



林瑋嬪

國立臺灣大學人類學系教授

得獎專書：

- ◆ *Materializing Magic Power: Chinese Popular Religion in Villages and Cities*, Cambridge, MA, USA: Harvard University Asia Center, 2015

得獎簡評：

本書是作者十數年來在臺灣南北各地，城市（桃園八德）與鄉村（臺南三寮灣），研究臺灣漢人民間信仰的結晶，並以 Materializing（具像化）來貫串全書各章節，用以呈顯民間信仰的靈力操作性的一面。作者在以往宗教人類學比較少強調的神像與神媒這兩個媒介來討論民間信仰的物質形式。作者認為神像 10 與神媒之所以擁有靈驗與靈力，最主要是二者同時具像化了「人」(personification) 與「地」(localization)。作者並追蹤不同的物質形式可以媒介(mediate)不同的靈力。作者並追蹤鄉村的移民如何進入城市，將鄉村的神像分身到城市膜拜，並挑選新的神媒以便服務於城市移民所需，說明了鄉村的民間信仰如何轉型成為城市信仰。

得獎人簡歷：

Wei-Ping Lin received her Ph.D. in Anthropology from Cambridge University in 1998, specializing in religion and kinship. She is a Professor in National Taiwan University, where she now serves as Chair of the Department of Anthropology and the Deputy Dean of Liberal Arts College. She is the author of *Materializing Magic Power: Chinese Popular Religion in Villages and Cities*



(Harvard University Asia Center, 2015), and an editor of NTU-Harvard Yenching Book Series. At present, she is conducting research on the Matsu islands located between China and Taiwan.

得獎著作簡介：

Materializing Magic Power: Chinese Popular Religion in Villages and Cities

Materializing Magic Power: Chinese Popular Religion in Villages and Cities, published in 2015 by Harvard University Asia Center, aims to paint a broad picture of the dynamics of popular religion in Taiwan. As the first book to explore contemporary Chinese popular religion from its cultural, social, and material perspectives, it analyzes these aspects of religious practice within a unified framework and traces their transformation from villages to cities.

It is a groundbreaking study because it offers a fresh perspective on how the divine power of Chinese deities is revealed in two important and distinct material forms—god statues and spirit mediums. By examining the significance of these religious manifestations, the book identifies personification and localization as the crucial cultural mechanisms that bestow efficacy on deity statues and spirit mediums. It further traces the social consequences of materialization and demonstrates how the different natures of materials mediate distinct kinds of divine power.

This book first provides a detailed account of popular religion in villages, and follows with a discussion of how rural migrant workers cope with challenges in urban environments by inviting branch statues of village deities to the city, establishing an urban shrine, and selecting a new spirit medium. This book thus not only demonstrates the dynamics of Chinese religion in Taiwan, but also presents a more complete picture of how religion has thrived from rural to urban places.

得獎感言：

我從小在一個跨越不同宗教的家庭中長大，對於宗教一直很有興趣。進入人類學就讀後，發現許多關於臺灣民間宗教有名的著作多為歐美學者所著，因此一直希望有機會可以貢獻所學，寫出一本具有臺灣觀點的民間宗教研究。民間宗教中，人們對神像的熱情以及複雜多變的乩童提供我從不同角度實現這個可能。

近年來，學界對於漢人社會的研究多移往中國大陸。然而，臺灣的宗



教發展，相對於中國大陸，較少受到國家的控制，因此成為研究宗教最好的田野地。尤其在近代與經濟結合後，更發展出多元的風貌。我希望這本書讓我們不止理解宗教，也提供我們對臺灣文化的底蘊與活力一個全新的認識。