

Always\_on\_the\_battlefield\_and\_One\_Hundred\_sacks of rice

(MfG\_E\_Educations\_One\_Hundred\_sacks\_of\_Rice\_etc)

Unification between "Always on the battlefield" and

"One hundred sacks of rice" ( C ) KASUGA 2017

Spirits of "Always on the battlefield"

Spirits of "One hundred sacks of rice"

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  - G. Yamamoto Isoroku in his early personal history of army
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Evaluation of persons is very difficult. In case of historically well known persons, sometimes they have been treated as heroes.

Here I tried to consider them as persons in organizations they belonged.

Namely I would like to give greater importance to directions of their bosses, requirement from the ages and countries they lived, or countermeasures against pressures from opposite side.

The following tables are summarized as Issues, Enemies and obstacles, and their countermeasures.

### 3. Yamamoto's essay "Proud of Boston"

This is an essay written by Yamamoto Isoroku six months after his first stay in the US. I think it expresses not only respect for the cultural power of the US or Boston but also expectations for the coming future in Japan or his hometown, Nagaoka.

The essay shows a sense of "One hundred sacks of rice" being alive in a heart of soldier, Yamamoto Isoroku.

## 1. Background of the two philosophies representing Nagaoka

### (1) Always on the battlefield

Modernization of the country began 150 years ago. Before taking off toward the modernization, the Tokugawa Shogunate period had lasted during about 270 years with peaceful and prosperous society. Prior to the establishment of the Tokugawa Shogunate, an age of war, named as the Sengoku period, was continued about one hundred years. In the final stage of the Sengoku period, six or seven large dominant influential warlords had competed in the central region of the Japan Islands to become a nationwide domination member.

At that time the Makinos, who were a small warload, was surrounded by these dominant influential warlords in all the directions.

He must think always how he survive. in such a severe circumstance. The spirit of "always on the battlefield" was born around the Makinos. Later the Makinos became a subordinate of one of the influential warlords, the Tokugawas. Finally the Tokugawas became a champion of these warloads and established the Tokugawa Shogunate.

During 270 years from the Sengoku period to the end of the Tokugawa Shogunate, "always on the battlefield" had been continued to be the spirit of conduct in the Nagaoka feudal domain, not only the Makinis family but also subordinates of the Makinos.

Then in this peripd, Bushidou spirit for the Nagaoka feudal domain had been cultivated containing a unique meaning.

In the word "always on the battlefield", not only a code of conduct but also a posture had been injected during long years.

Although people say it should be interpreted in some meanings, interpretations are different depending on their situations.

### (2) One hundred sacks of rice

I think background of "One hundred sacks of rice" is shown precisely in the stage drama of Yamamoto Yuzo, writer of the drama. I quote from the book, though it is long a little.

The story "One hundred sacks of rice" from the Professor Keen's book  
( One hundred sacks of rice, Nagaoka city p90 )

The historical episode on which the play is based on the following story. The Nagaoka domain was a small feudal domain near the Japan Sea coast in the northern part of the Japanese mainland.

In May 1870, Nagaoka had lost a hard-fought civil war against the new imperial government: the whole city had been reduced to a burnt wasteland, and the populace was eking out a miserable subsistence in conditions of desperate poverty.

At this point the rulers of the Mineyama domain, who were based thirty kilometers north of Nagaoka and connected to it by family ties, sent a gift of a hundred sacks of rice as a gesture of sympathy.

When news of this spread among the samurai they were all delighted at the prospect of getting something to eat.

But Kobayashi Torasaburo(1828–1877), a grand councilor of Nagaoka, decided not to distribute the rice among the samurai, but to use it for education.

When the samurai barged into his house and demanded angrily that he give them the rice, he reasoned with them and won them over.

He sold the rice and spent all the money to found a National and Chinese studies school, where not only Japanese and Chinese classics but also Western studies, medicine, military science and martial arts were taught.

This school later produced many highly-talented people who went on to play leading roles not only in Nagaoka but in the new Japan which was being born at that time.

This is a true story which happened 130 years ago.

Seventy years later, in the midst of World War 2, Yamamoto Yuzo wrote a play entitled KOME HYAPPYO, to publicize the life and thoughts of Grand Councilor Kobayashi.

( One hundred sacks of rice, Nagaoka city p94 )

At that time, the Army was enthusiastically pressing for this Triple Alliance, but a group in the Navy strongly objected to the policy, arguing that it would only lead the country to destruction.

Vice-Admiral Yamamoto, who later masterminded the attack on Pearl Harbor as commander of the Combined Fleet, argued against the war to the very end.”

(3) Commonality of roots between two philosophies and the reason why they had occurred in the Makino family group

Stories behind two philosophies are rather similar, "overcoming difficulties". Then I think a commonality of roots between them is quite simple. It can be summarized that;  
When you were thrown into "the battlefield", confront the difficult situation, you must do your best to seek to survive with considering for peace and prosperity forever.  
I can't help thinking that the same thought exists in the phrase "One hundred sacks of rice".

Next, why they had occurred in the Makino family group?

I think it is based on the experiences that the Makino family had been suffered prior to becoming domain lord of Ngaoka.

- The Sengoku period,
- A fatal black mark being late in the Sekigahara-battle and hard recovery from penalty  
( Explanation in case-by-case )
- The status generating "One hundred sacks of rice" was almost the same as status of "Always on the battlefield".

There exist a photo of the highlight scene declaring "Endure for the future" in the premiere play "One hundred sacks of rice" held in July 1943 at Tokyo.

It is quite symbolic that "One hundred sacks of rice" had been declared in front of the folding screen written "Always on the battlefield".

## 2. Transition of interpretation of these spirits in each period.

Name of Period
-1 Issues
-2. Enemies, Obstacles
-3. Countermeasures
Description

A Ushikubo period
A-1 Survive in the War period, and remain in competition
A-2 Strong enemies surrounding us
A-3 On thinking we are always on the battlefield, with preparing for next stages.
Before Edo period, ancestors of the Nagaoka feudal loads were always exposed to a lot of threats of enemies, and must always think about fighting on the battlefield. Always on the battlefield became a spiritual principle of the Nagaoka domain in his reign continuing about 270 years through the Edo-period.

B Edo period
B-1 Secure rice harvest (Rice is the economic infrastructure during the Tokugawa Shougunate feudalism.)
B-2 Wrong weather or circumstance for rice harvest Flood by heavy rain, dry/ cold weather, Eruption of volcanos Flood once to four or five years. Eruptions of Mt.Fuji 1707, Mt. Asama 1721, 1783. Tenmei's mighty famine (1782-1788) linked to Severe El Nino.
B-3 Shinano-Gawa River flow control and irrigation of planes, (Fukushima-E Channel, Nakanokuchi-Gawa River divergence) New paddies development Frugality and rice stock for future shortage of rice.
In this peaceful times through the Edo-period, the spirit of "Always on the battlefield" was maintained as a new rule meaning mind of frugality to prepare for future shortage of rice. In the last half of the 18th century, cold whether attacked globally. Then securing rice harvest was the most essential for the feudal domains in the Tokugawa Shougunate.

C	Edo period in the 19 century ( Nagaoka feudal loads)
C-1	Inhibit invasion of strong countries
C-2	Inconvenient systems for open-to-abroad society
C-3	Reformation of political system, finance, military system in the feudal domains
<p>In the first half of the nineteenth century, Japan worried about the events occurred in China and India. (Opium war, Indian Rebellion )</p> <p>From more than 200 years ago, Japan had been keeping long-year-isolation policy .</p> <p>At that time, the Europeans were overwhelmingly stronger than Japanese. Various countermeasures against invasion of the foreign countries group, were boiled in whole country in Japan. And the increasing conflict had moved into the large- scale civil war.</p> <p>Around this time the feudal lord of the Nagaoka domain for three successive generations were appointed the Minister of Foreign Affairs and Defense in the Tokugawa shogunate cabinet.</p> <p>A lot of information about invasions of foreign countries including Russia, Europe and the US is flown into the Nagaoka.</p> <p>So they owned clear crisis recognition.</p> <p>Therefore the Nagaoka domain had thought that Japan should prepare against these invasions, and thought that Nagaoka feudal domain shouldn't go to civil war inside the country.</p> <p>Instead, he had insisted armed with war avoidance inside the country.</p> <p>On the other hand, new-government group insisted firstly on defeat of the Tokugawa Shogunate system and secondly on preparation against invasion of foreign countries.</p> <p>The Nagaoka feudal domain had tried to persuade negotiations with the new-government group, however at last he failed in pacification with the opponents.</p> <p>The Nagaoka feudal domain finally had declare the war.</p> <p>After half-year, the Nagaoka domain was defeated in the war.</p> <p>Beside the invasion threats, famines by climate change often occurred around East Japan in latter half of 18th century.</p> <p>Riots in farm villages were frequently occurred. These became one of the causes of collapse of the Tokugawa Shogunate government.</p>	

C-b	Initial appointed work of KAWAI Tuginosuke
C-b-1	Remake strong Nagaoka feudal domain as fast as possible for the objects of both Nagaoka and Japan must be eternal
C-b-2	Huge debt, regulation of commerce, and social systems
C-b-3	De-regulation of commerce, throughout frugality, and ballancing subordinates salaries.
KAWAI Tuginosuke had an excellent skill for problem solving in a wide range. He vigorously had pushed forward to realize the remake plan of his load.	

C-c	Last stage of the Boshin-war in Nagaoka feudal domain,
C-c-1	Armed neutrality inside the Nagaoka feudal domain
C-c-2	New government group
C-c-3	To the new government group, the Nagaoka feudal domain presented a letter of appeals with certificated sign of the feudal load showing a route Japan should go on.
<p>Nagaoka feudal load prepared his domain and Japan to keep peace and prosperity.</p> <p>For example, the 11th load (Makino Tadayuki 1858 - 1867) was an adopted person from Mikawa-Nishio feudal domain. His natural father, Matsudaira Norihiro, was well known as a ruler of virtue. Matsudaira Norihiro challenged a finalcial difficulty of the domain, although the result was failed because of Tenmei's mighty famine.</p> <p>Nagaoka load, Makino Tadayuki, prepared his domain and Japan to keep peace, emulating the ruler of virtue belonging his natural father.</p>	

D	KOBAYASHI Torasaburou , appointed work in domain leaders
D-1	Revival of Nagaoka
D-2	Lack of huge resource necessary for survival
D-3	Apply the presented one hundred sacks of rice for the education for the next generation ( In the drama, he said, If we merely live day by day, Nagaoka will not rise. A new Japan will not be born. )
I think it was the best choice in that severe condition.	

E	MISHIMA Okujirou , appointed work in domain leaders
E-1	Revival of Nagaoka
E-2	Lack of huge resource for the future
E-3	First, clearance of the debt by returning the domain to the new government Secondly, promotion of commerce and industry, education, hospital, railway and banking system
<p>MISHIMA Okujirou was one of the prominent person contributing to the revival of Nagaoka.</p> <p>First, the clearance of the debt by returning the domain was indeed an excellent tactics. More than ten feudal domains did the same tactics, prior to the official policy of the government.</p> <p>This policy assisted the early take-off from the devastation.</p> <p>Secondly, he promoted co-operation of marchants and ex-samurai as a representative coming from ex-samurai group.</p> <p><b>Not only education but also business, a lot of businesses he had invested were greatly grown up, and supported the prosperity of Nagaoka.</b></p> <p><b>He took over from Kobayashi Torasaburou in reforming the education.</b></p> <p>Mishima was a new leader from subordinates of the Nagaoka feudal domain. I consider he strongly committed himself to revival Nagaoka in the new era. This is indeed the same as the "Always on the battlefield".</p>	

F	NOMOTO Kyouhachirou
F-1	Promotion of commerce and industry Cultivation citizens
F-2	Nagaoka merchants from the old days. ( Mr. Nomoto was a new comer in the Nagaoka marchant society. )
F-3	Cultivation mercants-spirits by the new Budhism 互尊止戈 (ごそんしほ) と 独尊互尊 War would stop if we carry through mind of respects each other, warning priority to military affairs. Respect others as same as respect yourself There exists the Budhism in base of thought in Nomoto, however he was not devotional in one doctrine.



G	YAMAMOTO Isoroku ( Naval military person )
G-1	Non-opening war
G-2	Threat of armament in foreign countries Movement of the axis group in Japan
G-3	Suppress the axis group by cooperating the moderate group (Pro-US group), however the members were eliminated by memotion, forced retirement, and job transfer. Prepare air force in addition to huge battle-ships, airplane carriers and huge guns.
<p>He strongly opposed to nationalists group towards the Tripartite Pact with Germany and Italy, however Japan rushed pursue to self-centred national interests.</p> <p>The following is one of his well-known calligraphy. "Even if a country is a powerful nation and always in wars, it becomes destruction. Even if the world is peace, a country becomes in danger when she forget a fight."</p> <p>The same another calligraphy exists in the museum. This another one is a present from YONAI Mitsumasa, good sympathetic supporter of Isoroku. Yonai also strongly opposed to the war as same as Isoroku. Yonai served the funeral committee chairman of Isoroku, <b>This phrase was quoted from an old Chinese book, and is indeed the same as the "Always on the battlefield"</b></p> <p>Important history events before the Pearl Harbor</p> <ul style="list-style-type: none"> <li>1905 The treaty of Portsmouth and the protest in inside country</li> <li>~ Conservative swing inside the country</li> <li>1932 515 affairs</li> <li>1933 Dropout the League of Nations</li> <li>1935 The 2nd Lodon dearmament conference</li> <li>1936 January, defection (dropping ) from the conference</li> <li>1936 226 affairs</li> <li>1937 The Marco Polo Bridge Incident (盧溝橋事件)</li> <li>1939 The last Genrou, Saionji dead, Japan lost the important private consulting system for the Emperor</li> <li>1940 Three-party alliance</li> <li>1941 December, Pearl Harbor</li> </ul>	

G-b	YAMAMOTO Isoroku ( By opening the battle )
G-b-1	Survive japan after the war opening (continue to exist )
G-b-2	Overwhelming shortage in Japan
G-b-3	Making raid attack and cease the battle quickly, then sign a cease-fire agreement He thought this was only one method for survival of Japan.
<p>He diid do his best as a Commander-in-Chief, combined fleets. He had been making an effort for war evasion (avoidance) as one of pro-American groups, however, the armed forces leaders had advanced to war expansion.</p> <p>Under inevitable war outbreak, he had continued to make an effort, however, he unavoidably decided that the road where Japan would survive was only one policy, namely in "A leadoff attack and an early cease of battle, agreement of cease-fire", and Isoroku realized the Pearl Harbor attack. Unfortunately, the road of early cease-fire had been closed, and Japan was defeated.</p> <p>While Isoroku was targeted his life by the army and right-winger, he had objected to war that much.</p> <p>Someone noted even now that Isoroku cheated on the US in sudden attack to the Pearl harbor . The declaration of war "was not late" by Isoroku , but was delayed by the intention of the General Staff Headquarters.</p> <p>Someone said that Yamamoto was an indifferent admiral. But we should aware that all the military code language of Japan were resolved in the US.</p> <p>I consider that after Isoroku was appointed to an successor of the Yamamoto family, he strongly committed himself to maintain honor of the Yamamotos family and sustain the lineage of the Yamamotos. Therefor he must think that "Faithfulness is the most important. I must not be involved in war ".</p> <p>This is indeed the same as the "Always on the battlefield". These can be found in not only his efforts in the navy but also articles of display in the museum.</p>	

### 3. Yamamoto's essay "Proud of Boston"

I think the Yamamoto's essay "Proud of Boston" shows a sense of "One hundred sacks of rice" being alive in a heart of Yamamoto Isoroku.

The "Pride of Boston", an essay written by Isoroku, in 1919 Autumn, seems to reflect the story "One hundred sacks of rice" born in Nagaoka

In his first visit of Boston in 1919, he had written a short note of impression about Boston, titled "Pride of Boston".

In his note, he said that the city had a lot of proud subjects for the old large city, including monuments, museums, art museums, parks, companies and so on.

And after listing these subjects, he said that the greatest pride of Boston, indeed, must be having many universities in the city.

He thought that this was because they contributed not only to their own country, but also to the civilization of the world.

He thought that this is the same point of view as "one hundred sacks of rice" in his home town, Nagaoka.

#### The Proud of Boston

Boston is a large old city in America, and its population is, probably, more than a million. It is also famous for the manufacture of shoes, the production of which exceeds that of any other city. Then, what should be the pride of Boston? Its size, its population, or its age? Hardly any of these, because New York is much larger than Boston, and Lynn or Plymouth is much older. Its great manufacture of shoes? It might be, possibly, to the business men. But they are a small class. Then what can be it? Remember that there are many famous institutions of learning, such as Harvard, Tufts, Boston Universities and others. And the greatest pride of Boston, indeed, must be "The product of Men" (no,) who devote themselves not only to their own countries, but to the civilization of the world.

( Oct. 14, 1919 by Yamamoto Isoroku)