

## 33. Dwellings and livelihood

### 33.1 Evolution of dwelling

Since ancient times, villages in the Fussa City area were concentrated around places along the Tama River terrace where springs existed or places where shallow wells could easily be dug. People sought sites to most easily obtain water, build houses and cultivate surrounding land.

Such natural conditions existed in the southeastern districts of Nagata, Nagasawa and Nakabusa of Fussa Village and Minami, Uchide and Nabegayato of Kumagawa Village and many houses were erected on the sunnier, more extensive locations.

In 1894 (Meiji 27) the Ome Railway opened. As the Taisho, then Showa Period passed, merchants' houses arose around Fussa Station where trade-oriented people congregated. In addition to the situation, the Tama Air Field was made at the Musashino Plateau and succeeded the Ushihama Station's completion. Around the station, houses were beginning to build.

Waterworks were undertaken through the latter 20s and the 30s of the Showa Period (about 1950-1965) to replace inferior water supply facilities. Then the east side of the Ome Line, the Musashino Plateau, and cultivated land on the Tama riverside were developed into apartment complexes and other residential sites. A period of economic growth brought the replacement of older residences and the modernization of traditional styles of living.



*Fig.206 Raw silk trader's residence (Fussa, 1909 (Meiji 42)). Extensive thatched house. Wind-break trees were planted behind homesteads. The picture shows, at left, washed clothes drying in the sun.*



*Fig.207 Field and Residence (Kumagawa, 1950 (Showa 25)).*

This section explains the remaining traditional farmer's life through the Taisho and Showa periods.

### 33.2 Residence style

The current generation of the Ishikawa family is the 8th to occupy the same residence in Minami, Kumagawa Village. In early Showa Period, their residence consisted of main building, wide front yard, warehouse, general storehouse, mulberry storehouse and external bath house and lavatory. The main building stood *shichiken-han* (13.5m) wide and *yonken-han* (8.1m) deep, facing south. It's second floor was used for silkworm raising room. Rice, wheat and other foodstuffs were stored on the warehouse's first floor, *futon*(bedclothes) for guests and the family's best clothes were stored in *tansu*(dresser) and *nagamochi*(chest) on its second floor.

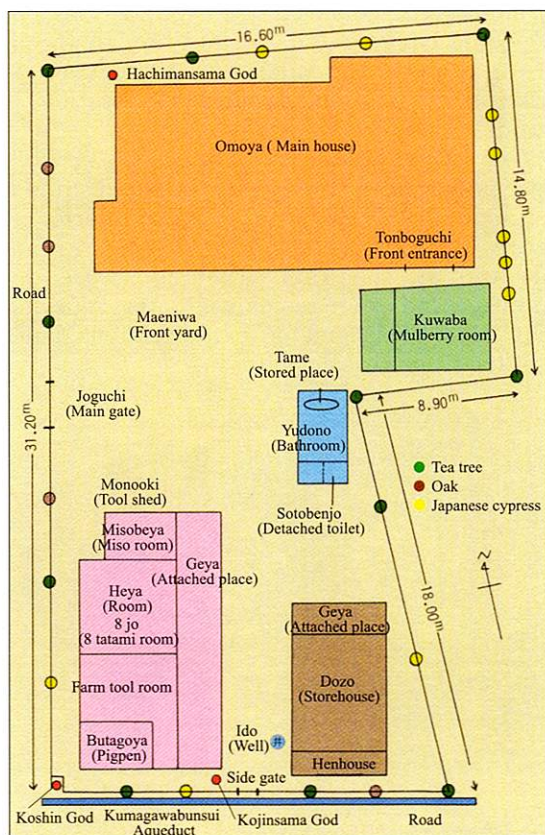


Fig.208 The Ishikawa family's residence site (about early Showa Period).



Farming tools were stored in the storehouse. A miso room and a pig room also occupied a corner of the storehouse. Japanese tea and other garden trees were planted on boundaries with neighbors. Oak trees were also planted for the wind protection. The Kumagawabunsui Aqueduct, constructed in 1890 (Meiji 23) flowed on the south side of the site to supply domestic needs. In 1955 (Showa 30), the main building's thatched wheat straw roofing changed to galvanized iron sheeting. The external bath house and outside lavatory were replaced by internal facilities.

### 33.3 Traditional arrangement of rooms

The Suzuki family residence in Fussa (Shimo district) retains the

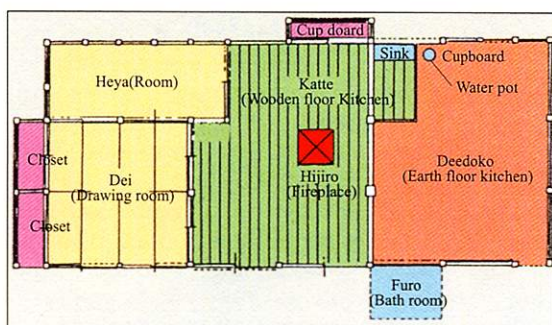


Fig.209 Reconstructed room arrangement of the Suzuki family residence. Its construction is estimated at about the middle Edo Period.

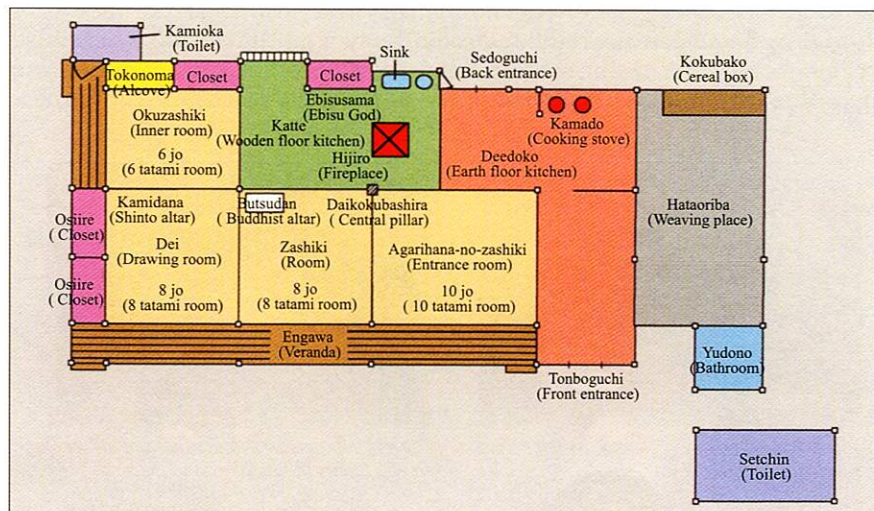


Fig.210 Reconstruction room arrangement of the Ito family residence (early Showa Period).

traditional appearance from the Edo to early Meiji period. By the investigation, The conventional layout of the construction is conjugated. It is a popular layout for private residences in Musashino, that is called *Hiroma-gata* type which refers to *daidokoro* (earth floor kitchen), *katte* (kitchen), *dei* (drawing room) and other rooms (refer to Fig. 210). Almost no window or door openings existed on the house's north side. Bedrooms completely lacked natural lighting. The kitchen on the *doma* (earth floor) was wide with no fittings installed between kitchen and *katte*. No *engawa* (Japanese veranda) was installed.

Due to sericulture's popularity through Meiji to Taisho Period and its breeding method altering from natural breeding to warm room breeding, the farmer's house structure and layout underwent great change. The Ito family, believed to have lived in Fussa's Kami district from 1841 (Tempo 12), largely reconfigured their residence 1924 (Taisho 13). The *doma* became a wooden-floored room (*agarihana-no-zashiki*) and the *engawa* became an *uchien* (inner veranda) to facilitate easier silkworm breeding. The weaving room was extended and a sliding entrance door replaced the original for easier entry. When the Showa Period's *joso-iku* method (mulberry leaf bearing branches being fed to silkworms) replaced the original silkworm breeding method, a new *joso* shed was constructed outdoors. Housing was finally devoted to residential functions and no longer mixed-purpose silkworm breeding facilities.

### 33.4 Room usage and living style

*Tansu* (dresser), *nagamochi* (wooden chest) and *futon* (bed clothes) were stored in a wooden-floored back room known as the *nando*, where also residents slept. With the coming Showa Period, when tatami mats were installed on the wooden flooring, it was renamed the *okuzashiki*. A new



Fig.211 The exterior of the Suzuki family's residence (1986 (Showa 61)).



Fig.212 Household Shinto altar and closet of the Ito family (1986 (Showa 61)). The *dei* (drawing room) viewed from the reception room. Closet doors acquire a black patina after many years.



space, the *Tokonoma* arrived during Taisho and Showa periods. This room served residents as an area for child-birth and for the repose, with head facing north, of the newly deceased.

The *dei* was a room for the hospitable reception of relatives and important guests. It was usually the first room to acquire tatami at the new construction. The household Shinto altar was installed there and it served as bedroom for patriarchal couple and their children.

The *zashiki* was a casual guest room. Female residents usually did needlework or let their children play in this room. A Buddhist altar was commonly kept in this room. With the removal of the *fusuma* (Japanese sliding doors), dividing *dei* from *zashiki*, the two rooms merged as a space for large gatherings: celebrations, funerals, and *ohimachi* (night praying festivals).

The *katte* was a wooden-floored room, having *hijiro* (fire place) and located near the kitchen. The *okamasama* (pothook) hung from rafters above the *hijiro* bearing iron kettle, pan or pot for cooking. Here the family ate all meals with predetermined seating order around the *hijiri*. The family patriarch sat innermost to the *daikoku-bashira* (central pillar) at a spot known as the *yokoza*. The spot opposite, near the kitchen, known as the *kijiri*, was for bride to sit. Usually the patriarch's wife sat to his left, guests to his right.

The kitchen was a generous earthen-floored space in many olden-time houses. This space served as a straw-work area in autumn and winter, also for *miso* (Japanese soybean paste) production and *mochi* (Japanese rice cake) pounding. Two cooking stoves, large and small, for boiling water and rice occupied a kitchen corner. Residents worshipped a *Kojinsama* God overhanging the stoves.



Fig. 213 Girl playing otedama (Japanese beanbag) outside the engawa. (Nakabusa, the Taisho Period).

In old times a bath house stood near the main building's entrance (*tonboguchi*). The bathtub rested on planks above the *odame* (bigger tub placed on the ground) within a simple enclosure. Boiled water was carried to the bathtub, not for bathing but simply for warm rinsing. Some bathers used umbrellas to deflect cold rain. Later, this tub style was replaced by the tub with attached boiler known as *suefuro*. The external bath building, with roof, became popular during Meiji and Taisho periods. The bathroom, internal to the main building, became popular after the Pacific War.

The lavatory (*setchin*) sat upon a big tub as did the bathtub. It stood outside the main building for the convenience of farm workers. Many elders recall a childhood fear of visiting the lavatory at night. The lavatory, internal to the main building, became popular during Taisho and Showa periods.

In old times, it was costly to dig a well, especially a deep one. Therefore several families would dig a shared well (*moyai-ido*). Families sharing wells cooperated to maintain it, i.e. replace rope and cleaning. In old times, the well bucket was supported by the *haneturube* (leaped draw well), updated to pulley support (*turube*) in the Showa Period. Residents visited Tamagawajosui Aqueduct or Kumagawabunsui Aqueduct for their bathtub water and so on. Water carrying was a females' work and heavy water buckets on a pole was the heavy labor for them.

Oil lamps provided night time illumination. Lamp chimney cleaning and lamp oil purchasing were tasks for children. In 1915 (Taisho 4), at part of Fussa electric lighting was turned on. Residents felt electric light as outshining sunbeam when they first witnessed the new technology. By the early Showa Period, almost all the families drew electric power for lighting. However, power failures often occurred, so requiring all families to stock candles.

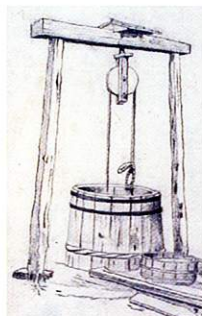


Fig.214 Tsurube (drawing) well (Kumagawa, drawn by MORITA Koichi, the late Meiji Period).



Fig.215 Thatch replacement (Ushihama, 1986 (Showa 61)).