

## **Ethnic Movement, Village Development, and Functions of Religion: A Not Entirely Successful Re-Structuring of Sakizaya Ritual**

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In March 2008, a grand ritual was held in a small village on the Hualien sea coast: the Sakizaya Sea God Ritual. Not only did richly dressed fellow Sakizaya members from outside the village attend and preside over the rituals, many politicians and reporters were also attracted to this event. For those involved in the Sakizaya Name Rectification Campaign, this was a morale boosting occasion, as well as important progress after the Sakizaya was recognized as an independent ethnic group by the Executive Yuan in January 2007. However, for three years after this event, this *baihai* ritual, held on 29<sup>th</sup> March each year in *Jici* village, saw no more attendance from outsiders; Sakizaya elements were played down, and the Mandarin ritual name changed back from the “Sea God Ritual” to the original “Sea Ritual.”

This paper examines the *baihai* of *Jici* village in recent years, and through the process of change from “Sea Ritual” to “Sea God Ritual” and back, I analyze the complex relationship between ethnic movement, village development, and religious function, especially how outside forces dialogue with the everyday life of villagers in the contemporary situation

## 族群運動、村落發展與宗教功能：一次未盡全功的撒奇萊雅儀式重整

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2008年3月間，花蓮濱海的一個小聚落舉辦了一場盛大的儀式：撒奇萊雅海神祭。當天不但有穿著盛裝的外村族人參與/主持儀式，也吸引許多政治人物與媒體記者到場觀禮。對於推動撒奇萊雅正名運動的人來說，這是頗為振奮的一件事，更視此為2007年1月獲得行政院承認為獨立族群之後，一次重要的進展。然而，此後的三年間，磯崎村每年3月29日舉行的 *baihai*，不但沒有外村族人參與，撒奇萊雅色彩也較為淡化，中譯名稱更從「海神祭」又改回「海祭」。

本文將以磯崎村近幾年的 *baihai* 為觀察重點，透過從「海祭」到「海神祭」又回復到「海祭」的過程，分析族群運動、村落發展與宗教功能間的複雜關係。特別是當代情境下，外在力量如何與村民的日常生活對話。