

## 科学研究費助成事業（科学研究費補助金）研究成果報告書

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研究種目：若手研究（B）

研究期間：2009～2012

課題番号：21720317

研究課題名（和文） 「もの言う百姓」吉田三郎氏の生涯に関する研究

研究課題名（英文） Research on the Life and Writings of Yoshida Saburo

研究代表者

ウッド ドナルド (WOOD DONALD)

秋田大学・大学院医学系研究科・准教授

研究者番号：80375237

研究成果の概要（和文）：

研究成果の概要（英文）：This project focused on the life and writings of Akita farmer Yoshida Saburo (1905-1979) who, despite his humble beginnings in a small village on the Oga Peninsula of Akita Prefecture, became an amateur ethnographer, earned the patronage of Shibusawa Keizo (grandson and heir of Shibusawa Eiichi) and mingled with the leading figures of Japanese ethnology and sociology while living in Tokyo from 1937 to 1945.

交付決定額

（金額単位：円）

	直接経費	間接経費	合計
2009年度	1,000,000	300,000	1,300,000
2010年度	600,000	180,000	780,000
2011年度	300,000	90,000	390,000
2012年度	200,000	60,000	260,000
年度			
総計	2,100,000	630,000	2,730,000

研究分野：文化人類学

科研費の分科・細目：文化人類学・文化人類学・民俗学

キーワード：民俗学・地域社会・農村

## 1. 研究開始当初の背景

(1) The inspiration for this project came in 1999 or 2000, when I was introduced to Yoshida's 1938 book by my professor at The University of Tokyo. I was deeply impressed by the book's level of detail.

(2) Being based in Akita, I was in a good position to research Yoshida's life and writings, so I made contact with his relatives through a professor in Akita and began the project in 2009.

## 2. 研究の目的

(1) This project has sought to illuminate Yoshida's life and works. Although he was associated with Shibusawa Keizo and Miyamoto Tsuneichi from the 1930s through the 1960s, he has been overlooked by "chuo" writers.

(2) One aim of the project was to help paint a new, more vivid, picture of pre-war farm life in Japan. Another was to study change in Yoshida's community over time.

### 3. 研究の方法

(1) The first step in executing the project was to gather Yoshida's books and related books. Next, I set about translating his 1938 book with the help of a research assistant (this is still ongoing, and I expect that it will take at least until April of 2014).

(2) The next step was to make contact with Yoshida's living relatives and ask them to tell me what they knew about him and his life. They allowed me to interview them on a number of occasions and also to scan large quantities of materials, including Yoshida's personal photographs.

(3) The third step was to explore Yoshida's village of birth and the area just to the north of Akita City where he spent the postwar years farming and writing.

(4) From this point, I will continue to research Yoshida and his life with the cooperation of his relatives.

### 4. 研究成果

Yoshida Saburo's average beginning gave no hint of the unusual course his life would take. The third son of a farming family, he was born in Wakimoto village, at the foot of Mt. Kanpu on the Oga Peninsula, on March 5, 1905. A hard worker from childhood, Saburo helped much with household farming.

As is so for many, the true value of studying became clear to Saburo near the end of his school days, thanks to the efforts of a teacher named Sasaki. This teacher opened Saburo's eyes to the wonders of the world. Immediately after graduating from the high school course at age 16 Saburo enrolled in his village's night school program, and his passion for studying was ignited when he was taught about philosophy and sociology by teachers who were involved in the nationwide movement dedicated to improving the lifestyles of Japan's farmers. Yoshida came to want to play a role in this effort, and he read all the books he could. He continued, however, to help out with his family's farm work. This actually increased after his elder brother fell ill

and became unable to engage in hard labor when Saburo was 18.

Saburo eventually caught the attention of a leader in the farmer education movement named Onishi Goichi (1898-1992) after joining an association that Onishi had founded. This brought Yoshida an opportunity to visit Tokyo for the first time when Onishi invited him to attend a study session at his own home, so Yoshida scraped together what cash he could, snuck out of his house at night, and made his way to Tokyo by train. There, he had his first encounter with "sauce", which he accidentally used for making soup instead of soy sauce (much to the delight of other session participants). He also heard a radio broadcast for the first time, and-most importantly-he made many connections.

Back home again, in January of 1927 Yoshida married the daughter of a farmer in a nearby village, but he spent the following winter alone at a hands-on training school for young farmers in Shizuoka Prefecture, in the foothills of Mt. Fuji. While he was away, his wife fell off a horse and miscarried. The following year he studied Marxism under the tutelage of Izumi Jinjiro, a leader in the national farmers' movement. Although Marxism did influence Saburo's view of the world, he never became especially enamored of its ideologies-he simply wanted to see farmers' lives improve. On a practical level, becoming a family man and losing his father only five months after he had married forced him to begin thinking seriously about his future even as he poured through the writings of Marx and Lenin upon returning home from Shizuoka.

There was no farmland for Saburo to inherit. His father had encouraged him to go to work for the railroad, but what he truly wanted to do was farm, so in 1930 he cleared a piece of scrappy, uneven land up on a forested hill behind his natal home and built a small house with 30 yen (20 for the lumber and 10 for the carpenter) into he and his wife and their newborn daughter moved in June. Yoshida spent another 10 yen on materials for building hotboxes which he expertly used to raise plants from seeds before transplanting them into the fields.

Yoshida diligently worked his small piece of land, with his wife's help of course, while also helping out at his natal home, in return for which he often borrowed the horse. His second daughter was born while his family lived in the electricity-free shack in the mountain. There was no bath, so the family regularly bathed at the main house. In fact, the kids always headed straight to the main house after school for snacks and a bit of attention from their grandmother. The work of growing vegetables up in the hills was hard, and Yoshida was always busy, but somehow he found time to continue studying, and he maintained the various connections he had made in the past by mailing letters and postcards.

In the end, these connections paid off. Around the end of 1932 Onishi visited Akita and encouraged Yoshida to write a manuscript about life in his village. Yoshida set about this immediately, explaining what he knew himself and asking elders of the village about things he didn't already know. By April of the following year he had completed a manuscript and he sent it straight to Onishi in Tokyo. Impressed with the detail of Yoshida's writing, Onishi shared the document with Shibusawa Keizo - folklore enthusiast and grandson of Meiji era magnate Eichi Shibusawa - whose self-funded Attic Museum Society had recently begun publishing books. Shibusawa would later become governor of the Bank of Japan and then Minister of Finance.

Upon seeing the manuscript Shibusawa decided to publish it, and he was so interested in Yoshida and his farming life that in September of the following year he took the so-called "God of Farming Policy" Ishiguro Tada-atsu (who would become Minister of Agriculture six years later) and a number of young Attic Museum researchers with him to visit Yoshida's tiny farm in Wakimoto. Members of the group took many photos in Wakimoto during that trip in order to provide illustrations for Yoshida's manuscript, which appeared in 1935 as number four in the Attic Museum book series.

At a publication party held at Shibusawa's home in Mita, Tokyo, shortly thereafter, Shibusawa gave Yoshida a new assignment: keep a detailed diary of his farming life and also life in his village for one year, and take plenty of photos to supplement the new manuscript. This Yoshida did faithfully, and this effort resulted in the publication of Yoshida's second book in 1938—number 16 in the Attic Museum series. This book not only documents one year of village life in incredible detail; it reveals exactly what Yoshida and his family ate for breakfast, lunch, and dinner every day (including amounts of rice and miso consumed), household income and expenditures, and also how he planted his fields every year from 1930 to 1936.

Although Yoshida loved farm work, he knew that the life he had managed to build up in the hills in Wakimoto was not adequate for supporting his family and raising his two daughters in the long run. He knew he had to find something else—he knew he would have to leave Wakimoto. He was offered a chance to relocate to Manchuria, and was about to take the offer when Shibusawa offered him a job in Tokyo. Shibusawa had a new ethnological museum in the village of Hoya (now part of Nishi Tokyo City) and he asked Yoshida to look after the collections. Therefore, in July of 1937 Yoshida abandoned his little farm and moved his family to Tokyo.

The Hoya "museum" was really more of a gigantic storehouse for ethnological objects than anything else, with an office/workroom upstairs. The Yoshida family lived in the huge building, and the children commuted to local schools, while their mother served tea to the various young researchers who had coalesced around Shibusawa Keizo and who gathered at the museum almost daily. Yoshida associated freely with these bright researchers often. They included Takahashi Buntaro, Takagi Kazuo, and Miyamoto Tsuneichi. Being a largely self-educated farmer from Oga, Yoshida was different from them, but they treated him well and he grew quite close to some of them. In addition to managing the museum and growing vegetables in the nearby fields, Saburo taught agricultural skills to young women at a school in Mitaka.

Towards the end of the war, as food grew scarce, he converted part of Shibusawa's decorative garden to a vegetable garden. The Tokyo lifestyle was better not only for Yoshida himself but also for his family, but when the war ended he felt it was time to return to Akita and get back to being a farmer, so in September of 1945 he returned to Akita and by the end of that year—again through his many connections—he had received permission to open up some new farmland along with a group of others in a little pine-forested spot along the coast, just to the north of Akita's capital city. Here Yoshida lived out the rest of his life, farming, reading, and writing—he penned four more books in the postwar years to add to his two published in the 1930s. He also authored dozens of short articles that appeared in various newspapers and magazines. From subsistence tenant farming in Akita to manager/teacher/farmer in Tokyo and then to landowning pioneer farmer back in Akita again, Yoshida Saburo's life unfolded in tandem with Japan's twentieth century course of development. Yoshida lived the twentieth century. In a way, the story of Japan in the twentieth century is Yoshida's story.

#### 5. 主な発表論文等

(研究代表者、研究分担者及び連携研究者には下線)

[雑誌論文] (計1件)

- ① Wood, Donald C.、Yoshida Saburo: A well-connected man of the 20th century, Kyoto Journal, Vol. 78, 2013 (forthcoming)

[学会発表] (計1件)

- ① Wood, Donald C.、日本の「田舎」で人類学的に暮らすこと—吉田三郎と私の「ボアズの実験」、日本文化人類学会第47回研究大会、査読有、2013

[図書] (計0件)

[産業財産権]

○出願状況 (計0件)

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種類:

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名称:

発明者:

権利者:

種類:

番号:

取得年月日:

国内外の別:

[その他]

ホームページ等

- ① Wood, Donald C.、「今人」との不思議な縁—吉田三郎と私、秋田魁新聞、2012年10月, p. 10
- ② Wood, Donald C.、生活し研究する秋田の社会経済変化—「小児化」に直面する幼稚園. 東北大学文学部、東北人類学談話会、仙台、2009年7月21日

#### 6. 研究組織

(1) 研究代表者

ウッド ドナルド (WOOD DONALD)

秋田大学・大学院医学系研究科・准教授

研究者番号: 80375237

(2) 研究分担者

( )

研究者番号:

(3) 連携研究者

( )

研究者番号: