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研究課題名（和文）秋田に於ける昭和時代の農業と吉田三郎氏に関する研究

研究課題名（英文）The life and work of Yoshida Saburo in relation to the Showa-era farming situation in Akita

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研究成果の概要（和文）：このプロジェクトは、戦前の日本の日常的な農村生活に関する英語の人類学文献に多大な貢献をしてきた。主な成果は、ハワイ大学出版局による、1935年から1936年にかけての吉田三郎著の極めて詳細な一年間の日記の英語版の出版（2025年に出版される予定）。日本社会の英語民族誌における地域研究の増加を補い、戦前の農村の状況に関する学術的理解を大きく深めるものとなるに違いない。この翻訳はすでにコロンビア大学のドナルド・キーン日本文化センターによってその優秀性が認められ、同センターが運営する毎年の翻訳賞の受賞作品として2022年に英語版の原稿が選ばれたことは注目に値する。

研究成果の学術的意義や社会的意義

渋沢敬三氏のアチック・ミュージアムが1938年に出版した『男鹿寒風山麓農民日録』（吉田三郎著）の英語版は、学術的価値が高だけでなく、20世紀前半の日本に関心を持つすべての人にとって興味深いものとなるに違いない。1930年代の日本の貧しい農民の一年間の生活を非常に詳細に記録した唯一の記録である。また、農民の反乱と革命の温床であり、プロレタリア文学運動の中心地でもあった秋田県の戦前の状況を明らかにするものである。さらに、男鹿市民も秋田県民全員が誇るべき勤勉な歴史上の人物を世界に紹介するものでもある。

研究成果の概要（英文）：This project has made a significant contribution to the English language body of anthropological literature on everyday farm life in pre-war Japan. The primary result of this project will be the publication of Yoshida Saburo's hyperdetailed 1935-1936 one-year diary in English, by the University of Hawaii Press (2025). The English language version of Yoshida's 1938 masterpiece will be of great value to anthropologists, historians, and other students of Japanese society. Furthermore, it will supplement the growing body of regional studies in the English language ethnography of Japanese society, and greatly deepen scholarly understanding of the prewar farming village situation. Finally, it is worth noting that the translation has already been recognized for its excellence by the Donald Keene Center of Japanese Culture at Columbia University in New York, which selected the manuscript in 2022 as a winner of an annual translation award which it administers.

研究分野：文化人類学

キーワード：1930年代日本 日本の20世紀の歴史 戦前の農村 秋田県史 prewar Japan 1930s Japan Early Showa Era Japan 1930s rural Japan

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1. 研究開始当初の背景

This research project was built on the foundation of a previous project (JP21720317), which focused on the life and works of Akita native farmer/ethnographer Yoshida Saburo (1905-1979), who remains almost completely unknown today, even among anthropologists specializing in Japanese rural/regional society, despite the volume of writing he produced and despite his proximity to Shibusawa Keizo, Miyamoto Tsuneichi, and other famous ethnographers. Even in Akita, few people know of Yoshida, his works, or his achievements. This project has sought to rectify this situation.

My research on Yoshida Saburo up to the start of this project produced valuable results. I managed to make strong connections to his relatives and also to meet and talk with a number of other people who knew him personally. The level of trust that I established with his heirs and other concerned parties has enabled me to continue the project far beyond my initial expectations. I was also able to amass a large volume of materials for continued research—primarily printed information written by him, and also about him, in addition to scans of many dozens of original photographs from his personal collection. The English translation of Yoshida's 1938 book was approximately 50 percent complete at the start of this project. I had also begun work on a biographical book on Yoshida. My research has answered many questions and it has also revealed some errors. For example, it was reported (佐野眞一, 1996, p. 127) that Yoshida met Shibusawa when working as a chimney sweep in Tokyo during the agricultural down-time, but my research has shown this to be incorrect. Other misunderstandings have also been cleared up, such as an accusation that Yoshida “may not have been the most successful farmer” (Christy, 2012, p. 164).

2. 研究の目的

The project had two main goals: 1) complete a thorough study and English translation of Yoshida's 1938 book, “Diary of a Farmer at the Foot of Mount Kanpu” (『男鹿寒風山麓農民日録』), and 2) to comprehend and analyze Yoshida's postwar establishment of a new farm through the opening of woodland (開拓) in the West Oiwake area of Katagami City, Akita Prefecture. Achieving these goals has helped to rectify numerous factual errors regarding Yoshida's life story, and to further correct the record of his world and his place in the agricultural and ethnological environment of Taisho / Showa Japan.

Yoshida Saburo was born the third son of a middle-level farmer in the tiny hamlet of Okura in Wakimoto, on the Oga Peninsula, in February of 1905. He began farming

full-time upon the completion of his formal education in 1920 at the age of 16, but he also started attending classes at a local school in the evenings, and bought upper-level textbooks and studied on his own at home. Through these activities Yoshida learned about Ishikawa Rikinosuke (1845-1915), a great elderly farmer (老農) who had initially been born into the locally-famous Nara family. Deeply impressed by Ishikawa's lifelong efforts to encourage poor farmers to take charge of their own destinies and pull themselves out of poverty by their willpower and efforts—Ishikawa was known for rousing his fellow villagers at 3:00 every morning by banging on a wooden board—Yoshida became determined to continue his predecessor's work, in his own way. Times had changed since Ishikawa's era; rural unrest was growing and farmers were becoming more and more political.

Being the center of proletarian literature in the country that it was, Akita had many Musansei Party (無産政党) members, and not a few members of the Communist Party, even though it had been banned. Yoshida, however, largely steered clear of political parties and instead threw himself into the study of farming, history and politics. He also joined a number of organizations that were dedicated to improving rural life through education. This brought Yoshida to the attention of Onishi Goichi (1898-1992), a leader in the prewar farmer education movement, and gave him his first chance to see Tokyo—he had to sneak out of his house in the night with this necessary things tied up in a Morinaga Caramel box—when he was invited by Onishi to attend a study session at Onishi's house.

At one point, sometime later, Onishi suggested to Yoshida that he produce a monograph about his own village, writing what he already knew, and asking elderly people about what he did not know, and putting their words down on paper (summarizing, paraphrasing, etc.). This Yoshida promptly did. When Yoshida's manuscript appeared at Onishi's door in Tokyo, Onishi was shocked at its thoroughness and the speed with which it had been completed. Onishi shared this with folklore legend Yanagita Kunio (1875-1962), who was at least supportive. Eventually, Onishi showed the manuscript to Folklore enthusiast / legend Shibusawa Keizo (1896-1963)—grandson of Meiji Business magnate Shibusawa Eiichi (1840-1931)—who decided to publish it as a book in his new Attic Museum ethnology series (近藤, 2001; Kusumoto, 2005; 中村, 1984).

Shibusawa was intensely interested in local cultures and folkways, and enjoyed having local people report on their own lives and communities, so he gave Yoshida a camera and asked him to write a detailed account of one complete year of life on his own tiny farm and in his village. Yoshida set about this task immediately, meticulously recording all of the mundane details of daily life, including the crops he planted, the foods he and his family ate every day, and all income and expenditures. Beautifully embellished with maps and many photos, Yoshida's diary was published by Attic Museum in 1938. But Yoshida did not stop at this; for the next 40 years he documented and wrote about his

own life, farming, and the culture of his home region, turning out books such as 「もの言う百姓」, 「男鹿風土詩」, and 「男鹿こぼれだね」, to name a few. He was particularly interested in the Namahage of Oga, which have become a special treasure, and symbol, of Akita in recent years (日本海域文化研究所, 2004; Yamamoto, 1978). Yoshida is even featured in Oga's Namahage Museum.

As a farmer/ethnographer, Yoshida had a unique perspective on village and agrarian life, and on his home region. He was a complete insider, yet he was different: a local with the ability to back away and look carefully at things. His writings are fully grounded in the place and culture of his birth, which brings up the theoretical issue of his being a “native ethnographer,” (Kuwayama, 2004; Narayan, 1993). In addition, regional studies of Japan done by Japanese researchers have long suffered from the problem of “the center” vs. “the regions”: center-oriented writers and regional-oriented writers differ in their perspectives on the regions, and the former usually get the most attention. This even applies to great ethnographers like Yanagita Kunio. Yoshida, on the other hand, offers a refreshing perspective on the local. Furthermore, whereas the work of Yanagita has been associated with “Nihonjin-ron” (Befu, 2001; 船曳, 2003; 伊藤, 2007, pp. 25-28; 佐野, 1996) Yoshida's has not.

3. 研究の方法

Since approximately 2009, I have been pursuing this ongoing research project in several ways. Speaking with people who knew Yoshida personally has been a major element of this effort. I spent many hours interviewing—and simply speaking with—his eldest daughter. I also spend much time with his younger daughter and members of her family, and with other relatives. Carefully reading his writings, and studying his photographs and other materials I was able to access was also very beneficial. I have also read many dozens of book and articles for this project.

4. 研究成果

Completing a study and translation of Yoshida's 1938 book has made a significant contribution to the English language body of anthropological literature on everyday farm life in pre-war Japan for two reasons: 1) there is very little such literature (the only comprehensive studies are John Embree's *Suye-mura* (1939) and Smith and Wiswell's *Women of Suye-mura* (1982)), and 2) there is currently no substantial *first-person* account of early Showa-era farming life in Japan available in the English language. When Yoshida's diary becomes available in English, in 2025, it will be of great value to anthropologists, historians, and other students of Japanese society. Furthermore, it will supplement the growing body of regional studies in the English language ethnography of Japanese society (e.g. Guo, et al., 2005; Thompson & Traphagan, 2006), adding much-

needed depth in the process. The English language version of Yoshida's diary will contain a forward that discusses his life, his home region, and his other works, and also contains many explanatory notes. Furthermore, a better understanding Yoshida's postwar farm establishment activities will shed much light on Japan's agricultural development over the past seven decades—a topic that I have explored in my own research on nearby Ogata-mura (Wood, 2012).

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5. 主な発表論文等

〔雑誌論文〕 計0件

〔学会発表〕 計1件（うち招待講演 0件 / うち国際学会 1件）

1. 発表者名 Donald C. Wood
2. 発表標題 Domination and (Effective?) Local Resistance in Northeastern Japan: Class Struggle in the Contemporary City and in the 1930s Village.
3. 学会等名 Society for East Asian Anthropology (American Anthropological Association) annual conference, Waseda University, Tokyo (国際学会)
4. 発表年 2019年

〔図書〕 計1件

1. 著者名 Yoshida Saburo	4. 発行年 2025年
2. 出版社 Hawaii University Press	5. 総ページ数 400
3. 書名 Diary of a Farmer at the Foot of Mt. Kanpu: Living off the Land in Northern Japan, 1935-1936	

〔産業財産権〕

〔その他〕

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6. 研究組織

氏名 (ローマ字氏名) (研究者番号)	所属研究機関・部局・職 (機関番号)	備考
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7. 科研費を使用して開催した国際研究集会

〔国際研究集会〕 計0件

8. 本研究に関連して実施した国際共同研究の実施状況

共同研究相手国	相手方研究機関
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