

論 文 の 英 文 要 旨

論文題目

An Ethnography of a Village in Vietnam

—Social relations and religious cults reflected by
the Village Regulations(hương ước mới)

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ABSTRACT

Based on the anthropological fieldwork in a delta village in northern Vietnam, this monograph study aims to describe and analyze how the local social relations and religious cults had changed and how people have coped with these changes in the market economy since the 1990s.

Preface

The main characteristic of this study is to use the Village Regulations (hương ước mới) as "a mirror" for the real village life. The Village Regulations are a cultural tradition of the East Asian countries such as China, the Korean Peninsula and Vietnam. They have been constructed since the 15th century, but almost ceased to be formulated in China and the Korean Peninsula in the modern era. In contrast, in Vietnam, many have been formulated in particular during the French colonized period and the 1990s. Therefore Modern Vietnam is a suitable case to examine the Village Regulations and their relation with the real village life. However, such anthropological study on Village Regulations haven't been effected until now.

The core of this study is the description and analysis from chapters 3 to 7.

Chapter 3 discusses the social relations of the lineage. The new Village Regulations of Yên Xá regulates the roles of the lineage on the staff mobilization for the Village Festival, the mutual aid (ex. foundation of scholarship), and addresses the solidarity and opposition inside the lineage. This chapter attempts to realize the background of these features by drawing the historical change of the lineage and the new movement in the after 1990s.

Chapter 4 focuses on the small lineage and the people of "the bridegroom of the village" in order to discuss what it means not to be part of the large-scale lineage members in the social relations in Yên Xá life. The new Village Regulations of Yên Xá refers to the increase of people whom came to live here after 1954, and the duties of the people from outside of the village. After drawing the historical change, the analysis looks at the organization for the purpose of the mutual help that those people established after 1990s.

Chapter 5 and 6 discuss the social relations and the religious cults led by the woman. The new Village Regulations of Yên Xá prohibits some recent ritual practices. Chapter 5 provides a detailed description of the historical change and the resurgence of the summer beginning ceremony.

Chapter 6 is divided into two issues. The new Village Regulations of Yên Xá emphasizes the initiative of the village to the temple. The first half examines the historical change and present conditions of the relations between the villagers and the temple. The new Village Regulations of Yên Xá does not prohibit some kind of spirits possession rituals, even though it prohibits the spirits possession ritual itself. The second half looks at the recent change of the attitude of society and family to these rituals.

Chapter 7 examines village festival and longevity celebration. This two issues exemplify how the people living in the modern Vietnamese village debate over the sense of "our community". The new Village Regulations of Yên Xá regulates the new way of staff mobilization for the village festival,

the way of keeping and managing for communal house. The first half provides a detailed description of the historical change and the resurgence of village festival. The second half examines the issue of the longevity celebration.

Finally, from the analysis of the correlation between the new Village Regulations and the real social life of Yên Xá, we might conclude that the new Village Regulations are one of the key tools for us to understand the social and religious changes provoked by the rapid market economy development of the 1990s, and the way of coping for that of the people living in the local community of Northern Vietnam, in spite of strong state influences.