

Title	On Amaribe (餘戸)
Sub Title	
Author	村山, 光一(Murayama, Koichi)
Publisher	三田史学会
Publication year	1958
Jtitle	史学 Vol.31, No.1/2/3/4 (1958. 10) ,p.14- 15
JaLC DOI	
Abstract	
Notes	Abstract
Genre	
URL	<a href="https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00100104-19581000-0736">https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00100104-19581000-0736</a>

慶應義塾大学学術情報リポジトリ(KOARA)に掲載されているコンテンツの著作権は、それぞれの著作者、学会または出版社/発行者に帰属し、その権利は著作権法によって保護されています。引用にあたっては、著作権法を遵守してご利用ください。

The copyrights of content available on the KeiO Associated Repository of Academic resources (KOARA) belong to the respective authors, academic societies, or publishers/issuers, and these rights are protected by the Japanese Copyright Act. When quoting the content, please follow the Japanese copyright act.

those which characterized or restricted the aforesaid realism. The elements in question were his feudalistic idea as a Shōgun's retainer and Confucianism which he had studied hard from his boyhood.

In short, he had a method peculiar to himself in studying history, and bold and distinguished opinion in interpreting historical facts. Accordingly, Arai's method was by far superior to those of other historians of his days.

Thus, he may be recognized as one of the forerunners of the modern historical science in Japan. However, he could not emancipate himself from the restrictions of his time his education and of his status in the Shōgunate Government.

### On Amaribe 餘戸

By Kōichi MURAYAMA

The word "Amaribe" means the surplus number of families. It was fixed after the Taika Restoration (645) that fifty families should form a *Sato* under the newly established village system. As it was only a formal method of allocation, there remained some number of families which were not included in the *Sato* 里. These families were called "Amaribe" or surplus families. There is no question about the Amaribe system itself. The question is how and under what circumstances it was established. In this respect, there have been various opinions among our historians. However, no authentic study of actual conditions of the system has been introduced until now. This was because reliable material was scarce and because the Ryō (Code) 令, which was the basic law of the period in question lacked the provisions concerning the Amaribe.

Many of our historians accepted the description of the "Ryō-no-Gige" or the Interpretation of the Code, promulgated in 834, that in the case of a large village consisting

of more than 60 families, more than 10 families out of the whole number of the families in the village formed an Amaribe. However, the writer of this article could hardly support such an opinion in theory and in practice. The writer, after inquiring into the number of the Amaribe and the places where the Amaribe were established, found the fact that even in a *Kōri* 郡 (a county under the administrative section of those days) there was only one Amaribe and that where Amaribe were established were the county limits, seaside districts and remote places in the mountains.

From the aforesaid facts, the writer has attempted to prove that when the families were allocated according to the system under which it was fixed that 50 families in a *Kōri* should form a *Sato*, the odd number formed an Amaribe.

Furthermore, the writer has attempted to comment on the actual condition of the Amaribe to prove that it was by no means a medley of families and that in some cases an Amaribe included some organized villages.

## On the Difficulties of Navigation from Lisbon to Goa in the Early Modern Ages

Jujiro IWATANI

Alessandro Valignano S. J. showed us in the detailed picture, entitled "Historia del principio y progreso de la Compania de Jesus en las Indias Orientales", the navigation between Lisbon and Goa, and also the difficulties from which the people had suffered. He classified them into two parts: hardships in daily life, and perils which fell during this navigation; and further sorted both of them into six, respectively, i.e., the former into: 1. lack of accomodation, 2. food, 3. clothes, 4. hardships from becalmed ships, 5. lack of water, 6. disease; while the latter into: 1. tempest, 2. reef, 3. fire at sea, 4. French pirates, 5. lack of water, 6. death.