

台灣民間宗教的人文視野—— 以媽祖信仰為例

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摘要

台灣民間宗教的媽祖信仰發源於福建湄洲，在寶島開枝散葉，除了護佑渡海安全，同時亦隨形於先民開荒墾地、建立家園的過程當中。從海上救難，到移民開墾，台灣的媽祖不再是「海神」，而是回應台灣人民落地生根的屬性，與移民者結合「水土」的民間信仰，是與土地建立「深層關係」的文化模式。本文根據文化人類學家紀爾茲（Clifford Geertz, 1926-2006）所提出「從原生眼界的理解」（from the native's point of view）和「文化深描」（thick description）的理論概念，嘗試從土地的深層關係、對存在狀態的認知與不斷演繹的道統文化，這三面向探討台灣民間宗教厚實與深刻的文化傳統，以及充滿人文意義的向度。台灣民間宗教存在著「神明的眼界」以及整合「天地人靈」的宇宙存有秩序等全面性的傳統知識，本文透過上述兩項人文視野進行「文化深描」和梳理出對本土宗教文化的深層理解，冀能展示台灣宗教文化研究的新視域。

關鍵詞：醮典、宇宙觀、文化深描、從原生眼界的理解

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The Cultural Perspective of Taiwan's Folk Religion: A Case Study of Goddess Matsu

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Abstract

Taiwan's folk religion of Goddess Matsu belief originated in Fujian, China, and has become prosperous throughout Taiwan's history. It is believed to protect the safety of fishermen, land reclamation and the establishment of homeland. From maritime rescue to immigration, Taiwan's Matsu is no longer a mere "Poseidon", but a response to the Taiwan people's needs of resettlement that combines "soil and water" with immigrants. It signifies a cultural pattern of "deep relationships" with the land. On the basis of the theoretical concepts of "from the native's point of view" and "thick description" put forth by cultural anthropologist Clifford Geertz (1926-2006), this paper explores Goddess Matsu's "deep relationships" with the land, the cognition of the changing states of "being" and the evolution of cultural tradition, thereby demonstrating that Taiwan's folk religion possesses a solid and profound cultural tradition and a rich humanistic dimension. It also reveals a "vision of the gods" and the traditional knowledge of the most comprehensive cosmic order that integrates heaven, earth, humans and spirits. Through "deep description" from a humanistic perspective and a thorough understanding of the native religious culture, this paper hopes to illumine a new horizon of cultural studies in Taiwan.

Keywords: sacrificial rituals, worldview, thick description, from the native's point of view