

中研院民族所 當代情境中的巫師與儀式展演研究群 演講活動

The inevitable extinction of shamanism in Pinuyumayan/Puyuma (Nanwang) 卑南族南王部落巫信仰的黃昏

講者：Josiane Cauquelin (Honorary Researcher, French National Center for Scientific Research)

時間：2023/11/6 (一) 14:00-16:30

地點：中研院民族所後棟 R2319 會議室/線上同步視訊會議



←現在

四十年前→



Nanwang Puyuma is the language spoken by the Puyuma people in the village of Nanwang, in Taitung, southeast of Taiwan. Through a short film that covers a period of nearly 40 years, I will show that we are witnessing the loss of shamanism in this Puyuma community. The Puyuma used to be a shamanistic society. It then became a society of shamans during the second half of the 20th century, and is now a society with only one shaman left. This process has been witnessed around the world among former shamanistic societies in contact with state-run societies, as stated by Roberte Hamayon (1982: 42): shamanistic societies “only experience state centralisation through acculturation or the domination of a state-controlled society, or at the end of an internal evolution which results in the marginalization, transformation, or even disappearance of shamanism.” I will analyze the reasons and the mechanisms of such an extinction while also discussing the importance of the Puyuma shamanistic ritual texts that have been preserved through some of my publications.

台灣東南部台東縣南王村的卑南族使用南王卑南語。透過放映一部歷時近 40 年的短片，我將指出我們見證了卑南族南王部落巫信仰逐漸消失的過程。卑南族曾是一個以巫師為中心的社會 (shamanistic society)，直到二十世紀後半則變成了一個有巫師的社會 (society of shamans)，現在只剩下一位巫師。全世界其他與國家制度運作社會接觸的前巫師中心社會，也都經歷過相同的過程。Roberte Hamayon (1982: 42) 指出：以巫師為中心的社會「只有透過被同化或由國家掌控的社會，或在社會內部自行發生巫信仰的邊緣化、轉變甚至消失時，才會經歷國家集權。」我將分析這種消亡的原因與機制，並討論我已出版記錄的普悠瑪巫儀文本的重要性。

主辦單位：當代情境中的巫師與儀式展演研究群



報名表單

10/31 前填寫

