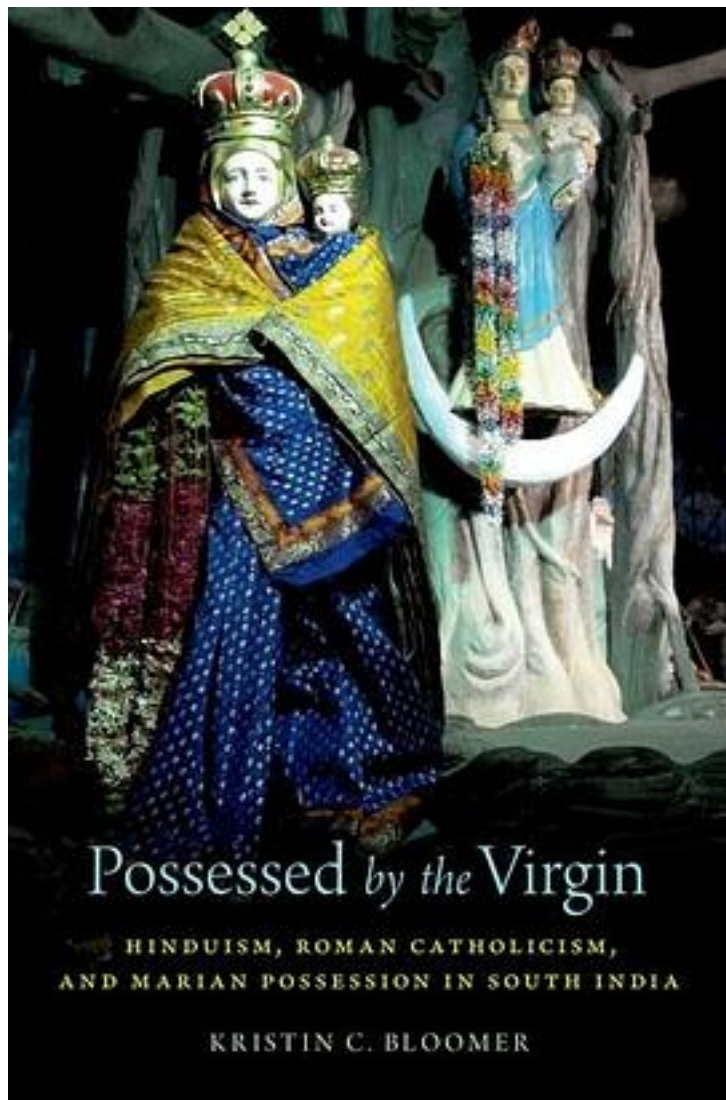


Possessed by the Virgin



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著者:Kristin C. Bloomer

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In the early 1980s, in a rural village in South India, a Dalit woman miscarried. She hovered on the edge of death--until the Virgin Mary led her to a chapel and possessed her. For years, hundreds of ailing Catholics and Hindus came to this woman for healing, and Mary made them well.

Two decades later, in the metropolis of Chennai, a boy named Alex lay in his hospital bed sick with fever when the Virgin Mary appeared to him and told him to walk. He did--and at home, he felt Mary enter his body. Soon, his older cousin Rosalind also showed signs of Marian possession. Mary told them that her name was "Jecintho." Within three years, another young woman in Chennai also became possessed by Jecintho and began exhibiting signs of stigmata: blood flowing from her hands and eyes.

Possessed by the Virgin is an ethnographic account of Marian possession, healing, and exorcism among Catholics and Hindus in southeast India. Following the lives of three Tamil Roman Catholic women for more than a decade, Kristin C. Boomer attends to the women's own descriptions of their experience with Marian possession, as well as to those of the people who came to them for healing. Her book investigates how possession is possible and in what contexts such experiences can be read as authentic. Roman Catholic officials have responded in various ways: banning certain activities while promoting others. Their responses reflect the complicated relationship of the Roman Catholic Church with non-Christian religious practices on the Indian subcontinent, where "possession" (a term introduced by missionaries) involving deities and spirits has long been commonplace and where gods, goddesses and spirits have long inhabited people. This ground sets the stage for Bloomer to explore questions of agency, gender, subjectivity, and power, and the complex interconnection between the ethnographic "Self" and the "Other."

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标签

宗教

天主教

印度教

印度

南亚

人类学

评论

以印度南部泰米尔地区三名天主教女教徒称被玛丽附体为案例，探讨女性在婆罗门印度教、罗马天主教、父权制结构下的复杂角色。一方面作者认可了附体给予女性更高的社会地位，让她们拥有与强权讨价还价的资本，但另一方面，这些女性与这些机制合谋吸引更多追随者，但在本质上还处于被下层地位。不太喜欢这本书一是因为作者用了大量直接引语和描述，把整个民族志写成了小说（可能与她的MFA学位有关），二是引言中提到了不同机制，但实际上基本只涉及了天主教教士，对印度政府、当地穆斯林少有提及。

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书评

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