

ルンビニ 聖地としての遺跡 —ルンビニ PJ 現地調査—



LUMBINI : an Archaeological Site as a Sacred Place

1月4日(金)から12日(土)にかけて、西村教授、黒瀬助教、傅研究員、D1 宋とM1 児玉の5名によりルンビニPJの現地調査が行われました。今回初訪問となるD1 宋さんによる寄稿です。

D1 宋 知苑



▲ Lumbini_an Archaeological Site as a Sacred Place



▲ Tibetan Buddhist prayer flags



▲ Thai Buddhist prayer flags

My first journey to Lumbini kicked off in the beginning of the New Year. The tensions over the site were greater than I imagined. Major local players involved in the Lumbini project are largely Buddhist believers. For them, attachment to their own sectoral interpretation of Buddhist religious sentiment of the site plays an important role in the management of Lumbini.

An instance of this sectoral interpretation of Buddhist sentiment is to display their prayer flags on the site. There are two dominant flags on display: Tibetan Buddhist flags and Thai Buddhist flags. Our team recognizes that displaying certain sects of prayer flags can result in the competition among different Buddhist sects on the site. Consequently, that will lead to an act of violation of *the Outstanding Universal Value* given to the site.

Another instance is to allow building a new baby Buddha statue on the site. It is reported that the 3.55m height statue is the final piece in a restoration plan for the site. Thailand has organized a fundraising campaign for it. This statue project is also intended as

a tribute to the Thai King and Queen. When our team arrived at the site, the foundation of the statue was already built. On the one hand, erecting the statue can be seen as a way of marking Lumbini as the birthplace of the Buddha; on the other hand, determining Lumbini to represent a single Buddhist sect, namely Thai Buddhism. Moreover, our team identifies that the statue can engender adverse visual impacts on the site. Inevitably, the statue will disrespect *the Authenticity* and *the Integrity* of the site.

In sum, Lumbini embodies a complex interplay of religious sentiments and its archaeological significance appears to be underplayed. Local representatives put emphasis on short-term gain, which, as a result, drives them to focus too much on economic progress.

As the clock is ticking on the first phase of the Lumbini project, I hope the team and the local players would reconcile their perspectives to find a middle way toward the preservation of Lumbini as the 'Mecca of the Buddhist world' in its second phase.

6th International Field School on Asian Heritage from 1st to 13th Dec.2012 in West Bengal, India

昨年(2012年)の12月にインドでのフィールドスクールに参加されたD3 森さんからのレポートです。

D3 森 朋子

‘What is regional identity?’ それぞれに異なる文化を持つ国が集まった、多様な地域としてのアジア、そのアジアに共通するアイデンティティとは何か。先行するヨーロッパに見習い、西村先生をはじめとするアジア各国の先生方が、文化遺産保存や保全の協調や協働と、Asian Charterを目標に始められたField Schoolの第6

回目に参加しました。

今回は、ほぼ毎日移動し、宗教関連の遺跡や聖地を巡る内容でした。ガンジス川の沐浴を初めて見て、水が聖なる意味を持つことに共感はできたのですが、洗濯に火葬に…その濁りっぷりには閉口です。日本とインド、アジアへと、視野を広げるいい機会になりました。



▲参加メンバー11人の集合写真

好評連載

"留学生コーナー 第21弾！"

An Essay by International Student Vol.21

My favorite town in tokyo, Ameyoko

The famous traditional street market in Kuala Lumpur is known as Petaling Street (Chinese: 茨廠街) or China town in Malaysia. This street was identified as one of the prominent shopping and commodities among Malaysian and also tourist. Petaling Street is popular because it has discovered via the old shophouses built by the Chinese communities in the past century and today it has turned into the full pedestrianize shopping street. I found the similarities of Ameyoko street market and Petaling Street which are significantly carried the sense of place through the dynamic market activities, choice of daily necessities, strategic location next to train station, the pedestrianized concentration or meeting place and the day and night street activities. Conversely, there is no wet market selling fresh vegetables, fish and spices in Petaling Street. However, Petaling shopping street was the amalgamation of the adaptive reused of old residential shophouses converted into a guest house, art gallery, restaurant, service shop, souvenir shop and other retail shops. As well as the five foot walkway or the shophouse's corridor transformed into the informal space for vendor commodities and commercial

前編で上野アメ横の魅力を語られた、Leeさん。後編ではアメ横と、母国マレーシアにある中華街を比較し、紹介して頂きました。

D1 Lee Yoke Lai

neighborhood. Whereas the alley at Ameyoko adapted as trading and eateries spaces which are different with Petaling Street using back lanes that remained as service zone or loading bay. Yet, the double frontages of Ameyoko Street disclosed the sense of familiarity and continuity of users' access along the street with a positive image of open market. In short, both market streets have reinforced the street character as a vital urban fabric and also a great urban public space.



▲ Petaling Street in Kuala Lumpur

プロジェクト報告



清水 Shimizu-project プロジェクト

text_koshimura

清水PJは11月の社会実験後の新たな調査テーマとして巴川をとりあげ、12月22日(土)に黒瀬先生、M1萩原・越村で現地調査を行いました。午前中に立ち寄った静岡市治水交流資料館では、巴川で行われた大規模な治水事業や、清水を走っていた路面電車廃線の契機となった七夕豪雨の被害の記録が紹介されていました。午後からは巴川流域の寺社や、木材団地、旧河道と現河道に囲まれた能島の集落、旧河道を利用した貯木場跡を回りました。合板工場専用に使われていたと思われる橋が残っている一方で、最後に訪れた貯木場跡では自動車学校になった敷地を取り囲む旧河道が埋め立てられている途中であつたりと、川治いの変化を目の当たりにしました。



▲治水交流資料館の模型を使った説明



▲貯木場跡では埋め立てが行われていた

台湾の研究者チーム来訪！



▲総合図書館前の広場を解説中

1月22日(火)、台湾大学のキャンパス再編に伴い、日本統治期の大学・官舎の整備の思想を探るため、台湾の研究者が研究室を訪れました。研究室旅行でお世話になった戴さんが通訳となり、黒瀬助教がキャンパス内を案内しました。

祝！田さんご結婚

D3の田さんが昨年10月にご結婚されました！おめでとうございます！

D3 田乃魯



▲ The ancestral rites ceremony

I married with Mr. Zhang in Oct. 1 last year. Mr. Zhang is my classmate in high school, but at that time we did not know each other well. Then we went to the same university after graduation from the high school, and we started to get familiar with each other. We have been in love for 5 years. After I went to study in Japan, his love encourages me, and he also accompanied with me for my survey in small islands. In these 5 years, he helped me a lot and taught me a lot. Last year, he got a chance to study as an exchange student in Tokyo University, so both of us thought it is the time for us to hold our wedding. We had our wedding in our hometown and then went to Tokyo together. We rent a small apartment near school and started our new life. It is just the beginning, we still have a very long way to go. We should respect each other, trust each other, help each other and accompany with each other to make our life better.

Information

1月・2月の予定

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| 1月30日 | 清水建設本社見学会 |
| 2月5～6日 | 修士論文審査会 |
| 2月12～13日 | 卒業設計審査会 |

★ 編集後記

柏原 葉那

昨年は、王さん、黒瀬助教、田さんと、都市デザイン研究室は結婚ラッシュだったようです。御三方とも、マガジンへの素敵な寄稿をありがとうございます。そういえば、私が小中学生の頃は、「私は23歳で結婚する！」と言っていました。23は母が結婚した歳でもあります。気がつけば、その23歳もあと半年で終わり。かつての夢はもう少し(まだ当分?)先延ばしにすることにします...!