

論文の英文要旨	
論文題目	The collective memory of Inner Mongolia of China — A case study of Gada Meiren
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<p>In this study, Gada Meiren(1892～1931), who was known as hero of Mongolian ethnic group, Chinese notation [Ga Da Mei Lin] was chosen as a case study to disuses the dynamics of collective memory in Inner Mongolia of China. Gada Meiren was a leader of anti-cultivation movement of farmland reclamation of Mongolian grasslands in Khorchin of Inner Mongolia from the end of 1929 until the early1931. Zhang Xueliang’s Northeast Army suppressed the uprising and Gada Meiren was killed on February 12th 1931 on lunar calendar. Fought for protecting the Mongolian grassland, he have been respected and remembered by Mongolians.</p> <p>In the historiography of Inner Mongolia in China, “Gada Meiren Uprising” was interpreted as class struggle movement of fighting against a “Mongolian feudal lord” and “reactionary warlords” (Zhang Zuolin and Zhang Xueliang). Yet, criticism about his activities was different by the times, and people’s memory on GadaMeiren is complicated.</p> <p>In this study, attempting to rebuild the image of Gada Meiren is based on analysis of the newspapers <i>Shengjingshibao</i> and <i>Dongsanshengminbao</i> which have never referenced by other researchers, and reconstruction of historical facts of “Gada Meiren uprising” was discussed. In addition, as the history of “Gada Meiren Uprising” is becoming a collective memory, the cultural presence on“Gada Meiren uprising” like folk songs of <i>üligertü dayuu</i>, novels, movies are discussed as dynamics of collective memory. Through memory and oral history studies, this study delved into the way of cultural and social reproduction of memory. Collective memory that construct from interaction of social group and individual consciousness was discussed based on the examination of two axes, one is “image of Gada Meiren” that constructed social and cultural aspects, another one is “narratives of Gada Meiren” by Mongolians in “grassroots society” in Inner Mongolia.</p> <p>The first chapter introduces the collective memory theory, which presented by Maurice Halbwachs. In addition, research trend of collective memory in China, especially in Mongolian studies of Inner Mongolia is presented. Currently, the concept of “collective memory” presented by Maurice Halbwachs is not only adapted in study of history but also addressed in a number of disciplines such as ethnography, sociology and cultural anthropology. In China, significant historical events, such as "Cultural Revolution", "Nanjing Massacre" has been studied as a case study of collective memory, but due to ideological pressure from , minor memories of grassroots society</p>	

competing with the "official memory" seems neglected. In Inner Mongolia, although the collective memory theory has been introduced, the connection between the collective memory and legend, memory and construction of ethnic identity issues are discussed in some research works.

In second chapter, historical background of the "Gada Meiren Uprising" and "anti-cultivation movement" in Mukden are introduced referring to the newspapers *Shengjingshibao* and *Dongsanshengminbao* published in Mukden, and route, dates and members of the uprising and the courses of "Gada Meiren uprising" were examined in detail. In historiography of Inner Mongolia, Han Chinese farmers have also been described as partners of the uprising army. But, according to record of *Shengjingshibao*, it can be confirmed that local Han Chinese also attacked by uprising army. On the one hand, it was true that some local Han Chinese bandits joined the uprising, so it could hardly deny that in the name of uprising military, some people robbed the local Han Chinese and Mongolian landowners. Even some of the main members of the military uprising are unknown, as minor leaders, except Chengang and Hongshun, tianhong, Gaoshan, Mantianhong, Sange, Hezi, Lezi, Laotizi, Shuangshan, Sandian, Zhenzi, Mingzi, Shuangqing, Pingxin, Zhuangjiaren, Zhandongbian Han Chinese bandits are clearly joined the uprising forces .

In third chapter, while relating political background to context of different eras of Inner Mongolia, Gada Meiren is assumed as "Lieux de Memoire"(Pierre Nora), focusing on a few images that are formed in temporal framework of Inner Mongolia, existence, maintenance and re-remembrance of "Lieux de Memoire" in social communities is elucidated. In different historical period of Inner Mongolia, he had been illustrated differently. In the 1930s, he was criticized as "Mongolian Bandit" who oppressing against the policy of the country (Republic of China). However, along with the foundation of People's Republic of China, he was evaluated as "Mongolian ethnic hero" fighting against a "feudal lord" and "reactionary warlords". In the Cultural Revolution, he was criticized again as a traitor of the motherland (ethnic divisionist). By reform and opening-up policy from 1978, although the "restoration of honor" as ethnic hero was recognized, there are still some descriptions like "pioneer of environmental protection" and "hero for fighting against the grassland cultivation" etc. According to the theory of "Lieux de Memoire"(Pierre Nora), in Inner Mongolia, he can be regarded as a case of "Lieux de Memoire".

In chapter four, the process of formation and acceptance of "memory of Gada Meiren" in Inner Mongolia in terms of social representation is examined by adopting the memory studies and generation and transformation of "GadaMeiren Image" shared by nation state and local is revealed as well. Textualization of *Gada Meiren* (üligerütü dayuu) and compilation of "biography of Gada Meiren"(Ga Da Mei Lin de shi ji) was discussed along the Chinese Communist Party literary policy, "folk song movement" in 1958 and reform and opening-up policy in 1978. Since the text and biography that has been compiled by the political movement was sung and spoken by artist quyurči, the memory of Gada Meiren was re-remembered among Mongolian people and admired around

wider area. In Inner Mongolia, especially in Horqin area, the formation of Gada Meiren's Memory was constructed from the 1930s, popularized and shared by Mongolians in wide range from 1950s. In early years of the People's Republic of China, Gada Meiren has been represented as an Anti-imperialist, anti-feudal and anti-warlord hero based on socialist ideology, which is changed from the reform and opening-up policy in 1978. For example, the image of the Gada Meiren in the Novel of "*qing qi Gada Meilin*" written by Guo Xuebo, was somewhat different from "official memory". It was forgotten and marginalized image of hero who fought against the grassland cultivation.

In fifth chapter, memories and narratives of Mongolians in "grassroots society" in Inner Mongolia is analyzed by adopting the oral history study theories, at the same time it was associated with the content of *üligertü dayuu*. It was confirmed that the memory formation of people has been strongly influenced by *üligertü dayuu* and narratives of old man. In historiography of Inner Mongolia in China, although he was officially described as "hero of class struggle", among Mongolians in Inner Mongolia, he was admired as "Ethnic Hero" and "Ethnic Sacrificer", which is different from "official memory" that constructed by social and political framework. However, narratives by Mongolians are also complicated. Among them including "minor memory" of "hardship of Mongolians caused by grassland cultivation", "conflict of Mongolian and Han Chinese", "hero who fought for the common benefits of Mongolian and Han Chinese", "bandit Gada Meiren". It is confirmed that people in grassroots society rather than being perceived the "official memory" as it is, has affected by image of *üligertü dayuu* and environmental and spatial images that surrounding them.