

# 太子爺與囡仔公——台灣囡仔神之研究

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## 摘要

台灣民間信仰中的神祇近乎無所不包，包括自然神、人格神、精怪崇拜、動物崇拜等。在傳統社會脈絡中具有明確神聖性格者的人格神中，如天上聖母、關聖帝君等，乃因其生前大忠或大孝的事蹟而受崇奉。然而，有些人格神則是尚未成年就先「成道」，如太子爺李哪吒與廣澤尊王郭聖王等，在一般人的觀念中，祂們雖已成神，卻仍有「囡仔」（小孩子）的性格，因此信徒祭祀時的供品，多半會準備玩具與糖果，認為如此可以滿足並取悅這些「囡仔神」，從而得到神明的保佑與達成願望。

此外，在台灣人的陰神崇拜中，也存在著「囡仔公」的信仰，最著名的是台南市南鯤鯓代天府萬善廟之囡仔公。據傳該神生前為一牧童，因意外而溺死，但得了大棟榔福地吉穴而成神；後與南鯤鯓五府千歲為了爭地而大動干戈，最後雙方由觀音菩薩出面調停而停戰，並協議共享福地地理與香火。除了南鯤鯓萬善堂，在高雄、台中亦有囡仔公的信仰與廟宇，可見「囡仔公」在台灣民間信仰中具有一定的接受度。

本文先總括概述可視為「囡仔神」的諸多神明，再以太子爺與囡仔公為主要的探討對象，探討其在台灣民間信仰中所存在的「囡仔神」神性，與其因「囡仔神」而表現出的諸般信仰狀態，如形象、祭祀用品、傳說等；並從陰神與陽神、主神與從祀神、廟宇之多寡等方面來比較「太子爺」與「囡仔公」在信仰上的異同，並進一步思考「囡仔神」在台灣民間信仰中所反映的文化現象。

**關鍵詞：**太子爺、囡仔公、囡仔神、神性、民間信仰

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## Thai-chu-ye and Gin-a-kong: The Study of Child Deities in Taiwan

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### Abstract

It is aimed in this paper to formulate the category of child deities which has rarely caught attention in the study of Taiwanese folk belief. Thai-chu-ye is the most popular child deity, and also the most childish characteristics can be observed surrounding himself and the religious practices as well. Kwang-che-tsun-wang (the other name is the Sacred King of Kuo), Little Yuan-shai or Chien-hsue, and Child Deity of Five-poison are the normal child deities just like Thai-chu-ye. Yet, Gin-a-kong and Gin-a Sacred Mother are the child deities belonging to the afterworld. Child of Sword and Child of Stamp are the followers and helpers for many regular deities. Besides, many walking statues within the wooden frame which people often see in the temple festivals behave like children; therefore, we can also consider them as child deities.

Following the brief introduction of all possible child deities, the main focus of this paper is to get into the detailed description of how they have become deities, how people worship them, and how their child images are preserved in the folk belief of these child deities by taking Thai-chu-ye and Gin-a-kong as two representatives of child deities. Some comparative remarks are made as follows. First, the rank of Thai-chu-ye is much higher than Gin-a-kong speaking of the status of deities. Secondly, as for the number of temples, there are much more Thai-chu-ye temples than Gin-a-kong temples, not to mention the quite large number of temples worshipping Thai-chu-ye as the General of the Central Camps and the divided deities. Thirdly, Thai-chu-ye is the most conspicuous child deity, which has maintained childish characteristics much more than Gin-a-kong, which is mainly a kind of deity belonging to the afterworld although he has kept the meaning of child in his title; Gin-a-kong might have grown up gradually after his death just like how people think of the child who dies young.

**Keywords:** Thai-chu-ye, Gin-a-kong, child deities, spiritual image, folk belief