

**“Recommending Food Substitutions”**  
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Many are clamoring that we have a rice shortage. Even though the government had promised that it would not raise the cost of rice and despite its price control measures, it was forced to greatly raise the cost to five *yen* for one *koku* (180.4 liters). The government’s concerns have definitely been mounting regarding food reserves.

However, is it really true that there is not enough rice? In general, there are two possible scenarios for commodity shortages. One is that there is a true shortfall due to the absence of goods. The other is that even though the commodities exist, a shortage occurs due to inadequate distribution. In the case of electricity—fuel for machinery—a shortage means that machines will simply go quiet, resting silently. However, in the case of food—fuel for humans—a terrible shortage means that people will go mad (*kichigai*) in the end. Therefore, I think that, unlike the case of a shortfall in electricity, the government authorities and the whole nation (*kokumin*) must join forces to carefully deliberate on measures to be adopted in response to claims of a food shortage. It is not a time to get flustered, but to think hard.

Due to this year’s extreme drought in Korea (Chôsen), its rice production is only at the level of local self-sufficiency, and the homeland (Naichi) will not be receiving the large supply that usually comes from Korea. It seems that many are worried that we will experience a major shortage.

Since food is so important, when we think there won’t be enough, hoarding takes place. Stockpiling double the usual amount of rice kept in household storage containers will mean terribly uneven distribution. Moreover, even if we tell farm households growing rice to not raise the price, when they see the price rise anyway to five *yen*, they will be reluctant to sell for less. We should be concerned that producers, merchants, and consumers all contribute to uneven distribution by thinking in such ways, thereby greatly exacerbating an apparent numerical shortfall. At this time, the most important thing is for the nation to avoid falling into fear of a shortage. Since Japan is the “Land of Abundant Rice” (*mizuho no kuni*), we must hold fast to the belief that there is no need for anxiety regarding our food supply.

We might conserve many millions of *koku* of rice by reducing polishing so that seventy percent of the grain kernel is retained. However, this would considerably decrease our supply of rice bran (*nuka*), produced as a byproduct of the polishing process and an important source for feeding domestic livestock. It would also indirectly have an impact on food for side dishes. Then again, importing foreign rice means a great deal of money flows to other countries.

Therefore, ultimately, I think it is imperative to pursue conservation measures by engaging in food substitution. If Osaka has a population of about three million and one person eats about three *gô* (one *gô* = 180.4 milliliters) of rice a day, then the city requires about 9000 *koku* daily. However, if we substitute udon (noodles) for rice, even for only one meal a day, this would save one *gô* of rice per person, or 3000 *koku* for Osaka, per day, adding up to 90,000 *koku* in a month, and about 1,080,000 *koku* in a year. If we estimate the homeland’s

population today at 80,000,000, this comes to roughly twenty-seven times that of Osaka. If everyone in Japan substituted udon for rice for one meal a day, then in one year, 29,160,000—or about thirty million—*koku* could be saved. If everyone ate udon for one meal on alternate days, this would save fifteen million *koku*, and even if everyone only did this once every three days, ten million *koku*.

Now, if everyone ate udon once a day—usually two *tama* (balls) at a time in Osaka—this would require six million *tama* of udon. If everyone ate udon once every three days, then about eight million *koku* of wheat should be plenty for one year. Since this year's historic homeland wheat harvest was 12,500,000 *koku*, this could be used for udon with no worry at all. We could even bake lots of bread. Therefore, even we fall a bit short in rice production, so long as we eat some udon or bread, we should be fine.

On a recent visit to Osaka, Count Arima noted that, "When children are given udon at noon, it makes for a good midday snack, because they can eat twice as much rice at dinner." If for now udon became a habit, it would make a splendid substitution. These days you can put *kamaboko* (fish cake) in udon one day, and beef another. Children will come to enjoy udon as they wonder what might be next.

When we consider its nutritional value, the protein in udon's flour is important for the body. Moreover, since it also provides the mineral phosphorus, it helps keep one's back straight when aging, as well as prevents cavities and weak teeth.

In terms of calories, one *tama* of udon (forty-five *monme*; one *monme* equals 3.75 grams) is roughly equivalent to two *gô* of milk, three eggs (fifty grams), sixty *monme* of beef, or one fish (forty-five *monme*).

Wheat is the staple grain in northern China and Manchuria, just as rice is for the homeland. Coolies and the like are very strong, developing sturdy bodies on the customary diet of noodles and steamed buns, so there is no need at all to worry about wheat's nutritional value. If you eat udon for lunch about once every three days, you will by no means starve. In fact, my company's employees have been doing just this for quite a while, and will most certainly continue.

For the grand project to construct the New Order in East Asia (*Tôa shinchitsujo*), every resource is crucial, as is promoting a large population, so we must have food supplies in as much abundance as possible. It will never change that crops harvested from the earth are as gold from the ground, so the government is exerting all possible effort to increase agricultural production. Yet we can also look to households (*katei*): if all households turned all or even just half of their gardens over to crop cultivation, housewives (*shufu*) could become leaders, marshalling their children and maids in growing food. This would truly realize the spirit of total national mobilization. It would also improve physical standards. Now is not the time to enjoy chrysanthemums or other flowers in one's garden. We might note that the intellectual class tends to be concentrated in urban households. As they turn their minds to this, they will surely make surprising discoveries. I fervently imagine a landscape in which people like the so-called "bourgeoise wives" (*yûkan madamu*), gallantly clad in *monpei* (work pants), tend their garden crops. Even with regard to the problem of fertilizer, if we recall old traditional practices, this need might be met from within the household. I would truly like to see this dream realized.

Crops produced in this way could be consumed by the household, or sold for money that could be put in savings or used to buy government bonds. Moreover, since the Chinese

people in the midst of war must have terrible food anxieties, if every Japanese household earnestly offered foods they had grown themselves, this would greatly contribute toward a reconciliation between our peoples. Such an offering would surely constitute a great cornerstone for the New Order in East Asia.