

報告番号	※	第	号
------	---	---	---

主 論 文 の 要 旨

論文題目

The Unremembered Nation
(忘れられた国家)

氏 名

URA Karma

論 文 内 容 の 要 旨

1. Introduction and Objectives

This Ph. D. closes a gap that exists in the knowledge about Bhutan before the process of modernization began in 1960s. There is no competing work to this dissertation in that respect. If culture and traditions of Bhutan have to be integrated into modernization, it is unlikely that the attempt at integration will be successful if the past is not understood thoroughly. Nor can individuals desire to invest in their common heritage if they do not know what they are. While the specialist might know a narrow domain of his or her expertise, what matters for cultural preservation and forging a way of life as a member of a nation is a widely shared understanding that motivates their practice. With that purpose in mind, the aim of this research was to inquire into lives of ordinary people and all major institutions and practices that affected them. In doing so, the research gives a cohesive and interconnected account of various facets of the lives of ordinary people before the modernization period since 1960s.

2. Themes and Structure

This thesis describes and analyses the following major themes:

1. Birth, marriage, inheritance and death and other passages of life of the ordinary people as members of their respective families and communities.
2. Cooperative modes of building rammed earth houses, building technology, and rites of construction.

3. The creation and management of village commons, utilities and resources like breeding sires, watermills, stupas, temples, bridges and roads.
4. Reciprocal and non-reciprocal obligations and customs of social, emotional and economic support among the members of a community, and regular participations in collective festivities and performances.
5. Livestock farming, breed selection and management of grazing lands as commons of a village with special reference to the roles of herdsman and herdswomen.
6. On foot and caravan borne barter trade and monetized exchanges within the country and with other countries and seasonal migrations of human beings and livestock.
7. Experiences of sounds: of wind, rivers, birds, animals, poetry, songs and rituals instrument; and sounds of major languages like Dzongkha and Tshangla.
8. Functions, classical designs and building methods of fortresses, and of the bridges that provided strategic barriers to the fortresses.
9. Archaeological knowledge and survey of ruins of fortresses and palaces that testify to the heritage of prolific monumental constructions and abandonment
10. Rationale and evolution of styles and techniques of painting on exterior walls of houses, and on murals of houses, temples and fortresses.
11. Vajrayana iconography as a pedagogics of meditation and visualization.
12. Pluralism of faith and beliefs in earth deities, Bon gods and Buddhist pantheons, with special reference to prototype festival of Bon god commemoration in a remote community.
13. Territoriality of the state, and structure of governance of the monastic systems and the civilian systems in the post-unification period since 1651, with special reference to the official nearest to the people: dungpa.
14. Nature of laws of the 10th Desi Mipham Wangpo, which was a code of conduct for monks and officials that was operative till the 1950s. It contains proscriptions of various activities (what they should not do) on the part of the officials and monks as well as what they were responsible to do morally and legally.
15. Kinds of labour and commodity taxes that a household was obliged to pay.
16. Assessment of the uses of force in armed conflicts, type of instruments of violence and the distribution of ammunitions in the dzongs with the country.
17. Armed conflicts with Tibet in the 17th and 18th centuries and with British India in the 19th century.
18. The rise of Vajrayana Buddhism over the millennia, monastic curriculum and the daily

life of monks, with special references to the Central Monastic Body.

19. The symbolic role of the entombed holy body of the founder of nation, Zhabdrung, kept in Punakha dzong, and his ceremonial legitimization of the King and Chief Abbot of Bhutan, who in turn symbolically legitimizes all other high appointments and achievements.

3. Methodology

The research was based on literature reviews, site visits, participation in some events and oral interviews done intermittently over the last four years (2015-18). Literature reviews consisted of the following types of textual materials: hagiographies of spiritual figures; histories of the rise of Buddhism (choejung); scriptures; political history of the succession of civilian rulers and chief abbots of Bhutan; biographies of lamas and kings; reports of European travellers and missionaries; British political reports; five-year socio-economic development plans and project-related documents; statistical reports; land registers; survey reports; journals and books; tax documents; catalogues of official goods in a dzong.

Other methods of research included: site visits, study of photographs; actual participation to observe and experience some of the events described by those who were interviewed; study of maps and drawings.

But one of the most frequent methods of research was oral interviews of which many kinds were devised. These were: direct face-to-face interview; telephone interview; telephone interview followed by written answers to specific questions; and deploying research assistants with structured questions to bring back audio-recorded answers.

Thus, the dissertation draws on extensive oral interviews of elderly people, and textual and material evidence of the past to convey a granular picture of the lives of Bhutanese people and the kind of society that existed in the past, and still exists in some parts.