

TRAGEDY IN ARTHUR MILLER'S *THE CRUCIBLE*

AGUNG PRASETYO NUGROHO

062154025

reiji.kusaka@google.com

ENGLISH DEPARTMENT

FACULTY OF LANGUAGES AND ARTS

STATE UNIVERSITY OF SURABAYA

Drs. Fahri, MA

NIP. 19640819 199003 1 003

FACULTY OF LANGUAGES AND ARTS

STATE UNIVERSITY OF SURABAYA

Mamik Tri Wedawati, S. S., M.Pd.

NIP.19820508 2006042 001

FACULTY OF LANGUAGES AND ARTS

STATE UNIVERSITY OF SURABAYA

emtriwedawati@gmail.com

Abstrak

Skripsi ini ditulis untuk mengungkap kode etik Bushido sebagaimana digambarkan pada salah satu karakter utama pada novel *Taiko*, Oda Nobunaga. Bushido itu sendiri adalah aturan tak tertulis bagi para samurai yang mana berfungsi sebagai kode panduan bagi setiap pejuang di negeri matahari terbit. Terdapat tujuh unsur dalam Bushido yang terdiri dari keadilan, keberanian, kejujuran, kesopanan, kemurahan hati, kehormatan, dan kesetiaan. Skripsi ini akan menjelaskan pengertian tentang setiap unsur tersebut dan menyertakan contoh kasus mengenai tiap unsur pada jaman pertengahan di Jepang. Pada rumusan masalah kedua, skripsi ini akan mendiskusikan efek unsur-unsur Bushido yang telah dilakukan Nobunaga sebagaimana semua unsur tersebut mengubah jalannya usaha penyatuan Jepang. Skripsi ini akan menggunakan referensi dari novel dan beberapa buku sumber lainnya untuk menentukan permasalahan dan mengungkap unsur-unsur Bushido. Skripsi ini juga akan menggunakan acuan bertema samurai untuk menyesuaikan penjelasan yang berkaitan dengan penerapan Bushido pada abad pertengahan. Lebih jauh lagi, skripsi ini akan mengutip beberapa kejadian dalam novel untuk menjelaskan contoh perilaku Bushido sebagaimana dilakukan oleh Nobunaga dan beberapa kejadian lainnya sebagai efek dari perilaku tersebut. Dengan demikian, skripsi ini bisa menjelaskan dan mengungkap tentang bagaimana kode etik Bushido diterapkan oleh Oda Nobunaga dan efek-efek dari tindakan tersebut dalam usaha Nobunaga dalam mempersatukan Jepang.

Kata Kunci: *Keadilan, Keberanian, Kejujuran, Kemurahan Hati, Kesopanan, Kehormatan, Kesetiaan.*

Abstract

This thesis intends to reveal the Bushido ethical code as depicted in one of the main character of *Taiko*, Oda Nobunaga. Bushido itself, as unwritten code of samurai, is guidance code for every warriors in the Land of Rising Sun. There are seven elements in Bushido consist of Justice, Courage, Sincerity, Politeness, Benevolence, Honor, and Loyalty. The thesis will explain the definitions of every elements as well as some examples of how the code were conducted in medieval Japan. In the second problem in the thesis will discuss about the effects of these elements which were done by Nobunaga as it turn the tide of his unification campaign. The thesis will use references from novel and several source books to define the problems and reveal the elements of Bushido. The thesis also use several samurai- related references to further explain the elements of Bushido in medieval Japan to help the revelations of the problems. Further, the thesis take some events in the novel as the examples of Bushido conducted by Nobunaga and some following events as effects of his conducts. Thus, the thesis managed to reveal how Bushido depicted in Oda Nobunaga and the effects of his conducts toward the unification of Japan.

Keywords: *Justice, Courage, Sincerity, Benevolence, Politeness, Honor, Loyalty.*

INTRODUCTION

Bushido is the code of conducts and ethical system of Japanese ancient warriors, the samurai. This code is explained by Nitobe Inazo as moral virtues which the Japanese knights were required or instructed to observe. Bushido is not a written code; but it consists of few maxims handed down from mouth to mouth or coming from the pen of famous warriors and historical lessons. Bushido is a collection of virtues written on heart, it is also not formed by single conception of one brain, but the life of single renowned personage collected as historical and ethical reviews. Bushido is grown along with military career and history of samurai in Japan. (Nitobe, 1998; 35)

Bushido is an ethic suited for the life of warriors in era filled with feudalism. The samurai code, although it was filled with history of killing and dying situations of samurai, were helping to shape Japan into the nation we know nowadays as its universal virtues are still applicable in even modest form of life. (Kure, 2001; 129)

By mid-19th century, Bushido standards had become the general ideal, and the legal abolition of the samurai class in 1871 made Bushido even more the property of the entire nation. In the public education system, with the emperor replacing the feudal lord as the object of loyalty and sacrifice, Bushido became the foundation of ethical training. As such, it contributed both to the arise of Japanese nationalism and to the strengthening of wartime civilian morale up to 1945. The warriors of Japan, the samurai, are acting based on raw military order through these unique ethical system of Bushido, the Way of the Warriors. These special codes later become the warriors' way of life and dominant law in ensuing order among their caste, making these warriors of Japan very unique in their own way. (Kure, 2001; 129)

For many years later, Japan was engulfed in flames of war, bloody conflict, and created warlike culture among its people specifically in the famous Sengoku Era in 16th century. It is during this era Bushido tenets gained prominence and the samurai were at their peak enjoyed the constant warfare and chaos while in the same time developing the cultural art of Japan in the midst of wars.

One of the great figures that gained popularity due to his revolutionary visions and magnanimity

is Oda Nobunaga, the first of three unifier of Japan. hailing from rural countryside province of Owari, Nobunaga was born in Samurai family and his lineage could be traced back to those of Taira clan in many centuries ago. Nobunaga was not the first samurai of his age that dreaming of one, solid, and unified Japan, but he took numerous serious decisive actions which later change the shape of Japanese life in his era. As samurai he always stayed loyal to the Imperial court yet keeping his visions and missions stay clear, to lead Japan into better country. However, as he born in the chaotic era of Sengoku Jidai in 16th century, he faced many obstacles from nobles, warlords, former friends, priests, and commoners as his way is very unique and yet totally different compared to the others who vied supremacy over the whole Japan nation at the time. The Sengoku era is indeed a suitable place for a man of great vision that wanted to see the better future of his country. (Turnbull, 2008; 50)

The Sengoku jidai ("warring-states period") was marked by the loosening of samurai culture with people born into other social strata sometimes making names for themselves as warriors and thus becoming de facto samurai. In this turbulent period, bushido ethics became important factors in controlling and maintaining public order as the samurai now forced to use large number of peasants soldier rather than fighting by themselves. Japanese war tactics and technologies improved rapidly in the 15th and 16th century era. The practical use of large numbers of infantry called ashigaru ("light-foot," due to their light armor), formed of humble warriors or ordinary people with nagayari (a long lance) or naginata, was introduced and combined with cavalry in maneuvers. The number of people mobilized in warfare ranged from thousands to hundreds of thousands in this period of the country at war and most of the samurai were enjoying their peak as result of these revolutionary use of common soldiers. (Turnbull, 2008; 58)

Based on the background of the study above, the problems of this study can be formulated as follows (1) How is Bushido depicted by the character Oda Nobunaga in Yoshikawa Eiji's *Taiko*? (2) What are the effects of Bushido toward Oda Nobunaga's Struggle in Unification of Japan as depicted in Yoshikawa Eiji's *Taiko*?

Because this study deals with the character of Oda Nobunaga as the model of ideal samurai, the

purpose of the study are formulated in line with the statement of problems as follows (1) To reveal Bushido as depicted by Oda Nobunaga in Yoshikawa Eiji's *Taiko* (2) To reveal the effects of Bushido in Oda Nobunaga's Struggle in the Unification of Japan as Depicted in Yoshikawa Eiji's *Taiko*..

This research attempts to reveal the understanding of Bushido as Japanese warriors code by giving historical and sociological understanding of Japanese medieval warriors' culture, as depicted through the viewpoint of a samurai warlord whose actions change the tide of fate of Japan during the warring states period. This research intended to reveal Bushido as the way of life for the samurai. In turn, this research will give new insight about Bushido, the code of honor for all samurai warriors which mostly used as theme in Japanese literature as another new source of research for students who interested in Japanese-related novel.

Taiko is a fictional tale based on Japan's famous unifier Toyotomi Hideyoshi who at the time in the novel was servant of Oda Nobunaga, great figure known for his revolutionary visions of unified Japan. This novel is written by Yoshikawa Eiji who is known for various works regarding the nature of samurai and depicting warriors of ancient age as the main characters.

RESEARCH METHOD

The study uses a literary research. The data and analysis of the data will be mentioned as follows: (1) Source of Data: The source of data is mainly in the novel of Yoshikawa Eiji entitled *Taiko* while the theory will be taken from *Soul of Japan* by Nitobe Inazo and *Hagakure* by . From the source in literary works and books, the data will be taken in the form of quotations, phrases, dialogues, and descriptions within Yoshikawa Eiji's *Taiko*. (2) Data Collections: The references are used to support the theoretical foundation of analyses. It is gained from warriors ethical code namely Bushido. The discourse of the samurai and warring states history are also added to comprehend Yoshikawa Eiji's *Taiko* in Bushido context. (3) Data Analysis: In analyzing the data, several ways are used as follows: (a) Firstly, close reading to Yoshikawa Eiji's *Taiko* will be conducted and analysis that deal with the theme of the novel will be done. This is for finding out the how far Bushido contribute and affect Oda

Nobunaga, one of the main character of the novel through analysis of the novel. (b) Secondly, another reading will be done, but this is to comprehend Bushido elements that happen in the novel. Therefore, it will reveal the factors of Bushido in the novel through quotations to decide which one of them are used. (c) Thirdly, after determining what the impacts of Bushido happen to the one of main character in the novel, an analysis will be done to reveal the significance of the Bushido to the character through the descriptions by the first narrator itself and the other characters defined him and how it provides certain image of Japanese samurai and their prideful ethical code as way of life.

BUSHIDO ELEMENTS IN YOSHIKAWA EIJI'S TAIKO

Bushido is a code of chivalry and ethical manners consists of several elements which form the guideline for samurai in their life. Bushido itself is written in the words "武", "士", "道" which mean "Military", "Knight", "Ways" which can be translated as the way that fighting nobles should observe in their daily life as well as in their vocation; in a simple way it is called as "Precepts of Knighthood," the noblesse oblige of the warrior class. (Nitobe, 1998; 33)

Nitobe in his book *"Soul of Japan"* also emphasize that Bushido is the code of moral guidance which Japanese Knight, the samurai, were required and instructed to observe. Bushido is not a written code like modern law, instead it was a collection of moral teachings forming up the elements of Bushido themselves and these elements were originating from old tales handed down from mouth to mouth or coming from the pen of some well-known warriors or savants. It is widely accepted by common samurai in medieval Japan that Bushido is unuttered and unwritten but deeply sculpted in their heart. (Nitobe, 1998; 35) The samurai were considered as men of a special privileged class that mainly focused their job in warfare and fighting. This class was shaped through hundred years of constant warfare and from these turbulent periods the Bushido ethic was refined. It is explained by Nitobe that as the matter of war became more and more complicated during Japan's antiquity, these samurai need a fixed standard of behavior. These warriors later proved themselves to profess great honor and great privileges, and correspond to great responsibilities, and they were always on a belligerent footing and

belonged to different family or even clans. Thus, they managed to made unwritten agreement on ethics which later named as "Bushido" and this code alone prevent them from conducting improper etiquettes and give them final resort of solutions should they have done misdemeanors. (Nitobe, 1998; 39)

Although the code of Bushido itself stemmed from numerous ethical values from the age of antiquity in almost mythical, yet ancient Japan, its elements could still applied in the modern life because in fact they are universal human virtues such as loyalty, trustworthiness, and fortitude. This ethical code is what shaped modern Japanese people into the society we know today even though they are virtually make no different with the warring people that exist in tenth to sixteenth century of warring era. (Kure, 2001; 129)

The other elements of Bushido formed up from the native religion of Shinto and Japanese customs of old, in other words, what Buddhism failed to give, Shinto offered in abundance. Bushido is, according to Nitobe as he cited from the record of old warriors, believes in the innate goodness and Godlike purity of human soul as Shinto taught to its native believers, the Japanese people. The tenets of Shinto heavily focused on two predominating features of emotional life, patriotism and loyalty. Shinto gives Bushido the sense of obedience toward the superior beings, which in this case is the Japanese kami "神", the spiritual beings manifested in every things around human life. The Emperor of Japan and his family were regarded as the descendant of the one of the highest kami, the Sun Goddess Amaterasu, therefore, all samurai owed their allegiance toward this supreme, irreplaceable, absolute figure. Thus, making the samurai sworn their allegiance to their family first, then to their lords, people, lands, and Emperor at last as the highest superior. (Nitobe, 1998; 49)

Elements of Bushido

Bushido as ethical system of military class, the samurai, was gaining its influence from various sources as the time progressed. The elements of Bushido were assimilated from norms and unwritten laws as well as experiences from renowned warriors of old. Bushido as an ethical code may akin to those owned by European knights' chivalry code. (Nitobe, 1998; 31)

Bushido, in the sense of knightly ethical code akin to European Chivalry duty, emphasize the

importance of loyalty and duty in emotional sense. As in europe, particularly in England, where the Chivalry code of European Knight rose along the ascencion of William the Conqueror, Bushido in Japan gave its prominence to the first Shogun Minamoto Yoritomo who managed to elevated the position of samurai class into those better than common warriors consist of peasants. Under Shogun Yoritomo, these samurai found themselves to be integrated in feudal system and their previous battles were taken as example by later generations as warrior precepts, thus their deeds became the rough elements of Bushido. (Nitobe, 1998; 37).

1. Justice

One of elements in Bushido is the value of righteousness or justice. Justice or ,in other word, rectitude, usually desribed by ancient bushi (warriors) as a power of resolution while the other speak of it as "the bone" that give firmness and stature. Without rectitude neither talent nor learning can make of a human frame a samurai. (Nitobe, 1998; 59) In some cases, there are times when cunning artifice is liable to pass for military tact and downright falsehood for ruse de guerre (an action taken by a belligerent in warfare to fool the enemy in order to gain intelligence or a military advantage against an enemy). During this time, the manly virtue of justice, frank and honest, is a jewel that shine brightest and most highly praised. Rectitude is a twin brother to another warrior value called "Valor", but before delve deep inside valor, one must understand the meaning of rectitude itself. First of all, one must understand the meaning of "義理" (Gi-ri), literally the Right Reason, which come in time to mean, a vague sense of duty, pure and simple. hence come the understanding of Giri that owed to parents, to superiors, to inferiors, to society at large, and so forth, which mean Giri is an obligation in these instances. (Nitobe, 1998; 63)

2. Courage

Courage was rarely deemed worthy to be counted among virtues unless it is executed under the name of Righteousness. Courage could be described as "Perceiving what is right" and "doing it not, argues the lack of courage." or should we put this anagram into better order as "Courage is doing what is right." to run into all kinds of hazards, to endanger one's self, and to rush into death. (Nitobe, 1998; 67) Somehow, in courage one supposed to have the right aim and right reason to do it. To die for unworthy cause and lose

aim is called a dog's death although The Way of Samurai itself is found in death. The understanding of dying a worthy death is explained in Hagakure as attaining aim and welcoming death willingly when it comes in the right time. To live without fulfilling one's aim and dream could be considered as an act of cowardice. (Yamamoto, 1990; 4) Further, Nitobe compared the courage in Bushido to the value of bravery described by Plato as "the knowledge of things that a man should fear and that he should not fear". In this case, Valor, Fortitude, Bravery, Fearlessness, and Courage are the qualities of soul which would appeal most easily to juvenile minds, and which can be trained by exercise and example, thus becoming valuable knowledge in samurai life. (Nitobe, 1998; 69)

3. Benevolence

Among princely virtues which attributed to noble spirit and princely profession, the samurai may speak of benevolence; comprised of love, magnanimity, affection for others, sympathy, and pity. The warriors of old were taught by old Confucian sayings: "Let but a prince cultivate virtue, people will flock to him; with people will come to his lands; lands will bring forth for him wealth; wealth will give him the benefit of right uses. Virtue is the root and wealth an outcome." which in turn could be concluded that benevolence gives us the benefit and thus making someone worthy to be called a real human being. (Nitobe, 1998; 81) The importance of benevolence in Bushido was highly praised especially by the samurai engaging in the matter of Buddhism and Shinto alike. The famous Buddhist priest Tannen giving the importance of benevolence as follows: "A monk cannot fulfill the Buddhist Way if he does not manifest compassion without and persistently store up courage within. And if a warrior does not manifest courage on the outside and hold enough compassion within his heart to burst his chest, he cannot become a retainer. Therefore, the monk pursues courage with the warrior as his model, and the warrior pursues the compassion of the monk." (Yamamoto, 1990; 40) Benevolence is a tender virtue and mother-like. If upright Rectitude and stern Justice were peculiarly masculine, Mercy itself had the gentleness and the persuasiveness of feminine nature.

4. Politeness

Courtesy and urbanity of manners have been noticed by every foreign tourist as a marked

Japanese trait. Nitobe Inazo describes Politeness as a poor virtue, if it is actuated only by fear of offending good taste, whereas it should be the outward manifestation of a sympathetic regard for the feeling of others. In its highest form, politeness almost approaches love. (Nitobe, 1998; 100) However, although politeness seems important, Nitobe stated that he dares not to put this calm aspect of Bushido in the front rank of other virtues. Further, Nitobe stated that if all of us analyze the correlation of politeness with other virtues of higher order, it can't stand alone without the other aspects' support. Politeness itself in practice was supporting the idea of daily proprieties which crucial to social intercourse. It was needed and expected to manifest in form of elaborate system of etiquette, which in turn should come into vogue to train youth in correct social behavior. Politeness will take form in greetings, behavior toward others, in form of how one should bow, how he must walk and sits, and all of these were taught with utmost care. (Nitobe, 1998; 101)

5. Veracity and Sincerity

Corresponding to previous value of politeness, without veracity and sincerity politeness is a farce and a show. It is worth noted that almost all samurai actions were based on sincerity and truth, combined along with all previous virtues as its seasonings. Sincerity in this case, had become the rein that control one's movement and actions. The samurai of old and those of warring states era were indeed believed it is necessary in being faithful to themselves, they believe that even if they were strayed from truth and fashioned themselves with lies, the Gods are still whole. Thus, making all fakes they made in vain. Further, they believed that sincerity is the end and beginning of all things; as without sincerity there would be nothing. (Nitobe, 1998; 116)

6. Honor

The sense of honor, implying a vivid consciousness of personal dignity and worth, could not fail to characterise samurai, born and bred to value the duties and privileges of their profession. The Japanese sense of honor usually conveyed by such terms as 名 (name), 面目 (countenance), 外聞 (outside hearing), respectively represent the worthy value of reputation and fame. Reputation assumed as a matter, which any infringement upon its integrity is considered as shame, and the sense

of shame, written in Bushido terms as 廉恥心 (Renchishin), was one of the earliest to be cherished in juvenile education. In practice, the value of honor was given as lesson for kids at any age before reaching maturity. All young samurai before coming to age were taught that the value of honor in being a warrior are above all else and few slight mistakes could be considered as a shame, disgrace, and dishonorable deeds. As the result, when there is a mistake done by the children, the parents or senior warriors will appeal to the young children with yelling and harsh words so by such recourse the kids' most sensitive spot in heart will be touched. (Nitobe, 1998; 133)

7. Loyalty

Feudal morality shares other virtues in common with other systems of ethics, with other classes of people, but the virtue of Loyalty is a distinctive feature. Loyalty, or homage and fealty to the superior, is an ulterior motives that drives man to do whatever it takes in the name of obligation and duty given to him. Loyalty is a value, where a vassal or lesser beings owed their superior an allegiance in form of obedience. The idea of loyalty itself is considered as excellent idea within certain bounds but also at the same time preposterous when encouraged. (Nitobe, 1998; 147) The duty of loyalty is already stay within human's heart as Confucius emphasize the importance of obedience in form of an example where young boy giving himself in full service of his parents as an act of obligation. The samurai also considered paternal loyalty as primary duty of obedience and it is reflected in their decision to follow their lord whose family was previously also their father's and ancestor's lord. These bonds of duty which formed by many years of trust later benefited the whole samurai clan as an unbreakable and inseparable family. (Nitobe, 1998; 149)

ANALYSIS

1. Bushido Aspects Depicted in Oda Nobunaga

To support the analysis in this subchapter, the theory Bushido will be used as primarily. As stated before, the story determining Bushido aspects seen in the major character Oda Nobunaga. It tries to shows Bushido in Nobunaga's life, through his acts toward his allies, vassals, retainers, enemies, family, and to the Emperor of Japan.

1.1 Justice or Rectitude Depicted in Oda Nobunaga

The aspect of Justice in Bushido itself was highly regarded as value that owes its obligation as duty that must be fulfilled to superiors, country, and people in broader terms, and this value was applied to every samurai-born warriors in Japan including the great warlord Oda Nobunaga himself. (Nitobe, 1998; 63) Nobunaga's act of justice was so swift and merciless, showing the nature of righteousness itself which considered absolute, supreme, and beneficial for the others. This act of retribution was also an act of deterrence which became example for the other rebels to not following those residing in Mount Hiei unless they wished for the same fate. At the moment, this act of slaughter may looks sadistic, but as Yamamoto Tsunetomo described in Hagakure that justice must be looked upon from different side, this turning of Mount Hiei into inferno in single night is beneficial to the people who had long been suffered from the fraud, corruption, and skirmishes conducted by these extremist monks.

1.2 Courage Depicted in Oda Nobunaga

Courage is important for a samurai as it is the manifestation of his mental states and physical prowess. No samurai in Japan especially during the chaotic Sengoku Era are showing the lack of this mental attitude. Oda Nobunaga, as a samurai and brave leader, is famous for his brilliant shows of intelligence and bravery during his battle with Imagawa Yoshimoto at the Battle of Okehazama.

It is important to note that this battle is the turning point of the fate of Oda clan, which at the time was in the verge of destruction as massive Imagawa clan army heading toward Imperial Capital of Kyoto from their home province of Suruga through Mikawa and Owari, which the latter was the home of the Oda clan. Against such great army of 45,000 men, the Oda generals fought bravely with their total provincial army of 7,000 ended in big loss resulting only 2,500 men alive and forced to be spread among the remaining strongholds and fortresses. With the certainty of death and small chance of victory Nobunaga keep in his mind that this battle would decide the fate of his home province and he ride into the battlefield without hesitation. Such conduct of welcoming noble death for noble cause is indeed a courageous act according to Bushido

precepts. It is during this suicidal attempt Nobunaga achieved the mental readiness of courageous samurai as he relinquished any hope of winning but concentrating upon a single aim - that of rushing to the attack the very moment he confronted an opponent; the very same mental attitude of samurai described by scholar Oscar Ratti as the basic readiness in Bushido aspect of Courage. (Ratti, 1991; 418) In the end, the battle between Oda Nobunaga's main army of 1,500 against the odd number of enemies totaling 45,000 which resulted as Nobunaga's victory could not be done without the bravery, mental readiness and his physical power to lead the men rushing to the middle of the storm of war.

1.3 Benevolence Depicted in Oda Nobunaga

During his early years as the lord of Oda clan, Oda Nobunaga faced serious threats from the clan itself where some senior retainers and one of Nobunaga's younger brothers plotted to overthrow his position as head of Oda clan. These rebellious retainers later allied themselves and secretly massed up big army to kill Nobunaga and replace him with the younger brother, Nobuyuki.

However, despite knowing the plot concocted by these retainers and family, Nobunaga still let them rule their lesser stronghold and territory as they please, further concealing his own plan to subdue the upcoming rebellion. Despite the benevolence shown to them, the rebels could not understand the compassion given by their lord, and they tried to fight Nobunaga by arms which mean using their own army to kill him. Nobunaga, however, predicted this moves and easily subjugates them and captures the leaders except Mimasaka who at the time tried to backstab Nobunaga and Nobunaga were forced to kill him accidentally in the act of self-defense. Nobunaga offered pardon to Hayashi Hidesada, Shibata Katsue, and on behalf of his mother Tsuchida Gozen, his own brother Nobuyuki, also choose not to blame the conspiring advisors for their betrayal, he was moved by the feeling of compassion as most of these men were serving his family since the reign of his father and further blaming himself. This action is the example of benevolence aspect of Bushido as the manifestation of the precept known as "武士の情" (Bushi no Nasake) - the tenderness of a warrior- which had a sound appealed at once to whatever was noble in warrior; not that mercy of a samurai was generically

different from other being's, but because it implied mercy where mercy was not a blind impulse, but where it recognized due regard to justice and where mercy did not remain merely inside the state of mind, but where it was backed with power to save or kill. In other words, the mercy of a Bushi is effectual, since it implied the power of acting for the good or detriment of the recipient. (Nitobe, 1998; 87)

1.4 Politeness Depicted In Oda Nobunaga

Nobunaga as a young man was known for his unkempt clothing and his bad attitude, especially during the time of summer where he rode his steed across the countryside of Owari province where he lived. These bad habits had been kept by Nobunaga for years and he shows neither shame nor regret in acting in such bad demeanor. Unbeknown to everyone around him, these acts of being foolish and becoming rascal were all his tricks into making people believe that he is a fool, so no one may know his true intentions. The first time Nobunaga shows his true self as a polite, educated young man occurred during his first meeting with his would-be father-in-law Saito Dosan from Mino which agreed to meet Nobunaga before giving his daughter into marriage with Nobunaga. It is clear that in Bushido the definition of politeness is a manifestation of good manner where it will take form in greetings, behavior toward others, in form of how one should bow, and how one must walk and sits. On the way to his meeting with Dosan, Nobunaga was at first acted like a rascal, uneducated, yet ill-mannered young man with no signs of politeness at all. This was all due to his characteristic in being carefree and easy-going as described in the novel. Surprised by the change of Nobunaga, Saito Dosan finally recognize the young man's true attitude and applaud him for his intelligence and smart ruse; which even a seasoned tactician like Dosan was tricked. It is during this meeting, Nobunaga showed the points of how samurai should behave in front of the others, especially those with great names and status. By showing gentle gesture and good manner in front of his father-in-law who at the same time also the lord of Mino Province, Nobunaga was conducted the Bushido aspect of politeness and he was at the same time putting himself correctly in behaving according where he should behave. These polite motions also reflect the impressing politeness of Bushido which described by Nitobe Inazo as the condition which

only requires us to weep with those who weep and rejoice with those who rejoice, in other words, acts accordingly to the right norms and values of the other people. Thus, Nobunaga has proved himself as well-mannered samurai and person with good etiquette.

1.5 Veracity and Sincerity Depicted in Oda Nobunaga

Sincerity and its associate values like honesty and veracity are considered as the basic value for samurai life. Every samurai live by the code of Bushido were obliged to praise this value over other aspects. Honesty is believed by samurai to be stronger than loyalty as it reflects the true nature of human being. Oda Nobunaga as a leader knew very well the importance of honesty and its effect on his army. During his campaign of unifying Japan, Nobunaga were assisted by numerous talented and brave generals such as Hashiba Hideyoshi, who at first joined Nobunaga army as his sandal bearer and rose to the position of petty daimyo. Nobunaga was a good leader who showed sincerity to his subordinate and never hold his mind to speak truth. When Nobunaga shows happiness toward his retainers' action he will praise them and vice versa. It is shown that Nobunaga speaks the truth of his feeling toward Hideyoshi's success and as token of his sincerity giving the newly built castle to him and increasing his stipend. Further, during the siege of Odani Castle Complex, Nobunaga ordered Hideyoshi and his other generals to storm Asai clan from every side and in the aftermath surprised the generals by giving them the former Asai territory as spoils of war and the largest part were given to Hideyoshi as reward for his efforts saving Nobunaga's sister Oichi and her three daughter who were trapped in Odani when the castle is burning down.

1.6 Honor Depicted in Oda Nobunaga

Speaking of honor in Bushido terms would be speaking about the manner of the samurai. Unlike politeness which is considered as empty manner based on appearance, honor was the manifestation of pride, bravery, and intelligence of samurai. Oda Nobunaga, as a samurai, is no exception in doing this obligatory value of samurai. During the Battle of Mikatagahara, Nobunaga honored his alliance with Ieyasu by sending some detachments of his elite army to backup the defeated Tokugawa army and to prevent further losses caused by the attack of superior Takeda clan. The act of sending

reinforcement could be valuable for the ally in distress like Ieyasu, and during this kind of situation, the man receiving such help would never forget such good deeds, thus revering Nobunaga as honorable ally, no matter how little the help is as Japanese sense of gift explained by Nitobe in his book, *Soul of Japan*. Nitobe explained that honor is all about the spiritual and not based on mere materialistic value. In this case, Ieyasu were grateful for the reinforcement, and Nobunaga received the honor for proving his alliance to Tokugawa clan.

The greatest example of honor in for Nobunaga as samurai would occur during his death at Honnoji, a temple located in urban area in Kyoto which he used to lodged in. In several days before his forty-ninth birthday, Nobunaga were ambushed and betrayed by his trusted general Akechi Mitsuhide who want to kill Nobunaga to appease the corrupt Shogun Yoshiaki and his motives are also revenge and retribution for being humiliated in being incompetent as administrator. It was here at Honnoji, the epic battle of honorable samurai occurred. Nobunaga were only accompanied by several pages, retainers, monks, and merchants as almost all of his armies were spread and sent to different area of Japan. However, fate did not take Nobunaga's side in favor, Nobunaga was pushed back to the inner keep and there, accompanied with only Mori brothers, decided to take honorable death under the ritual suicide ceremony of seppuku rather to let Mitsuhide have his head.

1.7 Loyalty Depicted in Oda Nobunaga

Loyalty, or homage and fealty to the superior, is an ulterior motives that drives man to do whatever it takes in the name of obligation and duty given to him. Loyalty is a value, where a vassal or lesser beings owed their superior an allegiance in form of obedience. Nobunaga, as a daimyo, were practically vassal of the shogun, who hold practical power of government and military in Japan and second only to emperor. It is to these great superior entities, Shogun and Emperor, did daimyo like Nobunaga owe his allegiance. (Kure, 2002; 190) His chance to perform the feat of loyalty first came when the Shogun-in-exile Ashikaga Yoshiaki asked for his help to return to Kyoto. After the Shogun were declined to seek shelter in the home of Asakura clan in Echizen, Nobunaga sincerely offered his help. Nobunaga's determination to conduct a long

march to the capital was received with full salutation from the Shogun Ashikaga Yoshiaki. It is not only a show for his loyalty toward the Shogun, but also to the Emperor, and moreover, to the people of Japan as the order has been restored in the center of government seat. The loyalty of Nobunaga to the Imperial court was started since the times of his father, Nobuhide, and this is done accordingly to Bushido ethic as described by Nitobe; The samurai also considered paternal loyalty as primary duty of obedience and it is reflected in their decision to follow their lord whose family was previously also their father's and ancestor's lord. These bonds of duty which formed by many years of trust later benefited the whole samurai clan as an unbreakable and inseparable family. Thus, Nobunaga fulfilled his duty of loyalty toward his superiors.

2. What Are The Effects of Bushido in Nobunaga's Struggle in Unification of Japan.

As a daimyo, Nobunaga was revered and honored by his vassals, whether they are retainers or commoners. His extraordinary ability as a leader and his personality as ideal samurai model had affected many people under his command to follow his footsteps and they were willingly to do anything for him, even if it means jumping into the jaw of doom. During his rise of power as petty daimyo of Owari until his fall as the man who almost unified Japan, Nobunaga has shown the morality value and various aspect of Bushido, which later become inspirations for his generals and lesser retainers. Among these men, some of them enjoyed the kindness and effectual benefit from Nobunaga's unique personality. The people under the regime of Nobunaga too, enjoyed many privilege and benefit they could not achieve under the leadership of other leaders, making Nobunaga as a praised public figure. The effect of Nobunaga's aspect of Bushido may vary from one to the others. The benevolence which given by Nobunaga in the form of second chance and redemption toward Shibata Katsui and Hayashi Hidesada enabled these two to stay in Oda clan and maintain their position as high-ranking officer. During the Battle of Okehazama which occurred after the rebellious attempt of Oda senior retainers, Nobunaga his showed courage as a field commander with unusual bravery which resulted in major victory for the Oda. This miraculous triumph over larger Imagawa force were opened the eyes of his retainers that Nobunaga is neither a

fool nor timid character as they knew before. During the time of temporary peace in early 1560's, Nobunaga faced the rebellious Saito Yoshitatsu, his brother-in-law, who attempted a coup d'etat against his own father Saito Dosan. He sent a letter asking Yoshitatsu's son, Tatsuoki, who at the time were the lord of Mino to surrender and as predicted by Dosan many years before, the province of Mino subdued by Nobunaga using words to threaten the coward Tatsuoki. It is from this province, Nobunaga later started his campaign to unify the entire nation. The chance for Nobunaga to prove his ability yet has to come. However, he got some time to show his sincere gratitude toward neighboring lords who had helped him by ensuring Owari and Mino stayed out of trouble during the battle with Tatsuoki. As token of gratitude and sincerity, Nobunaga had sent his sister Oichi as bride to Asai Nagamasa to the west, his daughter was sent as bride to Takeda in the North, and he married his another daughter to Tokugawa Ieyasu's son. These political marriages were done to cement the relationship between the clans and Nobunaga enjoyed the security for several years while building up his strength and domains. Nobunaga succeeded to keep the Asai at bay while crushing the Asakura, thanks to hesitation of Asai Nagamasa as his wife was Nobunaga's sister and Nagamasa were afraid to risk his family into war with the Oda as he knew Nobunaga possessed many advantages over the Asai. Before the Asai joined Anti-Nobunaga coalition, however, they proved to be strong ally for the Oda and it is there in their home base of Odani the exiled Shogun Yoshiaki begged for Nobunaga help to restore the power of Ashikaga shogunate in Kyoto. Further, Nobunaga use this opportunity to spread his wings of ambition and began his conquest of Japan by escorting the Shogun to Kyoto. During the long campaign, Nobunaga managed to subdue Rokkaku, Sasaki, and many other warriors clan, increasing his prestige and reputation as an able leader. By putting the Shogun back in Kyoto, Nobunaga drove out the influence of Miyoshi and Matsunaga, who had long been enemy of Shogunate and managed to take their territory as far as Settsu and Kawachi in the bay of Inland Sea. These position alone brought advantages to Nobunaga as he easily received mandate of the emperor to subdue the remaining clans in the name of unified Japan as result of his proved loyalty to the Imperial court. Just in short times, those

opposed to Nobunaga, including those monks of Mount Hiei were quickly dealt with upmost attention and powerful armed force. Nobunaga decided that it was the time to put the source of terrors which plagued the people to an end. He then opted to storm Mount Hiei and burned its temple complex to the ground as punishment for the corrupt monks that caused unrest and loss toward the people. Therefore by conducting retributive justice, Nobunaga not only solved the security problems caused by these priests, but also found out the root of the problem itself which came from the two-faced Shogun, and Nobunaga also managed to uncover the Shogun's crime which resulting in peace agreement that cease the war with neighboring clans as well as giving another hope of better days surrounded by peace to the commoners and peasants, which already tired of constant wars and chaotic situations. These actions however, draw bad opinions toward Nobunaga, and most of them were came from Akechi Mitsuhide, one of Nobunaga general who later attempted a full scale coup d'état to kill Nobunaga at Honnoji. Later, Nobunaga's deeds were able to inspire his general, Hashiba Hideyoshi to continue his great works and unify Japan.

CONCLUSION

Bushido is an unwritten law that refined through long process since Japanese antiquity era and reached its prominence in Sengoku era. Bushido is an ethical system which acts as guidance and rulebook for samurai. Bushido also formed from various sources including Zen Buddhism and Shinto as well as maxims and experiences of renowned warriors. It can be inferred that there are seven elements that forming the ethic of Bushido, Justice, Courage, Benevolence, Sincerity, Politeness, Honor, and Loyalty. These elements formulate the behavior and mindset of the samurai and it reflected well upon the character Oda Nobunaga. The element of justice are related to the welfare of the people in general and likely done in the situation where there is a void of righteousness. The justice in samurai sense is retributive as it will be done under right reason, in the form of punishment, and its effect toward the people in general as Nobunaga exemplified in punishing the rebellious monks of Mount Hiei for the good of people. The next element is Courage, which has the ability to stimulate the sense of bravery inside samurai soul with no fear of death. The proof of bravery in Nobunaga's self is his epic charge in the attack against Imagawa army at the Battle of Okehazama which resulted in total victory for Oda clan. The other element of

Bushido is benevolence which means kindness comprised of love, magnanimity, affection for others, sympathy, and pity. This aspect is also shown by Nobunaga when he pardoned his traitorous retainers Hayashi Hidesada and Shibata Katsue due to his sympathy and affection to both men who already served Nobunaga's father previously. The element of politeness was also shown by Nobunaga in his youth when he was arranged into marriage with Saito Dosan's daughter. Nobunaga had shown a good manner and etiquette which enable him to gain Dosan's sympathy and respect. Nobunaga was shown to be talking in gallant manner, educated, yet full with hospitality toward Saito Dosan. In showing sincerity, Nobunaga performed an act of political marriage where he giving his sister Oichi to be married by Asai Nagamasa as token of gratitude for helping him in his early campaign. His sincerity is based on truth from his heart, combined along with all previous elements as its seasonings. This sincerity also followed by act of loyalty toward the Shogun, Emperor, and people. Nobunaga had shown the act of loyalty by restoring order in the capital city and successfully returned Shogun Yoshiaki to his post in Imperial Palace. Nobunaga also succeeded in appeasing the emperor by repairing palace and helping the people in his territory, thus, proving his loyalty toward the nation of Japan. The conduct of honor by Nobunaga during the betrayal of Mitsuhide is the most memorable of all. Nobunaga fought bravely to the end, allowing numbers of women and children to escape the burning Honnoji monastery while he succumb to the wounds along with his dying retainers and finally committed seppuku in the cloistered hall of inner temple. Despite his untimely death at Honnoji, the Bushido elements manifested in Nobunaga give his retainer benefit and affected Japan, which at the time was in constant warfare and trapped in the condition of total war, into better states and conditions. Nobunaga was able to unite various lesser daimyo into his service and with his vision, changed the future of Japan into a solid and unified country by taking force against the narrow-minded warlords who at the time were thinking only about the welfare of their clans. Nobunaga also saves the lives of many people in his service by giving shelters and rewards thereafter. He also managed to increase the security of the nations by lessen the number of rebellious institution such as Ikko sect. By conducting the precept of Bushido, Nobunaga not only able to restore peace which have been sought by people, but also inspires one of his trusted general Hashiba Hideyoshi to unite Japan after Nobunaga's death.

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