

## 關於本展

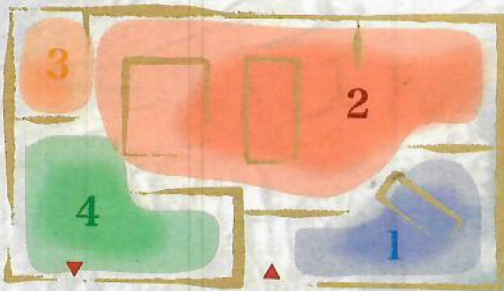
臺灣四面環海、信仰活動豐富，王爺信仰是極為盛行的民間信仰之一，又以西南沿海各地的「王醮」（又稱「瘟醮」、「迎王祭典」）最具特色。許多地方每年、隔數年或不定期地興造王船、舉辦醮典科儀、遶境刈香、送船火化等豐富的儀式，壯觀的場面、馬拉松式的動員，成為社區團結、地方文化展現、商業觀光的原動力，映照出臺灣社會與海洋文化關係，也反映了歷來人與神、人與人的社會群體關係。

## Introduction

Taiwan, surrounded by the sea, has long been a destination for immigrants. These newcomers have brought their varied religious beliefs with them, and also developed new rites and traditions. Today, belief in the Royal Lords (Wangye) is one of the most popular folk beliefs in Taiwanese society, with the Plague Expulsion Festivals being some of the most distinctive local events.

In many regions, the festivals are held periodically. A huge number of people participate in these activities, which have become help to strengthen local communities, demonstrate the unique features of local cultures, and boost tourism. These activities also reveal the bonds between Taiwanese society and its oceanic culture, as well as the relations between men and gods, and the social ties among individuals.

## 參觀動線 ROUTE



- 1 水：**迎王祭典的舞臺  
**Water:** Stage for the Royal Lords' Plague Expulsion Festival
- 2 火：**王醮與送王  
**Fire:** Royal Lords' ceremonies and plague expulsion
- 3 天：**代天巡狩千歲爺  
**Heaven:** Gods patrolling on behalf of the celestial powers
- 4 人：**合境平安的認同與參與  
**People:** Community and participation

# 水火交 天人會

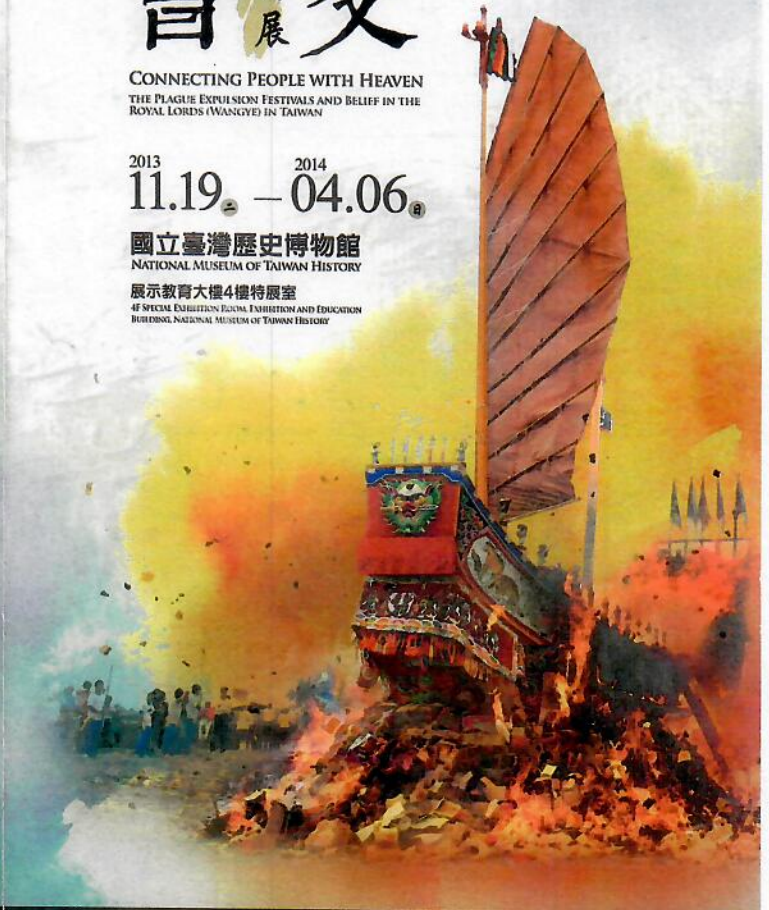
臺灣王爺信仰特展

CONNECTING PEOPLE WITH HEAVEN  
THE PLAGUE EXPULSION FESTIVALS AND BELIEF IN THE  
ROYAL LORDS (WANGYE) IN TAIWAN

2013 2014  
11.19 - 04.06

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指導單位  
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# 火

## 王醮與送王

FIRE: ROYAL LORDS' CEREMONIES AND PLAGUE EXPULSION

「火」是天地轉化的動力，也是迎王祭典運作的關鍵力量。各地祭典多以「迎王」儀式作為起始，火化王船的「送王」作為結束，主要精神在於迎接代天巡狩的王爺，協助地方驅瘟逐疫、消災解厄，恪遵古禮服祀王爺的王府，同時舉辦的道教科儀，大規模的遶境活動等等，都在祭典的這幾天內接連不斷、熱烈地展開。



王爺坐鎮期間王府循古禮行儀 (呂理政提供)



醮典中常借助道法科儀驅瘟逐疫 (陳丁林攝)

Fire is the key force in the transformation from the human world to heaven, and is also a crucial element in the Royal Lords' Plague Expulsion Festivals. The Festivals are celebrated in many places, and begin with rituals summoning the Lords, and end with the burning

of the boat to send them back to heaven. The main idea is to invite the Lords to patrol the human world on behalf of the celestial powers, in order to help capture and expel demons and spirits. During the festival period, people pay their respects to the lords following traditions, carry out various rituals and ceremonies, and arrange parades to go hunting for demons. The Festivals last for several days, without interruption.



王爺巡狩地方，掃除邪祟 (呂理政提供) 醮典尾聲火化送王 (楊錦煌攝)

# 水

## 迎王祭典的舞臺

WATER: STAGE FOR THE ROYAL LORDS' PLAGUE EXPULSION FESTIVAL

水，為王爺信仰、王船祭典打造了重要的舞臺。王爺信仰盛行於臺灣西南沿海與澎湖一帶，往往隨著早期移民攜帶的原鄉香火或漂流王船渡海來臺；因此在各地的王醮、迎王祭典中，人們常自河海邊恭迎王爺上陸，為地方百姓消災解厄、驅瘟逐疫，再送到水邊隨王船火化。

王船的建造與神聖化，是這場以水為舞臺的祭事重要前置準備，更展現了地方文化特色、發揮團結力量。



取勝造船的種種準備展現了地方團結力量 (林泰隆攝)

Belief in the Royal Lords is widespread along the south-western coast of Taiwan and the Pescadores, as the early immigrants to these places brought their religious practices from their ancestral hometowns, which evolved into today's various ceremonial actions during the Festivals. These



王船是王爺下凡代天巡狩、返天遞職的交通工具及祭典法器 (楊錦煌攝)

include summoning the Royal Lords from the seashores or river banks to start the festivals, following by expelling plagues and dispelling evil, giving blessings to the local people, and burning boats at the waterside to end the festivals. Water thus provides an important stage for the festivals.

To show the sanctity of the Royal Lords' Boat, its construction takes place in a highly ritualized manner, reflecting the characteristics of local cultures and the solidarity within communities.

# 天

## 代天巡狩千歲爺

HEAVEN: GODS PATROLLING ON BEHALF OF THE CELESTIAL POWERS

臺灣人口中的「王爺」、「千歲爺」，是一種統稱，其姓氏、形象、化神傳說各有不相同。這樣的信仰，隨著移民社會的原鄉香火及海外漂來的王船傳入，伴隨各式應驗傳說在臺灣各地落地生根，發展出不同的信仰風貌，也因應社會的變遷、各地風俗產業的不同，發展出豐富多元的樣貌。



王爺信仰在臺灣各地生根，發展出不同風貌，圖為東港東隆宮的迎王平安祭典 (楊錦煌攝)

In Taiwan, the expressions Wangye (Lords) or Chiangshui-ye (Immortals) are general honorific titles, which can be used to honor a historical figure, spirit, demon, or god. There are many different Lords and Immortals, with different names, images, and stories or how they came to be worshipped. The cult of the Royal Lords, as well as its associated legends and religious practices, was brought to Taiwan by early immigrants. These traditions have not only become ingrained in today's society, but have also developed into a range of new practices in response to changing times and different local characteristics.

## 合境平安的認同與參與

PEOPLE: COMMUNITY AND PARTICIPATION



信仰的根本在於「人」，在祭典中人展現的不僅是對神明的崇敬，對社會群體的認同，也是對公眾事務積極投入的熱忱。祭典的核心組織、運作人員，熱烈參與的廟宇陣頭、轎班，為打造王船投入心血的藝師，乃至地方信眾、旅外遊子、親朋好友等，連結起人與神的關係，串連起人與人、人與群體、社會間的聯繫，是祭典綿延發展的動力，更是其感動人心之處。



祭典儀式展現了人對於神靈的崇敬與感恩 (楊錦煌攝)

The key element in any religious devotion is its worshippers. During the festival, people show their utmost respect towards the deities, and take part in group activities and public events. The participants include the core festival committee, leaders of the parade, palanquin bearer associations, honor guards, boat construction craftsmen, and followers from different regions, with people from all backgrounds flocking to the events. The Festivals thus strengthen the social links among individuals and groups. Indeed, it is perhaps this social element that has helped to keep these festivals alive over the years, as well as their ability to greatly impress the general public.



祭典籌組與進行常是地方全體總動員，展現凝聚與 (楊錦煌攝)