"日暮らし硯"のモデル

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A Model of "Higurashi-Suzuri"

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Abstract

In the middle period of the Edo era Moc Onda (1717-1762), Karō (the principal retainer under the feudal lord) of the Matsushiro clan in the province of Shinshū, set forth his views of reconstruction of financial conditions in the clan. His methods are written down by one of his disciples, titled "Higurashi-Suzuri." This book is celebrated as the very representative gist of political and economical decision rule in Japan. The author of this paper wants to report the outline of this book and to make its model.

I. Introduction

In the middle period of the Edo era, the Matsushiro clan in Shinshū made an error in appointment of men of ability into the Government service. As the result of it, the clan government was disturbed by the wicked retainers who possessed themselves of the clan government. Furthermore, there arose a disastrous flood, great earthquake, and broke out the strike of foot-soldiers (the lowest rank of Samurai: Ashigaru), moreover there arose an agrarian outrage in the domain. Thereby the clan government service disordered to the extreme degree.

And such a time as this, Yukihiro Sanada, thirteen years of age, succeeded his father's estate. The young load Yukihiro was an enlightened ruler. He appointed Moc Onda to the post of Karō (the principal retainer under the feudal lord). Moc, the Karō, was very bright though he was very young. He made a radical reformation, and straighened out the clan financial affairs. Thus the Matsushiro clan government was rebuilt by his utmost efforts.

II. The Outline of the Higurashi-Suzuri

When Moc was appointed as the principal retainer of the clan (Karō), he, at first, issued a strict order to the all retainers to go out anywhere from their premises at once, if they do not keep to his principal notices:

1. "A meal shall be consist of one kind of soup with rice."
2. "Never tell a lie."

All family members and all all retainers of the clan gave a difinite promise to obey severely to these two notices. And accordingly could remain at their own homes with their families. (This is to say, by Moc extends only to X degrees in the whole clan.)

Hitherto, the half of salary of retainers was paid by the feudal load, and the other half

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of their expense was covered by the bribe.

Moc declared that hereafter their total amount of salary shall be paid to all of the retainers, and that the doing of accepting bribe shall be punished severely.

Mac summond up some of the influential village-headmen ("Shōya") and peasants to the garden before the residence of the Lord, and announced himself to them:

"I have called up to the presence of our lord and his dignitaries and relatives in the palace of Edo (Edo-yashiki).　Sitting opposite these honours, I was appointed as the chief accountant of administrators (Kanjō-Bugyō).　I declined to accept it, but could not.　This position is very important, and carrying out this duty I want to implore aid from you all. I beseech all of you to assist my new plan.

"Now, I will admit my new plan and then I want to hear your opinions and advices. At first, I declare that I will never tell a lie or any fabrication from this time onward.　If onething once declared or told, it shall never be altered; all of you, bear well this fact in your mind.　By my own working of the brain only, all will not go along well.　Bear your hands to me, and we all of us shall talk together all over the matters in our clan.

"This is my request to you all.　Now, if you could not understand my point of view, I could not put into practise my new plan, then, as a natural course of event, I could not do my appointed duty from our lord.　Then as the result of it, my committing "harakiri" cuold not be helped.　Whether fulfilness of my duty or performing my "harakiri," which way do you choose ?　You have a free choice of these two.　I want to hear your opinions. But as you are now here in the garden, it would be difficult to answer my consultation on the occasion.　And, return to-day to your villages, and after making previous arrangements by yourselves as to these matters, consult with all of your villagers.　Then, a later time make mention in due course."

In this way, all bribery cases ceased.　Now, in those days, various bribery cases were commited; for instance, the rice paid as rent or land tax, or annual tribute was collected by the lowest rank of Samurai (Ashigaru).　While these collectors of tax stayed in any village, their sojourn expense was paid by villagers.

During Moc's tenure of office, for five years, he made order to prohibit by law from urging villagers to the constraction-working.　As the result of event, annual tax paid by peasants was on the decrease of 70% compared with the previous years; and at this rate, the income of them increased.

There were peasants who could not or did not pay their tax, whilst some of peasants pre-paid their tax, or pre-pre-paid in advance.　To the peasants who remained unpaid their tax, Moc said severely:

"You, faulters of payment, listen to what I say !　Generally-speaking, farming field, after paying your settled tax and public working, brings happiness to your family; while, you are contrary to this public principle.　If you obey this principle and sow the seed at the proper time and cultivate properly, you would produce a good harvest at the season. Then, you would pay willingly the settled tax.　You, the wicked, lawless, unspeakable, hatefull faulters of payment.

"On the other side, the tax-collection clerks, they are also the wicked, hateful fellow, I want to beat them to death without delay." (A comment says: While saying these words, the face of Mac was too fearful, aweful to look upon.)

Moc proceeded: "My address of instructions, so to call it, is "logic or theory." I know well that things never turn out as our lord wishes. And there are pre-paid, and pre-pre-paid peasants, whilst, on the other hand there are peasants who could not or did not pay their tax. Non-paid peasants, I think, you are all very poor and miserable, and you are going through piteous, wretched lives; I am very sorry for you all.

"You would have thought to offer the tax, but your poverty could not do it. Maybe you have met deep unhappy, suffered from long illness, or from unforeseeable accidents, and, sorry to say, your crop would have been very small; these facts forced to do so out of sheer necessity. Accordingly, the levy men or tax-collection clerks, perhaps, understanding the state of your miserable matters, delt with you merciful. This may be called "humane government or Good government." You must heartily express your thanks to the levy men for their kindness. You have nothing to pay, and, if all the debt should cancellation, our lord would receive a great loss, and you, faulters of payment, would have an advantage. But you have nothing to offer. Then, as the result of the matter, your debt to the lord should be considered as an all-round cancellation. Now, bear your mind that how the matter would be worse, you must pay your new tax from the coming year."

Moc persuaded them that, firstly, working; secondary, amusement; thirdly, faith; these three are his principal creed or belief.

Then Moc turned round towards the peasants who have pre-paid and pre-pre-paid their tax, and asked to make a contribution of their prepaid tax to the lord.

These proposals of Moc were gradly carried with all peasants and head-men of all over the clan. There were some who offered the next two years tax at once, but Moc did not get them so.

Furthermore, Moc declared that bad retainers who took bribe and feared their death sentence shall be obtained leave from the punishment. They corrected their bad conducts, and swore on their swords to amend their past, and work sincerely under Moc, the new Karō.

III. A Model of Higurashi-suzuri

1. The Formal Social Structure F.

The set of all persons in the Matsushiro clan is denoted by X. X is divided into X_1, $X_2, \cdots, X_n$.

X_1 be the set of persons in the lowest class, X_2 be the set of persons in the low class above the lowest.

X_n be the highest class, *i.e.* the lord of the Matsushiro-clan.

$$X = X_1 \cup X_2 \cup \cdots \cup X_n$$

The crest of the Matsushiro clan is dented by X_{n+1}.

$$i \in \{1, 2, \cdots, n\}$$

f_i be the function of X_i into X_{i+1}, and written

$$X_i \xrightarrow{f_i} X_{i+1}$$

(1) $X_1 \xrightarrow{f_1} X_2 \xrightarrow{f_2} \cdots \xrightarrow{f_{n-2}} X_{n-1} \xrightarrow{f_{n-1}} X_n \xrightarrow{f_n} X_{n+1}$

The expression (1) is called the formal social structure, and written by F.

If $x_i \in X_i$, then we will define $F(x_i)$ by the next expression,

(2) $F(x_i) = \{x_i\} \cup \{x_{i-1} | x_i = f_{i-1}(x_{i-1})\} \cup \{x_{i-2} | x_i = f_{i-1} \circ f_{i-2}(x_{i-2})\}$

$\qquad \cdots \cup \{x_1 | x_i = f_{i-1} \circ f_{i-2} \circ \cdots \circ f_1(x_1)\}$

then $F(x_i) \subset X$, and $F(x_i)$ is called the faction of x_i.   When $x_1 \in X_1$, *i.e.* x_i is a member of the lowest class, it follows by the definition (2),

$$F(x_1) = \{x_1\}.$$

In this case, the faction of x_1 is only x_1.   For x_2, if there exists no x_i such that $x_2 = f(x_1)$, then

$$F(x_2) = \{x_2\}$$

The economic activities are achieved by the lower classes.   When x_k is the member of the upper classes, x_k will take the trouble of the activities of the faction of x_k, *i.e.* $F(x_k)$.

2.   The Informal Social Structure O.

If $x \in X$, then each x has "the neighborhood A of x" such that $x \in A \subset X$.   For each x, there exists at most a neighborhood of x.

For all x, we will collect the neighborhood.   The collection of the neighborhood is denoted by O.

If the collection O satisfies the following condition.

(3)   If $A, B \in O$, $A \cap B = \phi$, then $A \subset B$ or $B \subset A$.

then the collection O is called the informal social structure.

Example.

For $X = \{1, 2, 3\}$, the neighborhood of 1 be X, the neighborhood of 2 are X, $\{2\}$, the neighborhood of 3 are X, $\{3\}$.

In this case, the collection O becomes

$$O = \{\{2\}, \{3\}, X\}$$

and satisfies the condition (3).

We will define the direction between the members of X, under the informal social structure O.

When $x, y \in X$, we call "x direct y" and write $x \leq y$, if and only if the following condition holds

Fig. 1   the Informal social structure O

(4)   Any neighborhood of x is included in to some neighborhood of y.

Let A_x be the neighborhood x, B_y be the neighborhood of y, then the condition (4) is written as (4) For any A_x, There exists some B_y such that $A_x \subset B_y$

In some case, the direction of the informal social structure O is the same as the function of the formal social structure F, but in other cases it would be different.

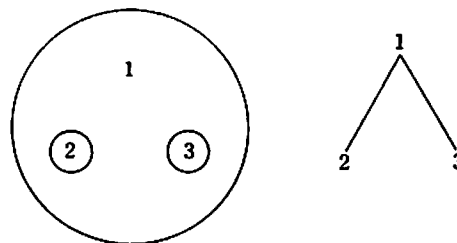Before Moc became karō, it makes a great difference between the direction of O and

the function of F.

3. The Moc's Policy Decision

When Moc was appointed as the chief accountant of administrators, he decided the following policies (i)~(v). For $x \in X$, $x's$ annual income is denoted by $I(x)$. $I_0(x)$ be $x's$ annual income before the Moc's policy decision, $I_1(x)$ be $x's$ annual income after the Moc's policy decision.

The Moc's policy decisions are the following:

(i)　Moc has only a neighborhood X, he does not have other neighborhood.

(ii)　For the retainer (samurai) x, $I_0(x) = \frac{1}{2}$ (the contracted salary) + (the bribe) is changed into $I_1(x) =$ (the contracted salary)

(iii)　For the peasant x who could not or did not pay his tax

$$I_0(x) = (\text{his yield}) - (\text{the bribe})$$

is altered to

$$I_1(x) = (\text{his yield}) - (\text{his tax})$$

that is, his debt to the lord should be considered as an all-round cancellation.

(iv)　For the peasants who have pre-paid their taxes, Moc asked to make a contribution of their pre-paid tax to the lord. They were willing to make a contribution to him.

For the peasant x who has prepaid his tax

$$I_0(x) = (\text{his yield}) - (\text{the bribe}) - (\text{his tax}) - (\text{pre-paid tax})$$

is changed into

$$I_1(x) = (\text{his yield}) - (\text{his tax})$$

(v)　For the bad retainers who took bribe and feared their death sentence shall be obtained, leave from the punishment. They corrected their bad conducts, and swore on their swords to amend their past, and work sincerely under Moc.

The policy (v) means that the formal social structure F is not changed.

These policies (i)~(v) are supported and received warmly by any $x \in X$, and straighten out the clan finantial affairs.

4. The Effect of Moc's Policy Decision.

a.　The total amount of bribes reaching 70% to the entire lot of tax, the total sum of income of the greater part of people is increased. That is, nearly all $x \in X$ becomes $I_0(x) \leq I_1(x)$.

b.　Moc did not have the neighborhood except X, every $x's$ neighborhood was included into Moc's neighborhood X. Express in another words, such an informal social structure O was properly resulted. And now all member of the clan belonged to the influence under the policy of Moc.

Structure "O" as stated briefly 2, has, in its nature, its own direction, and all people of the clan was attracted to Moc, and now he was regarded with love and respect by all of them.

c.　Following after the directions of Moc, to wit, firstly, working; secondary, amusement; thirdly, faith; people took a rising trend, and few years after, economic state of the clan was settled, and the restoration was accomplished.

Reference

"Higurashi-suzuri", Iwanami Library.