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A monograph on historical change of the relationship between the common forest and the people of Katsuyama village, northern flank of Fuji, regarding the change of economical position of the bamboo work as subsistence forest production.

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Abstract

In the hilly or mountainous of Japan, people usually had been used to make the daily tool from bamboo. In this area, villages have maintained common forest to get a timber and fuel. Within such Japanese tradition, peoples in Katsuyama village, on northern flank of Mt. Fuji, are now well known as the maker of bamboo basket made from 'Suzutake' bamboo (*Sasamorpha borealis*) grows under their common forest.

In this monograph, we try to describe the historical change of economical position of this bamboo work in Katsuyama and discuss the value of regional accumulation of cultural capital as technique.

After the long stable era of pre-industrialization period, in a decade following World War II (was a lack decade of materials in Japan) this bamboo basket ware production was steeply increased and distributed to through Japanese domain. The production of bamboo ware decreased slowly after the revival of Japan in international community, and bamboo wares were replaced with resin wares from petroleum industry. Now, these bamboo wares became expensive folk handicraft and the production was minimal. While, this technique of manufacturing ware is placed as the traditional craftwork and became a cultural capital used for educational service for visitors who enjoy the culture of this region.

This technology is born from the relationships between humans and Satoyama commons, and is indispensable culture to constitute capital in Japan. This work in the part of life connected the material consumption, turned into service of traditional experience. In other words Non-Consumptive use changed consumptive use and turned out non-consumptive use.

The capital accumulation as culture helps mitigate risk and is the basis for a new service providing. The diversity of relationships between people and commons (or diversity of regional culture) is the Non-Consumptive regional capital as source of relative advantages that originate the economical trade.

Keywords

Context; common forest, Mt. Fuji, subsistence, capital, historical change, bamboo work

1. Introduction

In Japan, the land that affected by the habitation surrounding a village is called a "Satoyama." For member of many Japanese village sharing Satoyama as commons was recognized proper (A Fukuda 1982). They cropped lumber and fuel from the tree, gathered fallen leaves, soil surface and grass for fertilizer and mowed the feed of draft animals from Satoyama. Moreover, it was also a collection place of mushrooms or nuts (A Ogasawara 2003). There are two cases to use Satoyama commons: the first they worked in cooperation and co-management, the second they assign to private rights adjusted allocation. The area is managed and maintained until 19th century (post modern). The relative value of materials decreased with modernization of lifestyle, urbanization or the development of the transport of the mining industrial material (resin or chemical fertilizer). Through modernization, a Satoyama was not allowed being as they were. However there are many argument on Satoyama, for its change causes environmental effects(K Takeuchi 2001). Because Satoyama was one of dominant land-use in Japan (H Ikeguchi and K Takeuchi1993).

In Satoyama, they have got and used Sasa (Bamboo grass) and bamboo.*Bamboo species broadly distribute in the tropical to temperate humid Asia.* Bamboo is known with its characteristics i.e. fast and dense growing, strong and waterproofed as materials, easy to hand craftwork and easy-gathering

(H Muroi 1973). Many Japanese traditional industrial arts are made from bamboo, however this resource usage reduce in quantity at the present time. Many handicrafts made from bamboo are listed in Japanese traditional industrial arts. Japanese government authorize traditional industrial arts on conditions as follows; 1) a tool that is commonly used in daily life, 2) handicraft industries, 3) inheriting technique and raw materials for a fixed period, 4) keeping up industries in a particular region. The municipality provides subsidies technique, for these arts. In this monograph, we have attempted to place the value of contains with in social activities from the sense of sustainability, through the descriptions of the history in conjunction with both human habitation and its circumstances.

2. Method

2.1. The outlines of Katsuyama village

The residence in Katsuyama village, Fuji-Kawaguchiko Yamanashi north of Mt. Fuji [Fig. 1].



Fig. 1 Map of The survey

The population of this village is 2,502 and the number of households is 761 in 2005[1]. The villagers continue making bamboo works that called “Fuji Katsuyama Suzutake (*Sasamorpho borealis*) Zaiku”. *S.borealis* is a bush bamboo among summergreen deciduous broad-leafed forest. They mainly ship

baskets and colanders, they are authorized as the traditional industries of Yamanashi prefecture. They gather Suzutake at second stage of Mt. Fuji (1200-1300m asl.).

Before powered pump cultivation that became actual around 1960, rice paddy fields was not practiced in a cold, high-altitude place and volcanic tuff soils that is poor in moisture capacity in Katsuyama. And agricultural production were restricted with in millets and supplemental vegetables. The main industry of village was forestry, thus certain part of villager had not been concern with agriculture. The production of bamboo works preformed in winter season, that is not suitable to outdoor work in other words that is a minor subsistence, in the beginning of modernization. They started rice-paddy cultivation by the agricultural improvement between 1954 and 1963. In Japan, the rice distributions have been partially controlled by government with its amount relatively decreasing till now. The rice field development policy of Japanese government was stopped in 1970. In Katsuyama, rice cropping was stopped economical reasons mainly concerning the cost (maintenance of the water pump) and benefit (low-yield) balance. The agricultural production in this area shrunk into small amount of high-value added horticultural vegetables, and the most of fields became residential districts and factory sites.

2.2. The outlines of hearing survey

In this survey we constantly visit to interview for Katsuyama villager between 2008 and 2012. We visited each of their houses in a random manner and we asked the change of occupation, the purpose, implementation method and frequency of Satoyama use and so forth. We were able to interview 30 households in this village on their land-use. The informants are from two of couples, 10 men and 18 women, between 63 and 90 years old.

Furthermore, in the bamboo works we did observation of the activity and interviews from the people belong to a group of bamboo works producer. The geographical interpretations with social change were studied by H IKEGUCHI. The interviews and observation were done by A OGASAWARA.

3. RESULT

- 21 households continue agriculture and 10 gather fallen leaves. All households kept draft animals (cattle, horse or goat) and kept gathering grasses from Satoyama until around 1960. Gradually, they stopped keeping livestock and gathering grasses. The Satoyama used for them change into the golf course and cottage area the inhabitants gather materials from other forests near the village. Five households use the fire woods until now, meanwhile 25 stopped till 1965. Around 1945, a young men's association in the village gathered many fire woods and provide for villager. This fire woods are gathered from near the living area,

too. 70 percent of the households continue gathering edible wild plants and mushrooms for the domestic consumptions as seasonal pleasures. There is no household gathering for conserve these foods and trades. They did not decide collecting place, gather among Satoyama belt on the north side of Mt. Fuji. There is no household have income from charcoal, this work for Katsuyama was held by Narusawa villager, the western neighbor. After WW2, In Japan the people especially in Tokyo area was fallen in the shortage of goods. Most of household in this village produced a lot of bamboo works. They said that “Everyone from children to adults produced bamboo works”. They peddled the bamboo works throughout the year, peddling area expand to not only Tokyo area but also Niigata, Fukushima and so on almost through the Honshu island. They were able to trade a middle size colander for 3 kilograms of rice (in 1950, ¥125JPY ; 0.3 grams of gold) . the trading of the bamboo works brought them a good income for living.

Table. 1 Abbreviated chronological table in Katsuyama

Year	Economic status of Katsuyama villager
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- 1945	Millets and supplemental vegetables, forestry
Before WW2	The bamboo works were minor subsistence
1945 – After WW2	The major income from paddling of bamboo works
1954	Start agricultural improvement
1960	Disappeared gathering grasses
1965	Many households stopped gathering the fire woods
1970	Stopped rice cropping
1979	Established the school of bamboo works
1980	The peddling goods replaced to rolls of cloth Brought the employment or opportunities for cash income
1988	Recognized them as traditional industrial arts

- The peddling goods sales continued till 1980's with article gradually replaced to more expensive rolls of cloth for Tokyo area. While villagers repeat peddling and came back synchronized with busy season for outdoor works. The regional development of northern flank of Mt. Fuji brought the employment or opportunities for cash income. As a villagers acquire their living income to the running guesthouse or other visitors industry, the production amount of bamboo works shrunk. The people those who continued bamboo works product inventories of got elder.
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- The people who enjoyed producing bamboo works for making pocket change was ridiculed as "To kill a time", or "You can not afford to give your parents a allowance." Quite a few people are not free from such through now. Among 1970's the tourists regarded the crafts highly, therefore village officials

established a studio called “Baskets School” in community center of village in 1979. The worker enjoyed making the baskets grouped there. They were concerned with not only usability but also artistic of the works in this time. Yamanashi prefecture recognized them as traditional industrial arts in 1988, a sense of responsibility to carry on traditional arose among them. The studio produced expert craftsmen of Yamanashi, and change into Fuji Suzutake Kogei Center. Today about 20 person make the bamboo works in this center and about 10 person make them in their houses. These workers continuously keep gathering Suzutake.

The amount of gathering Suzutake were 5,800 kilograms in 1968, 5,000kg: 1969, 4,800kg: 1970 on the village records, but it was thought that the actual quantity were larger than records. From a viewpoint of resource management regarding sustainability, only the person who has received issuance of a license certificate from the Onshirin Regional Public Organization, permitted to gather Suzutake. This license is one year of validity and an onerous contract. In former days the gathering were forbidden them in an idiomatic manner from June to July as growing a bamboo shoot or “Tome (: stop) –Yama (: mountain).” They walk and gathered in this term carefully today, too.

They are controlled to cut down selectively “good” Suzutake. As a result the infants are conserved. When they gather Suzutake, they unconsciously throw away the branches with leaves, at the edge of the bamboo forest. This act may

prevent the invasion of weed. They used to go forest with about 10 days intervals. The quantity of the gathering yield by a person varies from 20 to 60 kilograms of Suzutake per day. Experts with strength earn larger amount than beginners.

The experts initiate younger persons with teaching the characteristics of Suzutake. At the beginning of initiation, the beginners follow after medium experienced proficient and told "Here, the Suzutake is well" then start to gather. The experts are able to distinguish "good" Suzutake by watching only the foot of bush. The novices distinguish "good" Suzutake by watching through top to foot. It is easy to distinguish the age of a bamboo by counting the number of branches with leaves, for the bamboo grows only three branches at budding year. However it is difficult to distinguish the age of bamboo by watching its foot diameter. The experience is decisive factor of efforts required to gain certain amount of Suzutake.

Among 10 years after WW2, the most Suzutake gathered and bought from another regions to supply a shortage. Today, there are five stands that they gather Suzutake, and each stand has two hectares or more in space. It is thought that influence on forest bed environment is very slight or negligible.

4. Discussion

Table. 2 shows the contents of the history collected from the directions on the bamboo works and economical outlier environment after WW2.

Table. 2 The summary of the Timeline in the Bamboo works

Years	Regime change	Stage of Japan	Stage of bamboo works
- 1945	Before WW2	Modernization	One of the minor subsistence
1945 - 70	After WW2	International isolation	The major income
1970 - 90	The stable economic growth	Returned to the international society	Declined
1990 - today	The economic stagnation	Post growth depression	Establishment of the traditional industrial arts

From table. 2, after WW2 within the term that with lack of materials and higher demand for bamboo works, the production on bamboo works development quite rapidly. Within the following stable term, the villagers acquire additional sources for their income and the bamboo works declined. Within the last term the bamboo works keep managed inside the scope suitable for conserve traditional art and activities.

Without seeds of technology the acceleration of the crafts production probably rather than actual. In early 20th, the craft production already lose position of major vocation, it was already a minor subsistence. However their conservative attitude to their habitation keep the seed of technology among them. Not all villages in

Japan kept the technological seeds for such craft work, so the market demand went higher and higher. Then the importance is how and where could people keep such technical seeds. In case of Katsuyama village the refugia are in Satoyama surrounding the village from spatial viewpoint, and from social viewpoint, the refugia are the cooperation on Satoyama. And the case of needs decreased, the seeds replaced from mere bamboo works to the traditional industrial art.

Thus the seeds grown from potential technology to significant high industry and change into discreet tradition.

5. Conclusion

Through the discussion, the importance of commons as the refugia of technical seeds is inducted. Such seeds are not to be included commodities. Technical seeds are decisive in tangible capitals. In Satoyama area with rich social and biological variety expected that such seeds buried.

The demand from regime change may dig out one of these seeds. Among the variety of stands and the variety of societies in Japan, a seed for craft kept in commons in Katsuyama.

Thus both diversity of commons and diversity of communities are necessary to dig out proper seed for national demand caused by regime change.

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Notes

[1] Japan Population Census Statistics 2005