

# 論「精怪」與「魔神仔」傳聞中的生態思維與身體界限<sup>\*</sup>

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## 摘要

目前台灣關於諸多民間精怪的研究調查與創作出版，藉著大眾熟知的妖怪意象，從文學、民俗學、人類學、宗教學等多元視角，開啟台灣民間精怪在歷史書寫、社會文化層面的功能、意義之討論。然而，在台灣民間的觀念中，精怪、魔神仔、鬼魂、神靈都有各自的區分與複雜的關係，在民間祭儀的實踐中，神明伏妖、驅魔儀式、鬼魂歸神，讓鬼魂、神靈、精怪之間位置的滑移，保持著動態的過程。反觀目前大多致力於將妖怪視為重建在地歷史與記憶的敘事策略，卻鮮少以地理空間的視角，思考民間精怪與人在身體、環境的關係為何，鮮少有研究進行相關問題的深化。

因此，本文藉由文獻資料的收集，以空間的角度，考察人們對於魔神仔、精怪在環境與地理層面的認知。進而面對近年時常發生在台灣山野與城鎮的「魔神仔牽人」與「精怪作亂」的事件與傳聞，造成的集體恐懼感與物質環境的關係。另一方面，筆者也探討傳聞中的「當事者」身體與環境之間的關係，以及這之中身體在空間中的極限性，藉此思辨一種異質的臨界關係與生態倫理的想像。

關鍵詞：妖怪、精怪、魔神仔、環境、身體界限

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# A Study on Ecological Thinking and Body Limits of “Elves” and “Moo-Sin-A” in Taiwanese Folk Legends

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## Abstract

Currently, several Taiwanese research and creative publications that deal with Taiwanese elf-related folklore have opened up discussions on both the purpose and significance of elves in historical writings, as well as on socio-cultural aspects from diverse perspectives, including literature, folkloristics, anthropology, and religious studies, by considering the role of the *youkai*. However, for Taiwanese people, elves, *moo-sin-a*, ghosts, and gods have their own distinct characteristics and complex inter-relationships. In folk rituals, the rites in which deities subdue or evict demons bring about changes in the relative positions of ghosts, elves, and gods, thereby engaging them in a dynamic process. Conversely, a majority of contemporary studies employ the *youkai* as a narrative strategy for reconstructing local history and memory. A few researchers use geographic space as a starting point from which to investigate the relationship between elves and people in terms of the environment and body; however, little research has offered in-depth discussion regarding this topic. Thus, through a literature review, this study examines the ways in which people perceive *moo-sin-a* and elves in environmental and geographic dimensions from the perspective of space. Furthermore, taking into consideration frequent rumors and reported incidents about *moo-sin-a* playing tricks on humans and elves causing mischief and chaos in the mountains and towns of Taiwan in recent years, this study further explores the relationship between the resulting collective

sense of fear and the material environment. Additionally, it also discusses the relationship between the environment and body of those “present” during these encounters, as well as the spatial limits of the body, so as to form some speculation about imagined critical boundaries and ecological ethics.

Keywords: Youkai, Elves, Moo-Sin-A, Environment, Body Limits

