

A Cultural History of Planting Memorial Trees in Modern Japan:

With a Focus on General Grant in 1879

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Planting memorial trees is today a common practice. The act of planting such trees indeed contributed to the promotion of Japanese policies of modernization in the Meiji era, no less than erecting monuments or memorial statues.

Two facts support this hypothesis. First, there are texts encouraging the planting of memorial trees, some written by Honda Seiroku, professor of the Imperial University of Tokyo, who laid the groundwork for modern forestry, and others issued by such government offices such as the Ministry of Agriculture, Commerce and Forestry. Second, the media came to recognize the news value of memorial planting and reported on it. Under these circumstances, memorial trees were planted widely as rites of national significance in modern Japan.

The event that I examine here is the ceremony commemorating General Ulysses S. Grant's visit to Japan as a state guest in 1879. Materials indicate that General Grant planted memorial trees at three different parks, all of which were former landholdings of Buddhist temples and Shinto shrines, transformed now into modern Japan's first public parks by decree in 1873.

An analysis of the characteristics and historical changes of these park spaces and the types of memorial trees chosen for planting suggests that the intention was to reflect the policy of Westernization in Japan, with its emphasis on breaking with the past and obtaining new knowledge. At the same time, the root of these ritual practices can be seen in the worship of trees which the government otherwise rejected. There is evidence here that an admixture of old and new ideas regarding nature was one source powering this particular aspect of the promotion of modernization in Japan.

Key words: Japanese Modernization, Westernization, Planting trees, Worship of Trees, Memorial Ceremony, Park, Nation-States, General Grant, Tsuda Sen, Shibusawa Eiichi, Honda Seiroku

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1. What is the planting of memorial trees?

“Planting trees” is an everyday occurrence. However, “planting memorial trees” has become a solemn ritual event. One definition of the word, “*kinen shokuju*” 記念植樹 (planting memorial trees), “*kinen*” (memorial) found in *Kōjien* dictionary is “to leave a remembrance for hereafter, a memory or a memento.” Moreover, “*nen*” 念 refers to an operation of mind in Buddhism in which memory does not lapse. Thus “planting trees as memorials” can be defined as “planting trees mindfully or soulfully in order to leave a remembrance for hereafter.”¹⁾ Compared with the culture of memorial statues or monuments, memorial trees are unique in that they are not only living as “a living memorial (*ikitaru kinenhi* 生きたる記念碑)”²⁾ but have the longest life of all living things. This is the difference between inorganic monuments and organic monuments. Whether a memorial tree grows big or dies rests on how much care is taken of it and on the natural environment. If it grows up strong, it will possibly live hundreds or thousands of years.

With regard to the ways of memorial planting, it appears they are classified into different forms as follows:³⁾ First is planting one or two saplings in a ceremony (*kinen ju shokusai* 記念樹植栽), second is the development of a memorial colonnade (*kinen namiki* 記念並木), and third is memorial forestry (*kinen rin* 記念林). Furthermore, planting memorial trees in religious spaces such as Shrines and Temples is meant for dedication as well (*kinen kenboku* 記念献木). These are sometimes carried out in combination with a ritual ceremony and foresting.

Kinen shokuju is carried out commonly nowadays in Japan. However, it was also part of the promotion of Japanese policies of modernization from the latter part of the nineteenth century to the beginning of the twentieth century in the same way as erecting such monuments as the statue of Ōmura Masujirō 大村益次郎 in Yasukuni shrine produced by the Japanese first modern sculptor, Ōkuma Ujihiro 大熊氏広. There are two facts that support this hypothesis about its connection to modernization.

First, there were guidebooks⁴⁾ encouraging the planting of memorial trees were issued by such government offices as the Ministry of Agriculture,

Commerce and Forestry, and also by such luminaries as Honda Seiroku 本多静六,⁵⁾ professor of the Imperial University of Tokyo, who laid the groundwork for modern forestry. Honda was also famous for making the forest at Meiji Shrine and developing many modern parks including Hibiya Park. These guidebooks were published to accelerate tree planting activities as components in such national ceremonies as imperial enthronements (*gotaiten* 御大典), and to mark significant imperial acts (*goseitoku* 御聖徳) and, say, to promote such enterprises as recovery after the Kantō earthquake (*teito fukkō* 帝都復興). The guidebooks give instructions on how to plant memorial trees, and tell of suitable places like parks, temples, shrines, avenues, school campuses, and river banks where many people gather.

Second, the national media recognized the news value of memorial plantings and reported on them. Here are just a few examples among many from the *Yomiuri Shimbun* 読売新聞 and other sources. For example, the *Yomiuri Shimbun* reported on the campaign to plant memorial trees at schools as recommended by Makino Nobuaki 牧野伸顕 from the Ministry of Education, who was influenced by the Arbor Day holiday in the US.⁶⁾ Admiral Togo's planting of a memorial tree of *laurel* and *pine* for victory in the Russo-Japan war in Tokyo⁷⁾ was also widely reported and all the residents of Iwanai, Hokkaido planted memorial trees⁸⁾ as well (Fig. 1).⁹⁾ Also the press reported on the memorial plantings of *cherries*, *maples*, *firs* and other trees to commemorate Japan's annexation of Korea and its land forestation. These took place at the palace of Governor General Terauchi Masatake 寺内正毅, and in every province of Korea. Such plantings eventually became annual state events.¹⁰⁾ In the Taisho and Showa periods, memorial tree plantings were undertaken to mark the repair of the infrastructure following the devastation of the Kantō earthquake. Memorial plantings and memorial colonnades were also promoted as a part of “city beautiful movement” in Tokyo area, known as *Toshihi Undō* 都市美運動.¹¹⁾ In this campaign, Honda Seiroku, a vice-president of *Toshihi* Association, delivered several lectures to the general public on memorial plantings on the radio.¹²⁾ Memorial

shrine, where he and Mrs. Grant planted memorial trees.

Suwa was the shrine to the protector *kami* 神 of Nagasaki in the Edo period, and enshrined there are *Takeminakata no kami* 建御名方神, a *kami* of hunting, and *Yasakatome no kami* 八坂刀売神, a *kami* for agriculture.¹⁶⁾ It is one of the branch shrines of the main *Suwa Taisha* 諏訪大社 in Nagano, which is known for its *Onbashira* 御柱 festival featuring sacred trees.

b. The Memorial tree in Nagasaki

According to John Russell Young, the species of tree planted by the General was a *Ficus Religiosa* (*Bodaiju* 菩提樹), and Mrs. Grant was given a *Saurus Camphora* (*Kusunoki* 楠) to plant. The original trees unfortunately no longer exist,¹⁷⁾ but now another tree (a kind of mulberry, *Akō*, *Gajumaruru* ガジュマル) is growing as a substitute in the same spot as can be seen in Fig. 2. And a stone monument stands besides the tree with an inscription written by the General in English and engraved in Japanese (Fig. 3):

“At the request of Governor Utsumi Tadakatsu (内海忠勝), Mrs. Grant and I have each planted a tree in the Nagasaki Park. I hope that both trees may prosper, grow large, live long, and in their growth, prosperity, and long life be emblematic of the future Japan.”¹⁸⁾

The following day, General Grant was invited to a dinner party at the Nagasaki prefectural office and gave an address on the prospective friendship between the US and Japan. The General closed his speech as follows: “In that spirit I ask you to *unite with me* in a sentiment: The prosperity and the *independence* of Japan.”¹⁹⁾

Now I would like to ask you, my readers, to remember Grant’s words *unite with me* in a sentiment, *the independence*, and the words *Nagasaki Park* engraved on the monument.

2. 2 Shiba Park

a. The temple of Zōjōji

Next I will consider the memorial tree at Shiba Park in Tokyo. General Grant was invited to the temple Zōjōji 増上寺 in Shiba, and planted there a Himalayan cedar now known as *Guranto Matsu* グラ

ント松 on July 16 (?), 1879. It thrives today (Fig. 4).

Zōjōji²⁰⁾ is a noted temple of the Jōdo 浄土 sect of Buddhism; it was one of the Tokugawa family temples, which originated from Kōmyōji 光明寺 established in Kōjimachi Kaizuka (Kioi-Chō area) by the Shingon monk Shūei 宗叡, an eminent follower of Kūkai 空海. In 1393, a former Shingon monk called Shōsō 聖聡, who had converted to the Jōdo sect, restyled the temple Zōjōji. The temple moved to its present site in Shiba in 1598.

b. The Kaitakushi Memorial

The reason why General Grant planted a memorial tree on the grounds of the Zōjōji temple was because the Zōjōji was related to the Hokkaido Settlement Board, the so-called *Kaitakushi* 開拓使.

As is apparent in Fig. 5, the national school Kaitakushi, a precursor of the Sapporo Agricultural College (*Sapporo Nōgakkō* 札幌農学校), was instituted temporarily in Tokyo in 1872 for persons engaged in the settlement of Hokkaido, since the Sapporo infrastructure was not yet complete. As is well known, the Meiji government had created the Kaitakushi in July 1869 as a part of its national defense strategy against Russia. Why was Zōjōji selected as the site for this school? The reason may be that, prior to opening Japan to foreign trade, Zōjōji made the arrangements for and corresponded with, the American delegations;²¹⁾ and again, at the beginning of the Hokkaido settlement, the Govern-



Fig. 5 The National School of the Hokkaido Settlement Board

“The Entrance of Kaitakushi office at Zōjōji with Kuroda Kiyotaka August 1872”

(Photo: Hokkaido University Northern Studies Collection)

ment entrusted to Zōjōji the enlightenment of the Hokkaido natives.²²⁾

At first, the office of Kaitakushi in Koami-Chō dealt with miscellaneous matters. Then in 1870, the Meiji Government established the Karafuto Colonization Board and the following year both settlement boards were combined, and the ten year Kaitakushi project was launched. Kuroda Kiyotaka 黒田清隆, the under secretary of Kaitakushi, directed them. And as it gradually expanded, the office moved to the spacious precincts of Zōjōji. In the process, the connection between Zōjōji and Kaitakushi became close. When Kuroda was at the helm of the Kaitakushi, Horace Capron, an agricultural administrator in the US, was invited to Japan to serve as an advisor.²³⁾ Horace Capron was Secretary of Agriculture in the Grant administration.²⁴⁾ His business was large scale livestock farming, but he had also fought in the civil war in a cavalry regiment on the Northern side; what is more, he had experience of negotiating with Native American tribes during his military service in Texas.²⁵⁾

Capron was assigned to his new duty in 1871, and was duly received in audience by the Emperor after his arrival in Japan on August 2. The Emperor wished him success with the Hokkaido Settlement project. On Capron's return from Hokkaido to the US, he was admitted to the Emperor's presence once more on March 28, 1875.²⁶⁾ In 1884, two years after the Kaitakushi system was abolished, Capron was decorated by the Emperor for his work.²⁷⁾

As for Capron's achievements, he worked at the office in Zōjōji with Kuroda the director general, and it was Capron apparently who recommended setting up a national training school for Kaitakushi. His farming method was based on ground leveling, and he devoted much effort towards farming in the Hokkaido settlement, especially where soil fertility was concerned.²⁸⁾ Besides this, he played a part in introducing Western lifestyle to Japan. For example, he proposed the use of the solid houses and stoves as substitutes for the "thin paper house (*usugami no ie* 薄紙の家)" and *hibachi* 火鉢 to protect against the cold.²⁹⁾ And Western-sourced breads, meats, vegetables and dairy products were first cultivated

in Tokyo Aoyama (at the present site of *Aoyama Gakuin Daigaku*)³⁰⁾ before they were grown in Hokkaido. According to Tsuda Sen 津田仙, a leading agriculturalist, Methodist, and father of Tsuda Umeko, Kuroda asked him to assist finding suitable lands for such pilot farms and showed Capron around the spots. Although the land of Aoyama was originally undulated, the ground was leveled off.³¹⁾ In 1873, the Empress dowager paid a visit to the pilot farm of Kaitakushi on March 27, then the Empress dowager came again, with the Empress, this time in May.³²⁾ This was very beneficial for the foreigners living in Japan in those days as well.³³⁾ Naturally, General Grant also attended to the farm in Aoyama with his son and accompanied by Yoshida Kiyonari 吉田清成, in August 1879.³⁴⁾

Consequently, the site of Zōjōji came to be considered a kind of headquarters of Kaitakushi policies, and was of no little significance in the wider modernization plans of the Meiji Government; its significance was well understood by General Grant himself.

c. The memorial tree in Zōjōji

Next to General Grant's memorial tree, there stands a plaque that says "General Grant came to Japan as a state guest and visited Zōjōji in July, where he planted this tree as a memorial." (Fig. 6) The chronology of Jōdo sect (*Jōdoshū Dainenpyō*『浄土宗大年表』) said that the former US president General Grant visited the Imperial Palace July 4 as mentioned previously, yet there are no notes on the General's visit in July 1879.³⁵⁾ The exact planting date is uncertain but the evidence suggests it was July 16.

First, *Kaitakushi Jigyō-Hōkoku* (『開拓使事業報告』) the annual report by the Ministry of Finance in July reported that General Grant was invited to lunch with Kuroda at the office of the Kaitakushi in Zōjōji, and proposed a toast to Kaitakushi success. He drank Sapporo Beer and partook of the agricultural produce cultivated on Hokkaido farms.³⁶⁾ Second, another source entitled *Guranto Shōgun to Wagakuni* (『グラント将軍と我が国』) describes how the General was invited to the office of the Kaitakushi on July 16.³⁷⁾ The participants were Prince Arisugawa, Prince

Higashifushimi, Prince Kitashirakawa, Ministers Sanjō, Iwakura and Kuroda among others, and Kuroda gave a congratulatory address. Third, in his letter dated July 14 to Yoshida Kiyonari, Japanese envoy to the US, Kuroda announced that on July 16 General Grant would come to the office of Kaitakushi for a formal luncheon.³⁸⁾ Given the line-up of attendants above, a ceremonial event for state guest General Grant most probably took place on this day, and it is probably safe to assume that he now planted the memorial tree.

The sapling used for the memorial planting was a *Himalayan cedar*. According to the school board of Minato ward in Tokyo (1968), it was brought by the US representatives to Japan.³⁹⁾ If so, it is possible the tree might have been brought from Peking which General Grant visited en route to Japan. There he would have observed the green and flowers and trees, including Himalayan cedars, beautifully cultivated inside the wall of the US legation.⁴⁰⁾ Still, taking account of the Kaitakushi, the possibility remains that the sapling might in fact have been brought up in a Kaitakushi farm.

2.3 Ueno Park

a. Tōeizan Kan'eiji

Next, in respect to the place where the General planted the memorial is in the precinct of the temple of Kan'eiji 寛永寺 in Ueno,⁴¹⁾ which is no less renowned as the relation to the Tokugawa than Zōjōji. In 1625, Tenkai 天海 a high ranking priest of Tendai Buddhism,⁴²⁾ who promoted a syncretic mix of Shinto with Buddhism known as San-nō Ichijitsu-Shinto 山王一実神道, established Kan'eiji in Ueno. It is patterned on the layout of the Kyoto Imperial Palace with respect to Enryakuji 延暦寺, located on the summit of mount Hiei 比叡. At the same time, the Shinobazu pond 不忍池 there was arranged similarly to Lake Biwa 琵琶湖, and designed to feature flowers and trees, particularly cherry blossoms,⁴³⁾ and therefore became a place of entertainment for people in Edo those who enjoyed horticulture. The Ueno area became a bloody battlefield in the civil war of 1868, but it was soon thereafter transformed into an arena for modern academia and science by the Meiji government.

The modernization of Ueno began in 1870, upon the advice of the Dutch doctor, Bowdoin, of the Imperial Medical School (*Daigaku Tōkō* 大学東校) which was a partial precursor to the Tokyo Imperial University. He suggested that a park in scenic Ueno be developed instead of the preexisting plan to build a hospital in order to replace the Hongō area.⁴⁴⁾ Subsequently the national library was planned there in 1872, to be followed by museum facilities; the first Japan exhibition was organized in 1877.⁴⁵⁾ Built for the nation's enlightenment, these diverse facilities contributed to modern education. They were instituted as essential building blocks in the nation state, and drew on the model of the Western educational system. In this process the site of Ueno had been changed from a fairground-like space for commoners to a space for modern academia and science.

b. General Grant's memorial tree in Ueno Park

The great reception to welcome the General in Ueno Park on August 25 was organized by the businessman, Shibusawa Eiichi.⁴⁶⁾ This was the first state event that took place in the presence of the Emperor not organized by a government department. The various spectacles of traditional martial arts were exhibited to General Grant and the Emperor, and the feeling of festivity ran high all day long among men and women, young and old. John Russell Young recorded that there was "no event in the visit of General Grant to Japan [that] excited more attention than the public festival at Ueno, on the 25th of August," and this "lifted it out of range of mere festivals and gave it a political significance."⁴⁷⁾

For the "memento of [their] visit" the General and Mrs. Grant each planted a tree as a sign of Japan-US friendship.⁴⁸⁾ Both trees are still living today, having escaped the scourge of war. However can be seen in Fig. 7, the memorial tree on the right, which General Grant had planted, looks spindly and weak in contrast to that planted by Mrs. Grant and to the tree planted earlier at Zōjōji. As a matter of fact, the sapling the General planted was the wrong kind.⁴⁹⁾

It is said that Tsuda Sen 津田仙 had arranged the sapling for the ceremony. Tsuda wanted General Grant to plant a Giant Sequoia and hunted every-



Fig. 9 Dr. Honda Seiroku with Giant Sequoia
(*Teien* 『庭園』, *Nihon Teien Kyōkai*, Vol. 5, (4) 1923)

where for a sapling.⁵⁰⁾ The Giant Sequoia is a famous American tree found in Yosemite or Sequoia National Park in California; the trees are said to live for two or three thousand years, and to grow up to 100 meters tall. As Fig. 8 shows, there exists a tree named General Grant's Tree in General Grant National Park (The Grant Grove), which was appointed the Nation's Christmas tree in the US.⁵¹⁾

On the US National park system, Yellow Stone National Park was in fact set up by the Grant Administration in 1872 for the protection of the natural environment. With respect to the national park system in Japan, the first twelve national parks were named by decree in 1934. As mentioned before, Dr. Honda Seiroku, who was a board member of the committee, selected these spots. In advance of founding the national park in Japan, Honda also visited Yosemite Park⁵²⁾ during his world tour and looked at the real Giant Sequoia in Taisho period (Fig. 9). When General Grant had completed his voyage around the world, it was to Yosemite National Park that he and his family went to recover from the fatigue of their long journey (Fig. 10).⁵³⁾ For the General, the scenery of the Giant Sequoia forest seems to have been his primary image of the US.

By way of parenthesis, John Russell Young described how the General enjoyed seeing trees around the world during his trip. For example, in February 1878 General Grant stayed in Jerusalem for three days and visited the garden of Gethsemane while visiting the Holy Land. As John Russell Young commented, General Grant touched the old olive trees' knotted bark with reverence.⁵⁴⁾ Mrs. Grant was



Fig. 10 Illustration of "One of the Big Trees"
(Young, John Russell, "*Around the World with General Grant*" Vol. 2, 1879, p. 629)

gifted some flowers gathered by priests, and other members of the General's party were given twigs and leaves from the Tree of Agony.⁵⁵⁾

In Israel, there is a national-tree planting event in winter called *Tu Bishvat*, also referred to as the New Year for Trees.⁵⁶⁾ According to Dr. Ben Ami Shillony, it is a Jewish holy day which derived from Zionism. Zionism is supporting for the development of a nation for the Hebrews in Palestine.⁵⁷⁾ "[When] the Zionist pioneers began to settle in the Land of Israel, working the land became an ideal, and they began to plant trees en masse in order to overcome the desolation of the land. The planting of trees on Tu Bishvat slowly became customary, and in 1908, the Jewish National Fund and the educational system officially adopted the custom. Since then, Tu Bishvat



Fig. 11 The Illustration of the “*Grant Hinoki*” (Tsuda Sen, *Nōgyō Zasshi* 『農業雑誌』, Gakunōsha, No. 89, September 15, 1879. Tokyo University Meiji Shinbun Zasshi Bunko Collection)

is known as the holiday for planting trees, on which schoolchildren and their teachers plant trees all around Israel. The tree-planting ceremonies symbolize the renewed connection between the nation and its land.”⁵⁸⁾

Let us now return to the topic of the sapling. Bustling around to get a Giant Sequoia for the memorial event, Tsuda came to know that Yamao Yōzō 山尾庸三 of the Ministry of Industry grew them in his garden; Tsuda begged Yamao to give him a sapling.⁵⁹⁾ The sapling Yamao ordered was, however, the wrong kind; it was a cypress lawsoniana, and he cultivated them in his yard without knowing his mistake. No one knew what the sapling of a Giant Sequoia looked like in the beginning of the Meiji era.

Fig. 11 is taken from Tsuda’s essay in the agricultural journal *Nōgyō Zasshi* 『農業雑誌』 published by him. It is clear that he fully expected the General’s tree to grow tall and big in Ueno Park as a memento of his visit, and duly named it “*Guranto Hinoki* ぐらんとひのき.” Yet, as scientific knowledge now tells us, the Japanese climate was

never suited to the Giant Sequoia,⁶⁰⁾ and obviously it would have been too huge a memorial for the mount of Ueno. So, had it not been for the mistaken sapling, the General’s memorial tree would not have survived.

In connection with this, in 1930, fifty years after the General visited Japan, a bronze monument was erected beside the trees by Shibusawa Eiichi and Masuda Takashi of former committee of that memorial event (Fig. 12 a, b).⁶¹⁾ Regarding the reason for the monument, the inscription says: “Few people now know the history of these trees. Therefore, we who had the privilege of participating in the welcome event fifty years ago have erected this memorial tablet near them.” The chief attendants were Miss Jane, daughter of L.-Colonel and Mrs. J. G. Mellroy, American Embassy, Mr. E. L. Neville, *Charge d’affaires*, American Embassy and Shidehara Kijūrō 幣原喜重郎 the Minister of Foreign Affairs.⁶²⁾ The date of the unveiling ceremony was timed to coincide with May 30, to mark the end of the Civil war. The words by the General carved on the monument are “Let us have peace.” Since 1946, a wreath laying ceremony has been performed under the auspices of the government of Tokyo and the Shibusawa Memorial Foundation every May (Fig. 13).

2. 4 Analysis of the space of three examples

It is unclear from the extant sources who was responsible for selecting the three sites for tree planting. Yet there is a considerable similarity among them: all were former landholdings of Buddhist temples and Shinto shrines, especially connected with Esoteric Buddhism and Tokugawa Shogunate ideology,⁶³⁾ which was kept out by the Meiji government for its uncivilized manner and syncretic thought.⁶⁴⁾ But these spaces transformed now into the first public parks by Dajōkan 太政官 decree No. 16, issued on January 15th 1873. The public park system resulted from the confiscation of temple and shrine lands in 1871; till now they had been exempted from taxation as a privilege of the clergy. The precinct of Buddhist temples and Shinto shrines were intrinsically a kind of public space, and of historical value, and Edict No. 16 was issued to ensure that the spaces might henceforth be used as public parks.

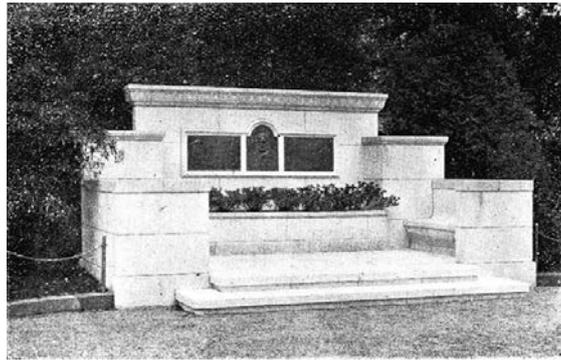


Fig. 12a “Let us have peace”
The Memorial Monument of General Grant’s Memorial tree in Ueno Park
(*Teien to Fukei* 『庭園と風景』, Nihon Teien Kyōkai, Vol. 12 (6) 1930)



Fig. 12b The Article on the Unveiling Ceremony on May 30, 1930 (*Asahi Shimbun* dated from May 31, 1930)

The park’s management was entrusted to the governors of each prefecture; however, it had been directed customarily by *Eizen Kaigisho* 営繕会議所, an advisory board which originated from *Chōkai-sho* 町会所, the local committees in Edo organized by Matsudaira Sadanobu 松平定信 in 1792.⁶⁵ It is said that the board had advised that the governors retain old customs for a while, since the public morals of commoners was still too low to adjust itself to the western way of life. Indeed John Russell Young had it that the feeling of town parks in Nagasaki was “a pleasure ground with unique old temples gray and mossy with age.”⁶⁶

Thus the board kept on using an old word *yūran-jo* 遊覧所 instead of *Kōen* 公園 a new word meaning “public park.” On the function of parks, parks made the most of the characteristics of a plaza, and were utilized for national activities including state meetings or even the state funerals. They also

cultivated and edified people’s public manners for the sake of constructing the nation states. In addition to that, in the view of Dr. Honda Seiroku (who developed many parks in Japan and in its colonies), parks serve as a place for people to refresh and maintain a healthy body, especially for the laborers who worked in inferior conditions in industrial farms far from nature.⁶⁷ The parks, therefore, were a necessary element in modernization.

3. Conclusion

An analysis of the characteristics and historical change of these spaces and the type of memorial trees suggests that the intention of planting was to reflect the policy of Westernization in Japan, with its emphasis on breaking with the past and obtaining new knowledge. Here, finally let us look back to the inscription in the Nagasaki monument. The reader will recall that it said not “Suwa-Shrine” but

“Nagasaki Park.” If General Grant visited there to pray, “shrine” would have been suitable, but the new word “Park” is more appropriate in this regard. It might be pointed out that Nagasaki Park was a place of the assimilation and popularization of foreign cultures, especially Christianity; Shiba Park was a place for settlers, who controlled nature with modern power, and Ueno Park was a place of learning, where people could access new knowledge. Each place was in its own way an emblem of the West: “religion,” “rational power over nature” and “knowledge,” all of which characterized Japanese modernization. The Grant administration in 1872 in particular had a great influence on Japan. During Grant’s administration, the Iwakura Embassy paid a state visit to the US,⁶⁸⁾ the national park system was established, the Arbor Day holiday was inaugurated in the US, and the Kaitakushi office was set up in Zōjōji by Kuroda and Capron. These developments during the Grant administration impacted on Japanese modernization. In relation to Iwakura Embassy, Fukuchi Gen’ichirō 福地源一郎, a journalist, who was a member of this mission and had also been dispatched to Palestine in February 1873 as the first Japanese to visit to Palestine⁶⁹⁾ during this world tour. Fukuchi was also known to have devoted himself to organizing the welcome event for General Grant in Ueno Park as a representative together with Shibusawa Eiichi.⁷⁰⁾ It was in such places that the General, a victor in the civil war and a leader of modernization, was invited by the Meiji leaders to plant memorial trees. The act of planting was a ceremony intended to embed in Japanese soil the roots of Westernization. The purpose was to identify with the West and its civilization for Japanese Independence.⁷¹⁾ If one recalls, it is just as the General said: “Unite with me in a sentiment.”

Meiji Japan promoted the imitation of the patterns of the West above all, but what about Japanese minds? Did the Japanese dispense with the old ways of thinking? To answer this question, it would be one of use to consider some rumors in respect to General Grant’s tree. It was found in the newspaper *Tengyō Minpō* 天業民報 by the Nichiren sect of Buddhism, *Kokuchū-Kai* 国柱会.⁷²⁾ According to the contributor

Hoshino Takeo,⁷³⁾ who is a follower of Tanaka Chigaku 田中智学 and is known as the author of the record of the Meiji Emperor’s imperial tour around Japan as well, indicated that people in those days talked about the General’s spirit inhabiting the memorial tree, and said that those who touched the tree would be punished, or that messages written on its leaves could reach everywhere in the world.⁷⁴⁾ Even as modernization accelerated, such superstitions still persisted. Although memorial trees were planted in new modern parks, commoners and even political leaders seemed to keep “tree worship” in the back of their minds, and recognize the power of trees. That is why the planting ceremony was carried out as if it were a ritual of sanctifying tree as *himorogi* 神籬 in Shinto. Obviously such as *Itakeru no mikoto*⁷⁵⁾ 五十猛命, a son of *Susanō no mikoto* 素戔嗚尊 and a god of planting trees appeared on *Nihon Shoki* 日本書紀, was respected in this sense. At the same time, the root of these ritual acts and thoughts can be seen in animism, as in the woodman’s old custom called *Tobusa-Tate* 鳥総立⁷⁶⁾ derived from a folk religion of the worship of the Mountain God 山神信仰, about which *waka* 和歌 in *Man’yōshū* 万葉集 were also composed.⁷⁷⁾ It is also seen in *Hongaku* 本覚 thought according to which “trees, lands, and all creation become Buddha,” and in the syncretism between Buddhism and Shintoism, a position which the government otherwise rejected. There is evidence here that an admixture of old and new ideas regarding nature was one source powering the promotion of modernization in Japan. Memorial trees were ritually planted to harmonize and to integrate the old and new minds or Eastern and Western ways.

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Notes

- 1) Sueki Fumihiko, Kikuko Okamoto, “Kindai-nihon no shizenkan—Kinenju wo meguru Shisō to sono Haikai”, Edited by Akimichi Tomoya, *Nihon no Kankyō Shisō no Kisō*, Iwanami-Shoten, 2012, p. 91 (末木文美士・岡本貴久子「近代日本の自然観 記念樹をめぐる思想とその背景」秋道智彌編『日本の環境思想の基層』岩波書店).
- 2) “A Living Memorial”, by Honda Seiroku, *Ten-nen Kinenbutsu to Rouju Meiboku* (Natural Monuments and Old Trees), Nansō Bunko ni okeru Shisekimeishō Ten-nenkinenbutsu Hozonkyōkai Kōwa, October 28 1916, p. 4 (本多静六『天然記念物と老樹名木』南葵文庫に於ける史蹟名勝天然記念物保存協会講話).
- 3) Uehara Keiji, *Jumoku no Bisei to Aigo*, Kashima Shoten, 1968, pp. 181–182 (上原敬二『樹木の美性と愛護』加島書店).
- 4) Examples of Guidebook for Memorial plantings by Dr. Honda Seiroku; *GakkōJusai Zōrin-Hō* (1899): School memorial plantings and forestry, *Meiji Tennō Kinen-Kōdōju no Shokusai wo susumu* (1913): Recommendation to plant a memorial colonnade for the Meiji Emperor, *Meiji Tennō Kinen Kōdōju* (1913): The memorial colonnade for the Meiji Emperor, *Kinen Shokuju no Tebiki* (1915): Guidelines for memorial plantings, *Kinenju no Hogo-Teire Hō* (1916): Maintenance and protection of Memorial trees. And by the Ministry of Agriculture, Commerce and Forestry; *Kinen-shokuju ni kansuru chūi* (1914): Instructions to memorial plantings, *Kinen-Shokuju* (1915): Memorial plantings, *Gotairei KinenRingyō* (1916): Memorial forestry.
- 5) Dr. Honda Seiroku (2 July 1866–29 January 1952), Professor of Tokyo Imperial University, was born in Kawaharai, Saitama prefecture, the son of Orihara Chozaemon and Orihara Yaso. Educated on Forestry at Tokyo Sanrin Gakkō (a precursor of Tokyo University) and in economics under Dr. Ludwig Joseph Brentano at the University of Munich. A board member of Dainihon Sanrinkai, Nihon Teien Kyōkai, Teikoku Shinrinkai, and so on.
- 6) *Yomiuri Shimbun*, June 5-6, 1895.
- 7) *Yomiuri Shimbun*, November 15, 1905, January 16, 1906, Ikeda Jirokichi, *Ueno Kōen Grant Kinen-ju* (General Grant’s memorial tree in Ueno Park), Nihonshubyō-Gōshi-kai, 1939, pp. 56–59 (池田次郎吉『上野公園グラント記念樹』日本種苗合資会社).
- 8) *Yomiuri Shimbun*, March 16, 1905.
- 9) The Planting of Trees for the Celebration of Victories, *The War Album*, No. 4, Kinkōdō & Co., Tokyo, 1905.
- 10) *Yomiuri Shimbun*, April 4, 1912, *Kokudo Ryokka Undō Gojūnenishi* (The 50th year Memorial of National Land Forestation Promotion), *Kokudoryokka-Suishinkikō*, 2000, p. 330 (『国土緑化運動五十年史』国土緑化推進機構).
- 11) Shokuju-Sai (Planting Ceremony), *Toshibi-Kyōkai Gaiyō* (A Summary of Toshibi Association), Toshibi Kyōkai, 1936, pp. 10–11 (『植樹祭』『都市美協會概要 附會員名簿』東京市土木局内都市美協会).
- 12) Honda Seiroku, *Shokuju Day to Shokuju no Kudoku* (Memorial plantings and its virtue) broadcasted on April 3, 1931 by JOAK, Teikoku Shinrin Kai (本多静六ラジオ講演「植樹デーと植樹の功德」帝國森林会). *The Toshibi*, Toshibi Kyōkai, No.2. June 5, 1931, p.13. (『都市美』都市美協会). Honda Seiroku, *Shokuju Day to Shokuju no Hiketsu* (Memorial plantings and its key) broadcasted on April 3, 1929 by JOAK. *Yomiuri Shimbun*, April 3, 1929.
- 13) Sōhonzan Kongōbuji, *Sanrinbu Gojū-nen no Ayumi* (The 50th year Memorial Book of Sanrinbu), 2001, pp. 69–70 (総本山金剛峰寺『山林部五〇年の歩み』).
- 14) For example, in Jaipur, India, the Maharajah put the flower wreaths of the jasmine and rose on neck of the General Grant solemnly, and did same to Mrs. Grant and to all the members of the party at the farewell ceremony, in March 1879. “Taking leave of the Maharajah”, John Russell Young, *Around the World with General Grant*, Vol. 2, The American News Company, 1879, p. 37.
- 15) “The Nagasaki Fair had been in progress during the summer, and it was closed. The Governor opened it for our inspection, and it was certainly a most creditable display of what Japan could do in art, industry, and science”. *Ibid.*, 1879, p. 482.
- 16) *Shintōshi Daijiten* (Dictionary of Shinto History) Yoshikawa Kōbunkan, 2004, pp. 591–592 (『神道史大辞典』吉川弘文館).
- 17) As for the original memorial tree in Nagasaki Park, according to Nagasaki-city, the details are not clear but it seems to have been cut down during the Second World War because it was planted by their enemy.

- Commented by Nagasaki-City, Green section, May 9, 2012.
- 18) Young, *op. cit.*, Vol. 2, p. 483.
 - 19) *Ibid.*, 1879, p. 481.
 - 20) *Shiba Kōen no Shiseki* (The Historic Sites in Shiba Park), Tokyo Shiyakusho, 1934, pp. 2–5 (『芝公園の史蹟』東京市役所), *Jōdoshū Dainenpyō* (The Chronology of the Jōdo Sect), Sankibōbusshorin, 1994 (『浄土宗大年表』山喜房佛書林). Ryūkyō University, *Bukkyō Daijiten*, p. 3077 (龍谷大学編『仏教大辞典』富山房).
 - 21) Takami Yasujirō, “Shiba-Kōen no Settei (Development of Shiba Park)”, *Zōjō-ji to sono shūhen* (On the periphery of Zōjōji), *Minato-ku no Bunkazai* (Cultural Heritage of Minato Ward), Vol. 3, Minato-ku Kyōiku Iinkai, 1967, pp. 41–42 (鷹見安二郎「芝公園の設定」港区教育委員会編『増上寺とその周辺』港区の文化財第三集).
 - 22) Murakami Hakuryō, “Kaitakushi to Zōjō-ji”, *Zōjō-ishi* (History of Zōjōji), Saihōji, 1955, pp. 506–508 (村上博了編「開拓史と増上寺」『増上寺史下』西方寺), Tanimoto Akihisa, “Bakumatsuki, Ezo-chi eno Jiin-Konryū to Kaitaku Seisaku”, *Chū-Kinsei no Shūkyō to Kokka*, Imatani Akira edited, Iwata Shoin, 1998, p. 516 (谷本晃久「幕末期、蝦夷地への寺院建立と開拓政策」今谷明・高埜俊彦編『中近世の宗教と国家』岩田書院).
 - 23) *Hokkaido Daigaku Hyakunen-shi* (Centennial of Hokkaido University), Zaikai-Hyōron-sha, 1967, pp. 69–70 (『北海道大学百年史』財界評論社).
 - 24) Chapter 17, Ōsaka Shingo, *Kuroda Kiyotaka to Horace Capron*, Hokkai Times-sha, 1962, p. 189 (逢坂信彦『黒田清隆とホーレス・ケプロン 北海道開拓の二大恩人 その生涯と業績』北海タイムス社).
 - 25) *Ibid.*, Chapter 15, pp. 166–180.
 - 26) *Meiji Tennōki*, Vol. 2, Kunaichō, Yoshikawa Kōbunkan, 1969, p. 515, Vol. 3, 1969, pp. 416–417 (宮内庁『明治天皇紀二』、同『明治天皇紀三』吉川弘文館).
 - 27) *Hokkaido Hyaku-nen* (Centennial of Hokkaido), Hokkaido Shimbun-sha, 1971, p. 70 (『北海道百年上』北海道新聞社).
 - 28) Ōsaka Shingo, *op. cit.*, p. 153, p. 205.
 - 29) *Ibid.*, Chapter 38, pp. 392–395.
 - 30) After the Kaitakushi system was abolished in 1882, the site was used for the campus of Aoyama Gakuin since 1883. *Aoyama Gakuin kyūjū nen no Ayumi* (The Nineties History of Aoyama Gakuin), Aoyama Gakuin, 1964, pp. 46–48 (『青山学院九十年の歩み』学校法人青山学院).
 - 31) Tsuda Sen, “Hachidai Shōgun oyobi Kaitakushi to Aoyama Gakuin (The eighth Shogun, Kaitakushi and Aoyama Gakuin)”, *Gokyō, Gokyōsha*, No. 827, 1907, June 1, pp. 3–6 (津田仙「八代將軍及び開拓使と青山学院」『護教』).
 - 32) *Kaitaku-shi Jigyō Hōkoku* (Annual report of Kaitakushi), Ōkura Shō (Ministry of Finance), Vol. 1, 1885, p. 32 (大蔵省『開拓使事業報告1』), Ōsaka Shingo, *op. cit.*, Chapter 21, pp. 226–227.
 - 33) Aoyama Gakuin, *op. cit.*, p. 47.
 - 34) *Kaitakushi Jigyō Hōkoku* (Annual report of Kaitakushi), Ōkura Shō (Ministry of Finance), Vol. 5, 1885, p. 61 (大蔵省『開拓使事業報告5』).
 - 35) *Jōdoshū Dainenpyō, op. cit.* p. 785.
 - 36) *Kaitakushi Jigyō Hōkoku, op. cit.* Vol. 5, pp. 59–61.
 - 37) *Guranto-Shōgun to Wagakuni* (General Grant and Our Country), Tokyo Shiyakusho (Tokyo Municipal Office), 1935, p. 6 (東京市役所『グラント將軍と我國』).
 - 38) *Yoshida Kiyonari Kankei Monjo 1 Shokan-hen 1* (The Documents on Yoshida Kiyonari), Kyoto Daigaku Kokushi Kenkyūshitsu (Kyoto University, Division of Japanese History), Shibunkaku-Shuppan, 1993, pp. 353–354 (京都大学文学部国史研究室編『吉田清成関係文書一書翰篇一』思文閣出版).
 - 39) Takami, *op. cit.*, p. 42.
 - 40) Young, *op. cit.*, Vol. 2, p. 399.
 - 41) Kanaoka Shūyū, *Bukkyō Shūha Jiten* (The dictionary of Denominations of Buddhism), Tōkyōdō Shuppan, 1974, p. 172.
 - 42) Chapter. 5, “Tenkai—Gireishugi-teki iderōgu (Tenkai—Ritualism Ideology)” Herman Ooms, *Tokugawa Ideology*, Translated by Kurozumi Makoto, Perikan-sha, 1992, pp. 224–236, Herman Ooms, *(Tokugawa Ideology: Early Constructs, 1570–1680)*, Princeton University Press, 1985).
 - 43) “The Cherry blossoms on the Mountain and the Lotus on the Pond”, *Ueno Onshi Kōen* (Imperial bestowed Ueno Park), Tokyo Shiyakusho, 1935, pp. 12–19.
 - 44) Ono Ryōhei, *Kōen no Tanjō*, Yoshikawa Kōbunkan, 2003, p. 26 (小野良平『公園の誕生』吉川弘文館).
 - 45) Kobayashi Yasushige, *Ueno Kōen*, Tokyo Kōen Bunko, Kyōgaku-sha, 1980, p. 137 (小林安茂『上野公園』東京公園文庫), Satō Dōshin, *Meiji Kokka to Kindai Bijutsu —Bi no Seijigaku* (Meiji State and Modern Art), Yoshikawa Kōbunkan, 1999, pp. 25–28

- (佐藤道信『明治国家と近代美術』吉川弘文館).
- 46) *Shibusawa Eiichi Denki Shiryō* (Shibusawa Eiichi Biographical Materials), Vol. 25, Shibusawa Seien Kinen Zaidan Ryūmon-sha, 1959, pp. 479–538 (『渋沢栄一伝記資料第25巻』 渋沢青淵記念財団竜門社).
- 47) Young, *op. cit.*, Vol. 2, p. 564.
- 48) The planting ceremony was carried out before the arrival of the Emperor. Young, *op. cit.*, Vol. 2, pp. 574–575., *Meiji Tennōki, op. cit.*, Vol. 4, pp. 737–734.
- 49) Ikeda, *op. cit.*, pp. 36–39.
- 50) Tsuda Sen, *Nōgyō Zasshi*, Gakunō-sha, No. 89, September 15, 1879, pp. 389–392. Ikeda, *op. cit.*, pp. 31–35.
- 51) “General Grant’s Tree,” National Park Service official website, updated 4/6/2012.
- 52) *Teien* (Park and Garden), Nihon Teien Kyōkai, Vol. 5. (4), 1923 (『庭園』日本庭園協会). Honda Seiroku, *Ten-nen Kōen* (Nature Park), Yūzan-kaku, 1932 (本多静六『天然公園』雄山閣).
- 53) “There was a visit to the Big Trees, and we spent an hour or two wandering about, clambering over fallen trunks, and endeavoring to form some idea of the real magnitude of these gigantic phenomena of nature.” Young, John Russell, *op. cit.*, vol.2, p. 631.
- 54) Young, *op. cit.*, Vol. 1, 1879. pp. 340.
- 55) Young described, “over the flower beds droop a cluster of olive trees, ancient, gnarled, and bending. It is not difficult to believe, knowing what we do know about trees in California, that these are twenty centuries old. The General says he does not doubt it, even from the random evidence of his own eyes,” *Ibid.*, 1879. pp. 339–340.
- 56) Yoshimi Shūichi, *Yudaya jin no Matsuri* (Hebrew holy days), Jerusalem Shūkyō Bunka Kenkyūjo, 1986, pp. 96–98. (吉見崇一『ユダヤ人の祭り』エルサレム宗教文化研究所).
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- 58) Lexicon of terms, The state of Israel official website, http://www.knesset.gov.il/lexicon/eng/tubishvat_eng.htm
- 59) Tsuda Sen, *op. cit.*, p. 392.
- 60) Ikeda, *op. cit.*, p. 40.
- 61) *Teien to Fūkei*, Nihon Teien Kyōkai, Vol. 12 (6), 1930, (『庭園と風景』日本庭園協会), *Shibusawa Eiichi Denki Shiryō, op. cit.*, Vol. 38, 1964, pp. 446–488 (『渋沢栄一伝記資料第38巻』).
- 62) A handout for the wreath laying ceremony of General Grant Memorial dated on May 28, 2004, Tokyo Government and Shibusawa Eiichi Memorial Foundation (「グラント将軍訪日記念顕花式」式次第、東京都・渋沢栄一記念財団). The writer visited to see this ceremony on May 28, 2004 in Ueno Park.
- 63) Herman Ooms, *op. cit.* Chapter.4, “Shihai shisō no Fukyūsha – Sōryo, Hō, Best seller (Prevailing Ruler’s Thought by Monks, Laws and Best sellers),” pp. 181–182.
- 64) “Shinbutsu Shūgōteki na Girei no Kaitai (Disorganization of Syncretistic Rite between Buddhism and Shintoism),” Takagi Hiroshi, *Kindai Tennōsei no Bunkashūteki Kenkyū* (The study for Cultural History of Modern Imperial System), Azekura Shobō, 1997, pp. 34–38 (高木博志『近代天皇制の文化史的研究』校倉書房).
- 65) Maejima Yasuhiko, *Tokyo no Kōen 110-nen*, Tokyo Kensetsu-kyoku, 1985, pp. 22–23 (前島康彦『東京の公園110年』東京都建設局).
- 66) Young, *op. cit.*, Vol. 2, pp. 482–483.
- 67) Tōyama Susumu, *Honda Seiroku Nihon no Shinrin wo sodateta hito*, Jitsugyō no Nihon-sha, 2006, pp. 258–265 (遠山益『本多静六 日本の森林を育てた人』).
- 68) Iwakura Embassy called the president in the White House January 25 (March 4) 1872 in the lunar calendars. *Beiō Kairan Jikki*, Vol. 1, Iwanami bunko, 1996, pp. 204–205 (『米欧回覧実記1』岩波文庫).
- 69) Chapter 10, “Dai-ichiji Taisengo no Nihon no Zionism Enjo (Japanese Support for Zionism after the First World War),” Ben-Ami Shillony, *Yudaya-jin to Nihon-jin Seikō shita Nokemono*, translated by Nakayama Jun’ichi, Nihon-kōhō, 1993, p. 231 (Ben-Ami Shillony, *The Jews and The Japanese. The Successful Outsiders*, The Hebrew University of Jerusalem, 1993).
- 70) *Shibusawa Eiichi Denki Shiryō* (Shibusawa Eiichi Biographical Materials), Vol. 25, *op. cit.* pp. 508–510.
- 71) Independence and Separation from Old customs of the Feudal System. Herman Ooms, *op. cit.* pp. 181–182.
- 72) Kanaoka Shyūyū, *op. cit.* pp. 55–56.
- 73) Nakanishi Masayuki, Kaidai Meiji Tennō Gyōkōshiroku, Meiji Jingū, *Meiji Jingū Sōsho*, Vol. 11, 2001, pp. 1025–1026 (中西正幸「解題明治天皇行幸史録」明治神宮編『明治神宮叢書11巻行幸編』).
- 74) Hoshino Takeo, “Meiji Tennō to Guranto Shōgun

–Ueno Kōen ni Kinen-hi tatsu” (Meiji Emperor and General Grant, Building a monument in Ueno Park,” *Tengyō Minpō*, No. 2843, June 15, 1930, Kokuchū-Kai Collection (星野武男「明治天皇とグラント将軍 上野公園に記念碑建つ (下)」『天業民報』宗教法人国柱会所蔵).

75) *Nihon Shoki*, Vol. 1, Iwanami Bunko, 1997, p. 100 (『日本書紀1』岩波文庫).

76) Tokoro Mitsuo, *Kiso-shiki Batsuboku Unzai Zue* (Cutting Lumber and Water Transportation in Kiso),

Ginga Shobō, 1977, p78 (所三男『木曾式伐木運材 図会』銀河書房).

77) *Tobusa-Tate* is an old custom for the woodmen.

When he cuts down a tree he stands a treetop on its stump for dedication to *Yama no Kami* (God). *Tobusa-Tate* custom was also described by Ōtomo Yakamochi in *Man'yōshū*, No. 391, No. 4026., *Man'yōshū*, annotations by Nakanishi Susumu, Kōdansha Bunko, Vol. 1, 1985, pp. 225–226, Vol. 4, 1988, p. 137 (中西進校注『万葉集』講談社文庫).



Fig. 2 The Memorial Tree in Nagasaki
General Grant's Memorial Tree (Photo: Nagasaki City, the Green Section)

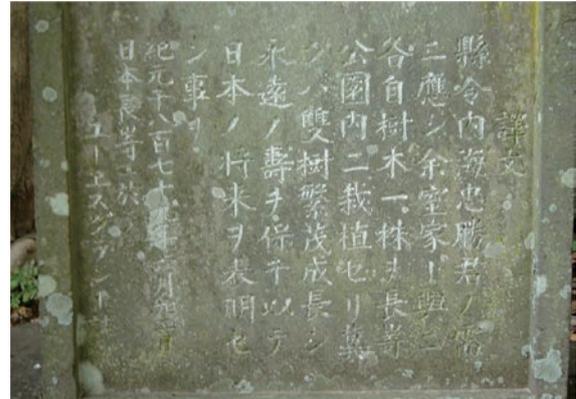


Fig. 3 The Monument by the Memorial tree in Nagasaki. (Photo: Nagasaki City, the Green Section)

"Nagasaki, Japan, June 22, 1879. At the request of Governor Utsumi Tadakatsu, Mrs. Grant and I have each planted a tree in the Nagasaki Park. I hope that both trees may prosper, grow large, live long, and in their growth, prosperity, and long life be emblematic of the future Japan."

(Young, John Russell, *Around the World with General Grant*, Vol. 2, The American News Company, 1879, p. 483)



Fig. 4 The Memorial Tree in Shiba, Tokyo
General Grant's Memorial Tree (Photo: Kinoshita Naoyuki)



Fig. 6 The Plaque by the Memorial Tree at Zōjōji



Fig. 7 The Memorial Trees in Ueno, Tokyo
Right: *Cypress lawsoniana* planted by General Grant
Left: *Magnolia* planted by Mrs. Grant



Fig. 8 General Grant's Tree
The Nation's Christmas Tree in General Grant National
Park: The Grant Grove (Photo: National Park Service ©)



Fig. 13 Wreath-Laying Ceremony in Ueno Park
(Photo: May 27, 2005, Taito City, Secretarial and Public
Relations Section)

近代日本における「記念植樹」に関する 文化史的研究

—1879年グラント将軍訪日記念植樹式一考—

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本研究では近代日本において実施された「記念」に樹を植えるという行為、即ち「記念植樹」に関する文化史の一つとして、明治12（1879）年に国賓として来日した米国第18代大統領U.S.グラント、通称グラント将軍による三ヶ所（長崎公園・芝公園・上野公園）の記念植樹式に焦点をあて、それが行われた公園という空間の歴史の変遷を分析することによって、何故そうした儀式的行為が営まれたかという意図とその根底に備わっていると見られる自然観を考察した。

なぜ記念植樹か。実は近代化が推進される当時の日本において記念碑や記念像が相次いで設置されていく傍らで、今日、公私を問わずあらゆる場面において一般的となった記念樹を植えるという行為もまた同様に、時の政府や当時を代表する林学者らによって国家事業の一環として推進されていたという事実があり、加えてこうした儀式的行為を広く一般に浸透させる為に逐一ニュースとして記事にしていた報道機関の存在から、記念に植樹するという行為もまた日本の近代化の一牽引役として働いていたのではないかと推測され得るからである。

本文では1872年のグラント政権が開国後間もない新政府の近代化政策に与えた諸影響を中心に論じたが、例えばこのグラント政権下において米国で初めて国立公園が設定され、Arbor Dayという樹栽日が創設され、且つ同政権下の農政家ホーレス・ケプロンが開拓使顧問として来日、増上寺の開拓使出張所を基点に北海道開拓を指揮するなど、グラント政権下における殊に「自然」に関わる政策で新政府が手本としたと見られる事柄は少なくない。こうした近代化の指導者ともいべきグラント将軍による記念植樹式は、いずれも明治6（1873）年の太政官布告によって「公園」という新たな空間に指定された社寺境内において営まれ、米国を代表する巨樹「ジャイアント・セコイア」等が植えられたのだが、新政府にとってそれは単に将軍の訪日記念という意味のみならず、「旧習を打破し知識を世界に求める」という西欧化政策を着実に根付かせる意図を持ってなされた儀式的行為であったと考えられる。しかしながら同時にこの儀式的行為は、「樹木崇拜」という新政府が棄てたはずの原始的な自然崇拜が根底に備わるものであり、新旧の自然思想が混淆している点を見逃してはならない。

従って明治初期の記念植樹という行為は、新旧あるいは西洋と東洋の思想とがたたと融和させるために行われた一種の儀式的行為であり、明治の指導者たちはこのような自然観を応用しながら近代化促進につとめたといえるのではないだろうか。

キーワード：記念植樹、日本の近代化、西欧化、植樹、樹木崇拜、記念事業、公園、
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