

DISTRICT “N” OF “H” CITY : A CULTURAL AND RELIGIOUS SURVEY

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号	19
学位授与番号	262
URL	http://hdl.handle.net/10097/37057

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学位の種類 博士(文学)

学位記番号 文博第 262 号

学位授与年月日 平成19年10月11日

学位授与の要件 学位規則第4条第1項該当

研究科・専攻 東北大学大学院文学研究科(博士課程後期3年の課程)
人間科学専攻

学位論文題目 DISTRICT “N” OF “H” CITY : A CULTURAL AND
RELIGIOUS SURVEY
(H市N区における文化的・宗教的研究)

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論文内容の要旨

This ethnographical study deals critically with the cultural and political affairs of District “N,” the latest incarnation of Village “N” that was recently amalgamated with “H” City in what was heralded as a successful merger. This process presented, officially, little complications and limited amount of voiced opposition. This was a dramatic contrast with the 1957 amalgamation which saw the creation of Village “N.” Then, negotiations between the two villages lasted for three years. But even so, after the amalgamation the divisional posturing continued. And for fourteen long years this village retained two village offices as neither community would relinquish its own. The reason for this lack of cooperation between the two former communities is said to be due to their contrasted physical environments. The first community is located on a spatially wide and high ground, while the second community is enclosed in a valley in which a river flows. This very discrepancy between the environments is seen as the reason for their differences in customs, behavior, and linguistics. It has been evinced that the inhabitants also readily draw upon their respective “past village identity” (旧村意識) if engaged in social or political conflicts.

My analysis of this phenomenon is informed and inspired by the study of Yoneyama Toshinao, *The Small Valley Universe and Japanese Culture* (小盆地宇宙と日本文化), in which Japanese communities embedded in valleys develop singular cultures. With an anchoring in an environmental

approach, therefore, I proceed to explore in an ethnographic form the religious, social, and political issues which tests Yoneyama's hypothesis.

In the first chapter I begin an overview of the historical development of District "N" with a particular focus on its amalgamation which was completed in 1957. In addition, a particular attention has been given to the emergence of *kyūson ishiki* as an aftereffect of the amalgamation. Second is an analysis of the political dynamics and social organization exhibited in the amalgamation. This will give rise to a discussion of the social hierarchy between the household as well as the transference of authority from the social to the political arena. Moreover, I attempt to trace the ramification between political roles and public celebrity which both compound electoral processes.

In the second chapter I present three case studies which I believe add to the historical depth and socio-cultural relevance of the community. To begin with, I profile the community's *yagō* (屋号 house names) relying on data obtained from an intensive fieldwork I demonstrate that *yagō* not only reflect but also support the hierarchy that dictates the relation between main and branch households. Furthermore, I address the belief structure which appears to be particular to the valley. One could argue that the physical isolation engendered by the river valley results in a unique cultural identity including a system of local deities. Finally, I report on one of my informant's struggles to preserve the dominant position of her household.

In the third chapter the focus of my analysis shifts to provide a detailed and chronological narration of my experience as a village employee. Following along a tradition of anthropological method this participant observation provides me with the opportunity not only to become a "local," but also to become the object of a local conflict. Accordingly, I trust that this narrative will provide further information regarding the ways and means within the community in which *kyūson ishiki* was called upon to instill motivational sentiment.

The last chapter of my study will discuss two cases of *tatari* (祟り supernatural curse/retribution). First of all I examine the *tatari* of the *Ochiudo* (落人 fugitive samurai) whose households' members are believed to be descendent of fugitive samurais. Hence, my aim will be first to unravel the paradox between the *Ochiudo's* dominant position and their labeling as cursed households, and secondly, demonstrate the capacity for a curse to lead to conflict resolution as in the case of a curse from *oshirasama* (おしら様 a paired deity).

In conclusion this thesis will be an attempt to discuss the relationship between nature, culture, and their symbiosis.

論文審査結果の要旨

本論文は、著者が東北地方の一村落にて三年十ヶ月にわたって実施したフィールドワークから得られたオリジナルなデータをもとに、日本の村落社会における宗教と社会との関わり方の解明を図った新たな試みである。

Chapter 1. では、1957年に成立した二村合併の経緯が検討され、そこで形成された「旧村意識」が、現在に至るまで、村落内の多様な政治的イベントの裏で村を二分する核となっていることが指摘される。

そして、ある村会議員の汚職事件を事例とし、村内における諸勢力の葛藤・調停の仕組みが明らかにされる。

Chapter 2. Social and Religious Field Surveys in Shimamoriでは、村落内の家々がもつ屋号、「四十八社」と総称される神社小祠、具体的な葬儀の事例が分析される。ここでの指摘は、以下の章で述べる論述の基礎的資料の提示という意味合いもあり、これらを通して、当該村落の社会関係が、分家や栄枯盛衰といった家々の歴史的関係を反映して形成されていることが明らかにされる。

Chapter 3. Autoethnographyは、著者本人がたまたま村落内の一つの公的ポストを占めたことに端を発して村落政治の渦中に巻き込まれた経験を、自らの言動を含めた形で記述した、大部な民族誌である。村落社会の中における人々の軋轢の様子が、具体的なゴシップを通じて詳細に記録されている本章は、アメリカ人研究者である筆者ならではの視点からの、日本社会の実態把握となっている。

Chapter 4. Two Cases of Tatariでは、「落人の祟り」と「オシラサマの祟り」といった村落内で起こった二つの祟りに関わる事件を詳細に分析し、それらが村内における葛藤を調停する「超越的政治行動」という側面を持つことが指摘されている。

最後に4章にわたる考察を通して、結論においては論点を整理した総括がなされ、まとめとされている。

本論文は一貫して、村落社会を多様な利害の拮抗・対立・調停の政治的な場としてとらえ、そのような場において、宗教的な観念や実践がいかに機能しているかを追究している点で斬新である。膨大な民族誌の記録の扱い方に今後の課題が残されるとはいうものの、近年このようなインテンシブなフィールド調査に基づく成果が見られない点からも、関係分野の発展に大きな寄与をなすものといえる。

よって本論文の提出者は、博士(文学)の学位を授与されるに十分な資格を有するものと認められる。

論文審査結果の要旨