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Bushido

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of vehicles and cargo. When emergency training programs failed to correct this deficiency, the problem was solved by hiring Indian operators for the segments of the Stilwell Road in Burma, freeing up American truck drivers, many of them African Americans who volunteered to drive to Kunming, for the portions in China.

From January 1945 until the Japanese surrender in August, the Allies delivered 25,000 vehicles and 120,000 tons of cargo to Kunming over the Stilwell Road. American engineers had built dual pipelines along the route that ultimately became more valuable than the highway itself. The route's capacity could have been multiplied severalfold with asphalt paving and other improvements to the roadbed, as called for in earlier plans, but by the time land communications with China were reopened in early 1945, events elsewhere had robbed the road of much of its strategic meaning. Cargo reaching China over the Stilwell Road in 1945 amounted to less than half of what was flown in by the expanded "Hump" operation in the same period, and U.S. advances in the Pacific obviated the necessity for Chinese bases for the final assault on Japan. The subject of intense controversy and the object of enormous expenditures of material and engineering skill, the Burma Road, in the end, proved to be a strategic dead end.

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SEE ALSO Chiang Kai-shek; Chennault, Claire Lee; Stilwell, Joseph Warren

Bushido

Bushido was originally a code of conduct for the samurai, the warrior class of feudal Japan. The term literally means "the way [do] of the warrior [bushi]." Basic principles of Bushido developed during and in the centuries of warfare before the Kamakura Shogunate (1192–1333). The term came into normal usage during the stable Tokugawa Shogunate (1603–1867), when the samurai were subordinated to the will of the state and the literary classic *Hagakure* (1716) was written.

This warrior code was based on concepts of Zen Buddhism, which provided its martial or warlike nature, and later of Confucianism, which instilled social responsibility. Yet it required loyalty to one's feudal lord (daimyo) above all else. Major principles of Bushido were based on honor, duty, courage, and a willingness to sacrifice one's self in battle or in ritual suicide. Possession of a warrior spirit and mastery of the horse, bow, and sword represented other attributes of this ethical code.

With the Meiji Restoration in 1868 and abolition of the samurai class and the feudal structure on which it was based, Bushido was for a time subordinated to Western concepts of modernization. This subordination was short-lived, and by the late nineteenth century Bushido was deliberately both revived and revised so that it could be used to infuse Japanese of all social classes with its martial and ethical teachings. These principles were elaborated to Westerners in Inazo Nitobe's influential *Bushido: The Soul of Japan*, which was translated into English in 1900.

Bushido had a pronounced influence on the modernized Japanese military system of the early to middle twentieth century. At the Battle of Tsushima in 1904, Admiral Togo, on the bridge of battleship *Mikasa*, proved his "warrior spirit" in a famed incident. During a critical part of the battle, his second in command was given permission to take in his hand the admiral's testicles, which, not being seized up, showed the admiral's bravery. This incident was followed by the seppuku (ritual suicide) of General Marusuke, a Russo-Japanese War (1904–1905) hero, who on hearing of the death of the Meiji emperor in 1912 took part in a practice known as junshi as a statement of extreme loyalty to his fallen lord.

Before World War II, the philosophy of Bushido was taught to Japanese schoolchildren. With Japan militarizing in the 1930s, the more martial attributes of this warrior code began to be stressed, among all civilians. (A possibly apocryphal story tells of the Japanese locomotive engineer who, shamed by bringing in a new train on its inaugural run a trifling few minutes late, committed seppuku on the Tokyo station platform: His Imperial Majesty, the emperor, had been on board.) Instances where conscripts took copies of the *Hagakure* or Nitobe's *Bushido* with them to the front became common. In the Pacific conflict Bushido thus came to help define the spirit and actions of the Japanese armed forces.

Following the teachings of this code, no provision was made for the surrender of Japanese military forces. Furthermore, the code's promotion of sacrificial death served to explain the suicide charges undertaken by defeated Japanese infantry forces, whose sword-wielding officers and men preferred death to the dishonor of being captured.

The willingness of kamikaze pilots and kaitan submarine crews—who also engaged in suicide attacks on Allied warships toward the end of the war—becomes clear.

For all these noble examples of self-sacrifice and duty, a darker side to Bushido also existed. Because this warrior code lacked notions of humility which were found in such Western concepts as the chivalric code, social inferiors and nonwarriors were generally held in contempt. As an outcome of this lack of sympathy, numerous atrocities took place against both prisoners of war and conquered civil populations during World War II. Such atrocities included the rape of Nanking, the Bataan death march, and the sack of Manila, which resulted in the deaths of hundreds of thousands of innocent people and, in the process, brought lasting dishonor to this warrior code. With this in mind, the Japanese could count themselves fortunate

that, despite their fears, the U.S. military occupiers of postwar Japan did not abide by any such code of Bushido.

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SEE ALSO Army, Japanese