Life Cultural History of Akagi Type Farmer's House

Takahashi Satoshi

The "Cultural history of people" has been popular and readily used everywhere as a theme for study. When reviewing the contents of such studies, however, it is regrettable that abstract arguments have come to the front, and the concept of people without substance has swaggered in history since the World War II.

To advocate cultural history, it may be necessary to release the "people" from the abstract arguments. It should be affirmed that people, who are the substance creating history, are flesh and blood. People exist beyond the theory of nation concerning the ruling and ruled parties. For example, philological history has long been weak in food, clothing and housing, or in life history in a narrow sense. Also, it has been self-deceptive in being proud of the situation. Food, clothing and housing of people have been considered somewhat an undercurrent of culture, and as unrelated to what drives history. It seems that the study of life-cultural history has been delayed by finding itself between a completely abstract view of almighty people, and another view of cultureless people.

In order to overcome these conflicts, moderate examination of the concept of life-cultural history should be repeated. In line with this work, theory on historical materials should be totally renewed. In addition to the adherence of philological history to life-cultural history, studies in cooperation with various related sciences, archaeology, folklore, and so on, may be required.

To achieve this purpose, at first, life historical fieldworks in the area of regional history should be collected.

This paper deals with a great revolution of life-cultural history which occurred from the latter 18th century to the earlier 19th century, concerning villages at the foot of Mt. Akagi in the Jōshū region.

I hope this paper will concretely clarify the reality of people's life culture condensed in the Akagi-type farmer's houses specific to this area, through the review of materials of philological history, and with the support of some results of modern-age archaeology and folk tool studies.

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