

## 35. Social connections

### 35.1 Regional connections

Local people cooperate in various ways within an agriculture-centric traditional way of life. Several local support systems sustained daily life in Fussa.

Fussa Village was made up of Kami, Nagasawa, Nagata, Shimo and Fussabun-ushihama districts, while Kumagawabun-ushihama, Nabegayato, Uchide and Minami districts made up Kumagawa Village. These districts (*mura*) functioned as the self-governmental, administrative units and are the foundation of the present *chonaikai* (neighborhood associations). *Mura* units and the function of *niwaba* overlapped. *Niwaba* is the local groups of similar function to *mura*, persisted from the late Edo Period. A feature of Fussa's *niwaba* was their cooperative worshipping of their *Inari* God and also the sharing of their *zenwangura* storehouse.

### 35.2 Zenwangura storehouses by jointly shared Niwaba

The *zenwangura* was a jointly managed storehouse for tableware and cooking utensils used in large gatherings (*hitoyose*) such as marriage and funeral ceremonies, Buddhist memorial services, etc. A borrower of tableware and utensils paid a specified rental fee. After use they were washed and returned to their original storehouse positions. The proceeds were kept to cover repair and improvement costs. The *zenwangura*'s joint management system had persisted in the Tama region since the end of the Edo Period.

Fussa's *niwaba* units employed numerous *zenwangura* storehouses to



Fig.221 Restored *zenwangura* storehouse (Fussa City Museum of Local History).

store various kitchenwares such as *hasami-bako*, *yanagi-daru*, *mitsugasane-sakazuki* (*meoto-sakazuki*) for marriage ceremonies, cookware such as *daihangiri* (bulk udon noodle cookers), *kiridame* (colanders), etc. Plentiful items of tableware such as *urushinuri* (red-lacquered) ware items, trays, hot water pails, chinaware rice bowls, *sakazuki*, *tokkuri*, plates and *soba-choko* were kept. Some zenwangura also held *hibachi*, *zabuton*, tents, tables, etc.

From the Showa 40s on, the zenwangura fell out of use through post-war life style change: marriage ceremonies being performed in ceremonial halls instead of private homes and dishes being prepared by external catering services.

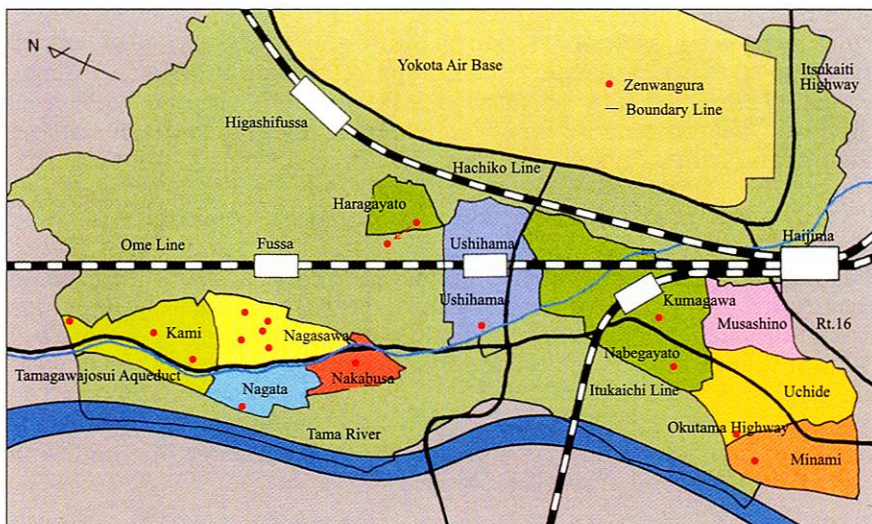


Fig.222 Zenwangura locations. Confirmed zenwangura locations from 1976(Showa 51). Ones out of existence at the time of investigation are further indicated.



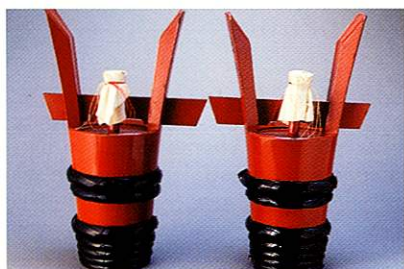
Handai. Red rice, mochi or other foods were kept in this handai for delivery to neighbors.



Hibachi. These were used for winter niwaba general meetings, etc.

Fig.223 Zenwangura utensils (Fussa City Museum of Local History) .





Yanagidaru. These held sake for presentation at marriage ceremonies and housewarming parties.



Mitsugasane-sakazuki (Meoto-sakazuki) and Haidai. These sake cups and trays serve a couple in the ceremonial exchange of sake.



Choshi (sake vessels) of Ocho (male butterfly) and mecho (female butterfly). This sake vessel (dispenser) serves in marriage ceremonies when a couple exchanges sake cups. It is decorated with masculine and feminine butterfly ornamentation.



Bowls and Takazen (high leg tray). Used for at parties, etc.



Suimono-wan. Used for Japanese clear soup.



Plates.