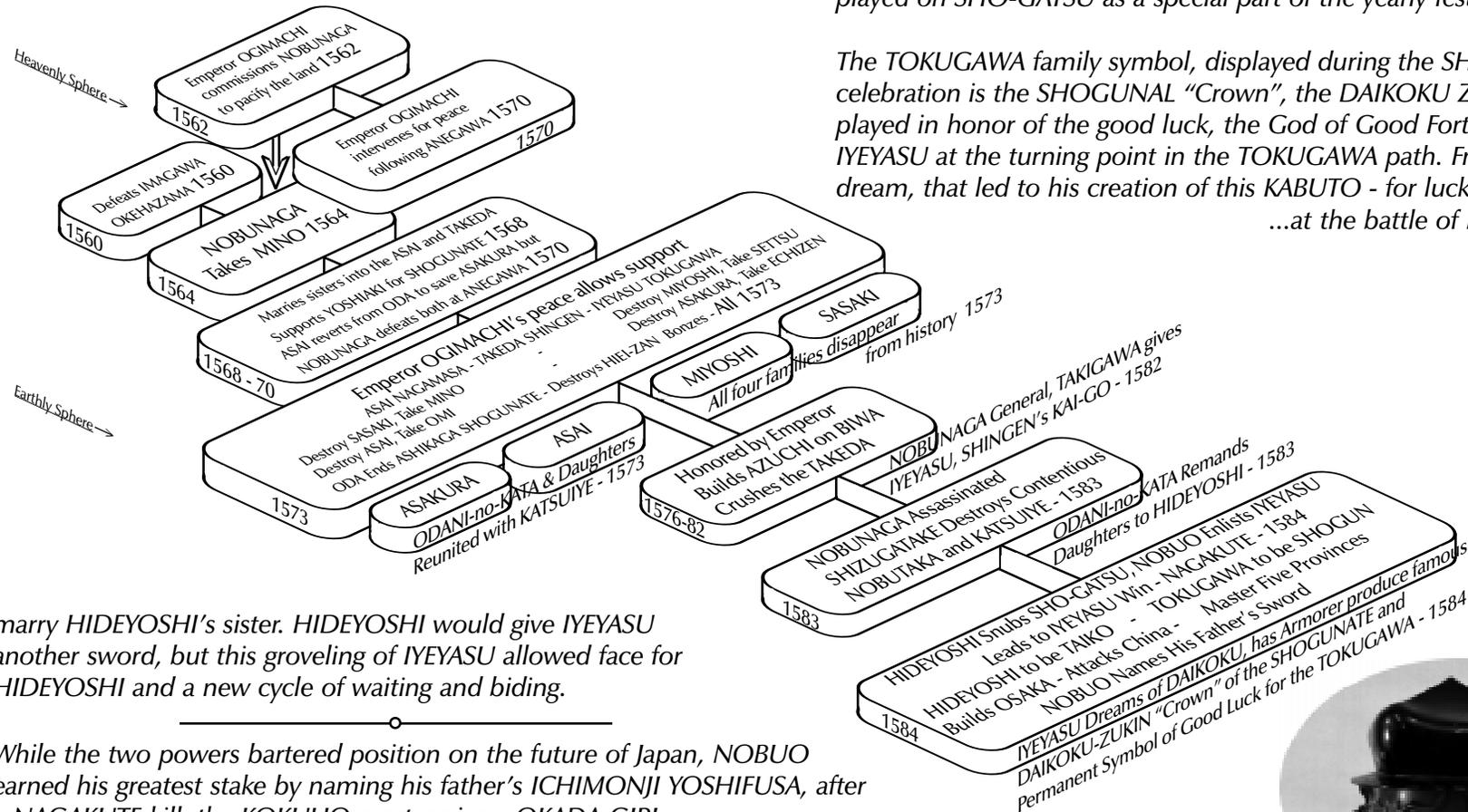
Wearing the new DAIKOKU ZUKIN, he reviewed the 2500 heads of HIDEYOSHI's choicest troops and allied generals. His complete victory at NAGAKUTE would lead into the protracted stall at KOMAKI and, having other matters, a complicated set of negotiations, which would leave HIDEYOSHI his expected governmental control from the hill top Castle at MOMOYAMA, his Golden Pavilion to rise at OSAKA and the China campaigns, all settled in the future before him. While TOKUGAWA, now enjoined in support - a nearly equal power, would remain the richest, most powerful DAIMYO and head of the KWANTO "Five Provinces", and await, with his new DAIKOKU ZUKIN, "Crown" of success and enduring family symbol, his coming SHOGUNAL triumph.

The negotiations following NAGAKUTE had one or two small concessions for IYEFASU. First, his prized "KAI-no-KUNI GO" YOSHIHIRO, TAKEDA SHINGEN's famous HAITO "personal sword" that had passed to his son, KATSUYORI and with which KATSUYORI had killed 11 on the day TAKIGAWA KAZUMASU's army rode the last of the TAKEDA down near TEMMOKUZAN, the sword that had transferred as gift from NOBUNAGA and KAZUMASU to IYEFASU, would be forfeit (see issue #3). This beloved symbol of IYEFASU's whole success and life's work would have to be given over to HIDEYOSHI, and IYEFASU would also

When IYEFASU passed the SHOGUNATE to his son, a new DAIKOKU ZUKIN was made, as IYEFASU took his, and a new crown for the new SHOGUN would become the honored protocol for the next 250 years. All 15 generations created new DAIKOKU ZUKIN as Crown of Power.

Japan's oldest families have certain traditions for the SHO-GATSU or New Years Festival. An article has been adopted by each family that symbolizes some great event or circumstance that played a special part in the history of that family. These articles are brought out and displayed on SHO-GATSU as a special part of the yearly festivities.

The TOKUGAWA family symbol, displayed during the SHO-GATSU celebration is the SHOGUNAL "Crown", the DAIKOKU ZUKIN. Displayed in honor of the good luck, the God of Good Fortune brought IYEFASU at the turning point in the TOKUGAWA path. From the dream, that led to his creation of this KABUTO - for luck ...at the battle of NAGAKUTE



marry HIDEYOSHI's sister. HIDEYOSHI would give IYEFASU another sword, but this groveling of IYEFASU allowed face for HIDEYOSHI and a new cycle of waiting and biding.

While the two powers bartered position on the future of Japan, NOBUO earned his greatest stake by naming his father's ICHIMONJI YOSHIFUSA, after a NAGAKUTE kill, the KOKUHO master-piece, OKADA-GIRI.

The DAIKOKU ZUKIN became the most important article of the TOKUGAWA banner. Not only Crown, but symbol and charm of the TOKUGAWA Family. DAIKOKU, God of Luck and Good Fortune, was forever symbolized in the TOKUGAWA DAIKOKU ZUKIN and it, forever symbol of SHOGUNAL Japan.

MABISASHI, two characters, has the red MAYU or Eyebrows creating the HISASHI, Eve, under which the SHOGUN is protected. The DAIKOKU ZUKIN of IYEFASU TOKUGAWA has 3 SHIKORO with pale yellow ITO-DOSHI gaining warmth of hue on descending levels.



DAIKOKU ZUKIN of IYEFASU TOKUGAWA