

# 台灣臨水夫人信仰之研究一

## 以白河臨水宮、台南臨水夫人媽廟為例

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臨水夫人— 陳靖姑信仰源自中國大陸福州、古田一帶，在清代隨著先民移墾來到臺灣，由於臺南是移墾社會中開發最為完善之地，因此該信仰在臺南地區的發展亦相當興盛。「白河臨水宮」、「臺南臨水夫人媽廟」為清代所建立的地方公廟，其信仰範圍遍及全臺各地，是臺灣地區奉祀臨水夫人相當重要的廟宇。

本論文以探討臨水夫人信仰在臺灣的發展為主軸，首先，在文獻資料的整理部分將就相關地方志、史料與傳說故事的記載，來分析該信仰在不同朝代的發展過程與演變。其次，以台灣地區奉祀臨水夫人相當著名的兩間廟宇(白河臨水宮、台南臨水夫人媽廟)做為研究對象，並先以白河與台南市兩地之間的自然環境、區域發展、人口組織類別做為空間上的比較，在廟宇部分，將對白河臨水宮與台南臨水夫人媽廟的發展史做一介紹，包括白河及台南市地方社會的發展、廟宇的創建背景與年代、該廟的組織與沿革、地方菁英的參與情況、信徒的組織及信仰方式以及神職人員在該廟所扮演的角色？一般信徒需求為何？等等加以歸納、分析其發展特色，以這兩間廟宇做為研究台灣臨水夫人信仰發展的研究目標之一。

再者，在田野調查研究部分，本文將以台南臨水夫人媽廟中神職人員— 紅頭仔(紅頭師(司)公)最常替一般民眾所做的法事，如：栽花換斗、過兒童關煞、梗四柱元神、及祭改補運等等儀式的過程，藉此可看出神職人員在地方社會所扮演的角色，以及一般信眾對該信仰的心理需求，並藉著在臺南市臨水夫人媽廟所進行的田野調查，試圖瞭解神職人員與地方社會之間的象徵意義及社會、文化網絡關係。儀式部分的研究並分別以：「為一般信眾所做的儀式」以及「為地方社會所做的儀式」這兩部分做深入研究與探討，最後並以「滿足個人」、「滿足整體發展」的需求藉以了解該信仰與地方社會的互動關係及其影響力。

最後，就上述台灣臨水夫人信仰的發展過程與該信仰的特色做整理，試圖釐清臨水夫人信仰在民間傳說故事中所出現的盲點、錯誤或

是以訛傳訛部分，以及就目前台灣的臨水夫人信仰發展研究，以白河臨水宮、台南臨水夫人媽廟為探討目標，就其廟宇發展的性質及差異性，並且做一統整性的概述及釐定未來研究方向。

### Abstract

The cult of Lady Linshui (Chen Jinggu) originated in the Gutian area of Fuzhou (northern Fujian province). Migrants from China transmitted her cult to Taiwan during the Qing dynasty (1644-1911), and it soon became highly popular in the Tainan area, Taiwan's earliest economic and administrative center. The Tainan Lady Linshui Ma Temple, and another popular temple to her located in Paihe (Tainan County), were both built during the Qing, and both developed into key sacred sites for her cult that attract worshippers from all over Taiwan.

The main purpose of the study is to discuss the development of the cult of Lady Linshui in Taiwan. First, I analyze the growth of this cult in both China and Taiwan by using a wide range of documents, particularly local gazetteers and hagiographical texts. However, the main body of the thesis is devoted to case studies of the Baihe Linshui Temple and the Tainan Lady Linshui Ma Temple. I also compare these two sacred sites and their locales in terms of environment, local history, and social structure, while also considering how these factors shaped temple development. I pay particular attention to local social development, the construction processes and dates of these temples, the structure and change of the temple organizations, the participation of local elites, the organizations and actions of believers, etc.

In addition to historical sources, I also use extensive data collected during fieldwork at these two Lady Linshui temples to demonstrate the key roles that local elites and religious specialists play in cult growth. Religious specialists in particular work to address both the physiological and psychological needs of temple worshippers. My thesis focuses on the ritual masters (*hongtou shigong*) who perform a wide range of rituals on

behalf of people who come to worship at Tainan's Lady Linshui Temple. It describes a variety of rites designed to ensure a successful pregnancy and protect the health of young children. In addition, my thesis attempts to assess the links between religious specialists and local symbolic systems, as well as their place in the formation of social and cultural networks.

Finally, my analysis of the history of the cult of Lady Linshui attempts to correct errors in some of the sources, while also delineating the key factors in the development of Baihe Linshui Temple and the Tainan Lady Linshui Ma Temple. In doing so, I hope to identify the main factors underlying her cult's growth, while also setting the stage for future research on this topic.