

# Outline of Survey Paralleling and Contrasting Japanese and English Village Histories\*

Motoyasu Takahashi

Ehime University, Ehime, Japan

## Summary

It would indeed be unreasonable to compare Japanese and English villages directly from one and the same viewpoint and by the same method. My intention is to contrast the changes in Japanese and English village societies in a historical context, in a way that is quite distinct from the comparative method used by those who subscribe to economic development theories. There are various points that could be analysed, such as demography, labour, social and economic organisations. However, the fundamental character of daily life in these villages are unlikely to be so different and they may have rather more in common.

## Key words

Village History, Family and Household, Social and Economic Structure, Parallel and Contrast

## INTRODUCTION

This survey aims to study Japanese and English villages, and this is an outline of the project. It would indeed be unreasonable to compare Japanese and English villages directly from one and the same viewpoint and by the same method. My intention is to contrast the changes in Japanese and English village societies and place them in a historical context, in a way that is quite distinct from the comparative method used by those who subscribe to economic development theories, and in particular to avoid concentrating on the class conflict theory. Therefore, this paper does not present a particular method of comparison as a starting point, but uses various approaches according to the documents available in each case, based on established historical research in both countries.

Turning to the social and economic history studies of the Japanese villages, there is an accumulation of studies, mainly made by comparative historical methods and founded on economic theories about economic development. Those studies often aimed to

draw attention to the 'backwardness' and 'peculiarity' of Japan, in comparison with England where the Industrial Revolution or Industrialisation occurred first in World history. However, the results of recent studies seem to show that such 'comparison' does not hold good as a method and is empirically useless for dealing with historical evidence. This paper analyses both English and Japanese village studies which deal with the changes in the long perspective of each regional economy and working on the assumption that human life and the economy are intertwined. For our project itself, initially two villages were chosen, Willingham, Cambs. in England and Kami-shiojiri, Nagano Prefecture (currently belonging to Ueda-city) in Japan, which I refer to in the later section. Each is rich in materials shedding light on village society and economy. Yet I felt some unease when I directly compare the villages from a single viewpoint. For example, in England the custom of making of wills became popular even amongst the lower social strata to the extent that one third of the adult male population of England practised the

custom (Takahashi 1990). This would imply a change in the nature of inheritance customs. On the other hand, in Japan, there does not seem to have been such a history of systematic making of wills, and this may be indirect evidence of the stability of inheritance customs. On reflection, the *bunke* (stemming branches of a family) practice, which was strong and closely linked with the *ie* (a traditional primary unit of social and economic organisation. Although it is often translated as 'family', the term seems to be closer to 'household') system in Japan, has not existed as a system in England, and is not well understood in Western European countries. Nevertheless, although early modern society in Japan was stable in theory, I believe the reality was different.

In the following sections, I select rather ordinary communities for a comprehensive analysis and understanding of families and village-communities as parallel and contrast studies. Then I would like to explain what further lines of enquiry I intend to follow.

#### LITERATURE AND SURVEY : ENGLAND

Regional studies have been receiving recognition and acknowledgment from social and economic Historians, since the assertion of their importance by H. P. R. Finberg and W. G. Hoskins, who were pioneers of the 'Leicester School' (Finberg 1952). However, the number of comprehensive and multilateral studies of an area or one rural community in the context of the national picture is surprisingly limited. Although this is only an outline, I have made a table for the purpose of introducing this parallel and contrast study (table 1 - 1 and 1 - 2).<sup>1</sup> Of course, it

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1 As I selected studies for an ordinary rural village for the purpose of this parallel and contrast project, some studies are reluctantly not included : A. Macfarlane, *The Family Life of Ralph Josseline, a Seventeenth-Century Clergyman : An Essay in Historical Anthropology* (Cambridge, 1970); D. Levine and K. Wrightson, *The Making of an Industrial Society : Whichham 1560-1765* (Oxford, 1991); V. Skipp, *Development and Crisis* (Cambridge, 1978). However, they are, of course important as regional studies and I would like to discuss them elsewhere.

is possible to add more studies, but these works have in common the fact that they are comprehensive studies of the social and economic aspects of ordinary villages. In addition to this, they use documents including manorial and ecclesiastical court records as much as possible when they are available. As a research field a village or parish is compact and it is possible to utilise a manageable number of sources.

The pioneering research includes W. G. Hoskins's *The Midland Peasants*, and J. Thirsk's *English Peasant Farming* (Hoskins 1957, Thirsk 1957). The former has succeeded in showing the continuity of village communities in history through the use of a wealth of materials. Wigston Magna, Leicestershire belongs to the Midland Plain upland area and historically the Danelaw area. This village could be one of many ordinary villages in England. However, with the development of mixed farming and convertible husbandry, the accumulation of the holdings progressed in the 18th century. It also saw differentiation in society especially after the mid 17th century. Remarkably, Hoskins pioneered the use of probate inventories for elaborate socioeconomic analysis, using very small samples (Hoskins 1950, 123-183).

Joan Thirsk developed the theme originally introduced by R. H. Tawney in *The Agrarian Problems in the Sixteenth Century* (Tawney 1912), within a regionally based historical framework on the basis of fieldwork in Lincolnshire. This shows the regional typology of farming in each period. By the optimum use of inventories and the minimum use of wills, human character, as a result, is not so apparent. Inventories were better as indicators of farming type. She also pointed out the potential of wills (Thirsk 1965).<sup>2</sup>

'Humanity' would clearly appear in the family relationships. The pioneering study of the systematic

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2 The latest and most thorough assessment of will-making is in Eric Carlson (1994).

use of wills for the study of family relationships might well be M. Spufford's *Contrasting Communities* (Spufford 1974). Through the comprehensive studies of three contrasting Cambridgeshire parishes, Chippenham, Orwell and Willingham, Spufford proved that the period of the disappearance of small landowners was between the latter half of the sixteenth century and the early years of the seventeenth century. She investigated the reality of peasant families and the kinship networks in the fields of three contrasting communities in early modern Cambridgeshire using documents including wills.

Wills are generally assumed to be as the documents written by rather older and richer men for the distribution of their possessions. It is impossible to do systematic research of this sort into probate records in Japan. However, M. Spufford has questioned whether younger, dying householders with under-aged children and bachelors/spinsters without any obvious heirs did not also make wills. This question sheds light on a particular aspect of family maintenance in the making of wills, and provides the opportunity for a deeper understanding of the qualitative as well as quantitative features of families (Spufford 1976, 168-172).

In addition to that, Spufford adapted the family trees to clarify the horizontal collaborations between cousins of the Butlers and the Johnsons in Orwell adding the information on landholdings and individuals who helped them make wills. In the same year as Spufford's publication of *Contrasting Communities*, D. Hey published a book on Myddle in Shropshire (Hey 1974). A Shropshire yeoman, Richard Gough left his own pedigrees in an extraordinarily rich combination of local and family history (1700) (Gough 1834). This shows that yeomen, husbandmen, craftsmen and labourers of the parish of Myddle were just as interested in their own family history and the ancestors of their neighbours as were the aristocrats and gentlemen. Gough set out

the seating plan in the parish church and wrote the history of each family in turn. Every man and woman got a mention and the ancestry of every family was traced as far back as possible. He was interested not only in the significant life events of his villagers and their ancestors but was also conscious of the historical and contemporary ties of the community. Hey described again and analysed the history of Myddle on the basis of Gough's history making extensive use of the documents. Gough drew his own pedigree, but Hey drew the family trees of other Myddle families. However, those family trees had blanks on them which could be filled by later investigation.

Furthermore, K. Wrightson and D. Levine's study of Terling, Essex showed that it is possible to understand the tendency towards loosening of kinship ties and the strengthening nuclearisation of families at the village level (Wrightson and Levine 1979). Terling is located on the uplands and its main soil is boulder-clay. The 3000 acre parish was divided into five manors and the community was not organized in any way if we exclude the church and the care of the poor. This area saw the appearance of larger farms earlier and the crop was produced for the corn market. The main crop was barley and gradually shifted to wheat. The society was differentiated between the upper and 'middle sorts' and the lowers in not only economic and social terms but also culturally the divergence became clearer especially after the seventeenth century.

Wrightson and Levine found that 30 or 40% of Terling householders were kin to each other and from this they concluded that ties were loosening. I myself did the same research for Willingham and obtained again a figure of 30-40% of the data but considering the many different aspects of kin relationship, it seems to be difficult to judge whether those percentages are high or not (Spufford and Takahashi 1996). Yet we should not forget that the study's location was Essex. Essex, being located

adjacent to London was therefore relatively urbanized and progressive in its social attitudes. There is a sequence of influential studies of Essex communities including Earls Colne (A. Macfarlane, *The Family Life of Ralph Josselin*) and Havering (M. K. McIntosh, *Autonomy and Community and A Community Transformed*) (Macfarlane 1970 ; McIntosh 1986 and McIntosh 1991)<sup>3</sup> However, we have to wait for the comparison with other counties in order to judge how accurately Essex represents England. For instance, through the two sequel volumes on Havering (-atte-Bower) M. K. McIntosh clarifies the indeed advanced characteristics of the society. The location was a developing suburb of London. As part of the Royal manor this parish in the middle of heavily wooded area had enjoyed autonomy since an earlier period. The industry was stockbreeding, pasture and timber for London, and then corn. There was a busy land market, and large farms were also apparent, but those of middle rank still existed due to the rich economic opportunities. The sense of unity used to be strong, but by the early 17th century, a handful of larger landholders became dominant. The population was 1400 around the 1450s and doubled to almost 3000 by 1620. This parish enjoyed a sort of freedom inside the parish and had the characteristics of the 16th and 17th century society in the 15th century, and those of the 18th century in the 17th.

As for the Midland plain, in Leicestershire we have W. G. Hoskins's Wigston Magna, and C. Howell's Kibworth Harcourt (Howell 1976, Howell 1983) whose landlord was an Oxford university college (Merton College). Again it was not an extraordinary parish but saw the divergence of social ranks rather than polarisation. The population was static at around 400 or 500 and the community

3 cf. L. Poos's study and the accumulation of data on wills by F. Emmison. See L. Poos (1991) ; F. G. Emmison (1970, 1973, 1976 and 1978), also *Wills at Chelmsford*, Vol. I, II and III, *Index Library*, 78, 79 and 84.

obviously functioned. Howell's study was the result of longstanding research into the period between 1270 and 1700 investigating Midland villager families, land and inheritance. Japanese scholars would very much like to have the advantage of a period of time as long as that of the Kibworth Harcourt study.

Howell studies the testators' family maintenance activities and the family cycle of testators. Through the analysis of the probate records as well as court records, Howell reports that inheritance custom was based on the principle of primogeniture, but in practice was more partible. Considering the variety and quantity it might be possible to make family trees of the parishes to combine the well-known figure of the turnover in family names with landholdings. However, the analyses of horizontal kin ties do not include such data.

#### LITERATURE AND SURVEY : JAPAN<sup>4</sup>

(table 2) <sup>5</sup>

As I said earlier, the number of studies on Japanese village histories in English is not particularly numerous. As we are awaiting the publication of the comprehensive introductions or translation for English readers, the current paper at least intends to give an outline and provide some necessary information, including explanations of some special words.

This paper aims to find the best methods to analyse both English and Japanese villages, and the changes in the long perspective of each regional economy assuming human life and economy are indivisible. We can trace this viewpoint back to Kizaemon Aruga's studies (Aruga 1944 and

4 See H. Hasebe (1997).

5 For the same reason as in the English cases, I omitted the following studies ; T. C. Smith (1977) ; L. L. Cornell (1981) ; M. Kamimura (1978), Kamimura (1996) ; M. Ooshima (1978) ; M. Fujii (1997) ; O. Ootou (1996) ; S. Narimatsu, *A Tohoku Village in Edo Period* (Edo-jidai no Tohoku Nouson) (Kyoto, 1992).

1966).<sup>6</sup> His 'comprehensive' village study originated with Ishigami, Iwate before World War II. He understood ie as a business unit in various aspects with different facets.

Influenced by Kunio Yanagita, a famous and very influential Japanese folklorist and humanist, K. Aruga, in his *Japanese Family System and Tenant-farming System* (*Nihon Kazoku Seido to Kosaku Seido*) aims to find the basic characteristics of *dozoku-dan* (the group of ies gather in the same area-village sharing the identical paternal pedigree) through the study of tenant farming customs in rural areas (Aruga 1939 and 1966). For he had witnessed the contemporary problem of the high standard rent and he thought the disappearance of *oya-ko* (parent and child) relationships between *honke* and *bunke*

(the main household, the head of a household and his successor reside in this *honke*, and married younger sons usually build new homes apart, creating *bunke*, that is,

branch households) led to such high standard rents. This focuses on the *ie*, as the basic unit for the *dozoku-dan* shows a significant difference from the western family. In particular the inheritance of *bunke-nagos* (low-status peasants dependent on specific landowners) illuminates such a difference.

Until the legislation in the Meiji period (1868-1912), officially *bunke-nagos* did not inherit from their own fathers, but they entered their masters' households as servants (*meshi-tsukai*) and married with the support of the masters and become independent after a considerable time as a *nago*. *Dozoku-dan* relationships are mutual and cover all aspects of daily life. Therefore, those who were not related could be members of *ie*. This view provoked a debate between Seiichi Kitano,<sup>7</sup> the successor of Teizo Toda<sup>8</sup> and Aruga (Kitano; Toda 1937). This

<sup>6</sup> There are no English translations.

<sup>7</sup> Kitano insisted that the essence of *dozoku* union was just the genealogical relationships of the *ie*. Therefore, he excludes the *hokonin-bunke* (*nago-bunke*); that is memberships through the servanthood, from the *dozoku-kazoku* category. This is contrary to Aruga's idea.

<sup>8</sup> Teizo Toda (1887-1955) was the pioneer of sociology in Japan. Toda thought that a family was originally a married and the close kin relationships and that its binding core was the unification of members' personalities. See Toda (1937).

point also seems to contradict the family and household viewpoint based on the Hammell-Laslett model (Laslett 1972). However, *dozoku-dan* is the group of *ies* gathered in the same area-village sharing the identical paternal pedigree, while kin-relatives can be apart. Aruga's statement is sustained by his comprehensive case study of Ishigami, Yasuhiro-cho, Nino-he-gun, Iwate-ken.

This village is a part of an administrative area named Arasawa and the products of the alluvial soil were typically *hi-e meshi* (half rice and half barnyard millet). Moreover there was silkworm breeding and some sericulture industry as well as the production of lacquered wares. Using the broad commons of 10,000 acres of woodlands and mountains, stockbreeding was well known and Horse and Cattle Tenant Farming System also still exists.

The mutual aid association did not develop fully, due to the dependence on *Ooya* (the head of the *Saito*), *Suke* (the relationships of entire and mutual provisions based on the *Ooya* and *Nago* relationships for instance, thatching a cottage) is well described in this study and we find that for *yui* (mutual aid) an individual was expected to assist his neighbour by providing labour equal in strength to what he himself had been given on a previous occasion; in the case of *suke*, if it was not such hard work, women and children were provided for assistance instead.

Due to the fact that another joint researcher who was supposed to study the economic side of the village did not produce any results, this research lacks an analysis of the economic aspects. Nevertheless, Aruga's findings through fieldwork and interview are called *seikatsu shorenkan* (mutual and daily relationships) and cover almost all aspects of the social and economic relationships between *honke-bunke* (*Life Structure Theory*).

After World War II, the village society study group, represented by Kichiji Nakamura, accumulated the results of the research into *ie* and village society. In particular, the *Kemuyama-mura* (Iwate), and then *Imai-Mura* (Nagano) studies are important and quite

unique, for they clarified that society was not a community whose land occupation was unified, but a more functional family union in which each family was engaged in farming and various economic activities (Nakamura 1956, Nakamura et al. 1962).<sup>9</sup>

Investigating the quite ordinary village of Kemuyama, the group gradually found that throughout the nineteenth century, the *ie*-unions-*dozoku-dan* networks-headed by *honke* (the Takahashis) covered many organisations with the complicated structures within and beyond the administrative boundary of the village. These *ie*-unions in rural communities were disappearing even in the early twentieth century, but miraculously still existed and even functioned, when the research group visited Matsunoki-buraku in Kemuyama in the 1950s. It was fortunate that they could conduct interviews with those concerned directly.

This voluminous work is the result of such a comprehensive study and includes the agricultural labour organizations as one feature of the multiple layers of the village communities. Moreover, the discussion focuses on water supply or irrigation association, organizations formed to manage the use of woodland and mountain, organizations created to oversee daily life such as messuages, yearly events, births, marriages, funerals, buildings, festivals. Their descriptions reflect the multi-faceted nature of the village community. There are few single marriage management units and the dominant type of unit is one in which members are not only the direct family of the head of the household but also family of younger uncles, younger brothers or cousins of *Ooya*, servants and the families, *nago* or tenants, that is to say, those who are of substantially lower status. All members are supposed to collaborate and form the extended family or village community. If they have completely collapsed, a 'modern' village would theoretically appear. However, in reality

instead of the complete destruction, the more enlarged community with weaker relationships appears while retaining the same character. It is possible to find the weakening and widening of the community, In other words, the process of enlargement leads to the collapse of the multiple structure of the community.

Servants are treated in the same way as the main family members. They worked on an equal footing with the kin family workers. Servants are from *bunke* and servants become *bunke*. This cycle repeats. The account books (*dai-fuku-cho*) of *Ooya* very clearly indicate the precise monetary calculation, but they do not include all the characteristics of the lower strata of agricultural producers. The base of the society retains the features of a natural economy. Moreover, the descriptions of *suke* and *yui* are one of the characteristics of this work. In particular, the process of the breakdown or collapse of the communal ties between *honke* and *bunke*s transforming the way people worked from *yui*, the exchange of labour, to a simple financial transaction.

On the water irrigation for the rice paddy cultivation, how the (feudal) lords used the community and how the community restricted them are discussed. *Han* (domain : the basic unit of provincial government under the bakufu-han system during the Edo period-1603-1868) could not control individuals lower down the social scale without utilising organisations of differing sizes between them. As for the issues of the woodlands and mountains, exactly the same logic applied.

On the other hand, Nakamura discusses the strata and inequality within the community, considering the land possessions and tax as the part of the feudal governance. The result is that the research clarifies the difference between the village from the viewpoint of the tax system and one from the inside. The analysis makes an effort to understand how the commodities were distributed, including the lending of money taking horses as security, which originated with the horse tenant system.

Moreover, the results of the fieldwork of the group

<sup>9</sup> There are no English translations.

in Imai-Mura clarified the process of the differentiation and diffusion of the rural community functions, and such functions were indeed different according to the region. In comparison with Kemuyama-mura, Imai-mura seems to be more advanced or modernized because it was a suburb of Okaya which was a well developed textile town.

By the diversion and diffusion of the functions of community due to the development of production and the expansion of commodity distribution, the communal regulations gradually cease to function and every communal organization drifts apart from the others. This tendency can be found even in one *ie*. Amidst the communal organisations and divergence and diffusion of the functions, the relationships between *honke* and *bunkes* on the pedigrees or community for the festivals are the obvious examples. The more idealised *maki* (*dozoku*) has no real connection with collaborating production organisations, the more formalised and emphasized the system of *maki* is, in proportion with the weakening of the unifying function of communal regulations and divergence and diffusion of the real community's functions. Compared to the cases in the Tohoku area, in this area, it is rare to find cases of having sufficient labour for essential collaboration through the direct relationships between *ies* alone. For water irrigation, woodlands and mountains use and labour organisation, such *maki* relationships are quite weak.

These studies are the results of research on the basis of not only documentation but also direct oral interview and hearings with the occasional or near-miraculous survival of the disappearing village societies. Although we can not expect the direct adaptation of such findings for our current study, at least they can provide various viewpoints and perspectives, which we can not imagine from only documentation for one country.

## PERSPECTIVES :

### Willingham

I have investigated family/kinship structure and inheritance customs in one parish on the edge of Willingham, under the supervision of Margaret Spufford. The annual counts of the number of wills in Willingham coincide with mortality patterns. This parish experienced extensive immigration in the sixteenth and seventeenth centuries (Spufford 1974, 18). In order to understand the basic structure of kin relations in Willingham, as well as migration and settlement patterns, I used parish registers and Family Reconstitution Forms based on them. Whereas wills provide information on larger kin networks and inheritance customs, the Family Reconstitution Forms reconstruct family members in the unit of nuclear families, that is, parents and children. They confirm that the increase in migration and the reduction of family size made generation succession more difficult. However, simultaneously collaboration between kinsfolk despite differences in the size of land-holding they had and / or social status occurred (Spufford and Takahashi 1996). This seems to have taken place because relatives had a responsibility for the support of the family. From this perspective, inheritance customs seems to have changed qualitatively. Taking eight generations we see that more or less 20% of the same surname groups were able to continue (Takahashi 1999, chap. 4). For now, expecting the instruction and advice of some resident historians who themselves are the offspring of the ancient residents, such as the late Mr. Dennis Jeeps, we would like to wait for the discovery of more documents while continuing the analysis of the records to hand for the daily life relationships and the market system for the contrast and parallel study with Kami-shiojiri. The reconstruction of a data base using the current one, extending it to include the information about the family trees complex in combination with the map information would help.

### Kami-shiojiri

A street named Hokkoku Kaido runs through Kami-shiojiri village. The street is diverted from the famous Nakasendo at Oiwake, and past the Ueda castle that is 4-kilo meters east from Kami-shiojiri, goes to Zenkoji and towards the Japan Sea the village is located between the river Chikuma and the mountain whose height is more or less 200 meters. Some water flows from the mountain throughout the village, with the irrigation chambers to the Chikuma. Although the size of arable lands was limited rice production was the main industry. Due to the small size of arable lands, the villagers were engaged in the sidelines including the sericulture industry from a relatively early period. Mulberry trees for sericulture were planted in the sandy soil which nevertheless is well-watered and enjoys a cool climate. The mountain was used as commons and there were birds as well as small animals for food, timber, grass for manure and fodder for the horses. Horses carried by pack, the cart was not used. The village as a settlement had been in existence from the medieval period, but the main families that were the subjects of our research (Satos, Yamazakis, Shimizus, Babas and Nishi-Haras) seems to have come after the 16<sup>th</sup> century.

This village is a treasure trove of documents including censuses, surveys, tax records, communal organisation accounts and diaries, probably more than Kemuyama or Imai. Currently our group is constructing the database while analysing the records. As a part of the work, the link with the database of Nichibunken with the permission of Prof. E. Ochiai is being established. This would be useful, at least for the direct quantitative comparison of the objects. Moreover, the family trees drawn up by the member of the Satos in the mid nineteenth century consist of almost all the families in the village, perhaps the counterpart of the cases of Myddle referred to above. Maps also have value.

According to the historiography of the Ueda area in which Kami-shiojiri village was situated (*Ueda*

*Chiisagata Shi*, Ueda-Chiisagata Historiography, pp. 429-430), during the Edo period this village was of average size by the standards of the area. In the early nineteenth century the population was almost 800. In *Ueda Chiisagata Shi* we see that this village was categorised as having a rather high number of family members, eight to ten. This is probably so, but it is still necessary to investigate how and by what sort of organisation each household maintained itself. The discrepancy between the numbers of messages and households is related to this point, particularly as the average number of household members was 8.4 in 1783 and gradually decreased to 5 fifty years later.<sup>10</sup> The average numbers of married couples per household steadily decreased from 2.1 (in1783) to 1.1 (in1836) and the average numbers of members per household decreased from 9 to 5. In this half century period, lineations or nuclearisation (as it were) of the family seemed to progress rather quickly.

### CONCLUSIONS

Even a simple table of a limited sample of communities appears to speak for itself. The points that could be analysed are various and include demography, labour, social and economic organisations. However, the fundamental character of daily life in these villages must not be so different and they may have rather more in common. Nevertheless, it seems to be extremely difficult to compare them without an overview of each community's historical background, as the contents of the tables suggest, too. With the development of this project, the data should be sufficiently complete to make a contrast.

For the next step I will adapt any available viewpoints and methods of approach to the other villages taking each one individually. Then I look at

<sup>10</sup> Ueda City Museum, the Collection of Sato Kasaburo Documents, Kamishiojiri, Shumon-on Aratamecho 1/719-747.

the insiders' view of 'outside', this being related to the circumstances of the market economy and society. Finally, the discussions on the mutual understanding of each other's history through looking from the other's standpoint will come. This paper is a preparation for such steps. In this case, the 'parallel and contrast' approach should not result in the regression of 'comparison', as the former might tend to result in the placing side by side of the two subjects. To avoid such regression, the parallel and contrast study focuses on attitudes in real life and how people adapt skills and techniques to their daily life and develop their economy, taking into the consideration the viewpoint of others.

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## 要 約

### 研究史覚書：日英村落史的対比研究

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高橋 基泰

日本および英国の村落を同一の視点・方法をもって比較することには、かなり無理がはたらくのではなかろうか。すなわち発展段階的な比較史的方法とは区別される「対比」的方法をもって、日本と英国の村落社会の変容を歴史的にくらべるべきではないか、というのが筆者の意図するところである。分析すべき点は、人口動態・労働・社会または経済組織のように多様でありうる。しかしながら、これらの村々における日常生活の根底にある特質はさほど違いがないであろうし、むしろ類似する点が多いであろう。

\*なお、本稿は筆者が研究代表者である平成14年度学術振興会科学研究費補助金基盤研究(B)(1)「市場経済形成期村落社会の日英『対比』研究」および研究分担者である科学研究費補助金基盤研究(B)(1)「市場経済形成期におけるコミュニティ組織の存在形態」(研究代表者：東北大学大学院経済学研究科教授 長谷部弘)の研究の一部をなすものである。

Table 1-1 Outline of the Historical Studies of English Villages

Parish(Village)	Wigston Magna	Chippenham	Orwell	Willingham
County	Leicestershire	Cambridgeshire (north east)	Cambridgeshire (south west)	Cambridgeshire (north west)
Researcher	William. G. Hoskins	Margaret Spufford	Margaret Spufford	Margaret Spufford
Year of publication	1957	1974	1974	1974
1) Background and Economic Activities:	Crop farming	Crop farming	Crop farming	Livestock farming and crop farming
a) Topography, area, soil,	Upland/Dane-Law area	Upland	Upland	Fen-edge
Soil	Mainly heavy clay	Chalk	Heavy clay	Heavy clay
Acreage (approx.)	3000acre	2000 acre	1500 acre	4500 acre
b) administration -lord, community officials	Earl of Oxford and others→absent landlords.	Ecclesiastical landlord (the monastery) →secular	Royal manor	Ecclesiastical (the Bishop) →secular (later bankrupt)
Commons		800 acre→enclosed(emparkment)	Tiny	Large
Crops	barley, rye ,wheat and peas	No wheat?Rye and barley are dominant	Barley and oat are dominant	General
Animals	Sheep (mixed farming), convertible husbandry	Sheep→monopolised by the landlord		Large livestock including cattle, cows
Ancillary occupations	Miller, inn-holders, blacksmith, carpenters, wheelwrights			With ordinaryones, those concerned with fen-water including waterman,
2) Social structure, status and prosperity	Originally many small freeholders			
Distribution of land holdings	Accumulation of the holdings progressed in the 18th cent.	Polarisation in the period between 1560 and 1630	Similar to Chippenham	Fragmentation of landholdings: Increase of landholders (under half yardland)
Differentiation in wealth within the village	Differentiation in the society esp. after the mid 17th cent.			
Community organisations	Firm	Weak	Exist	Strong
3) Demography - population, mobility				
Population	70 households (1525) →140 (1625)	Static: around 50 or 60 households	Static: around 50households	Constantly increasing
Mobility and turnover of families	About 20% of family names survived in 1500-1600			Flow of immigration rather than emigration
Area of marriages (social area)	Balanced in terms of social and economic scales	Within the radius of around 10 miles	Within the radius of around 10 miles	Within the radius of around 10 miles
4) Inheritance	Tended to be primogeniture some provisions for the younger siblings	In tendency, partible	Mixture of primogeniture and partible	Mainly partible inheritance (by occasions impartible)
provisions for widows	Marriage settlement, tenant right for the life.	Tenant right for life	Tenant right (period limited) and maintenance	Tenant right (period limited)
5) Literacy and schooling	Old church building used for free school(by 1580)		Advantage for firstly yeomen, but for those of lower social status still high	Eager, village school (1593)
6) (Folk)Religion	Conformists dominant	Occasional nonconformism	Obvious nonconformism	Solid nonconformism
Notes:	# Accumulation of the holdings progressed in the 18th cent. and so did differentiation of the society	# New Agricultural Techniques on the basis of the chalk soil. Emparkment in the 18th century	# Royal manor	# Located in fen-edged area, but not in the fen

Table 1-2 Outline of the Historical Studies of English Villages (Continued)

Parish(Village)	Myddle	Terling	Kibworth Harcourt	Haveling(-atte-Bower)
County	Shropshire	Essex	Leicestershire	Essex
Researcher	David Hey	Keith Wrightson and David Levine	Cecily Howell	Marjorie. K. McIntosh
Year of publication	1974	1979	1983	1986&1991
1) Background and Economic Activities:				
Topography, area, soil,	Woodland	Upland	Upland	In-between Woodland( Forest)
Soil	Clay	Boulder clay	Boulder clay	Multiple and rich
Acreage (approx.)	4500 acre	3000acre	1500acre	
Administration -lord, community officials		5 manors intermingled	Merton College, Oxford university	Royal Manor
Commons	Large	Little		Pasture and wood for London, then corn
Crops	Corn husbandry of good soil	Mainly barley →shifted to wheat	Mainly barley	
Animals	Pasture economy and stock rearing		Horse, cattle	
Ancillary occupations	Blacksmith, tanner, taylor, etc.		Unlikely to have many artisans:some	Various
2) Social structure, status and prosperity	Clarisation.			
Distribution of land holdings	Some families accumulated the lands.	As area; known for large farms		A busy land market, large farms
Differentiation in wealth within the village	Relatively stable land holdings but polarised in the 18th cent.	Polarised. Culturally diverse, too.	Divergence of social ranks rather than polarisation	Established families governed the community. Polarised but 'middle' ranks existed
Community organisations	Firm	Weak. The parish was divided into five manors	Exists	Used to be strong, sense of unity→by the early 17th century, a handful larger landholders
3) Demography - population, mobility				
Population	300-400	70 households (1524) →122 (1671)	Static: around 400 or 500	1400 (1450s) →almost of 3000 by 1620
Mobility and turnover of families	Increase by immigration		14% of family names survived in 1500-1700	
Area of marriages (social area)	Within the radius of circa 10 miles	Within the radius of circa 10 miles		
4) Inheritance	Mainly primogeniture	Primogeniture (if rich, possible to be partible)	In principle primogeniture, but in practice more partible	Almost free
provisions for widows	Various	Tenant right for life, but various arrangements.	Various	Tenant right for life
5) Literacy and schooling	Literacy and illiteracy among all ranks. Small school and for primary education, no difference between rich and poor. Small school	Differs among strata		Education for children by fraternity priests. After the late 16th lower groups literacy decreased
6) (Folk)Religion	Conformists. Seating plan	Obvious nonconformism	Occasional nonconformism	Conformists dominant
Notes:	# Precise description by Contemporary historian, R. Gough	# 'Terling shock'. Influential Essex Study	# Covering a long period of 1200-1700	# Freedom inside the parish and the characteristics of the 16th and 17th century society in the 15th century, and those of the 18th century in the 17th

Table 2 Outline of the Historical Studies of Japanese Villages

Village	Ishigami, Arasawa, Ninohe-gun	Matsuneki, Kemuyama, Shiwa-gun	Imai (the northern suburb of Okaya)
Prefecture	Iwate	Iwate	Nagano
Researcher	Kizaemon Aruga	Kichiji Nakamura and the research group	Kichiji Nakamura and the research group
year of publication	1939年、1966	1956、1980(revived)	1962年
1) Background and Economic Activities			Suburb of Okaya, well known for textile industry
a) Topography, area, soil,	basin→valley→plain	Alluvium rice paddy→diluvial field →mountains	Plateau, continental climates
Soil	Alluvium	Not good: sandy, volcanic ash can be found	
Acreage (approx.)	14000acre (Arasawa): rice (650a.) field (1150a.)	7100 acre ( for arable land 2800avre)	Arable land 1000acre
b) Administration -lord, community officials	Nanbu-han. Characteristics of Local Gentry-yeoman (Goshi) of the Saitos	Nanbu-han. The han government rules the individual families by way of plural communal organisations. Complicated organisations for the taxation.	Suwa-han. Four main families are at the rank of village officials
c) Rice paddy fields, other crops	Rice, barnyard millet	Rice is main crop, barley, wheat, barnyard millet, vegetables.	Originally rice, buckwheat, millet, and gradually mulberry leaves
d) Silkworm culture, merchants.	Silkworm breeding and sericultural industry	Rearing birds and koi carps	
e) Ancillary occupations, craftsmen	Producing lacquered ware. For building suke except difficult parts	Only professional skills requiring parts, employing carpenters	Sideline for the winter season (5 months): peddlers, sericultural industry
Commons		Ponds, woodlands, mountains and ponds for birds and koi carps	Water supply (irigation), woodlands and mountain use
Animals	Stock breeding. Horse and Cattle Tenant Farming System	Horses for draft animals such as manure, gradually cattles used too.	Provision of horses for the transportation (Tenma) along the main High street.
2) Social structure, status and prosperity			
Relationship between 'ie' and 'mura'	Dozoku-dan is the group of ie s gathered in the same area-village sharing the identical paternal pedigree, while kin-relatives can be separate	The links between ies shared the communal characteristics of organisations inside ie. The meaning of stemming bunke is that honke expects manpower from bunke s	Rare to find cases of having sufficient labour for essential collaboration through the direct relationships between ie s alone. For water irigation, woodlands and mountains use and labour organisation, such maki relationships are quite weak.
Differentiation in wealth within the village	Polarisation of the landowning: Ooya -25 acres, 90-2.5acre and 700-under1.25 acre(Arasawa)	Differentiation between villagers, numerous villagers with small lands	The decreasing trend towards cultivating land
Community Organisation	The mutual aid association did not develop fully, due to the dependence on Ooya. Suke (the relationships of an complete and mutual provisions based on the Ooya and Nago relationships) Thaching. Young mens	Firm irigation association, intricate mountain use organisation. The breakdown or collapse of the communal ties between honke and bunke s stepping the patterns : yui →the exchange of labour →simple financial transactions	The diversion and diffusion of the functions of community due to the development of production and the expansion of commodity distribution, the communal regulations gradually cease to function and each communal organization drifts apart from the others
3) Population	260 (1930s)		350 (50households) in the 17th →450 (100+) →700+ (170+)
Mobility and turnover of families	Rare to find outsiders settling down and setting up the household		
Area of marriages	Ooya, from the equivalents in other villages. Servants often stay after marriage and allocated a room for more or less 10 years	Mainly, parents find the spouses of their children.	
4) Use of Money	The mutual aid association did not develop fully, due to the incomplete development of the money economy and dependence on Ooya.	Money loan giving and taking horses as security, which originated with horse tenant system.	More in circulation and more money loans. Well documented for Mujin-kou (mutual money funding by members of a religious guild)
5) (Folk) Religion	Nenbutsu (Jodo-shu) Description on the funerals and various festivals		The festivals are the obvious examples. The more idealised dozoku was apart from collaborating production organisations was the more formalised and emphasized the system
Notes:	The basic characteristics of Dozoku-dan through the study of tenant farming customs	The multiplicity of the village community: the process of the enlargement and collapse in the	More advanced or modernized for being a suburb of Okaya, a well developed textile town