

作為替代性敘事的記憶：臨潭縣大屠殺記憶的代際傳播史考察

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相對於主流話語普遍使用的歷史敘事，記憶則構成了一種有別於“大敘述”的“替代性敘事”，而且在某種程度上挑戰主流話語的合法性。在回族、漢族、藏族混居的多民族聚地區臨潭縣，1929年發生了針對回族的種族屠殺事件，2萬多回族人被藏族和漢族屠殺。在80年的歷史變遷中，主流政治話語和宗教話語都已不同的方式對這場駭人聽聞的大屠殺進行壓制。然而在回民那裡，一系列有關大屠殺記憶的故事和細節被源源不斷地生產出來，並且一代一代進行微妙傳播，形成了福柯所說“反記憶”敘事。本文竭力回到特定的歷史語境中，通過對80年來諺語、手抄本、墓地祭祀、民間故事等媒介話語的歷史考察與空間考察，進而揭示代際之間的“反記憶”敘事形態與效果。

關鍵詞：替代性敘事，大屠殺記憶，多民族地區，反記憶，代際傳播

Memory as Alternative Narratives: A Study of Intergenerational Communication History regarding the Massacre Memory of Lintan Country

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Differing from the historical narrative generally used by the mainstream discourse, memory, however, constitutes an *alternative narrative* rather than meta-narratives and challenges in some way the legitimacy of mainstream discourse. In 1929, the county of Lintan, a multi-ethnic region where Muslim, Tibetan and Han minorities reside, witnessed a massacre in which more than 20,000 Muslims were killed by their neighbors Tibetans and Han people. Within 80 years of the historical transition afterwards, the mainstream political and religious discourses have suppressed the astounding event in different ways. However, a series of stories and details related to the massacre memory have being produced by those Muslims and communicated from generation to generation. This constituted the counter-memory narrative raised by Foucault. This article tries to go back to certain historical contexts and reveal the pattern and effect of the counter-memory narrative through examining historically and spatially the medium discourse in terms of proverbs, hand-written copies, cemetery worships and folk stories.

Keywords: Alternative Narrative, Massacre Memory, Multi-ethnic Region, Counter-Memory, Intergenerational Communication