

Questionnaire

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Chapter 1

Questionnaire

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Addressed to the Education Committee of the Administrative unit to which the sample *ō-aza* belonged.

Dated April, 1962.

Sent from the Project Team of the Study of Regional Differences in Japanese Culture, at the Department of Cultural Anthropology, University of Tokyo.

I PROCEDURES FOR THIS QUESTIONNAIRE

1 The research unit

The purpose of this project is to discover basic socio-cultural regional differences throughout Japan in the early Meiji era on the basis of this questionnaire. The research unit for this purpose should be a still existing community which may have had a degree of cultural homogeneity at that period. The only conceivable unit that might satisfy this condition is the traditional village (*mura*) which existed in 1888, when the new administrative divisions were introduced by the Meiji Government, and which is still a unit of the present administrative system. We have assumed that the present *ō-aza* may more or less correspond to the traditional village, although some may not do so at all.

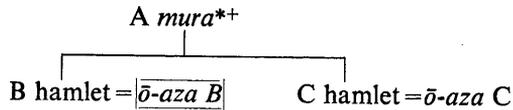
There were about 85,500 *ō-aza* in 1951 and we have selected about 3,600 from them as samples, including the *ō-aza* of your area. In order to fill out this questionnaire, we ask you first to clarify the relationship between the selected *ō-aza* under the modern administrative divisions and the corresponding traditional village, which can be larger or smaller than the *ō-aza*. We give examples of such correspondences below; please indicate the position of the sample *ō-aza* of your area in a similar fashion.

Examples of the relations between the selected *ō-aza* and the traditional village:

Key:

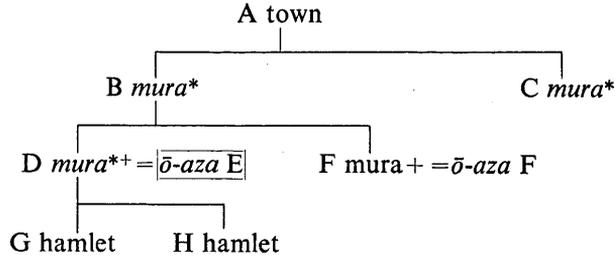
O-aza A	selected <i>ō-aza</i>
A town	a present administrative unit
B <i>mura</i> *	a traditional village before 1888
C <i>mura</i> [†]	a village established in 1888
A.B.C.D.E....	stand for the particular name of any unit.

Example I



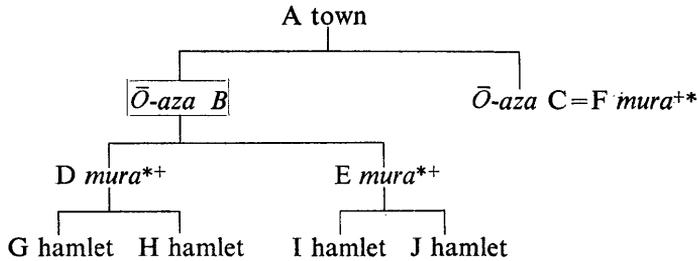
This is a simple case in which the sample \bar{o} -aza B coincides with the traditional community B, and informants should be selected from B.

Example II



In this case, informants may be selected either from G or H, or from both G and H.

Example III



In this case, the research unit must be either D or E, which may be decided randomly by a throw of dice. If D is selected, informants are to be selected from G and/or H and if E is selected, they should be from I and/or J.

2 Some desirable qualities of informants to be selected

- 1) Those who were born in the area and have not lived outside it for a long period.
- 2) Those who are over seventy years old, if possible.
- 3) Those who are not "learned," because some of the men with higher education tend to insist on their own ideas or emphasize abstract theories.
- 4) It is desirable to collect information from two or three informants at the same time. In this way, the correctness of the information about the past may be checked.
- 5) Male informants are desirable (when there are several informants, an old woman may be included).

3 Materials to be filled in, if possible, from the "Division of Statistics" of the town or village office

- 1) Population and the number of households in 1962.

- (2) Middle period (700–1600).
 - (3) Premodern period (1600–1868).
 - (4) Modern period (1868–).
- Q3–2 The reason for the foundation. Please describe it in detail.
(For instance: “Original inhabitants established this *mura* as a branch of such-and-such *mura*; or an influential family explored this land with permission of a feudal lord.”)
- Q3–3 Were there any *samurai* families in your village?
- (1) No.
 - (2) Yes. It or they held some distinctive status.
 - (3) Yes. It or they held no distinctive status.
- Q4. On communal property
- Q4–1 Was there any communal property such as forests, grass land, etc.?
- (1) No.
 - (2) Yes. What kind?
- Q4–2 How were the rights of such communal property shared with the villagers?
- (1) Equally shared by all the households.
 - (2) All households shared them unequally.
 - (3) Rights were limited to some *ie*, among which they were equally shared.
 - (4) Rights were limited to certain *ie*, among which they were unequally shared.
- Q4–3 When there was a new comer who was accepted as a member of the village could he at once share the rights?
- (1) Yes, he could without any condition.
 - (2) Yes, he could but with some condition. (such as after the payment of a fee, thirty years later, or in his children’s generation, etc.)
 - (3) No, he could not.
- Q4–4 Could a new *bunke* or a new branch of a family have the rights?
- (a) Yes, it was given rights,
 - (1) without qualification.
 - (2) by *honke*.
 - (3) after paying some fee.
 - (4) a generation later.
 - (b) No.
- Q4–5 Was there any fixed day, so-called *kuchiake no hi* or “opening day”, for collecting firewood or wild vegetables for the first time of the year?
- (1) Yes.
 - (2) No.
- Q5. Population mobility
- Q5–1 Were there immigrants into the community?

- (1) None.
- (2) A few.
- (3) Many.

Q5-2 Were they at once entitled to be *ujiko*, or a members of the village *Shinto* shrine?

- (1) Yes.
 - 1) Immediately after they settled in the village.
 - 2) A few years later.
 - 3) One generation later (in their children's generation).
- (2) No.

Q5-3 Were there any seasonal laborers who traditionally went out to other part of the country?

- (1) No.
- (2) Yes. To where?

Q5-4 Were there emigrants to other part of the country during the Meiji era?

- (1) None.
- (2) A few.
- (3) Many.

Q6. Political attitudes

Q6-1 How was the head or the representative of the village selected?

- (1) By a conference of heads of influential families.
- (2) By rotation among influential families.
- (3) Through recommendation or election among heads of all families.
- (4) By another method. Specify:

Q6-2 Was there *mura-hachibu* or a rule of village ostracism by which the family of one who violated some village regulation was excluded from ordinary social intercourse?

- (1) No.
- (2) Yes.

Q7. *Kō* or an association.

Please list all *kō* and indicate their attributes according to the following codes.

- (1) Name of the *kō*.
- (2) Regional coverage.
- (3) Membership.
 - 1) Family heads only.
 - 2) Wives only.
 - 3) *Yome*, or son's wives only.
 - 4) Open to anyone.
 - 5) Other.
- (4) Frequency of meetings per year.
- (5) Purpose or nature of the *kō*.
 - 1) Economic.

- 2) Religious.
- 3) Recreational.
- 4) Others.

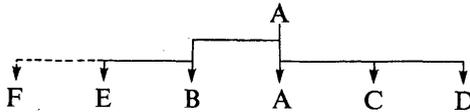
Q8. Kinship, affinity and *ie* relationship.

Q8-1 Were all the same surnamed *ie* regarded as originally having descended from one *ie*?

- (1) Yes.
- (2) No.
- (3) Other explanations.

Q8-2 If there were several common surnamed *ie* of one origin, please show the segmentation of the *ie* by drawing a diagram as below.

(Example)



F is a non-blood-related *bunke* of B.

Q8-3 Were there any non-blood-related *bunke* of a *honke*?

- (1) Yes.
- (2) No.

Q8-4 Were there any *bunke* with different surnames from their *honke*?

- (1) Yes. Please give reasons:
- (2) No.

Q8-5 Was there ordinary social intercourse between a *honke* (A) and its *mago-bunke* (E)?

- (1) Yes.
- (2) No.

Q8-6 How long did the social intercourse between the *honke* (A) and *bunke* (B, C, D) usually last?

- (1) Over generations (forever).
- (2) It ended after some generations.

How many generations?

Q8-7 What was the name of the group consisting of a *honke* and its *bunke* (and perhaps its *mago-bunke*)?

(Examples: *maki*, *edōshi*, *kabuuchi*, *ittō*, *ikke*, *jirui*, *yagomori*, *harouji*, etc.)

Q8-8 What did you call a *honke*?

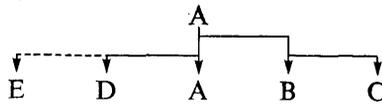
(Examples: *oyake*, *oya*, *omae*, *moto-oya*, *hon-ie*, *ineya*, *omoya*, etc.)

Q8-9 What did you call a *bunke*?

(Examples: *kamado*, *bekka*, *iemochi*, *inkyō*, *heya*, etc.)

Q8-10 Was there any status ranking or differentiation of prestige between a *honke* and its *bunke*? (For example, was *honke* A considered as socially superior or dominant to *bunke* B, D, and E?)

- (1) Yes*.
 (2) No.



- A: *honke*
 B, D: *bunke* of A
 C: *mago-bunke* of A and *bunke* of B
 E: non-blood-related *bunke* of A

*Even if there was no clear awareness of A's superiority, if the family head of the *honke* used to be assigned the most honored seat in such ceremonies as an ancestral cult ceremony, marriage ceremony, the New Year's meeting of relatives, etc., the answer should be "yes."

- Q8-11 Was there any status ranking among *bunke* (B, D) of the same *honke*?
 (1) Yes.
 (2) No.
- Q8-12 Was there any status difference between the *bunke* (B, D) and the *mago-bunke* (C) ?
 (1) Yes.
 (2) No.
- Q8-13 Was there any status difference between blood-related *bunke* and non-blood-related *bunke*?
 (1) Yes.
 (2) No.
- Q8-14 What kind of persons could establish a new *bunke*?
 (1) The oldest son.
 (2) Other sons.
 (3) Daughters.
 (4) Adopted child.
 (5) Servants or tenants.
 (6) Father.
- Q8-15 Could a new *bunke* obtain economic independence immediately?
 (1) Yes.
 (2) No.
- Q8-16 If new *bunke* were economically dependent on the *honke*, did they serve mainly as tenants (of their *honke*)?
 (1) Quite often so.
 (2) Rarely so.
- Q8-17 When a new *bunke* was established outside of its home village, what was its relationship with the *honke*?
 (1) It was the same as those of other *bunke* in the village.
 (2) It became weaker.
 (3) It broke off in a few generations.
- Q8-18 Did a *honke-bunke* group have a common tutelary god?
 (1) Yes.
 (2) No.

- Q8-19 Did a *honke* and its *bunke* belong to the same parish of a Buddhist temple?
- (1) Yes.
 - (2) Not always.
 - (3) No.
- Q8-20 Were there many cases where brides or the adopted children were supplied by the *honke* or *bunke*?
- (1) Many cases.
 - (2) A few cases.
 - (3) No such case.
- Q8-21 Generally speaking, were there *ie* of the affines (e.g. M's or FM's²⁾ *ie* in the village?
- (1) Yes, there were many.
 - (2) Yes, but relatively few.
 - (3) No.
- Q8-22 Which was more frequent or important, social intercourse with the affines' *ie* or that with the *honke* or *bunke*?
- (1) With affines' *ie*.
 - (2) With *honke* or *bunke*.
 - (3) Nearly equal.
- Q8-23 In marriage ceremonies, were both patrilineal kin and matrilineal kin invited? If so, could they both be seated in the same reception room?
- (1) Invited and seated in the same room.
 - (2) Invited but seated in different rooms.
 - (3) Other cases.
- Q8-24 If both patrilineal kin and matrilineal kin were present in the same room, which of the two groups occupied the better seats?
- (1) Patrilineal kin.
 - (2) Matrilineal kin.
 - (3) No discrimination (or seated according to other criteria such as ages, official ranks, etc.).
- Q8-25 There exists a custom in which a person abstains from visiting *Shinto* shrines when one of his kin dies. In your village, when a member of an *ie* died, did members of his son's wife's *ie* also abstain from visiting *Shinto* shrines?
- (1) Yes.
 - (2) No.
- Q8-26 In the same situation, did members of his *honke* or *bunke* which separated generations ago, have to abstain from doing so?
- (1) Yes.
 - (2) No.
- Q8-27 Was there a custom that newcomers from other villages could ask an *ie* to be their *honke* even if there were no blood relations?

2) FM: Father's Mother.

- (1) Yes.
- (2) No.

Q8-28 Was there a custom that one could ask a villager to be one's fictive male parent no matter whether one's real parents were living or not?

- (1) No.
- (2) Yes.

Q8-29 What were these parents called?

- (1) *Keiyaku-oya* (contract-parent).
- (2) *Kana-oya* (initiation-parent).
- (3) *Nazuke-oya* (naming-parent).
- (4) *Hiroi-oya* (picking-up-parent)³⁾.
- (5) *Fude-oya* (pen-parent).
- (6) *Oyabun*.
- (7) *Oyakata*.
- (8) Others.

Q8-30 What kind of persons were generally chosen as these fictive parents?

- (1) Influential persons in the village.
- (2) Head of a *honke* or *bunke*.
- (3) Head of an *ie* with which parent-child relationship had been established.
- (4) Others.

Q8-31 How long did the parent-child relationship last?

- (1) Temporarily.
- (2) For a certain period.
- (3) During the parent's lifetime.

Q8-32 What was the main reason to look for a fictive parent?

- (1) To get financial and social supports.
- (2) Wishing to be as lucky as the fictive parent.
- (3) Other reasons.

Q9. Family

Q9-1 Were there any terms which distinguished the eldest son from other sons?

(Example: the eldest son.....*ani*)
the other sons.....*oji*)

- (1) No.
- (2) Yes. Specify:

Q9-2 Were there any terms which distinguished the eldest daughter from the other daughters?

(Example: the eldest daughter.....*ane*)
the other daughters.....*oba*)

3) Sometimes a baby which is conceived in his father's climacteric ages (in Japan usually 41 years old) must ritually be left some place. The parents ask someone in advance to pick him up. This person is often called *hiro-i-oya*.

- (1) No.
 (2) Yes. Specify:
- Q9-3 Was the property of an *ie* to be inherited by only one person?
 (1) Yes.
 (2) No.
- Q9-4 When the property of an *ie* was inherited by several persons, was it divided equally or unequally?
 (1) Equally.
 (2) Unequally.
- Q9-5 Who succeeded to the headship of an *ie*?
 (1) The eldest son.
 (2) The eldest child (regardless of sex).
 (3) The youngest son.
 (4) Others decided by the parents.
- Q9-6 When was headship transferred to the next generation?
 (1) When the head died.
 (2) When the head reached a certain age.
 (3) When the first grandson of the present head (or the expected successor's first son) was born.
 (4) Other:
- Q9-7 Which was the more usual for younger sons, to establish a new *bunke* or to leave their home village for work?
 (1) To establish a new *bunke*.
 (2) To leave home village.
- Q9-8 Were there many *yōshi*⁴⁾ in your village?
 (1) Yes.
 (2) Not so many.
- Q9-9 Did wives come more often from within the village or from outside it?
 (1) Inside the village.
 (2) Outside the village.
- Q9-10 When wives came from outside the village, was there a preferred village for them?
 (1) No.
 (2) Yes.
- Q9-11 How many persons or couples customarily were considered as matchmakers?
 (1) One person or one couple.
 (2) Two persons or two couples.
- Q9-12 From which sides were they chosen, bride's side or bridegroom's side?
 (1) Bridegroom's side.

4) *Yōshi* has two meanings. It literally means an adopted child, but it is often used to designate a son-in-law who has married an heiress. In this case we mean the latter. The accurate term for this is *muko-yōshi*.

- (2) Bride's side.
- (3) Each side chose its own.
- (4) Through consultation of both sides.

Q9-13 What was their role?

- (1) They were actual matchmakers.
- (2) They were chosen only for the marriage ceremony.
- (3) Other roles.

Q9-14 Was there a custom of "marriage by capture"? (Some local terms for this custom: *dora-uchi*, *yome-katagi*, *nyōbō-katagi*, *ottori-yomejo*.)

- (1) Yes.
- (2) No.

Q9-15 Which was the most typical rule of residence?

	The eldest son's couple	Younger sons' couple
1. Husband's house		
2. At first wife's house, and then moved to husband's house		
3. Movement was repeated more than twice		
4. Built a new house		

Q9-16 Were there many cases where a wife was older than her husband?

- (1) Yes.
- (2) Not so many.
- (3) Not at all.

Q9-17 Could both bride and bridegroom be present at the marriage ceremony?

- (1) Yes.
- (2) Bridegroom only.
- (3) Bride only.
- (4) Neither of them could attend.

Q9-18 Was there any term which distinguished patrilineal cousins from matrilineal ones? (Example: patrilineal rice cousin; matrilineal wheat cousin)

- (1) No.
- (2) Yes. Terms used:

Q9-19 Was there the so-called *inkyō* practice (father's formal retirement from headship of his *ie*, transferring the office to his due heir) ?

- (1) Yes, it was prevalent.

- (2) Yes, but considered a rather special case.
 (3) No.
- Q9-20 Where could the retired parents live?
 (1) They lived in the same house as before.
 (2) They moved to another house or hut on the same premises.
 (3) They moved to a different house away from their former premises.
- Q9-21 In the cases of Q 9-20 (1) and (2), did they have meals with their children?
 (1) Yes.
 (2) No, their meals were prepared separately.
- Q9-22 Did they keep their own property (cultivated land, money, etc.)?
 (1) Yes.
 (2) No.
- Q9-23 When they retired and moved to the assigned house, did they take their children with them? If so, whom did they take?
 (1) No.
 (2) Yes, they took their sons except for the eldest.
 (3) Yes, they took the youngest child.
 (4) Yes, they took their favorite children.
 (5) Yes, they took some of their grandchildren.
- Q10. Age group
- Q10-1 Was there a *wakamono-gumi* or male youth group (the term may have local differences) before the Meiji era⁵⁾?
 (1) Yes.
 (2) No.
- Q10-2 Did the status of an *ie* affect recruitment to the youth group?
 (1) Yes, membership was limited to those youths who were members of *ie* of higher status.
 (2) No, it was open to every youth.
- Q10-3 Was the membership limited only to the eldest son of an *ie*?
 (1) Yes.
 (2) No.
- Q10-4 Were there several age groups? (Examples: infant group, youth group, middle age group, aged people's group)
 (1) No, there were no age groups.
 (2) No, there was only the youth group.
 (3) Yes, there were two. Specify:
 (4) Yes, there were three. Specify:
 (5) Yes, there were four. Specify:
 (6) Yes, there were five or more. Specify:

5) After the Meiji era, traditional local youth groups were often reorganized as a sub-branch of the National Youth Organization.

Q10-5 How was the recruitment system or the establishment of an age group determined?

- (1) Those who reached a certain age formed their own age group which was to continue without admitting any new members.
- (2) Those who reached a certain age entered an age group and after reaching another fixed age, they withdrew from it and entered the next age group.

Q10-6 Was there a *neyado* or youth house where members of *wakamono-gumi* spent their nights?

- (1) Yes, it was a permanent one.
- (2) Yes, but it was built, or borrowed, seasonally or occasionally.
- (3) No.

Q10-7 Was it for boys or girls?

- (1) For boys.
- (2) For girls.

Q10-8 What kinds of activities were performed in the *neyado*?

- (1) Physical training of the members or policing of the village.
- (2) Some economic activities (such as straw sandal making).
- (3) Meeting.
- (4) Learning traditional folk-plays.
- (5) Premarital sexual activity.
- (6) *Yobai* or stealing into a house to make sexual advances toward a girl.
- (7) Others.

Q10-9 Was the power of the *neyado* host over the members strong?

- (1) Yes.
- (2) No.

Q11. Beliefs and Religion

Q11-1 Was there an exclusive *ujiko* organization, a *Shinto* organization whose membership was limited to those who belonged to some particular *ie*? (This kind of organization was often called *miyaza*.)

- (1) Yes.
- (2) No.

Q11-2 What was the qualification necessary to become a member?

- (1) To be a member of an original or old *ie* in the village.
- (2) Others. Specify:

Q11-3 Were there hierarchical titles among them?

- (1) Yes.
- (2) No.

Q11-4 Was there any *Shinto* shrine which was worshiped by a particular *honke-bunke* group only?

- (1) Yes.

- (2) No.
- Q11-5 Could those who were not members of the group become one of its *ujiko*?
- (1) Yes.
- (2) No.
- Q11-6 At the occasion of annual ceremonies of such a *Shinto* shrine of a *honke-bunke* group, how was the seating order of the *ujiko* decided?
- (1) According to the genealogy of the group: the head of the *honke* occupied the most honored seat. Heads of *bunke* took seats according to the order of their establishment (the older, the higher).
- (2) The head of the *honke* occupied the most honored seat, while heads of *bunke* took seats based upon other principles (ages or careers).
- (3) By ages or careers, and not by genealogy.
- (4) Others. Specify:
- Q11-7 How was the *danka-sōdai*⁶⁾ (the representative of the adherents of the Buddhist temple in your village) decided?
- (1) Hereditary.
- (2) By mutual recommendation among heads of privileged *ie*.
- (3) By recommendation of the head priest.
- (4) By voting among all members.
- (5) Others. Specify:
- Q11-8 In the Buddhist temple was there an *ihai-dō* (a small structure in which the *ihai* or mortuary tablets were arranged)?
- (1) No.
- (2) Yes.
- Q11-9 If so, was there any principle by which they were arranged in order?
- (1) Yes.
- (2) No.
- Q11-10 What was the principle then?
- (1) According to the status of the *ie* of the dead.
- (2) According to the degree of contribution toward the temple by the dead in their life time.
- (3) According to the degree of economic services toward the temple by the descendants.
- (4) According to the degree of social contributions of the dead.
- (5) Others. Specify:
- Q11-11 Was there a belief in spirit possession?
- (1) Yes.
- (2) No.
- Q11-12 What kind of spirit was believed to possess people?
- (1) Fox spirit.
- (2) *Tanuki*, or a kind of badger spirit.

6) Sometime this office consisted of several persons, each representing local groups.

- (3) Dog spirit.
- (4) Snake spirit.
- (5) Others:

Q11-13 What was the nature of the possession?

- (1) Temporary or occasional.
- (2) Hereditary to members of some *ie*.

Q11-14 Were the members of supposedly spirit-possessed *ie* avoided in marriage or daily social intercourse by others?

- (1) Yes.
- (2) No.

Q12. "Rites de Passage" and Taboos

Q12-1 Where did one's wife give birth to her first baby?

- (1) Her married residence.
- (2) Her natal residence.

Q12-2 In your village, was there a special hut for wives to give birth?

- (1) Yes. The name of the hut:
- (2) No.

Q12-3 Were the huts owned by individual *ie* or were they communal property of your village?

- (1) Owned individually.
- (2) For common use. By what group was it owned?

Q12-4 Were there special huts for women to be secluded during menstruation? (Examples of the names of such huts: *taya*, *higoya*, *himaya*, *fujō-goya*, *kado* and so on)

- (1) Yes. Name:
- (2) No.

Q12-5 Were the huts owned by individual *ie* or for common use?

- (1) Individual.
- (2) Common. By what group were they owned?

Q12-6 Was it customary to celebrate a girl's first menstruation?

- (1) No.
- (2) Yes. How?

Q13. Annual events

Q13-1 What kind of rainmaking ritual was performed during a drought?

- (1) Make a fire on top of a mountain.
- (2) Pray all night in a *Shinto* shrine.
- (3) Stain a river or a pond by throwing something dirty into it.
- (4) Propitiate gods by dance and music.
- (5) Sprinkle around holy water brought from a sacred fountain, from a deep mountain, or from a *Shinto* shrine.
- (6) Pour water on some sacred objects (such as an image of Buddha, or some other object of worship).

- (7) Others. Specify:
- Q13-2 By whom was this rain-making performed?
- (1) By each individual of the village.
 - (2) By all members of some local unit. What was the unit, then?
 - (3) By volunteers of the village.
 - (4) Others. Specify:
- Q13-3 Was the game of tug-of-war (*tsunahiki*) traditionally performed?
- (1) Yes.
 - (2) No.
- Q13-4
- (1) When was it performed?
 - (2) For what purpose?
 - 1) For divination or fortune-telling.
 - 2) Entertainment or recreation.
 - 3) *Shinto* ritual.
 - 4) Others. Specify:
- Q13-5 Of what was the rope made?
- (1) Newly harvested (or cut) rice straw.
 - (2) Others. Specify:
- Q13-6 What was the relationship between the two teams?
- (1) Representation of two neighboring villages.
 - (2) That of dual sections of a village.
 - (3) Others. Specify: