

The Chün-t'ien law took into consideration the grant of land to the old, infant, deformed and crippled person and widow because it was the policy for creation and maintenance of small-holling peasants.

Analysis of *Dōzoku* Structure in Rural Japan

by Chie NAKANE

An exceedingly large number of works have been written on *dōzoku* and its related subjects by Japanese scholars in various fields such as sociology, law, economics, history, ethnology and folklore. However most of them are concerned with ideological interpretations or typological classifications, while the analysis of the *dōzoku structure* has been neglected. The present essay particularly concerned on this neglected subject by applying the method of social anthropology.

A *dōzoku* is a set of extended households distinguishable by genealogical relations to the common original household. The genealogical relation, however, should be always accompanied by the economic basis. For example, households *A* and *B* form a *dōzoku*, because *B* was established by the economic arrangement of *A*: for instance, *A* portioned its land to *B*, and built a house of *B*. The kinship relation itself (such as, the household heads of *A* and *B* are father and son, or brothers) does not form a *dōzoku*, unless it accompanied the economic arrangement. Though the members of a *dōzoku* often includes a set of agnates, structurally the *dōzoku* is not a patrilineal lineage, as one of the examples of the members of a *dōzoku* is compared with that of a patrilineal lineage in Diagram II on p. 142.

The internal organization of an effective *dōzoku* is found on the basis of the status differentiation among the households of a *dōzoku*, which are ranked according to the genealogical distance of each household to the main (oldest) household, thus forming a pyramidal hierarchy with the main household at its apex. The effectiveness of a

dōzoku as a local corporate group is maintained by the superior economic and social status of the main household against the branch households. The degree of effectiveness and of institutionalization of *dōzoku* shows considerable variations according to an individual *dōzoku*, as well as to a given period of an individual *dōzoku*. These mostly depend on the character of the leadership and of the economic base of the main household, and also with the historical and economic situations of a village community.

Unlike a lineage system, the *dōzoku* organization does not cover the whole society: it tends to be found among the population of the upper and middle sector of a village community. And the development of a *dōzoku* seems to be related to a particular historical and economic situation of a community: under a fairly closed and stable economic system, yet provides substantial resources which make possible to accumulate wealth for some members of the community, but restricts the members to have alternative economic means other than to depend on a given limited resources within the community. Though the *dōzoku* institution does not cover the all population, *dōzoku* found in any locality in Japan reveals the common structure. This fact has dictated me to deal with *dōzoku* as one of the most significant institutions for the kinship study in Japan. In my view, the *dōzoku* structure manifests the crucial elements of the underlying native kinship ideology in Japanese society.

A Study of the Industrial Policy of the Indian National
Congress before and after the Independence, 1947.

by Masanori KOGA

Recently the problem of state capitalism has been discussed from the various viewpoints. Generally, the state capitalism of the so-called