

英文編著◎陸象豫
中文編著◎魯丁慧

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之植物利用

Plants Used by Thao in Taiwan



行政院農業委員會林務局
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序

人類利用植物的歷史，幾乎與人類出現在地球上一樣長久，所累積的應用知識，更是先民智慧的結晶。近來原住民的植物利用愈來愈受重視，尤其以原住民藥用、捕魚狩獵、染料等方面的傳統知識，對植物性藥物的研發具有關鍵性的意義。台灣原住民充分利用週遭的植物，具有豐富的生態知識，是他們與自然和諧共處的一大特色。在他們日常生活所需、醫療、傳統慣俗、服飾、乃至祭儀，植物均扮演重要的角色兼具相關的功能。這些原生的植物與早期人們的生活息息相關，認識他們、了解它們，進而珍惜保護它們，是瞭解台灣植物生態與原住民智慧的最佳途徑。

邵族是台灣原住民中人口最少、領域最小的一族，主要分布在日月潭周圍之南投縣魚池鄉及水里鄉一帶。日月潭位於台灣島的中央，被群山所圍繞且其間散佈著許多湖泊與盆地，地形與氣候的多樣性，亦造就了邵族生活領域內的植物多樣性。世居日月潭畔的邵族人，最能充分掌握與利用週遭的植物資源，且發展出獨特的人與植物間之關係。植物對邵族而言，不僅只提供生活所需而已，且在社會文化與傳統習俗中均具有特殊的意義。

本局業已陸續完成台灣原民族植物利用的調查研究並出版書籍，例如泰雅族、布農族、阿美族、排灣族、鄒族、魯凱族等，今再介紹邵族的植物利用，及植物在該族傳統祭儀中所賦予的功能，希望藉此能保存許多令人意想不到的植物利用方式，以及它們在傳統文化中所扮演的角色，並喚起更多民眾的注意，進而重視台灣原住民的智慧，參與民族植物的保育工作。

行政院農業委員會林務局局長

李桃生

Preface

The history of utilizations of plants can be traced as early as the existence of human on the planet. The accumulated knowledge about plant utilization is the most valuable wisdom of our ancestors. The usage of plants by aboriginal is attracted more and more attentions in recent years. Their plant utilization knowledge especially in medical, fishing and hunting, dyes and other aspects is of crucial significance in researches and developments of botanical drugs. Like all indigenous people in the world, Taiwanese aborigines make full use of all surrounding plants and own abundant knowledge about ecology. The full use of surrounding vegetation is one of the major features for their living in harmony with nature. Vegetations play important roles and bear relevant functions in their daily life no matter of food, medical care, traditional customs, clothing, and even worships and folk rituals. These native plants have close relationship with the early people's lives. Knowing them, understanding them and then cherishing and protecting them are the best way to understand Taiwan's plant ecology and aboriginal wisdom.

Thao owns the least population and smallest territories among all aboriginal tribes of Taiwan. Their territories are mainly distributed around the Sun-Moon Lake which is in the Shuili and Yuchih townships of the Nantou County administratively. The Sun-Moon Lake is located about the center of the island of Taiwan and surrounded by high mountains with many lakes and basins interspersed them. The diversity of topography and climate has created the diversity of vegetation in the territory of Thao. People of Thao who are living on shores of the Sun-Moon Lake are fully mastered in utilization those vegetative resources and developed the unique relationship between human and vegetations. Plants are not only the necessities of daily live but also having a special meaning in their socio-cultural and traditional customs.

The Forestry Bureau, Council of Agriculture has successively completed investigations of utilizations of plants by Taiwanese aboriginal and published many related books, such as plants used by Atayal, Bunun, Amis, Paiwan, Tsou and Rukai. We are glad to introduce the utilization of plants by Thao and the endowed functions of plants in their celebrations. Hopefully the publication will conserve a lot of unexpected plant use patterns and the role they played in traditional cultures, arouse the attention of more people and then play attentions to the wisdom of the aboriginal people of Taiwan, and further engage themselves in the conservation works of ethno botanical.

Forestry Bureau, Council of Agriculture, Executive Yuan
Director-General

Tao-Sheng Lee



致謝

邵族由於人口較少，受漢人及台灣其他原住民影響較深，且隨著生活現代化及日月潭觀光事業的發展，其傳統的生活習性、宗教祭儀及對植物利用的知識，多已流失。在時代變遷與傳統知識流失的窘境下，如何紀錄與整理邵族的傳統文化與植物利用知識，並與鄒族的植物利用方式加以區隔，是完成本書最感困難之處。然而在收集資料的過程中，幸賴邵族耆老高毛阿品、高春貴、石阿松、石進宏及袁光河等熱心人接受我們訪談、指導調查、提供寶貴意見與考證相關紀錄，是本書得以完

成的最大功臣。而謝英俊建築師是 921 大地震災後重建的推手，特別是對日月潭邵族部落積極奉獻的事蹟，更讓邵族人衷心感激。在謝建築師的引薦下，所有訪談與資料收集，均感無比順利。謝長富理事長的指正與鼓勵，亦是完成本項工作的最大動力。此外，邱柏瑩小姐、林聖峰、江武雋及黃啟東三位先生協助調查、訪談及收集相關資料，亦居功厥偉。本書多賴上述人士的鼎力相助，才能順利完成，作者等謹在此表達最誠摯的感謝，謝謝他們的協助。

Acknowledge

Traditional customs, religious rituals and knowledge of plant utilization of Thao have been rapidly lost or changed due to their little population, influenced by Han and other aboriginal of Taiwan, modernization of daily life and the prosperous of sightseeing of the Sun-Moon Lake areas. How to record and arrange traditional cultures and knowledge of plant utilization in today's dilemma of rapid loss of traditional knowledge and evolution of epoch are the most difficult tasks for completion of this book. Fortunately, great assistances came from the local aged Thao people Kao Mao-Ah-Pin, Kao Chun-Guey, Shih Ah-Sung, Shih Chin-Hung, and Yuan Kunag-Ho. They helped in visitations, investigations, verifying records, and giving suggestions and ideals and made significant

contributions for publishing this book. The architect, Hsieh Ying-Chun who devotes himself in reconstruction after the 921 Earthquake and has great contributions to Thao in the Sun-Moon lake area is greatly appreciated by Thao. All visitations and information collections were executed smoothly under his recommendations. Encouragements and revisions from our president Dr. Hsieh Chung-Fu are also the biggest motive forces for completion this task. In addition, Miss Chio Bor-Ying, Mr. Lin Sheng-Feng, Mr. Chiang Wu-Chun and Mr. Hwang Chi-Tung who helped in investigations, visitations and record collections are also made great contributions. We would like to express our sincere appreciations for their helps. Thank them very much.

台灣各原住民分佈區域

台灣原住民是指漢人移居台灣前即定居台灣的族群，他們在台灣活動的紀錄可追溯至8000年前。然而幾世紀以來，受到了其他民族的經濟競爭與軍事衝突，導致其領域縮減、語言消亡及族群認同的消失。目前經行政院原住民委員會認可的原住民計有14族，總人口數為52萬6千餘人（佔台灣人口總數的2.25%），其分布區域如圖所示。

Distribution of aborigines in Taiwan

Taiwanese aborigines refer to the indigenous people who lived in Taiwan before the Han immigration to Taiwan. Their activities in Taiwan can be traced as early as 8000 years ago. However for centuries, Taiwan aboriginal experienced economic competition, military conflict with a series of colonizing peoples, their territories, languages and cultures have been tremendously diminished, lost and assimilated. There are 14 tribes recognized by the Council of Indigenous People, Executive Yuan and their total population is about 526000 (approximately 2% of Taiwan's population) at present. Their distribution is shown on the map.





壹、邵族簡介

I. Introduction of Thao

08

- 一、族名由來 Origin of the tribe's name 9
- 二、發源的傳說 Legend about cradle lands 10
- 三、族群分佈 Distribution of Thao 14
- 四、族群特質 Distinguishing features of Thao 20

貳、社會制度

II. Social system

39

- 一、氏族及漢姓由來 40
Origins of clans and their Chinese family name
- 二、氏族的領地 42
Territories of clans
- 三、部落的遷移 43
Migration and integration
- 四、氏族分工 44
Division labor and responsibility among clans

參、歲時祭典

III. Ceremonies in a year

45

- 一、農耕祭 48
Agricultural ceremonies and virtuals
 - 1. 開墾祭 48
Reclaiming ceremony
 - 2. 播種祭 49
Sowing ceremony
 - 3. 移植祭及除草祭 51
Transplanting and weeding ceremonies
 - 4. 整田祭 52
Plowing ceremony
 - 5. 豐年祭 54
Harvesting ceremony
- 除穢儀式 / 鑿齒儀式 / 祖靈屋 / 牽田儀式

二、狩獵祭與拜鰻祭	68
Hunting and eel worshipping ceremonies	
1. 捕魚方法	69
Techniques of fishing	
浮嶼誘魚法 / 岸邊誘捕法 / 漁網捕撈法 / 魚罩捕撈法 / 竹筏網魚法	
2. 狩獵方法	74
Techniques of hunting	
工具狩獵法 / 焚燒狩獵法 / 陷阱狩獵法	
三、氏族祖靈祭	76
Ancestral spirits worshipping ceremony	
肆、生活使用的植物	78
IV. Plants used in daily life	
一、食用植物	80
Edible plants	
二、經濟作物	106
Cash crops	
三、狩獵植物	113
Hunting plants	
四、染色植物	126
Dyeing plants	
五、頭飾植物	132
Headdress plants	
伍、建築植物	146
V. Plants used in buildings	
陸、編織工藝植物	156
VI. Plants used in weaving	
柒、醫療及信仰相關植物	161
VII. Medical and beliefs related plants	
參考文獻	176
Reference	

壹、邵族簡介

I. Introduction of Thao



"Ita Thao" 是邵族人引以為榮的名號，
也是祖先遺留下來，希望後代子孫傳承的族群信念。

The name "Ita Thao" is legacy from ancestors of Thao
and prouded by all Thao.
It also implicitly has the meaning of inheriting
ethnic beliefs to descendants forever.

一、族名由來

邵族 Thao 為使用南島語系的台灣原住民族群之一支。「邵族」，源自邵語 Thao，譯作漢文即是「人」的意思。日據時代學者引用邵語 "ita Thao" 的 Thao 命名其族名，但因種種原因，未將其定位為獨立的族群。隨著時代的演變，對邵族有不同的稱呼；清朝至日治時期，曾有 " 歸化番 "、" 水沙連化番 "、" 水社番 " 等蔑稱。台灣光復後，邵族族群的定位始終是模糊的，不是被歸類於平埔族的一支，就是被視為阿里山鄒族的支族。因為「邵 (Thao)」與「鄒 (Tsou)」發音相似，遂將邵族歸為曹族之分支，稱作 " 曹族平地山胞 "，直至曹族被定名為鄒族山地原住民，邵族仍被模糊的定位在 " 曹族平地山胞 " 的名稱下。事實上，邵族的發源已相當久遠，擁有自己民族語言、宗教、文化以及歷史經驗，符合了在學術與法定名稱之地位與事實，於是在民國九十年八月法定為第十個台灣原住民族。

1. Origin of the tribe's name

Thao is one tribe whose language belongs to the Austronesian of Taiwan's aboriginal peoples. The so called "Thao" was origin from their language "thao" which means "people" in Chinese. Scholars during the Japanese occupation period named their tribe as "Thao" by quoting their language "ita Thao". However, they were still not qualified as an independent ethnic group for some reasons. They have many different tribal names in different eras. They were contemptuously called as "Naturalized Fan", "Shueishalian Fan" and "Shueishe Fan" during the period from the Ching Dynasty to the Japanese occupation. Their position was always ambiguous even after the retrocession of Taiwan and they were classified as one branch of Pingpu or treated as the sub-tribe of the Alishan Tsou. They were called as the plains aboriginal of Tsou and considered as one branch of Tsou because the pronunciation of "Thao" and "Tsou" in their language is similar. Even until Tsou was identified as one tribe of Taiwan's aboriginal people, Thao was still considered as the low land aboriginal of Tsou. In fact, they had their own language, religion, culture, and historical experiences and their original can be traced from very early time. They legal status and social facts make them qualified as an independent aboriginal tribe and were statutory the tenth of Taiwan's indigenous peoples in August of 2001.

二、發源傳說

相傳邵族的祖先，最早居住在現今嘉義地區，因遭受明朝軍隊的攻擊而逃到阿里山一帶。在一次打獵時，族人因追逐一隻美麗的白鹿而來到東埔蚋（Lamaqavan），又沿

著溪繼續往前追到益則坑（Aksa）；但是白鹿還是繼續往前奔跑，最後到達一處稱為 Zlhnyun 的美麗湖泊（即日月潭），而白鹿停下來的地方就叫做土亭仔（Puzi）。



2. Legends about cradle lands

The very earliest ancestors of Thao were lived in Chiayi County of the present administrative regions according to legends. Later they were fled to the Alishan areas by avoiding attacks of armies of the Ming Dynasty. They came to the place of

Dongpujui (Lamaqavan) by chasing a beautiful white deer, and they further followed footprints of the fleeing deer to the place named Yitsekeng (Aksa) and then to a beautiful lake which was called as "Zlhnyun" (the Sun-Moon Lake). The place where the deer stop running is called Tutingtzu (Puzi).





族人認為該處是個風光明媚且土壤肥沃的地方，於是大舉遷移；而有些不願意遷移的就居住在阿里山，也有一部分到東埔蚋時，就不想再往前，於是在該處建立自己的家園。大部分的人到達 Puzi 的湖畔時，看到美麗的湖景，都興奮不已，因此族人胼手胝足在此建立家園。但沒有多久，Puzi 就住不下了，再加上布農族及泰雅族不時的騷擾挑釁，因此有些族人就遷移至 Lalu 島。為便於往訪 Lula 島，於是各氏族建造了氏族專屬運輸船。當時毛氏族、袁氏族及高氏族均有其自家的船隻，分別命名為 qaylish、haypin 及 malumu，每艘船約可承載三十至五十人不等。

多年後，lalu 島的邵族人口逐漸增多，族人則再次遷移並擴展到貓蘭 (Kathafatu)、魚池 (Qabizay)、司馬安、頭社 (Tafari)、銃櫃 (Buratiq)、五城 (Waqraz)、磅空頂 (Uwaylan) 等地。

Lalu 島上現今仍然屹立存活的老茄苳樹 (*Bischofia jabanica*)，被族人認為係白鹿幻化而成的，亦是最高祖靈 (pacalar) 居住的地方，也是族人的信仰中心。



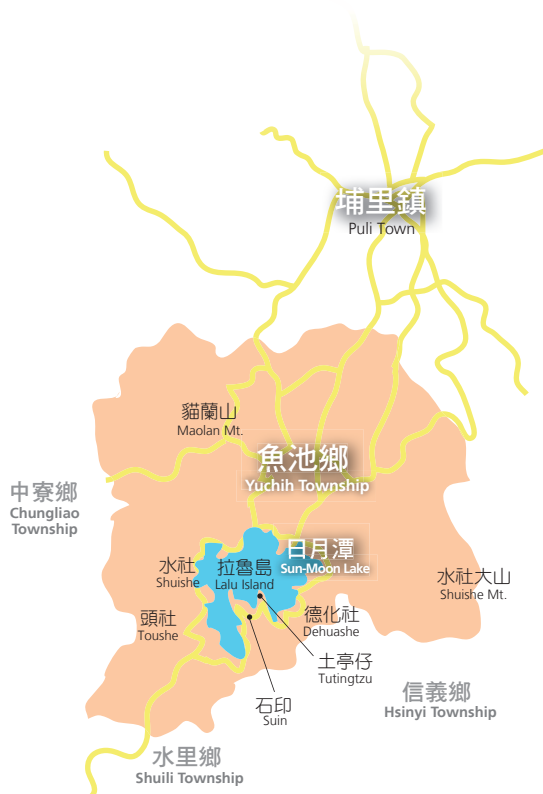
People who chasing the deer considered that the vicinity of the lake was a place of enchanting scenery and rich soils, so they decided massive relocation their home. However, some of them did not want to migrate and some did not want to go further when they arrived at Dongpujui, those people made their home at the Alishan areas and the Dongpujui, respectively. Most of them were very excited when they arrived at Tutingtzu and saw the beautiful views of the lake. Therefore they worked hard to establish their homes there. It did not take long some of them were moved to the island Lula due to the place of Puzi was too crowd to live and frequent harassments and provocations by Bunin and Atayal. For the convenience of transportation back and forth to the island, so many of the big

clans built proprietary carriers. Big clans like Mao, Yuan and Kau had their own vessels and named as qaylish, haypin and malumu, respectively. Each vessel can carry thirty to fifty passengers. Many years later, population in the Lula island was gradually increased, then some of them moved further to place of Maolan (Kathafatu), Yuchih (Qabizay), Symaan, Toushe (Tafari), Chonqkuei (Buratiq), Wuchen (Waqraz) and Pangkungdin (Uwaylan).

The still alived old autumn maple tree (*Bischofia jabanica*) in the Lalu island is regarded as the incarnation from that deer by Thao. Therefore the location of this holy tree is considered as the place where the highest ancestral spirits (pacalar) are lived and the religious center of Thao.

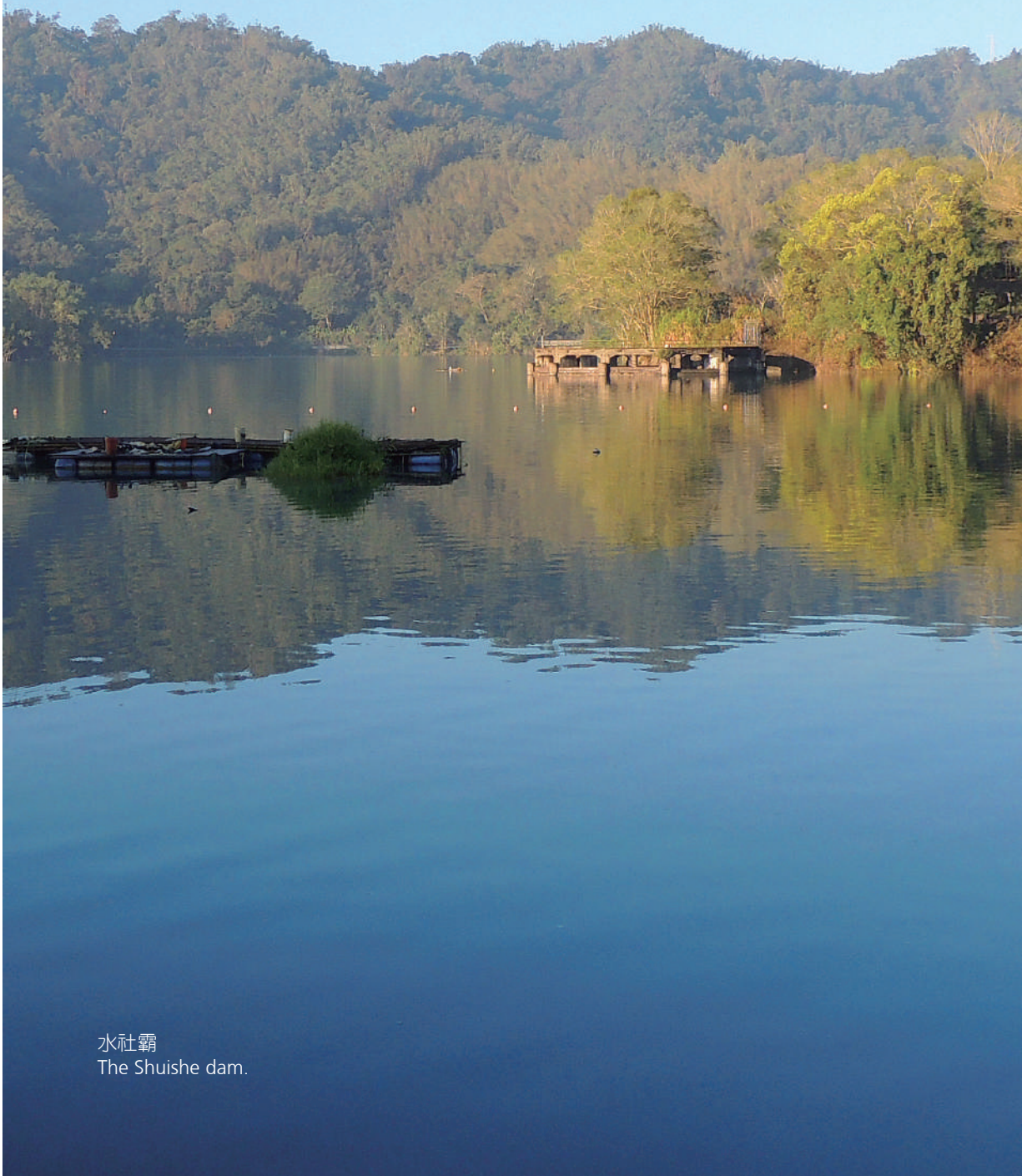
三、族群分佈

邵族主要分佈在南投縣魚池鄉，環繞著日月潭居住。日月潭四周有水社大山、卜吉山、益積山、潭頭山、松柏崙山、貓蘭山等屏障，湖面海拔高度約為 740 公尺，潭水分兩半，南半細長狹小稱為月潭，北半圓大稱為日潭。日月潭的邵語為“Zintun”是肥沃美地的意思。邵族即居住在此水連天、天連水，舊稱「水沙連」的好地方。相傳邵族的祖先被一頭美麗的白鹿引導來到了水沙連，這個風光明媚且水土肥美的地方，可落腳並繁衍子孫，於是全族尋跡遷移至此。



3. Distribution of Thao

Habitation of Thao is mainly around the Sun-Moon Lake and is in the Yuchih Township of Nantou County administratively. Sun-Moon Lake is sound and sheltered by mountains of Shuishe, Boji, Yihchi, Tantou, Songbolun, and Maolan and its elevation of water surface is about 740 m above sea level. It is composed by two parts of water body, the southern part having elongated narrow shape called Moon Lake and the northern having the circle shape and bigger called Sun Lake. The Sun-Moon Lake is called as “Zinthu” in Thao’s language which means fertile and beautiful land. Tsou lived in this beautiful place where water and sky merged together and called as “Shueishalian” from generation to generation. There is a legend said that the ancestors of Thao came to the place by a beautiful white deer’s leading and considered this land is scenic and fertile and suitable for proliferating descendants. Then the whole tribe decided to migrate to this area.



水社壩
The Shuishe dam.



最初分佈在水社湖也就是現今日月潭西岸湖畔附近，漢人稱為「水社化番」，日月潭附近地區都叫水沙連，因此也稱「水沙連化番」。而思麻丹 (shvatan) 是日月潭周圍其他族群對邵族較通俗的稱呼。

Thao's territories were initially distributed in the Shueishehu which is the vicinity of the west banks of Sun-Moon Lake. Therefore Han called them as "Shueishe Fan". However, the vicinity of the Sun-Moon Lake was called as "Shueishalian", they were also called as "Shueishalian Fan". Other tribes surrounding the Sun-Moon Lake called them popularly as "shvatan".



日月潭的晨昏
The daybreak of the Sun-Moon Lake.

清道光之前，邵族在水沙連擁有龐大的勢力，並在魚池、貓蘭、水社 (Kankwan)、石印、茅埔和頭社等地形成六大社聚落。但是到了咸豐以至光緒年後，由於漢人入墾，加上瘟疫的肆虐，造成人口驟減，領地驟失，不得不遷移他處；原居住在頭社 (Tafari) 的邵族人多遷移到大平林。而在日據時代初期，聚居於日月潭畔石印聚落的族人，亦因日月潭興建水力發電廠及大水庫，使日月潭水位上升近 20 公尺，祖先開創的家園全陷於水中。日本政府遂於 1934 年，令居住在石印的族人遷移至卜吉社 (即現在的日月村德化社)，因此德化社 (Barawbaw) 成了邵族人主要的聚居地。

Thao owned enormous power at the Shueishalian and has established Yuchih, Maolan, Shuishhe (Kankwan), Suin, Maopo and Toushe six villages before the Daoguang emperor of Ching Dynasty. However during the period from the Hsienfong emperor to the Tehesung emperor of the Ching Dynastic they were forced to move to other places due to the sudden decrease of population and territories caused by reclamation of Han and ravages of plagues. Thao who lived in Toushe (Tafari) were moved to the Dapinglin at that time. The completion of the Sun-Moon Lake reservoir and hydroelectric power plant construction in the early period of Japanese occupation has rose water level of the Sun-Moon Lake about 20 meters and submerged all houses of ancestors pioneered. Then the government of Japanese moved those clansmen who lived in the su'in village to the place of Boji (the Dehua community of the Sun-Moon Lake of present). The Dehua community (Barawbaw) is the main settlements of Thao.





目前邵族約有六百多人，是台灣原住民族族群中人口最少、漢化較深的一族。目前邵族僅存德化社及大平林兩個聚落，其中德化社為邵族最大的聚落，位於水里鄉大平林聚落約有十一戶；兩聚落總共約六十餘戶，是台灣最袖珍的原住民族群。

There are approximately 600 people of Thao today. They are the least population and the most assimilated by Chinese among all Taiwan's aboriginal tribes. There are only Dehua and Dapinglin two villages of Thao at present. The Dehua village is the largest settlement of Thao while the Dapinglin which is located at the Shuili Township only has 11 families. The total family of Thao is about sixty and Thao is the smallest tribe of Taiwan's aboriginal.

四、族群特質

邵族人口雖少，領地亦不大，但無論歷史背景、語言、文化、信仰、社會制度及風俗習性均有其獨特性，與台灣其他的原住民相較，它們的族群特質毫不遜色。

1. 文化傳承的工具—語言

邵族語言屬於南島語系（Austronesian Family）的印度尼西亞支語（Indonesian Language），有十九個輔音、二個半六音、三個母音，語言相當特殊；且發音亦非常奇特，濁音成雙唇摩擦音，卻沒有唇齒音，是其他南島語族差別最大的地方。



4. Distinguishing features of Thao

Although small population and territories, Thoa has its distinguishing features in historical background, language, culture, religion, social system, customs and habits. Their features are not inferior to those of other aboriginal in Taiwan.

(1) The tool for inheriting cultures-language

Thao's language can be classified as an local language of Indonesian Language which is a sub-branch of the Austronesian Family. It is quite special having nineteen consonants, two and a half six sound and three vowels. Its pronunciation is also very unique with bilabial fricative substituting voiced sounds and without labiodentals. The special pronunciation of Thao's language is the biggest difference from other Austronesian Families.



2. 凝聚族群的力量—信仰

邵族人深信祖靈是存在的，他們供奉最高祖靈 (pacalar) 及氏族祖靈 (apu)。相傳最高祖靈居住在 Lalu 島上的大茄苳樹下，並認為 pacalar 是一位男神，能驅除惡魔，並賜福給族人，是邵族最具權威且法力最強的祖靈。也是邵族先生媽（女祭師）的祖師爺，凡要當先生媽的人都要獲得最高祖靈的同意，才能使用法術及咒語，幫助族人驅惡除魔。邵族祖靈共有五位，除最高祖靈外，其他四位祖靈則是邵族中較大氏族的始祖，也都是男性的神，Mashqashqa 是袁氏族的始祖，Malhipulu 是高氏族的始祖，Fuliti 是陳氏族的始祖，Amulish 是毛氏族及石氏族的共同始祖。族人均以虔誠的心、隆重的祭儀供奉他們的祖靈。

(2) The uniting tribe's strength-beliefs

Thao believe that the existence of ancestral spirits and they piously worship their highest position spirit (pacalar) and clan ancestral spirits (apu). The spirit of the highest position is lived under the big holy autumn maple tree in the Lalu island and is a gentleman according to legend. Pacalar not only can repel bad devils but also can bless for his people and is the most authoritative and powerful spirit of Thao. He is also the patriarch of priestess. Any women of Thao who want to be a priest must get agreement from pacalar then she is permitted to use spells and incantations to help clansman to derive bad devils. There are totally five ancestral spirits of Thao. Besides the pacalar, the other four ancestral spirits are the earliest ancestor of large clan of Thao. Mashqashqa, Malhipulu and Fuliti are the founder of the Yuan, Kau and Chen family, respectively. Amulish is the common founder of Mao and Shih familis. All clansmen of Thao worship their ancestral spirits by pious attitudes and solemn rituals.

3. 祖靈籃

舉凡生活禮俗或歲時祭祀必祭告祖靈，祈求豐衣足食、平安健康、子孫繁衍。「祖靈籃 qafaj」，也稱為「公媽籃」，在邵族各項祭儀裡具有非常重要的使命，也是祖靈與其後代連繫的媒介之一，通常盛放祖先的遺物，代表祖靈之精、氣、神長存。早期祖靈籃是以黃藤的皮或芒其莖部編製成籃子，再以黃藤莖部彎曲後固定於籃子四周，形成提把及四個固定角柱。後來因黃藤取得不易，因此公媽籃材質逐漸改以麻竹片為主要材料。邵族的每戶人家，都有一只祖靈籃，它的四個角一定要高於地面，不能碰觸地面，否則就視為對祖靈不敬，因此多置放於大廳牆上或供桌旁。



(3) The basket of ancestral spirits

Any thing in daily life like rituals and seasonal worships must inform their ancestral spirits through offering sacrifices for blessing affluence, peace and health, and well proliferation of descendants. The "basket of ancestral spirit" which is called as "qafa" in Thao's language is essential ritual utensils for each family of Thao. It has very important and significant missions in all ceremonies of Thao and is one of the connection media between ancestral spirits and offspring. Relics of ancestors are generally put inside of the basket for symbolizing the long existence of spirits, breath and mind of ancestral spirits. The "qafaj" was woven by barks of yellow rattan palm or stems of false staghorn fern and handle and four fasten corner posts were made by bending stems of yellow rattan palm in the early days. However due to the difficult for acquiring rattan palm, the materials for making "qafaj" were gradually substituted by slices of ma bamboo. Every family of Thao has at least one of the baskets. The four corners of the basket must be placed above ground otherwise it is regarded as disrespectful to ancestral spirits. Therefore, it is commonly placed on the altar table or on the wall about two meters from floor.



公媽籃的飾物
Decorations of the "qafaj".



祖靈籃由黃藤或芒其製作

The basket of ancestral spirits is made from yellow rattan palm or false staghom fern.

祭拜祖靈籃是邵族呈現其傳統信仰的方式，如農耕祭、狩獵祭和祖靈祭等，都以公媽籃為供奉的對象，族人備酒、飯、糕等祭品祈告祖靈。這種「公媽籃」崇拜方式，不同於台灣其他原住民族群，是邵族成最具特色的文化傳統之一。

Worshipping the “qafaj” is one way for expressing traditional faiths of Thao. Any ceremony of Thao such as: agricultural ceremony, hunting ceremony and ancestral spirit ceremony all enshines the basket. Clansmen preparing wine, cooked rice and cakes sincerely worship their ancestral spirits through worshipping “qafaj”. This kind of worship is different from that of other aboriginal in Taiwan and is considered as one of the most characteristic culture of Thao.

4. 永續族群的規範—社會制度

邵族的社會制度，以頭目為中心，另有小頭目及七位女祭司。頭目為長嗣世襲制，平時排解部落族人間之紛爭，執行部落或長老會議所決議之事務，同時也擔當歲時祭儀之主祭，目前僅德化社仍維持此社會制度。邵族因分居各處，因此有其各自領域的頭目；實際上，「頭目」相當於是氏族之族長，負責決定部落的重要祭儀事項與社務的仲裁。

(4) Norms for tribe sustainability-social system

The social system of Thao is led by chieftain and assisted by many secondary chieftains and seven priestesses. The head chieftain is primogeniture. He has the right or obligation for resolving disputes between tribal families, executing the resolved affairs by council of elders and serving as deacon for yearly rites. However, there is only the Dehua community still remains this social system at present. Each community of Thao has its own chieftains due to the throughout separation of their people. In fact, the chieftain is equivalent the patriarch of each family or clan for taking the responsibility of deciding rituals matters and arbitrating tribal affairs.



婚姻嚴守一夫一妻的單偶婚制，男女婚後多半隨夫居住。邵族為父系社會，父權的承襲以長子為優先，女兒則僅於出嫁時方可接受父母贈予的嫁妝。

The marriage system of Thao is strictly monogamous. Married women is generally moved to her husband's house or live with her husband's family. Thao is patriarchal society and the eldest son has the first priority to inherit all rights owned by father. Daughters can accept dowries only when she is married.



先生媽是部落的精神支柱
The priestess is the mental support of Thao.



5. 傳承的動脈—氏族與命名

氏族是邵族社會最大的親屬單位，氏族的名稱分別是：Lhnawanan（袁）、Lhkatafatu（石）、Pakamumu（毛’黃）、Ihkahihian（陳）、Tanamarutaw（高）、Shapiz（白或筆）、Tanakyuwan（丹或朱）。邵族嚴守氏族外婚制，同一氏族的男女不得結婚。邵族初生嬰孩，由其父在一個月內命名，男孩通常承襲祖父的名號，女孩則承襲祖母名，名字之後加上氏族名，如 Nawa Lhnawanan、Pit Pakamumu。

(5) The arteries of ethnic heritage—clans and their naming

Clans are the largest unit of relatives of Thao. Surnames of larger clans are Lhnawanan (Yuan), Lhkatafatu (Shih), Pakamumu (Mao or Hwang), Lhkahihian (Chen), Tanamarutaw (Kau), Shapiz (Pai or Bii), Tanakyuwan (Den or Chu). Thao strictly complies exogamy and therefore man and women belong to the same clan can not be married. The newborn babies of Thao are named by his or her father within one month after born. Boys are usually inherited from his grandfather's name while girls are commonly inherited from her grandmother's name. Family or clan name is after the first name, for example: Nawa Lhnawanan and Pit Pakamumu in which "Lhnawanan" and "Pakamumu" are family name.





6. 振奮人心的音律—杵音 (masbabiar)

豐年祭前，邵族婦女敲擊合唱「杵歌」，象徵通知祖靈及山上的獵人，即將舉行豐年祭。「杵歌」包含「杵聲(杵音)」和「歌舞」；以杵擊石，發出叮叮咚咚聲，再加上樸素的歌聲，就是「杵歌」。

(6) The exciting melody-pestle tones (masbabiar)

Women of Thao will gather together and pestle and sing songs before the harvesting ceremony as a symbol to notice ancestral spirits and hunters that the festival will be hold soon. The so called “pestle tones” is composed by sounds of pestling, sings and dances. In fact, the knocking sounds from hitting stones by pestles and plain songs are the “pestle tones”.



杵由龍眼木製作

Pestles are made from timber of longan.

7. 得天獨厚的漁業文化

根據藍鼎元所著《記水沙連》文獻中紀錄：「水深魚肥，且繁多。番不用罾罟，駕蟒甲，挾弓矢射之，須臾盈筐。」說明了當時日月潭水深，魚群繁多且肥美。邵族居住日月潭畔，得天獨厚發展出的產業文化，其漁獵的方法相當特別，如「浮嶼誘魚法」、「魚筌誘魚法」等。浮嶼誘魚法的原理就是利用魚群喜愛在雜草處產卵與躲藏，而吸引魚群的聚集。浮嶼的所有權以家族為單位，細數浮嶼的多寡就可以看出這個家族在這個地區的經濟實力。

(7) The nature favored fishery culture

Records from the book "Note of Shueishalian" by Lan DingYuan described that "There are numerous plump fishes of diverse species in the deep water of the Sun-Moon Lake. Aboriginal people catch a full basket of fishes within a moment only by boating a canoe and shooting fishes by arrows without sprinkling networks." This description explains that there were plenty plump fishes in the Sun-Moon Lake at that time. Thao develop a unique culture of fishery owing to the nature favored environments which they are lived. The ways they fishing such as: "lure fishes by floating island" and "fishing by trap" are also special. The principle of "lure fishes by floating island" is taking the habits that fishes favorite spawning and hiding in weeds and setting a floating island to lure fishes gather together. The ownership of floating islands belongs to different families. The economic ability or strength of a family can be judged by counting how many floating islands they owned.



日月潭自昔漁業就很發達
Fishery was prosperous from ancient time.

8. 獨特的交通工具

獨木舟是邵族傳統的交通工具，由樹幹刨空製成的，無論在潭中載人、捕魚、運貨都非常方便。以前獨木舟是用檜木製作，日據時代日人不准他們用檜木造船，因為所有的檜木均運往日本，因此才改用樟木造船；而後國民政府要用樟木提煉樟腦油，又限制砍樟木，最後改用木荷 (*Schima superba*) 作為造船木材。

(8) The unique transport

Canoes are the traditional transport of Thao. It is made by excavating a trunk and is considered very convenient for carrying people, fishing and shipping in the lake. Timber used for making canoe was from Taiwan red false-cypress before the period of Japanese occupation. They were compelled to use camphor trees to make canoe due to the policy of Japanese government that all Taiwan red false-cypresses must ship to Japan and forbidden to use locally. However the government of republic of China after recovery also restricted the cutting of camphor trees for reserving them to refine camphor oil, they were switched to select the Chinese Guger-tree (*Schima superba*) to built canoes.

獨木舟是邵族昔日的主要交通工具

Canoes were the main transport of Thao in the past.



9. 蓬勃發展的觀光業

由於在日據時代日人為了興建水力發電廠，遂建壩並引入濁水溪的溪水注入日月潭，潭面水位因而提高，邵族被迫放棄耕地並遷往他處。水位提高後，使原本就風光明媚的日月潭更增添了水天一色的美景。而為了興建電廠所修築的道路，使日月潭一帶的交通大為便捷，且光復後玄光寺、玄奘寺、慈恩塔與文武廟等陸續整建完成，吸引更多的遊客前往觀光，使日月潭成為遠近馳名的觀光勝地。邵族乃從傳統的農漁業生產轉而仰賴觀光業。

(9) The vigorous developing tourism

In order to construct a hydroelectric power plant, the Japanese built dam and diverted streamflow of the Choshui River into the Sun-Moon Lake. Water level of the Sun-Moon Lake was rose and inundated homelands of Thao. Thoa were forced to abandon their lands and move to other places. However, the rose water level makes the scenery of Sun-Moon Lake even more charming and beautiful. The completed roads system which was constructed for the power plant has made the transportation in the Sun-Moon Lake area much more convenient. In addition, the successively completed or rebuilt temples such as Syuanguang Temple, Xuanzang Temple, Cien Tower and Wenwu Temple after the recovery of Taiwan attract more tourists coming for sightseeing. The Sun-Moon Lake becomes a widely known and famous tourist attraction. The society of Thao was transferred from agriculture and fishery to tourism reliance.





10. 部落禁忌

邵族的禁忌約分為三種：一是對鳥類的禁忌，其次是植物的禁忌，最後是日常生活的禁忌。相傳貓頭鷹及老鷹是邵族女子幻化而成的，會保護懷孕的邵族婦女，所以邵族古訓不得捕殺貓頭鷹及老鷹。茄苳樹是最高祖靈居住的地方所以不得任意砍伐，砍伐樟樹因為會散發香氣，恐引來惡靈加害，因此亦嚴禁伐採樟樹。另生活上之禁忌也有許多，如忌摸別人頭髮、忌孿生、孕婦忌嘗新收米、忌母雞啼、男子忌觸摸織布機、女子忌觸碰武器或獵具、忌打噴嚏或放屁。

(10) Taboos of tribe

Taboos of Thao can be classified into three categories i.e. birds taboo, vegetation taboo and daily life taboo. According to legend that owls and eagles are metamorphosis of women of Thao and they will protect pregnant women. Therefore owls and eagles are prohibited to hunt by their old maxims. Beneath the autumn maple tree is the place where the highest position ancestral spirit lived so autumn maple tree is forbidden to fell. They believe that the overflowing fragrance from cutting or felling camphor trees will attracted evil spirits to harm people. Hence camphor trees are also forbidden to fell and cut. There are also many taboos in the daily life, such as: taboos of touching others hairs, twins, eating newly harvested rice by pregnant women, hens crows, touching weaving machines by man, touching weapons or hunt equipments by women, sneezing and farting.

邵族人嚴禁伐採樟樹

Camphor trees are extremely forbidden to fell by Thao.



貓頭鷹是邵族人極力保護的動物
Owls are well protected animal for Thao.



11. 祭儀的引導師

邵族的各項祭儀均由女祭師（先生媽，misshishi）主導，早期先生媽具有法術，除了負責各項祭儀，且能為族人解決各種疑難雜症，在部落裡地位崇高。先生媽日據時代被簡稱為 shinshi，可能由日語轉化而來，閩南語發音則為先生嗎，現今族人習慣稱為先生媽。要成為一位先生媽，除了自己的意願，必具備三個條件：第一，丈夫必須當過豐年祭的主祭，第二，應受族人的推崇，第三要獲得最高祖靈的同意。由於先生媽是主導歲時祭儀的要角，他不僅要與祖靈溝通，且要排解族人的疑慮，因此先生媽必須具備相當的涵養及操守

(11) Guides of rituals

All procedures of rituals of Thao are led by priestess (misshishi). Priestess not only takes responsibility for all rituals but also has to solve all kinds of problems. She has high position in the tribe and had the ability of spell in the early time. Misshishi is possibly translated from the Japanese "shinshi" because priestess was called as "shinshi" in the period of Japanese occupation. However "shinshi" is pronounced as "misshishi" in the Taiwanese. They are commonly called as "misshishi" by clansman of Thao at present. There are three required conditions for a woman to be a priestess in addition of her wishes. First her husband must have to serve as an officiant of the Harvesting Festival; second, she should be respected by the tribe; and third, she must get agreement by pacalar (the ancestral spirits of highest position). Misshishi is the main person who guides all procedures of the yearly worship ceremony, communicates with ancestral spirits and mediates all doubts and disputes among their tribe. Therefore, she must have considerable knowledge, capability and ethics.



邵族人所有祭典都由先生媽主導

All rituals and ceremonies are guided by the priestess.



12. 鑿齒

鑿齒的習俗普遍存在南島語系的族群中，邵族也有鑿齒的習俗。每年的豐年祭，族中鑿齒師 (paruparu) 會為族中少年鑿齒，先生媽也會為舉行鑿齒儀式，祈求祖靈賜福予鑿齒少年，期望聰明健康、早日成丁。

(12) Drilling teeth

The custom of drilling teeth is very common in tribes of Austronesian. Thoa has this custom too. The paruparu (the master who help people drilling teeth) will help Juveniles in the tribe drilling their teeth during the period of harvesting ceremony. Misshisshi will also hold the drilling teeth ceremony for blessing from ancestral spirits and wishing clever, healthy and early to be adult for those juveniles.

13. 葬儀

邵族人遇喪事，家人頭纏黑布，十天內不出門，以示哀悼。早期邵族的葬儀習俗是死亡當日即入土安葬，喪家將死者手足屈於胸前作蹲踞狀，再安置於籐編籃下葬。後來受漢民族影響，仍採蹲狀，但死者改以布包裹，入殮陶甕內，並移至室外安葬，惟不立碑。第二天清晨，先生媽到喪家舉行祭儀，第三天先生媽再到喪家，請出祖靈籃，並舉行辭魂祭 (mulalu pinin ukaw)。

(13) Funeral rituals

When funeral in Thao's family, all family numbers twine heads with black cloth and stay indoors for ten days to show their condolence. The custom in the early days was burying the dead person within the same day of the death. Relatives of the deceased bended arms of the dead at chest to make a squat position then put the body into a ratten palm made basket and buried. Subsequently, they shrouded the death with cloth, en-coffined into an earthenware pot and buried outdoors but without tombstone by the influences of Han. However, they still remain the custom of burring dead people in squatting position. The next morning after the death, the priestess will come to the funeral home for presiding rituals. She came again on the third day after the death and invited the holy basket of ancestral spirits (qafaj) for holding a farewell ritual (muulalu pinin ukaw) for the soul.

14. 輪舞

豐年祭若逢 lusan 大祭時，族人要蓋祖靈屋 (hanan)，並在祖靈屋前舉行牽田儀式 (mastatuya)，即吟唱祖先流傳下來的歌謠及傳統舞蹈。族人手牽手圍成圈，由領唱人領唱，眾人合之，配合拍子，前後左右移動步伐。

(14) Ring dance

If the time of holding Harvest Festival encounters the time of holding the great worship ceremony (lusan), then Thao will built house for their ancestral spirits (hanan). They will sing songs that ancestors handed down and dance traditional dance in front the new building (the "mastataya" ritual). All clansmen with hands holding hands in a circle and moving their footsteps backward, forward, leftward and rightward sing songs in concert with beats and leaded by a cantor.



輪舞是凝聚族人的團體舞蹈
Ring dance is a group dance for concentrating all clansmen.



15. 家屋

邵族家屋以竹屋或木屋為基本型，基地為方形或矩形，竹編壁面，茅草為屋頂。穀倉建於室外或潭邊，以防鼠害

(15) Living houses

Houses of Thao are basically made from bamboo or wood. Its foundation is square or rectangular in shape. Walls are made from bamboo and roofs are thatched by silver-grasses or reeds. Barns are built outdoors or shores of lake for preventing rats.







貳、社會制度

II. Social system

邵族為父系社會，社會制度以頭目為中心，頭目為長嗣世襲制。

氏族（sidoq）是最大的親屬單位，亦即氏族為父系氏族

Thao is patriarchal society, their social system is leaded by chieftain.
The head chieftain is primogeniture. Clan (sidoq) or family is the largest
relative unit and it is paternal heritage (patrilineal).

一、氏族及其漢姓的由來

邵族有七個氏族（Lhnawanan、Lhkatafatu、Pakamumu、Lhkahihian、Tanamarutaw、Shapiz、Tanakyuwan），分別有其領地及聚落。日據時期，開始建立戶籍資料，族人使用片假名登錄，姓名得以被完整的登記下來。然而台灣光復後，政府實施漢姓登錄，七個氏族被冠以漢姓。為求權宜，僅能以音譯或意譯登錄如下：

氏族及漢姓對照表

氏族名稱	漢姓	名稱漢譯
Lhnawanan	袁	圓之意，因圓與袁同音而譯作袁。
Lhkatafatu	石、謝	石之意。
Pakamumu	毛、黃	強之意，因諧音而譯作毛。
Lhkahihian	陳、謝	意義不明，譯作陳。
Tanamarutaw	高、黃	高之意。
Shapiz	筆、白	音譯作筆，住大坪林者，譯作白。
Tanakyuwan	朱、丹	意義不明，譯作丹或朱。

※ 資料參照陳奇祿（日月潭的邵族社會）

1. Origins of clans and their Chinese family name

There are Lhnawanan, Lhkatafatu, Pakamumu, Lhkahihian, Tanamarutaw, Shapiz, Tanakyuwan seven clans of Thao. Each clan has its own territories and settlements. The construction of domicile data was initiated from the period of Japanese occupation. All clansmen enrolled their name by Katakana and their names can be completely recorded. However after the recovery of Taiwan, the government re-enrolled their name by Chinese and the family name of those seven clans were translated into Han's name. For the purpose of expediency, those clan's family name are translated by transliteration or translation and described in the below table.

The comparison table of clan's surname between Thao's and Chinese languages

Name in Thao	Name in Han	Description ("it" represents the surname in the first column)
Lhnawanan	Yuan	It means "circle" in Thao language. Because "circle" and the Han name "Yuan" have the same pronunciation, therefore it is translated as "Yuan".
Lhkatafatu	Shih、Shieh	It means "stone" in Thao and translated as "shih" or "Shieh".
Pakamumu	Mao、Hwang	It means "strong", and translated as "Mao" by homophony.
Lhkahihian	Chen、Shieh	Its meaning is ambiguous and translated as "Chen".
Tanamarutaw	Kau、Hwang	It means: "high" and translated as "Kau".
Shapiz	Bii、Pai	It is translated as "Bii". While those who live in Dapinglin is translated as "Pai".
Tanakyuwan	Chu、Den	Its meaning is ambiguous and translated as "Chu" or "Den".

*Source: The society of Thao in the Sun-Moon Lake by Chen Chilu



二、氏族的領地

昔日邵族各大氏族，都有其領地，日月潭一帶是 Lhnawanan 氏族的領地，魚池鄉屬於 Lhkatafatu 氏族，Pakamumu 氏族擁有水里鄉，Lhkahihian 氏族及 Tanamarutaw 氏族沒有土地，依附大姓居住。(陳奇祿 日月潭的邵族社會)

漢人開始移住邵族的領地，拓荒開墾，族人遭受漢人大量移入及瘟疫肆虐的壓力，不得不放棄原居住的頭社、水社 (KanKwan)、貓蘭、沈鹿 (Simduq) 等聚落，往日月潭附近或邊陲地帶遷移。



2. Territories of clans

All big clans of Thao owned its territories in former times. The vicinage of Sun-Moon Lake was the territory of Lhnawanan family. Lands at the Yuchih and Shuili Townships of the present administrative regions were belonged to Lhkatafatu and Pakamumu families, respectively. Lhkahihian and Tanamarutaw families had no territories and lived dependently on other big clans (The society of Thao in the Sun-Moon Lake by Chen Chilu.)

Han began to migrate to their territories from the Chin Dynasty. Due to the pioneering of Han Chinese and plague pandemic, they were reluctantly abandoned their original residence, such as: Toushe, Shuishe (Kankwan), Maolan, and Chenlu (Simduq) settlements and moved to the vicinage of Sun-Moon Lake and remote borderlands.



三、部落的遷移

昔日邵族相傳祖先因為追逐一隻白鹿而找到日月潭這美麗的地方，並約於清道光年間建立了水社、沈鹿、貓蘭、頭社聚落，當時廣闊的魚池盆地，如司馬按等地都是邵族的領地。清光緒年間的『開山撫番』政策，解除番地開墾之禁，漢人大量移入，使邵族門戶大開；加諸瘟疫肆虐，邵族人被迫遷移。當時住沈鹿的移居到新興，居住貓蘭的搬到小茅埔，原住在水社的則分散到大茅埔、石印、竹湖 (Raws) 等地，居住頭社的移居到其南邊山下。沈鹿、貓蘭、水社及頭社均變為漢人的村落。

日據時代初期，日人為便於管理，族人又一次被迫大遷移。居住新興、小茅埔、大茅埔及竹湖等地的族人，合併遷往至石印。頭社一部份族人搬遷到大坪林，就是現今的水里鄉頂崁村大坪林。1934 年日人興建日月潭水力發電廠，石印及日月潭畔的聚落和耕地均淹沒在潭裡，因此再一次遷移至卜吉，就是現今的日月村（德化社 Barawbaw）。



3. Migrations of Thao

It is said that ancestors of Thao accidentally found the magnificent land (the Sun-Moon Lake) by chasing a white deer. They have established settlements of Shuishe, Chinlu, Maolan and Toushe during the period of Taokuang emperor of Ching Dynasty. The vast areas of the Yuchih basin like Szumaan were all belong to Thao's territory at that time. The policy of "reclaiming mountains and appeasing aboriginal" in the Tehesung emperor of Ching Dynasty released the bans of reclamation and a larger number of Han were able to move in their territories. In addition of the losses of decree barrier, plague pandemic also make their situation from bad to worse. Therefore, Thao were forced to leave their homeland. At that time residents in Chinlu were moved to Hsinshing, residents in Maolan were moved to Hsiaomaopo, residents in Shuishhe were moved separately to Damaopu, Suin, and Chuhu (Raws), and residents in Toushe were moved to the foot of southern mountain. Chinlu, Maolan, Shuishe and Toushe became villages of Han people.

They were forced to move in large scale again during the early period of Japanese occupation. The Japanese government ordered Thao who lived in Hsinshing, Hsiaomaopo, Damaopo and Chuhu must move to Suin for the purpose of easy management. The construction of hydropower plant in 1943 by Japanese caused Suin and other settlements along shores of Sun-Moon Lake submerged into water. Residents in Suin were once again moved to Boji which is the Sun-Moon village of the present time (Dehua community, Barawbaw).

四、氏族分工

由於邵族數度遷移，亦數次整合，目前邵族的社會雖已高度漢化，但仍保有傳統的分工與合作美德；尤其在傳統的歲時祭儀，各氏族均有其專司之職責。例如：毛氏族專司祭曆和除穢祝禱，並且從事冶煉及武器製作；陳氏、高氏則專司鑿齒、歌舞領唱及供奉日月盾牌 (rifiz)。

4. Division labor and responsibility among clans

Although Thao have migrated and integrated many times in their history and highly Sinicized, they still remained the traditional virtues of division labors and cooperation. These virtues are evidently shown at the annual worship ceremonies. Each clan has its exclusive responsibility and duty in ceremonies. For examples: Mao family takes tasks of scheduling calendar of worship, benediction, metallurgy and making weapons. Chin and Kao families take the responsibility of drilling teeth, dance cantor and worshipping the Sun-Moon shield (rifiz).





參、歲時祭典

III. Ceremonies in a year

族人生計、各時令祭儀及祖靈信仰三者有相輔相成的關係。早期邵族傳統的重要祭典概有農耕祭、狩獵祭和祖靈祭三種。為求農作豐收的農耕祭儀，包括開墾祭 (mulalu)、播種祭 (mulalu pisazai)、移植祭 (mulalu patpari)、除草祭 (maques nila pazaj)、雜糧祭、整田祭、收割祭、豐年祭 (mulalu malhiqitin)、收藏嘗新祭 (picaning sapa) 等。狩獵有關的祭儀則有狩獵祭 (mulalu matansun pintuza) 和拜鰻祭 (mulalu matansun tuza)。

傳統祭儀大約從農曆新年前後開始，農曆二月開墾祭、三月開始播種祭、移植祭及除草祭，到了六月從事雜糧祭、整田祭、氏族祖靈祭，七月狩獵祭及拜鰻祭，八月豐年祭。雖然邵族的傳統祭儀主要與生計等經濟生產有關，但還是依賴有凝聚族群向心力的信仰貫穿，透過女祭師繁縟的儀式，祈求祖靈賜予祝福與庇佑。茲將有關的祭典介紹如下：

The livelihoods of Thao have mutually complementary relationship with seasonal ceremonies and the faith to their ancestral spirits. The traditional important ceremonies can be roughly grouped into three categories i. e. agricultural, hunting and ancestral spirits ceremonies in the early time. Ceremonies concerning agriculture and for praying good harvest are ceremonies of reclaiming (mulalu), sowing (mulalu pisazai), transplanting (mulalu patpari), weeding (maques nila pazaj), grain, plowing, reaping, harvesting (mulalu malhiqitin), storing and tasting new harvesting. Ceremonies related to hunting are hunting ceremony (mulalu matansun pintuza) and eel worshipping ceremony.

All ceremonies in the year are roughly begun from the time of Lunar New Year. The reclaiming ceremony is in February of the Lunar calendar (hereinafter the same). Sowing, transplanting and weeding ceremonies are begun from March. Ceremonies of grain, plowing and worshipping ancestral spirits are carried out in June. July has hunting and eel worshipping ceremonies and the harvesting festival is held in August. Although all ceremonies of Thao are related to livelihood and economic affairs, they are strongly depended and connected on their religion which is also the main force for solidifying the whole tribe. All ceremonies are having complex rituals and guided by priestess but they have the purpose — praying to ancestral spirits to bestow blessings. Some ceremonies of Thao are described below.



一、 農耕祭

邵族在日月潭觀光業未發展之前主要賴農業維生，為求作物生長繁茂以及好收成，因此與農業活動有關的祭祀或祭儀相當多，茲介紹如下。



1. 開墾祭

在播種之前要先整理山田，焚燒枯木雜草，灰燼則成為耕作的基肥。農曆二月二十日，由先生媽在陳氏族家的廣場，舉行開墾祭儀。部落各戶人家將盛著米飯的小竹籃供品帶到祭場，並整齊排列在祭場中央。廣場兩旁以長竹竿區隔祭場範圍，儀式進行時，任何人及牲畜均不得進入場內。整個儀式約一小時，最後先生媽以右手食指沾酒洒向天空，宣告結束開墾祭 (mulalu) 的祭儀。

1. Agricultural ceremonies and rituals

Life of Thao was mainly depended on agriculture before the prosperous of sightseeing of the Sun-Moon Lake areas. For praying luxuriant growth of crops and good harvestings, there are therefore many ceremonies and rituals related to agricultural activities in Thao's culture. Some of them are described below.

(1) Reclaiming ceremony

Farmlands must be prepared and all weeds and shrubs on them should be cut and burn before sowing. Ashes of the burn materials are left as base fertilizers for crops. The reclaiming ceremony (mulalu) is held at February 20 at the square of Chen's family and presided by priestess. Every family of tribe will bring a bamboo basket in which is fully filled with boiled rice to the square. Those baskets are arranged neatly at the center of the square. The worship field is delineated by long bamboo poles. Nobody or livestock is prohibited to enter to the field when the ceremony is in progress. The ceremony is generally last about one hour and ending by imbued priestess's right index finger into wine and sprinkling adherent wine into sky. This movement is also a symbol to declare the ending of ceremony to all participants and report to ancestral spirits.



2. 播種祭

邵族早期以小米 (kamar) 為主食，農事祭儀亦以小米之生長週期為依歸。過去的播種祭叫 mulalu pishkamar，就是播種的小米之意，舉辦時間為農曆歲末，因為農曆十二月到翌年一月為小米的播種期。後來族人改種旱稻 (pazaj)，祭祀的時程也配合旱稻之生長期變為三月舉行。

農曆三月一日，諸事不宜，全族人修身養息，不能吃豬肉及水果，也不能吃鹹的食物，此等禁忌據說與作物的生長有關。第二天舉行告祖祭儀，由先生媽主持，祈求祖靈庇佑作物生長及族人健康平安。第三天休息。第四天清晨全族人上山播種粟及早稻，祭品為糯米糕。

(2) Sowing ceremony

Millet (kamar) once was the staple of Thao. Therefore, the schedule of all agriculture related ceremonies were held according the growth circle of millet. The sowing ceremony was called as "mulalu pishkamar" and meant the ceremony for sowing millets. It will be held at the end of a year because millets are sowed at the period from December to January of the next year. Later, they planted upland rice (pazaj) instead of millet and the time of holding this ceremony was switched to March in order to match growth phase of upland rice.

On the day of March first, every thing is inappropriate to do and all clansmen should take a rest and let themselves calm down. They are also prohibited to eat pork, fruits and any food that is salty. Those taboos are said having relation with the growth of crops. Rituals of reporting ancestors will be held on the next day and presided by priestess for blessing all clansmen healthy, peace and well growth of crops. The third day takes a rest. All clansmen go to mountains to sow millets and upland rice on the early morning of the fourth day. Offerings in the rituals are sticky-rice cakes.

盪鞦韆是播種祭重要的活動之一。農曆三月一日會在湖畔架起鞦韆，由四根長竹竿為基座，以血藤 (*Mucuna macrocarpa*) 及黃藤捆綁及牽引。毛氏族專司鞦韆祝禱儀式的家族，此一祭儀所有之相關工作均由其家族辦理。在未舉行儀式前，不能任意盪架好的鞦韆，否則會有不祥之事發生。盪鞦韆在邵族是一項盛事，除了祈求祖靈庇佑農作物茁壯生長外，參與盪鞦韆的族人也能獲得祖靈的庇佑，而未婚的女子可以早日成婚，已婚女子可早生貴子。

Swing is one of the main activities of this ceremony. Swing frame will be set up on shores of the Sun-Moon Lake on the March first. Frame is composed by binding four long bamboo poles and the dragging ropes and binding materials are made by barks of rust-leaf muuna (*Mucuna macrocarpa*) or yellow rattan palm. Mao family takes all tasks about rituals of swing and they will monopolize everything concerning this activity. However no body is allowed to swing that swing before the completion of those rituals, otherwise ominous fortunate will be followed. Swing is a great event for Thao, it prays for ancestral spirits not only for blessing crops thriving but also blessing for all participants. It also blessing the unmarried women will have a good marriage and married women will have a good family.





3. 移植祭及除草祭

移植祭 (mulalu patpari) 及除草祭 (maques nila pazaj) 是播種祭之後，舉辦的兩項祭典。因為是小型祭祀，各戶人家不需請出祖靈籃，僅準備米飯為供品，排列在祭場中央。先生媽祈禱祖靈庇佑作物順利成長，並期望能有豐盛的收穫。目前邵族已少從事農耕生產，這兩項祭儀也幾乎不再舉行。

(3) Transplanting and weeding ceremonies

Transplanting (mulalu patpari) and weeding (maques nila pazaj) ceremonies are held after the sowing ceremony. It is a small-scale ritual and need not invite and worship the basket of ancestral spirits. All have to do is preparing cooked rice as offerings and arranging them in the center of worship field. Priestess prays for blessings from ancestral spirits for well growth of crops and rich harvests. However Thao is less engaged in farming production at present, those two ceremonies are nearly no longer held.

4. 整田祭

像其他從事農業生產的的民族一樣，邵族過去也有農事曆：一月播粟、水稻插秧、種芋頭，二月除草、種樹薯、摘採蕃薯葉，三月播種旱稻、除草、四月旱稻田除草、旱田種番薯，五月晚稻播種、花生收成、粟米收割，六月旱稻收割、翻田、晚稻插秧，七月除草，八月除旱田草，九月旱稻收割，十月晚稻收割、芋頭收成，十一月翻田、種花生，十二月開墾、旱稻播種。

(4) Plowing ceremony

Like other agriculture engaged ethnic groups, Thao had its own agricultural calendar in the past. The schedule was: sowing millets, transplanting rice seedlings and planting taros in January; weeding, planting cassavas and picking leaves of sweet potato in February; sowing upland rice and weeding in March; weeding in upland rice fields and plant sweet potato in dry lands in April; sowing second seasonal rice, harvesting peanuts and millets in May; harvesting upland rice, plowing fields and transplanting second seasonal rice seedlings in June; weeding in July; weeding in dry lands in August; harvesting upland rice in September; harvesting second seasonal rice and taros in October; plowing fields and planting peanuts in November; reclaiming fields and sowing first seasonal rice in December.



整田
To arrange fields for sowing.



除草
Weeding.



邵族的農業呈多樣化經營，在五，六月間要收成、翻田、插秧，異常忙碌。因而從農曆五月二十七日起，到六月二十五日有五次所謂的整田祭典，由先生媽主持，祈求祖靈賜福，讓農事順利進行。

The management of agriculture productions by Thao is diverse. They are busy in harvesting, plowing and transplanting seedlings at May and June. For praying a good harvesting and vigorous growth of crops, they have five plowing ceremonies from May 27 to June 25. Those ceremonies will be presided by the priestess to pray blessing from ancestral spirits for successful of agricultural activities.

5. 豐年祭

豐年祭 (mulalu lusan) 是邵族所有祭典中最盛大的，邵族人將此祭典視為類似漢人過年的節慶。舉行豐年祭的前一晚（農曆七月三十日），族人要到袁氏族頭目家擊杵製造杵音，以通知祖靈及族人即將舉行豐年祭。所謂杵音，是指族人圍成圈，用杵敲擊石板發出不同音階的聲響，或持長短不一的竹筒擊地附和，加上婦女隨音律清唱，成為迎接豐年祭的開幕樂章。

(5) Harvesting ceremony

The harvest ceremony (mulalu lusan) is the grandest ceremony among all ceremonies of Thao. Thao consider this ceremony as similar to New Year Festival for Han. They will gather together at the chieftain Yuan's yard to make pestle tones to announce the beginning of harvesting ceremony to their ancestral spirits and all clansmen at eve of this ceremony (July 30 of Lunar calendar). The pestle tones are sounds of hitting stone slabs by different size pestles combined with echoing sounds of hitting ground by bamboo tubes and sings of women. The pestle tones are a melody for greeting the big ceremony.





製造杵音所使用的「杵」大多由杉木所製，取其材質輕，敲擊聲音清脆。其長度約為 160 ~ 240 公分不等，再加上粗細的不同，因此敲擊可發出不同音律的樂音；控制節拍的竹筒則為麻竹所製。早期杵音只能由部落的婦女為之，男子是不能踏入杵音的場地。現今已無此限制，男女族人共創天籟的杵音，迎接豐盛的一年，同時也傳承並發揚此別具特色的文化。

Pestles used for making pestle tones are mostly made from timbers of China fir for its light weight and the crisp sounds when hitting. The hitting will produce different temperaments due to the different lengths and diameters of pestles (They are about 160 to 240 cm in length). Tubes used for controlling beats are generally made from ma bamboo. To making pestle tones only can be done by women and men was prohibited to enter into the field where pestle tones were performed in the early time. However, there is no such restriction now. Man and women all together to make the wonderful sounds and welcome a rich and opulent time of the following year. They also inherit and promote their traditional cultures through this activity.



族人會在農曆八月一日的大清早，在大門邊插上一束李氏禾 (saqulh, *Leersia hexandra*) 用以驅邪。其作用相似於漢人過年的門聯，以祈求祖靈保佑平安健康。使用李氏禾的原因可能是日月潭邊生長大量李氏禾，因此祭典時都會利用其裝飾門戶；另亦可與其他族群區別，方便祖靈辨識族人。這一天禁食含鹽的食物。



Thao will plug in a bunch of *leersia hexandra* (saqulh) on their front doors on the early morning of August first for exorcising bad evils. The function of plugging *leersia hexandra* is similar to that of pasting couplets for Han and is for blessing peace and healthy from ancestral spirits. The reasons for using *leersia hexandra* are possibly due to its vast growth on shores of the Sun-Moon Lake, as a symbol to discriminate from other tribes and easy to recognize by ancestral spirits. In fact, they will use *leersia hexandra* to decorate their houses at all other ceremonies. In addition, any food that is salty is forbidden on this day.



豐年祭的首祭 mulalu lusan，在八月一日上午舉行，各家帶著祖靈籃及米飯供品到祭場，由先生媽主導約一小時的祭儀。Mulalu lusan 儀式，以往無論男女老少都要戴過山龍 (*Lycopodium cernuum*) 或鮮豔花朵編成的頭飾，以祈求祖靈保佑。頭飾用花除了白色的花之外，其餘均可使用，通常以採用住家周圍的植物為主。

The main virtual (the mulalu lusan) of the harvesting ceremony will be hold on the morning of August first. Every family will bring their basket of ancestral spirits and offerings to the worship ground field. The ritual will be directed by the priestess and last about one hour. All participants of this virtual must wear headdresses made from cernuous clubmoss (*Lycopodium cernuum*) or fresh flowers for praying blessing from ancestral spirits in the old days. All flowers can be used as headdress except for white flowers. They are generally collected from plants around their house.

與豐年祭有關並於豐年祭主祭後舉辦的相關祭祀儀式，亦含有深刻的意義與內涵。

There are many rituals of Thao which are related to the harvest ceremony and have significant meanings and contents will be held immediately after the main virtual of the harvesting ceremony.



(1) 除穢儀式 (titisan)

豐年祭結束前，要舉行除穢儀式。這是一種專為男子舉行的儀式，所有的男性族人聚集在毛氏家族的廣場，由氏族頭目，利用撕成條狀之山棕 (*Arenga tremula*) 葉子，沾上米酒 (supak) 口唸祭文，在男子手臂上清刷 (相當於淨身)，以除去狩獵時所沾染之穢氣。

(i) Ritual of removing filths (titisan)

The ritual will be held before the ending of the harvesting ceremony. It is a ritual holding for men only. All men gather in the yard of the Mao family for participating in this ritual. The chieftain recites benediction words and brushes arms of each man with stripped and rice wine (supak) damped leaves of Formosa sugar palm (*Arenga tremula*). These movements are a symbol for removing filths contaminated during hunting.



族人利用山棕葉進行除穢

Thao use leaves of Formosa sugar palm in rituals of removing filths.



(2) 狩獵儀式

豐年祭第二天要舉行狩獵及祝禱儀式；狩獵儀式係為高氏家族專司的工作，而祝禱儀式則由毛氏族負責，主要係祈求祖靈庇佑族人狩獵平安且豐收。

(ii) Ritual of hunting

The second day of harvesting ceremony will hold hunting and benediction rituals. Tasks of hunting ritual are monopolized by the Kao family and those of the benediction virtual are in charge by the Mao family. The aim of those rituals is praying for ancestral spirits for blessing safe of hunting and good harvest.





(3) 鑿齒儀式 (paru nipin azazak)

早期豐年祭第三天，部落裡八歲至十二歲孩童要由部落鑿齒師 (paruparu，由高氏擔任) 執行鑿齒儀式。孩童經過鑿犬齒的儀式後，再由先生媽告知祖靈孩童已成年。現今邵族已不再進行鑿齒，僅象徵性的拿木槌在兩邊犬齒上方各敲了一下，然後說“pyakarikilm”，即平安之意。目前鑿齒雖然已流於形式，但族人則期望孩童經過此象徵的動作後，能學業進步、身體健康。

(iii) Ritual of drilling teeth (paru nipin azazak)

Children from eight to twelve will be drilled their canine teeth by an artisan (paruparu, generally is responsible by the Kau family) who taking charge of drilling teeth on third day of the harvesting ceremony. Children after rituals of drilling teeth will be announced to be adult and this message will be reported to their ancestral spirits by the priestess. There are no more rituals of drilling teeth at present, they only symbolically knocking children's upper portion of both sides of canine teeth with a wooden hammer and say “pyakarikilm” which means peace in Thao's language. Although ritual of drilling teeth has become a mere formality now, they still hope children will make progress in schoolworks and be healthy through those symbolic movements.

(4) 搭建祖靈屋

豐年祭第四天要搭建祖靈屋。該屋主要以柳杉 (*Cryptomeria japonica*) 做支柱，黃籐皮固定，屋頂與牆壁用竹子編製後，再鋪上五節芒；門口左右放置姑婆芋 (*Alocasia odora*) 裝飾，使其綠意盎然。屋內中央置一鐵製火盆，正面牆掛錦毯，牆角放一罇供祖靈享用的酒，門前放置驅邪的艾草 (*Artemisia argyi*)，並掛上象徵豐收的小米束、五穀、瓜果及獸骨等。祖靈屋蓋好之後，先生媽敦請祖靈入內，整個豐年祭典期間，祖靈都將在祖靈屋中與族人同歡。



祖靈屋用五節芒鋪牆壁

Walls of ancestral spirits house are made from silver grasses.



以各類瓜果裝飾祖靈屋

All kinds of fruits and melons are used to decorate house of ancestral spirits.

(iv) Construction house of ancestral spirits

The house of ancestral spirits will be constructed on the fourth day of the harvesting ceremony. Pillars of the building are made by trunks of Japanese cedar (*Cryptomeria japonica*) and fastened by barks of yellow rattan palm, roof and walls are made by woven bamboo canes and thatched by canes of silver grasses and both sides of door entrance is decorated with giant elephant ear (*Alocasia odora*) to increase green visual effects. An iron brazier is placed on center of the indoor, brocaded blankets are hanged on front and a earthenware jar of wine is placed on one corner of the house for enjoy by ancestral spirits. Bunches of artemisias (*Artemisia argyi*) are placed in front of the main entrance for exorcising bad evils and bunches of millets and grains, melons, fruits and animal bones are hanged on the door to symbolize bumper harvests. After the complete of construction, ancestral spirits will be invited into the house by the priestess and they will stay there for the whole period of ceremony to enjoy the happiness with all clansmen.



祖靈屋在豐年祭的第四天搭建

The house of ancestral spirits will be constructed on the fourth days of the harvesting ceremony.

祖靈屋通常輪流搭建於陳氏與高氏的門前廣場，搭建在哪家就由該家負責豐年祭儀式的相關工作，例如儀式之領唱、祖靈屋裝飾及日月盾牌存放等工作。負責領唱的氏族，亦須負責祖靈屋內物品之擺放，如錦毯、五穀、鐵鍋、生火、木材、小椅子及小米酒等。燃燒之木材不可為建築廢材，對祖靈不敬。

豐年祭進行一半時，須舉行以甜酒祭祖靈的儀式，並於當晚迎接象徵邵族最高祖靈的日月盾牌，供奉於祖靈屋內。它原是邵族祖先所使用的盾牌，在一次戰爭裡祖先創下英勇的事蹟，後人為了感念祖先的英勇，遂將日月盾牌視為代表祖靈的象徵。日月盾牌由樟木製作而成，正面刻畫日、月圖案，只有男生可以碰觸。



日月盾牌是最高祖靈的象徵

The Sun-Moon shield is the symbol of the highest positioned ancestral spirits.

The house of ancestral spirits is generally built by turns on the front ground of the Chen and the Kao family. The family whose yard is the house of ancestral spirits built on will take all tasks related to the harvesting ceremony. Those works including: cantor of the ceremony, decoration of the house and storing and placement of the Sun-Moon shield. Family who takes charge of cantor will also have to take responsible for the placement of all articles (such as: brocaded blankets, grains, iron, brazier, timbers, chairs and jars of millet wine) indoors of the house. Waste materials from construction can not be used as the burning woods. It is considered disrespectful to their ancestral spirits

When the harvesting ceremony is halfway through, rituals of worshipping ancestral spirits by offering sweet wines must be carried out and the Sun-Moon shield which symbolizing the highest position of ancestral spirits will be welcome and enshrined indoor of the holy house at that night. It originally is a common shield used by one of their ancestors who had very heroic deeds in a battle. His descendents gratitude his braveness and regarded his shield as a symbol to represent their ancestral spirits. The shield is made from timber of camphor tree and it has engraved patterns of Sun and Moon on the obverse side. Only men are allowed to touch it.



邵族先生媽
The priestess of Thao.



(5) 牽田儀式 (mastatuya)

牽田儀式 (mastatuya) 是族人手牽手圍成圈吟唱古謠的活動，在蓋好祖靈屋後，約從農曆八月五日到十一日的晚間舉行。吟唱的歌詞主要述說祖先開山闢林的英勇故事，並期許後代子孫實踐祖先遺訓。整個儀式在八月十日及十一日達到最高潮，此時歌舞愈晚愈高亢。此一儀式輪流在高氏族及陳氏族家前廣場舉行，活動期間族人可隨時加入歌舞圈同樂。儀式將結束時會加快唱歌及繞圈的速度，直到圓圈散開為止。邵族人藉由此儀式傳承文化及古謠。

(v) Ritual of mastatuya (mastatuya)

This ritual is the activities that all clansmen with hands holding hands in a circle sing ancient ballads. It will be held in evenings after the completion of the house of ancestral spirits about the date from August 5 to August 11. Lyrics of those songs are mainly in description heroic stories about ancestors' pioneering and expecting descendants practicing ancestor teachings. The ritual will reach climax at the nights of August 10 and 11. The later the more excitement of the dance is during those nights. The activities will be held in turn at front piazza of the Kao and the Chen families. Anybody can join the circle and dance and enjoy the happiness at any time. Tunes of singing and speeds of cruising will be faster and faster when the ritual is approaching to ending until participants dispersing. Thoa hope inherit their cultures and ancient ballads through this virtual.



豐年祭最後一天，先生媽公告祖靈祭典即將結束。傍晚負責豐年祭的氏族長老（pariqaz）前往祖靈屋取下日月盾牌，並帶領著族人挨家挨戶拜訪。當晚家家戶戶都需準備豐盛點心，門庭前歡樂的唱歌跳舞，等待族人到來。當晚既使已到深夜，部落仍沉浸在一片歌舞聲中。等到曙光到來，方回到長老家中，享用溫熱的早餐。長老期許眾人來年更加努力，並相約明年再來大聲唱歌，快樂跳舞，慶祝豐年。

The priestess will declare the activities will come to an end at the last day of the harvesting ceremony. The elder (pariqaz) who takes charge of the ceremony will go to the house of ancestral spirits, takes the Sun-Moon shield away and leads all clansmen to visit each family of the tribe at dusk. All families should prepare hearty snacks and dance cheerfully in their front yard while waiting visitors' coming. The whole tribe is still indulged in the joy of singing and dance even very late at night. The team of visitation will go back to the house of pariquz when dawn arrival and enjoy a warm breakfast. The elder expects all people will work more hard in the following year and all participants engage loudly singing and happy dance together on the next year to celebrate harvest ceremony.

二、狩獵祭及拜鰻祭

日月潭水深魚肥並且種類繁多，附近的廣闊山林，有各種野獸飛禽繁衍其間，湖與山均為邵族人重要的獵場。為了平安的獲取豐盛獵物及狩獵平安，邵族非常重視狩獵祭，其目的在祈求祖靈賜福。早期的祭期為農曆七月十五日到十七日，為期三天，族中男子要下海（水社海，即日月潭）漁撈，並入山狩獵。然而因為現代人生活忙碌以及觀光發達的影響，這些祭儀已縮短成二天，分別在農曆七月初一舉行狩獵祭（mulalu matansun pintuza），初三舉行拜鰻祭（mulalu tuza）。兩項祭儀的祭品皆要準備酒、甜酒釀（supak）、以及半隻雞，但拜鰻祭的祭品要加上白鰻魚造型的麻糬。祭儀結束後，所有的白鰻麻糬切成兩半，頭部由各戶人家帶回，尾部則為送先生媽的謝禮。相傳早期拜鰻祭是使用真正的鰻魚，後來改成糯米做成白鰻造型的麻糬；其製作方法為先將糯米用水浸泡後，放入木製的蒸桶內蒸熟，之後倒入杵臼內搗搗，做成鰻魚狀的麻糬，頭部用龍眼（*Euphoria longana*）籽做眼睛再插上圓仔花（*Gomphrena globosa*）即告成。在早期吃不起零食，拜鰻祭時亦為孩童打牙祭的重要時候。

2. Hunting and eel worshipping ceremonies

There are plenty plump fishes of different species in the deep water of the Sun-Moon Lake and all kinds of birds and animals propagate in the vast mountains around the Sun-Moon Lake.

The lake and those mountains are all important hunting grounds of Thao. In order to pray for good harvesting and safe in hunting, Thoa pay great attentions to hunting related ceremonies. The period of hunting ceremonies was three days from July 15 to 17 (Lunar calendar) in the past. Men of Thao had to go into the sea to fish (the Sun-Moon Lake) and up to mountains for hunting during that period of time. However due to the busy life and the prosperity of sightseeing, the period of these ceremonies has been shortened to two days at present. The hunting (mulalu matansun pintuza) and the eel worshipping (mulalu tuza) ceremonies are held at July first and July third, respectively. Wine, sweet fermented rice and half a chicken are the common offerings for those two ceremonies, but the eel-shaped rice cake is another offering for the eel worshipping ceremony. The eel-shaped rice cakes will be cut into two halves. The half having eel head will be taken to home by worshipper, another half will give to the priestess as honorarium. It is said that the offerings used in the eel worshipping ceremony were real eels, later changed to the eel-shaped stick rice cakes. Procedures for making eel-shaped rice cakes are: soaking stick rice, putting the soaked rice into a wooden barrel and streaming to ripe, pouring into a mortar and pounding by pestle, shaping to ell-shape, making eyes of eel with seeds of longan (*Euphoria longana*), and decorating with flowers of bachelor's button (*Gomphrena globosa*). Having rice cake as snack is a rare sumptuous meal for children in those days which can not offer snacks.



1. 捕魚方法

昔日邵族人以在日月潭附近農耕及捕撈為生，魚撈作業是僅次於農業的生計，族人憑藉祖先傳承的智慧及生活經驗，發展出特有的魚撈技巧；尤其是以利用魚簍在浮嶼或岸邊草叢誘魚最為特殊。主要捕魚方法概述如下：

(1). Techniques of fishing

Thao make their life mainly by cultivation and fishing in lands and waters of the vicinity of the Sun-Moon Lake. Fishing is the second livelihood only to agriculture. They develop some unique techniques for fishing by wisdom of ancestor heritages and accumulated experiences. Among them, the fishing skill of luring fishes by creels on a floating island or shores is the most special. Some of their fishing techniques are roughly described below.



(1) 浮嶼誘魚法 Luring fishes by floating island

浮嶼原是潭中自然生長的水草堆，邵族人發現日月潭的奇力魚（kiluat, *Hemiculter leucisculus*）喜歡跳到浮嶼上產卵，因此發展出用浮嶼誘魚捕魚，並收穫豐盛。然而浮嶼上的植物繁殖力相當強，往往生長過盛會阻塞水道，且遇強風則四處流竄；因此浮嶼捕魚法曾遭禁止。後來族人用竹子編成竹排再植草，變成人工浮嶼，並固定在湖邊；如此既不會四處流竄影響發電的水道，魚獲量也不錯。所以幾經改良，總算恢復了傳統的浮嶼誘魚法。

The floating islands are originally stacks constituted by aquatic plants that floating on the surface of water. Thao has noted that *Hemiculter leucisculus* (a native species of fish in Sun-Moon Lake) has habits of gathering and spawning under the floating island and developed the technique of luring fishes by floating island. The aquatic plants on floating islands are growth fast and fecundity. They generally block waterways that used for power generation by overgrowth and flow around by strong winds. Therefore the technique of fishing has been prohibited for a period of time. Later Thao designed artificial floating islands by planting plants on bamboo rafts which are fixed along shores in substituting the natural floating island. The artificial floating islands will not flow around and block waterways and also having good harvesting of fishes. They finally restored the traditional fishing techniques after several improvements.



(2) 岸邊誘捕法 Trapping fishes on shore

使用竹編的魚筌或蝦筌插入泥岸中，再放置樹枝雜草誘捕魚蝦。雜草需每日更換，次日再察看是否有魚獲。魚筌與蝦筌作法略同，只是蝦筌比較小。

The way of fishing is trapping fishes by inserting traps into muddy shore and covering traps with branches and weeds for camouflage. Weeds or branches should be renewed every day. They commonly check traps on the next day after setting or renewing weeds. Traps used for trapping fishes and shrimps are no difference in weaving but traps used for trapping shrimps are only smaller in size.



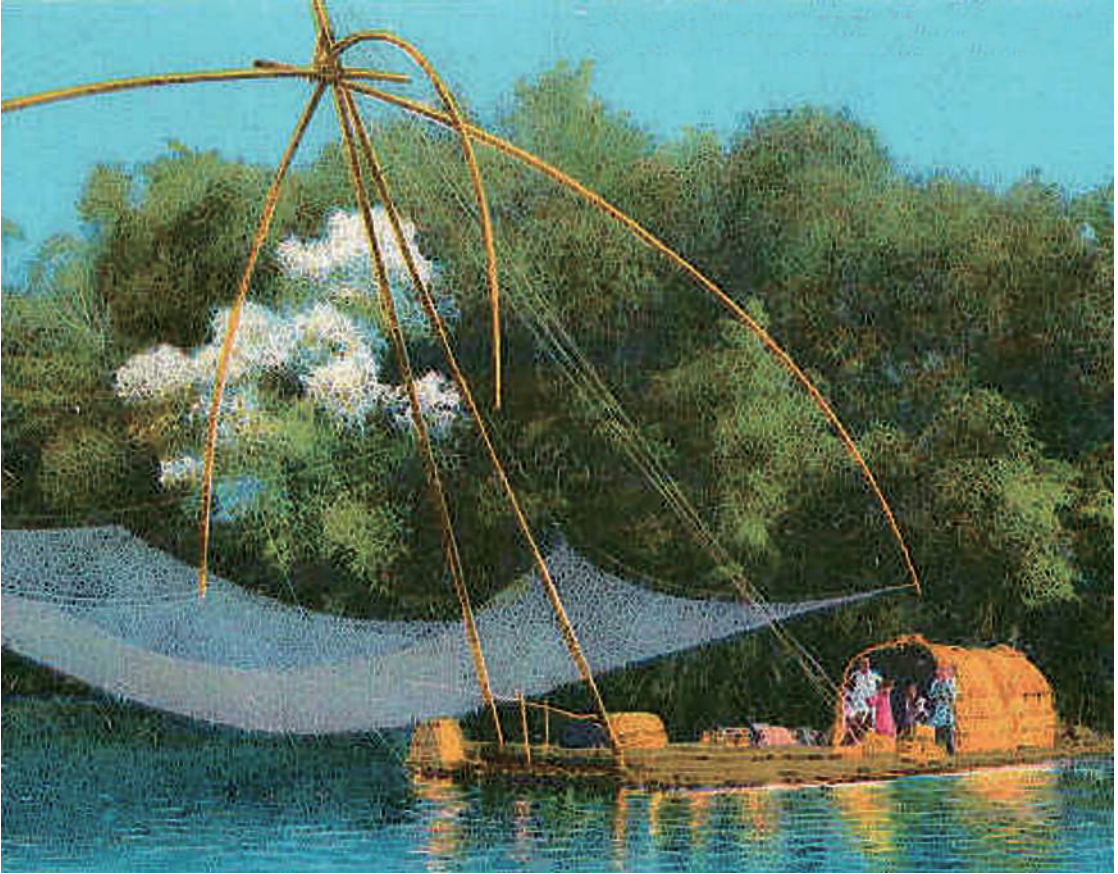
(3) 魚網捕撈法 Fishing by fishnets

以竹皮及黃籐編成之三角錐形網捕魚，方法是將三角錐形網置入水中，網邊上的粗繩每隔五、六公分繫上玉米葉，以擋住魚兒游出。這種方法僅適用於淺水，所以捕獲的魚都不大。

Fishnets they used are triangular pyramid in shape and made by bamboo strips or barks of yellow rattan palm. The way of fishing is only putting fishnets into water and waiting. However, they will tie corn leaves every five or six centimeters apart on ropes on edges of net for preventing fishes escaping. The way of fishing is only suitable in shallow water areas, so the captured fishes are generally small in size.



(4) 竹筏網魚法 Fishing by casting fishnets on raft



此種捕魚法亦即在竹筏上網魚。這種竹筏通常是用二十多根竹子編綁而成，筏上有拱型小屋，筏前架設吊網捕魚。網非常大，直徑約三十公尺，網杆約四、五公尺長，提網桿約十餘公尺。捕魚者在竹筏前拉動網繩，收網後以小漁網自大網中撈魚，此種方法捕魚可獲取豐盛的魚量。

The way of fishing is obviously using fishnets on a raft. Raft they used is assembled by more than 20 bamboo poles and there is an arch hut on it. Fishnets are erected in the front of raft. Fishnets are generally very large in size (about 30 meters in diameter). Net rods are about 4 to 5 meters long and rods for lifting fishnet are about 10 meters long. Fish men standing on the front of raft pullback net and catch captured fishes by smaller fishing nets when harvesting fishes. The way of fishing is generally able to have opulent harvesting.

2. 狩獵方法

狩獵收穫是昔日邵族重要的肉食來源，部落男子都要入山狩獵。以前附近山林可獵獲的獵物種類及數量都非常多，獵物包括山豬、山羌、山羊、飛鼠、鹿、穿山甲、雉雞等多種。狩獵的方法亦相當多，主要分為工具狩獵、陷阱狩獵及焚燒狩獵三種。

(2) Techniques of hunting

Hunting was the main source of meat for Thao in the past days. All men in the tribe had to go into mountains to hunt. Species and quantity of preys in nearby mountains were both in large number in those days, species including: wild boar, muntjac, goat, flying squirrel, deer, pangolin and pheasant. Methods Thao used for hunting are also quite numerous, they are mainly categorized as hunting by tools, hunting by traps and hunting by burning woods.



(1) 工具狩獵法 Hunting by tools

在火藥與槍支未傳入之前，最廣泛使用的狩獵工具是弓箭和矛槍。惟目前邵族的生產型態已改變，政府也禁止狩獵，族人也不再製作獵具。

The widely used hunting tools by Thao were bows, arrows and spears before introduction of gunpowder and guns. However the life style of Thao has been changed and hunting by shotgun has been banned by government, they are no longer to make hunting weapons.

(2) 焚燒狩獵法 Hunting by burning woods

顧名思義這種獵法是燒山趕出野生動物。昔日每四年在秋冬葉落草枯時進行一次。為防灼傷，參與者必須盛裝赴會，頭戴皮帽、身穿皮衣、小腿綁樹皮、腳著皮鞋。

The method of hunting is burning woods and expelling wild animals out as the name suggested. It was held once every four years during autumn and winter when leaves fall and weeds dry. All hunters must in full dress with fur hat, leather clothing, shoes and calves covered with barks for prevention burns.

(3) 陷阱狩獵法 Hunting by traps

依所使用的陷阱可分為陷阱法 (laklaw)、吊繩法 (dokhec) 及壓板法。陷阱法係在山路狹窄處挖坑，坑底插上削尖竹木，坑面鋪上細枝葉及泥沙土偽裝，以捕捉較凶猛的野獸。吊繩法可捕抓野獸及鳥類，有水平及豎立兩種方法。吊繩以麻繩或籐編、竹編繩為材料；捕鳥的較細，捕野獸的較粗。壓板法是利用石板或粗木幹為壓板，野獸通過陷阱時觸動壓板，使其支架倒塌，繼而壓困獵物。

Traps used in his method can be further subdivided into pits (laklaw), slinging (dokhec) and pressing plate. Setting pit traps is digging a pit on narrow place of trails, inserting sharpened bamboo poles on bottom of the pit and camouflaging pit surface by twigs and soils for capturing ferocious beast. Slinging traps have horizontal and vertical two styles used for capturing beasts and birds. Ropes used in sling are made by hemsps, barks of yellow rattan palm and stripes of bamboo and thinner for birds, thicker for beasts. Method of setting plate traps is used slate or thick trunk as the heavy plate and thin wood or twigs as trigger. When animals through the trap and touch the trigger, the supporting frame of the heavy plate will collapse and the prey is trapped.



三、氏族祖靈祭

這個祭儀的邵語名稱沒有傳下來，可能因為只有袁氏及石氏二個氏族傳承這個祭典，而且是各自到各自的氏族祖居地祭拜。袁氏族到竹湖祭拜，而石氏族則到土亭仔的祖居地祭拜。每年農曆六月二十五日的清晨，日月村袁姓及石姓族人（長子必須參加），由長老帶領盛裝赴祖居地祭拜祖靈。雖同是邵族人，但對氏祖靈的祭儀，有些微差異。袁氏族人會準備一罈甜酒釀、兩個煮熟的雞蛋以及漢人祭祀時使用的壽金與鞭炮。袁氏族祖居地竹湖有一棵大茄苳樹，相傳袁氏族祖先就是住在茄苳樹上。

在用竹子建造三台尺見方的祭壇上，鋪上菊葉、並擺放祭品後，以手指沾取甜酒釀，灑向天、地及祭壇，象徵清淨祭壇並告請祖靈。石氏族的祖靈祭儀與袁氏族很像，供品也差不多，只有鋪底的植物不同。石氏族用香蕉葉鋪底，也許是當時只是隨手取得的材料，而後代子孫為緬懷祖先，則一直採用祖先當初所使用的祭祀材料。

這項祭儀很像漢人的清明祭祖，有慎終追遠，緬懷祖先恩澤的意涵。祭品種類也是邵、漢參雜，顯示族群的融合。但昔日邵族有女子不得前去祭祀祖靈的禁忌。

3. Ancestral spirits worshipping ceremony

The name of this ceremony in Thao's language has not been passed down possibly because there are only the Yuan and the Shih two families inheriting this ceremony and they worship their ancestral spirits at their own location. The Yuan family and the Shih family go to Chuhu and Tutingtzu for worshipping, respectively. All family members (eldest son must go) of Yuan and Shih families in the Sun-Moon village full dressed and lead by elder go to their ancestral lands for worshipping on June 25 of each year. Although they are all Thao, rituals of worshipping ancestral spirits between the two families are a slight difference. The Yuan family will prepare a jar of fermented rice wine, two boiled eggs, paper money and fire cracks (the last two items is similar to that Han used in worship ceremony). It is said that ancestral spirits of Yuan are lived in the big autumn maple tree in Chuhu.

Procedures of worshipping ceremony generally are putting leaves of chrysanthemum on altar (made from bamboo about three square Chinese meters), placing offerings on top of the altar, dampening fingers with sweet fermented rice and sprinkling wine toward heaven, earth and altar. Those movements of sprinkling wine symbolize clearing altar and inviting ancestral spirits. Rituals of worship of the Shih family are similar to that of the Yuan's. The only difference between them is the vegetation used for bedding altar. The Shih family uses leaves of banana instead of leaves of chrysanthemum. The using of banana leaves is possibly due to its ready and easy obtaining. Descendants adopt

the materials that their ancestors used for memorizing ancestors.

This ceremony is similar to the worshipping ancestors on the Tomb-Sweeping Day of Han. It has means of reverence ancestors, memorizing

ancestor's beneficence. Offerings of worship are also mixed with Thao's and Han's articles. This mixture is an evidence of the integration of ethnic groups. However, there was a taboo of restricting women to worship their ancestral spirits.





肆、生活使用的植物

IV. Plants used in daily life

邵族人數較少，且受漢人及其他台灣原住民的影響較深，生活習慣亦多改變，對植物的利用因而參雜有漢人及其他原住民族群的利用方式。然而邵族除吸收外來利用方式外，亦保留有傳統的植物利用知識，並能融合利用。其對植物利用的特色之一，係能迅速接受外來物種，並進而充分利用，尤以對食用植物的利用，最能突顯此一特色。以下分為食用、經濟作物、狩獵、服裝及頭飾、住屋建築等用途介紹如下：

Habits and customs of Thao have been changed significantly due to their little population and the influences of Han and other Taiwan aboriginal. Therefore, the way of their utilizing plants is also mixed with the patterns of utilization by Han and other aboriginal. However, Thao not only adopted the use skills by other people but also retained their traditional plants use knowledge and further blended together the use patterns. One of the distinguishing features of Thao's plants use is the quick reception of alien species and further makes full use of them. The way of they use edible plants is the best example to highlight this feature. Traditionally used plants by Thao are grouped and described into edible, cash crops, hunting related, clothing and headdress, housing and construction categories below.



一、食用植物

各民族食物的來源均與地緣有關；日月潭地區氣候溫和，適合大多數的作物生長，因此邵族人無論從野外採集或從耕作收穫的食物種類繁多，並對這些食材精心利用，愛惜有加。小米為傳統作物，亦為族人昔日之主食。後來受漢人的影響，開始栽種稻米；因為稻米的產量高，因此漸漸的取代小米成為主食，甚至糯米酒也取代了傳統的小米酒。過去以小米為主的農耕時程，也因此改以稻作生長週期為農業祭儀的主軸。目前邵族人雖幾乎不再從事農業生產，狩獵也受到法令限制，飲食習慣已大為不同，但仍保有傳統祭典及祭典採用的傳統食物。

邵族利用的食用植物包括小米、玉米、蕃薯、香米、芋頭、木瓜、山蘇、野萵菜、光果龍葵、山萵苣、破布子、杜英、小葉桑、食茱萸、大花咸豐草、樹豆、筆筒樹、楓香、芭蕉、柚子、薑、麻竹、花生、樹薯、佛手瓜、絲瓜、羅氏鹽敷木、葛鬱金、食茱萸、百香果等等。試就植物種類之特性及使用方式簡述如下。

1. Edible plants

Food sources for any ethnic have close relationship with the geographical location of its territories. Climates of the Sun-Moon Lake area are mild and it is suitable for most plants. Therefore, foods of Thao no matter gathered from wild or harvested through cultivation are diverse and abundant. Thao use them elaborately and cherish them carefully. Among all edible plants, the most significant plant is millet. Millet is traditional crop for Thao and was also staple food for them in the previous days. Later they began planting rice by influences of the Han Chinese. Rice was gradually substituting millet as a staple food for Thao due to its higher yield. Even more the traditional millet wine was also replaced by glutinous rice wine. The millet growth cycle based farming and ceremonial schedules were also substituted by those of the rice growth cycle based. Although Thao is almost no longer engaged in agricultural production and hunting activities are restricted by statutes, their eating habits are quite different from those of previous days. However, they still retain the traditional food cultures, rituals and ceremonies

Plants are specially used as food by Thao including: millet, coin, sweet potato, upland rice, taro, papaya, bird's nest fern, green amaranth, American black nightshade, wild lettuce, sebastian plum cordia, common elaeocarpus, Taiwan mulberry, alianthus prickly ash, pilose beggarticks, pigeon pea, common tree fern, Chinese sweet gum, hardy banana, pomelo, ginger, ma bamboo, peanut, cassava, chayote, vegetable sponge, roxburgh sumac, maranta arundinaceae, ailanthus prickly ash, passion fruit and etc. Characteristics and the ways of usages of those plants are described briefly below.

1 粟 (小米) Millet

邵語 ▶ kamar

科名 ▶ Gramineae 禾本科

學名 ▶ *Setaria italica* L.

Thao's name ▶ kamar

Family classification ▶ Gramineae

Scientific name ▶ *Setaria italica* L.



粟又叫小米，一年生草本；稈直立，圓錐花序，穗長 10 ~ 30 公分，成熟時呈金黃色下垂。漢人遷入以前，邵族一直以小米為主要農作物，歲時祭儀也以小米的生長週期制定，如開墾祭、整田祭、除草祭、豐年祭等，可見族人對小米的重視。

小米含豐富的蛋白質、脂肪、碳水化合物及維生素 B 群，好消化又可促進新成代謝。

以蒸或水煮方式炊飯，亦可添加野菜煮成粥；也可以加糖或花生搗成小米糕或麻糬。

Annual herb and has a nickname as “small grain rice”. Straight culms, panicles, ear length of 10 to 30 cm and golden brown in color and drooping when matured. Millet was the main crops and staple food for Thao before the Han moved into their territories. The schedule of annual ceremonies such as claiming ceremony, weeding ceremony, and harvesting ceremony was also instituted according the growth cycle of millet. Therefore, Thao consider it is the most important crops.

Millet is rich in protein, adipose, carbohydrates, and Vitamin B complex. It is easy to digest and can promote metabolism.

Making cooked rice by boiled or steamed, adding wild vegetables and boiled to congee, pound cooked millet and adding sugar or peanut to make millet cakes are the ways they used.

2 芋頭 Taro

科名 Araceae 天南星科

Family classification Araceae

學名 *Colocasia esculenta*

Scientific name *Colocasia esculenta*



芋為多年生草本植物，泛太平洋地區，南島語系的原住民族多以芋頭為主食。早期由東南亞引進台灣栽植，芋的植株高大，宿根性強，花是佛焰花序，在溫帶或寒冷地區甚少開花，尤其經濟栽培品種開花者更少，葉片呈盾狀或心臟形互生，寬大而厚，葉片表面有密集的乳狀突起氣墊，可以使葉面上的水滴不擴散成為圓形，所以常被邵族人用來當作野外臨時的遮雨工具或包裹食物材料。

芋對環境的適應力強，旱地、水田或山坡地等不同環境，都可以生長得很好，同時還具有耐熱、耐旱、耐貧瘠且病蟲害少等特性。平常食用地下球莖的部份，俗稱芋頭，含豐富的澱粉、蛋白質、醣類、維生素 A、B1、B2、C、礦物質及皂素等，氟的含量高，有潔齒、防齲、保護牙齒的作用；鉀含量亦高，可降低血壓；芋頭中含有粘性物質，稱為

粘質 (mucin)，這種成分進入人體，會轉變成醅糖酸 (glucuroic acid)，能促進肝解毒，並鬆弛緊張的肌肉及血管。此外，芋頭質地細軟，利於胃腸的消化吸收，所含的纖維素，可預防便秘。

食用地下塊莖部位；以蒸或水煮食用、搗成泥狀，可製作芋泥糕；葉柄也可炒食或煮湯。



Taro is a perennial herb and was introduced from Southeast Asia in the early time. It is the staple food for the Pan Pacific Austronesian aboriginal. Its subterranean stems are tall, fibrous roots are numerous and strongly developed. Flowers are in spadix inflorescence but seldom flowering in temperate or cold regions and even less for economic cultivars. Alternate leaves are large and thick in cordate or reniform shape. There are intensive milk-status protuberances on top surface of blade which can prevent water droplets from diffusion and separation. Thao generally use its leaves as a temporary raincoat in the wild or materials for wrapping foods by taking its characteristics of waterproof.

The ability of adapting environment for taro is strong and they can growth well in either of dry lands, paddy fields or hill slopes. It also has characteristics

of heat, drought and barren resistance and fewer pests. The eatable portion of taro is subterranean. Taro subterranean is rich in starch, protein, carbohydrates, vitamins A, B1, B2, C, minerals and saponins. It also contains mucin which is a kind of sticky substance in its subterranean. When mucin is entered and absorbed by human body, it will transform into glucuroic acid which has functions of promoting liver detoxification and relaxing muscles and blood vessels. In addition, taro has fine and soft texture and is easy to digest. The abundant of cellulose can prevent constipation. Therefore, it is considered as a healthy food.

Boiled or steamed subterranean can eat directly. Mashed boiled taros can be made as taro cakes. Petioles can be fried as vegetable or made soups.

3 旱稻（香米、陸稻） Upland rice

科名 Gramineae 禾本科

Family classification Gramineae

學名 *Oryza sativa*

Scientific name *Oryza sativa*



旱稻又稱為陸稻，一年生草本作物，是一種能適應旱地或乾旱生態環境的稻類；也有專家認為，旱稻是水稻的變異種。旱稻及水稻在形態及生理上差異很多，但只有在缺水的情況下才會明顯。旱稻在發芽時，吸水力強，但須水量不高，根系發達，分佈較深，葉面積大，表皮較厚，氣孔數少，這些特性即造就旱稻較強的耐旱性。

邵族人將旱稻視為非常珍貴的傳統作物，其獨特的香味及粘彈性，非常適合製作各類米製品，風味絕佳。族人將此珍品作為祭祀的供品，以示對祖靈的崇高的敬意。

通常以蒸煮、水煮方式炊飯，或添加野菜、香菇做成大鍋飯，亦可製成米糕、米酒、酒釀、麻糬。

Upland rice is also known as dryland rice and is annual herb. Some experts believe that it is a variant of rice for adapting dry environments. There are some differences in morphological and physiological between rice and upland rice. However, those differences are only significantly preformed in conditions of absence of water. Grains of upland rice require lesser water and having stronger absorbent ability during the period of germination. Seedling of upland rice has well developed and deeper distributed root system, larger and thicker but lesser stomata leaves. Those characteristics make it having strong drought tolerance and able to survival in drier environments.

Thao consider that the upland rice is their traditional precious crops. Grains after boiled will exude a unique fragrance and having viscoelastic and are very suitable for the production of all kinds of rice products. Thao consider them as treasures and used as sacrificial offerings for express respects to their ancestral spirits. .

Thao use it to make cooked rice after boiled or steamed. Sometimes they boiled upland rice, wild vegetables and mushrooms to make chowder. It also can be processed into rice cakes, rice wines, and fermented rice.

4 葛鬱金 (竹芋) *Maranta arundinaceae*

科名 **Marantaceae** 竹芋科

Family classification **Marantaceae**

學名 ***Maranta arundinaceae* L.**

Scientific name ***Maranta arundinaceae* L.**



Plants used in
daily life

原產巴西、亞馬遜河流域的熱帶雨林中；為多年生宿根性草本，株高約 10 ~ 50 公分，叢生狀，地下有根莖，根出葉，葉鞘抱莖；穗狀花序，夏、秋季開花，白色小花不明顯。

葛鬱金又稱「粉薯」，日據時代視為經濟作物而大量引進，是製作澱粉的原料，邵族人直接取其塊莖，用火烤後或水煮食用；族中婦女無乳汁時，將塊莖拍碎或搗碎成粉狀，曬乾代替奶粉給嬰兒食用。

族人通常直接以水煮或火烤方式食用。磨壓成汁液，濾掉大量纖維，蒸煮後凝結，切塊食用。

Perennial herb and native to Brazil and the tropical rainforest of the Amazon River Basin. Height of plant is about 10 to 50 cm, clustering growth, underground rhizomes, sheaths amplexicaul and spike inflorescence. White flowers are not obvious and blooming in summer and autumn.

It is also known as powder potato. It was considered as an economic crop and introduced in large-scale during the period of Japanese occupation. Thao use its tubers as food and eat them after boiled or roasted. Tubers after mashed into powder and seasoned rare also used as a substitute of infant food when women without breast milk.

Tubers after boiled or roasted are good for eating. Thao also grind and press tubers into juice, drop out fibers, condensation after cooking, and cut into piece to serve.

5 玉米 Corn

科名 Gramineae 禾本科

學名 *Zea mays* L.

Family classification Gramineae

Scientific name *Zea mays* L.

一年生；稈實心直立，近基部節處長支持根。葉片寬大；葉舌大，被毛。雄花頂生圓錐狀；小穗成對，其一具細柄，二者皆具雄蕊；外穎紙質。雌花序腋生單一總狀花序，為多數苞片所包；小穗淺陷於肥厚膨大之軸上，多列縱排密集。

玉米採收後，大多曬乾儲藏，種子磨成粉，製作各類食品。新鮮的玉米水煮或炊蒸食用，除了含碳水化合物、蛋白質、脂肪、胡蘿蔔素外，玉米中還含有核黃素、維生素等營養物質。這些物質對預防心臟病、癌症等疾病有很大的好處。

一般用水煮、蒸煮方式食用，或者與旱稻米蒸煮成玉米飯，老少咸宜。玉米粉亦可製成各類食品，或混合穀糠餵食雞鴨。

Annual herb. Stalks are solid and upright with prop roots at base. Leaves are large coating with puberulous. Staminate flowers are on top of stalks, conical shape, spikelet in pairs and both of them having stamen but one with pedicel. Pistilate flowers are axillary, on raceme inflorescence and covered by several bracts. Spikelets grow on multi-columns and slightly trapped on thick rachis

Corn is generally dried before storage. Grains ground into powder for making various types of foods. Fresh corns are delicious after boiled or steamed. In addition of containing carbohydrates, protein, fat, and carotene, corns also contain riboflavin, vitamins and other nutrients. These substances will help prevent heart disease, cancer and other diseases

Boiled or steamed corns or boiled with upland rice are ready to eat. Corn powder can be further processed to various types of food. In addition of grains, shells and bran are also can be used to feed for chickens, ducks and other livestock.

6 南洋山蘇（山蘇） Bird's nest fern

邵語 shiquish

科名 Aspleniaceae 鐵角蕨科

學名 *Asplenium australasicum*

Thao's name shiquish

Family classification Aspleniaceae

Scientific name *Asplenium australasicum*



多年生之蕨類植物，葉片劍狀披針形，葉面光滑明亮；葉自根莖抽生，成環形排列，因其葉片排列形狀，頗似鳥巢，故亦稱為鳥巢蕨 (Bird's-nest fern)，一般通稱為山蘇。孢子囊群幾乎長滿葉背及葉緣處，根莖的鱗片為全緣。嫩芽可食用。山蘇之耐陰性甚強，強光下之植株生長反而不佳，葉片黃化，新芽也容易老化。

利用嫩芽部分，與薑絲清炒或添加破布子增加風味，是值得提倡的養生食品。

Perennial epiphytic fern. Leaves are lanceolate with glossy and bright top surface and without petiole. Base of leaves are grown from rhizomes and arranged in a ring. The whole plant looks like a bird's nest and therefore, it is named for. Sori are almost covered the whole dorsal and leaf margin and scales of rhizome are entire. Tender leaves are edible. It has strong shade tolerance and leaves will etiolate and become aging.

Tender leaves are delicious vegetable especially cooked with pickled seeds of Sebastan Plum Cordia or shredded ginger. It is a health food worth to advocate.

7 龍葵 American black nightshade

邵語 kamthi

科名 Solanaceae 茄科

學名 *Solanum americanum* Miller.

Thao's name kamthi

Family classification Solanaceae

Scientific name *Solanum americanum* Miller.



一年生草本植物，高 20 ~ 60cm。莖直立，多分枝，綠色及暗紫色，葉互生，具柄；葉片卵形或近菱形，無毛或被疏毛。四季開花，傘形聚繖花序頂生，漿果球形，垂生，初時為綠色，成熟後是紫黑色，有光澤。龍葵的幼苗、嫩葉是一道可口的野菜，入口微苦而後甘，。黑熟的果實可食用，滋味略酸甜可口，莖葉有解熱、利尿、解毒之效，也可外敷腫毒及跌打損傷等。

幼苗或嫩葉可汆燙、炒食及煮湯，也可以與小米或稻米煮粥。

Annual herb about 20 to 60 cm in height. Stems are multi-branched, green or dark purple in color. Leaves are alternate, with petiole, ovate shape, no vesture or sparse hairy. Flowers are in umbrella-like cyme and blooming, all year round. Pendulous berries are round in green color but turn to dull black or purple-black when ripe. Tender leaves and sprigs are delicious wild vegetable. It tastes a slightly bitter and then sweet. Matured black berries are also edible and slightly sweet and sour when tasted. Leaves and stems have treatment effects or functions for antipyretic, diuretic, detoxifying, and also can mitigate inflammatory swelling or bruises by smearing pounded leaves.

Seedlings or tender leaves are vegetable after boiled or fried. They are also can make soup or congee by cooked with millets or rice.

8 野苋菜 Green amaranth

邵語 madaqri

科名 Amaranthaceae 苋科

學名 *Amaranthus viridis* Linn.

Thao's name madaqri

Family classification Amaranthaceae

Scientific name *Amaranthus viridis* Linn.



原產地為南美洲，台灣從南到北在田間、路旁很容易發現它的蹤跡。野苋菜為一年生草本，高約 50 ~ 80 公分，全株光滑無毛穗狀花序頂生或腋出、苞片膜質，先端芒刺狀。葉互生，花朵細小，密集成穗，果實稱為「胞果」，是由薄薄的膜狀果皮將種子包住。春夏生長之節，嫩莖、嫩葉肥碩，是良好的救荒植物之一。性味甘涼，可清熱解毒，利濕；治痔瘡腫痛，蛇蟲螫傷。

食用其嫩葉、嫩莖及穗，將其川燙去苦澀後，然後拌鹽或醬油食用。

Annual herb about 50 to 80 cm in height and native to South America. They can be easily found in fields and roadsides from north to south of Taiwan. The whole plant is smooth and hairless. Flowers are on spike inflorescence, apical or axillary, membranous bracts with prickles on apex. Leaves are alternate with long petiole, ovate, obtuse at apex entire. Tiny flowers densely grow on spike. Seeds are covered by thin membranous pericarp and this type fruit is known as utricle. It grows fast in spring and summer. Tender leaves and stems are plump and stout. It is one of a good famine-relief plant. Its medical characteristics are sweet, cool and has functions of detoxify, reducing body dampness; curing hemorrhoids, and reducing swelling and pain caused by insect stings

Tender leaves and stems after boiled for removing bitter then mixed with salt or soy sauce are good vegetable.

9 山萵苣 Wild lettuce

邵語 shamaq

科名 Compositae 菊科

學名 *Pterocypsela indica* (L.)

Thao's name shamaq

Family classification Compositae

Scientific name *Pterocypsela indica* (L.)



山萵苣為多年生草本，莖中空、直立高度約 60 ~ 150 公分，上部莖多分枝，全株含有豐沛的白色乳汁。葉正面綠色，背面灰白色。莖生葉互生而且無柄，形狀變化多端，長橢圓形、披針形，葉緣全緣或羽狀裂。全年開花，藉風力來幫助傳播。

山萵苣的幼苗及嫩莖葉可食，族人喜歡其特殊的苦味，通常作一般蔬菜食用，將嫩葉川燙加花生粉涼拌或加薑煮成湯，非常美味。此外，全草有降血壓、健胃、清熱解毒，活血止痛的功效；搗碎後敷用，可治皮膚炎。

Annual or perennial herb with hollow stems about 60 to 150 cm high. Upper stems are mult-branched and the whole plant contains abundant white sap. The top surface of leaf is green and dorsal is gray white. Leaves are alternate with on petiole, sinuate, oblong, lanceolate or other shapes. Pale yellow or white ray florets bloom all year round and wind-pollinated.

Tender leaves or stems are edible. Thao like its special bitterness and generally treat it as ordinary vegetables. They generally boil tender leaves with peanut and ginger to make delicious soup. The whole plant has functions of lowering blood pressure, stomachic, detoxify, and huoxuezhitong. Smearing pounded leaves can cure dermatitis.

10 破布子 *Sebastian plum cordia*

邵語 ▶ pan akan

科名 ▶ Boraginaceae 紫草科

學名 ▶ *Cordia dichotoma* Forst.

Thao's name ▶ pan akan

Family classification ▶ Boraginaceae

Scientific name ▶ *Cordia dichotoma* Forst.



樹皮灰白色，老莖有明顯裂痕，葉互生，分枝多，葉片卵形，波狀緣，花淡紫色或淡黃色，果實圓形，成熟時橙黃色，果皮含乳白色粘液。每年五、六月果實成熟時採摘，醃漬十天，即為早餐稀飯佐餐佳餚，風味特佳。

一般人喜食用其醃漬果實，亦可為蒸魚或拌飯時之佐料。

Small tree with gray-white barks. Stems are multi-branched and have obvious cracks when old. Leaves are alternate, ovate or cordate, undulate margin. Flowers are lavender or light yellow in color. Fruits are nearly spherical in shape, green in color but turn to orange-yellow when ripe. Peel contains a milky white mucus sap. Pickled the matured fruits ten days after harvesting in May and June are gastronomic delights for breakfast especially mating with porridge.

Pickled fruits are condiments for steaming fishes or mating with boiled rice.

11 小葉桑 Taiwan mulberry

邵語 tanniwu

科名 Moraceae 桑科

學名 *Morus australis* Poir.

Thao's name tanniwu

Family classification Moraceae

Scientific name *Morus australis* Poir.



落葉性大灌木或喬木；葉卵形或廣卵形，銳鋸齒緣。多花聚合果，果實成熟由紅而變成紫黑色，一般稱為「桑葚」，果可生食，製果汁蜜餞等食品，也能當純粹清涼飲料。中醫利用其根部煎服可以治療肺炎，枝葉煎服可以解熱、消炎、水腫、吐血骨折、毒蛇咬傷等。

Deciduous shrub or small tree. Shape of Leaves varies greatly but majority is ovate or wide oval. Serrate margin. Aggregate fruits will change color from green, red to dark purple according its maturity and is generally called as mulberry. Fruits are edible freshly or made juice, preserves and other foods. Decocted roots can cure pneumonia and decocted leaves and twigs has function of antipyretic, anti-inflammatory, reducing edema, slow down vomiting blood and symptoms of snake bites in Chinese medicine.

邵語 tatanaq

科名 Rubitaceae 芸香科

學名 *Zanthoxylum ailanthoides* Sieb.

Thao's name

tatanaq

Family classification

Rubitaceae

Scientific name

Zanthoxylum ailanthoides Sieb.

食茱萸為落葉性喬木，老樹幹具有短硬瘤刺，幼枝則具有銳利尖刺，葉片為奇數羽狀複葉，小葉滿布油腔，呈披針狀長橢圓形，邊緣有規則性細鋸齒，葉背粉白色，揉搓有濃郁香氣。一般分布在台灣北部、中部、東部低地及中高地森林中均可發現，尤其火燒森林後之新生地，常可發現其蹤影。

木材可製浮苓、小器具，莖幹可製槍托；鳥喜食果實，樹皮可入藥，有祛風通絡，活血散瘀的功效；果實可治齒痛；葉有解毒、止血的功效。根切片煮排骨據說可治療脊髓炎。

邵族食其嫩葉，以鹽搓揉做菜或搗成糊狀拌醬筍做為佐料。其他族群用其煮湯或滷肉時加入，可使食物美味，種子可做胡椒的替代品。葉子可涼拌、油炸、煮湯、泡酒及製成餅乾或蛋糕。

Deciduous tree. Old trunk has short hard tumor thorns and young branches have sharp spikes. Leaves are odd pinnately compound. Lobules are lanceolate or elliptical in shape, serrulate margin, pinkish white dorsal, containing abundant essential oils and will emit aroma when rubbed. They are commonly distributed in the low to middle elevation forest lands in northern, central, and eastern Taiwan. They are particularly found in post-fire forests and reclaimed lands.

Tender leaves are edible. Timber can be used as buoy or processed into utensils and butt of gun. Barks have functions of carminative, reducing blood stasis. Fruits can relieve toothache and leaves have detoxification and bleeding effects. Thao are also believed that stewing ribs with roots of alianthus prickly ash can cure spinal meningitis

Tender leaves are vegetable and spices. Thao use the pounded or soften (by rubbing with salt) leaves mixed with bamboo shoot sauce as seasonings. Other ethnic groups generally add leaves in soup or braising pork for increasing favors. Seeds can be used as pepper alternatives. Leaves can be used in many ways, including salad, fried vegetable, and making soup, biscuits or cakes.

13 大花咸豐草 鬼針草、同治草 *Pilose beggarticks*

邵語 papatuizaq

科名 Compositae 菊科

學名 *Bidens pilosa* L.

Thao's name

Thao's name: papatuizaq

Family classification

Compositae

Scientific name

Bidens pilosa L.



一年生草本，綠色或略帶淡紫色；葉對生，羽狀三至五全裂。四季皆開花，頭狀花序腋出或頂生，外圍有白色舌狀花，中央為管狀花，黃色。瘦果黑褐色，先端的宿存萼具有倒刺，藉以附著人畜而散播。

咸豐草是青草茶重要的原料之一，也可以當藥材，功能是清涼退火，全草有疏表清熱、解毒、利尿、散瘀之效，治盲腸炎、肝病、糖尿病、咽喉腫毒、腸炎、子宮炎、感冒。救荒野菜。

利用其莖葉，將其曬乾煮成青草茶，可降火氣。

Annual herb. Leaves are opposite, green or slightly lavender in color, pinnate compound with three to five full crack. Flowers are on apical or axillary capitate inflorescence, white ray florets on peripheral and yellow tubular florets in central. It blooms in all seasons. Achene is block and having barbs on persistent calyx for easy spreading by attaching to people or livestock.

It is one of the main ingredients of the herb tea and also served as medical herb for reducing body heat. The whole plant has functions of reducing heat and swollen poison, detoxification, diuretic, curing appendicitis, liver disease, diabetes, sore throat, enteritis, and cold. It is a good vegetable in case of famine.

Seasoned leaves and stems after boiled is used to make herb beverage for reducing body heat.

14 筆筒樹 Common tree fern

科名 Cyatheaceae 桫欏科

學名 *Cyathea lepifera* (Hook.)

Family classification Cyatheaceae

Scientific name *Cyathea lepifera* (Hook.)



筆筒樹為大型樹蕨類植物，不開花，沒有果實與種子，以孢子繁殖。莖幹高約三公尺，最高可達十公尺。葉為二回羽狀複葉，葉背灰白色，叢生於莖幹頂端，葉柄粗，幼芽外部佈滿了金黃色的鱗片，叢生幹頂成傘狀。老葉順次脫落後會在莖幹上留下橢圓形葉痕，莖幹上半部去髓乾燥後可作為筆筒，因表面遺有美麗的葉痕，混然天成，美觀耐用，這便是筆筒樹得名的由來；一般而言，筆筒樹只生長於潮濕陰暗的原始森林中。

莖幹上端的髓心可食，是重要的野外求生食物；莖幹下半部有層層的氣生根，削下之後稱為蛇木，常被用來栽培蘭花，莖上部幼嫩部分，有消腫退癢的功效。

Large tree fern, propagated by spores. Trunks are about 3 to 10 meters in height. Leaves are bipinnate, dorsal gray-white in color,. Petiole are stout and clustering on top of trunk. Tender petioles are covered with golden scales. There are oval shaped scars on the stem leaved by fallen leaves. Upper portion of trunk can be processed to pen holder by removing pith and drying. This kind of pen holders is beautiful and durable due to the hard material and natural patterns. It is also known as pen holder fern in Chinese. They are generally growing in the damp, dark primeval forests.

Pith is edible and is foods for helping survival in the wild. There are layers of aerial roots in the lower portion of trunk and those aerial roots are often used for cultivation of orchids. The tender portion of stems has functions of reducing swelling and antipruritic efficacy.

15 芭蕉 Hardy banana

科名 Musaceae 芭蕉科

學名 *Musa basjoo* Siebold var. *formosana*.



芭蕉屬芭蕉科一年生草本植物，全株與一般香蕉差不多，唯莖較小而已，芭蕉莖多汁和纖維，莖由捲起來的葉柄所構成。夏開紅色大花苞片，果為長型漿果似香蕉，催熟可供食。

芭蕉含有豐富的蛋白質、維生素、微量元素以及食物纖維，是水果中的營養佳品。成熟之果實，經後熟作用，外皮變黃變軟，即可生食。族人外出耕田或打獵，缺水時會取莖幹的髓心解渴。成熟蕉類植株的髓心部分可煮湯。

成熟果實，當水果直接食用，未成熟的果實，煮熟食用，據說可治腹痛；植株的髓心，切成絲或塊狀煮湯。

Family classification ➤ **Musaceae**

Scientific name ➤ *Musa basjoo* Siebold var. *formosana*.



Perennial herbaceous. The external look of the whole plant is similar to that of banana but having smaller stems. In fact the aerial stems are pseudo-stems and constituted by rolled petioles. The blooming season is summer and autumn. Yellow flowers are on spike inflorescence and covered by red bracts. Fruits are long berry similar to banana with more juice and fiber.

Hardy banana contains abundant of protein, vitamins, trace elements and dietary fiber. It is considered as a nourishment fruit. Skin of matured fruits will transform to yellow color and pulp becomes softened after accelerative ripening. Thao will quench thirst by eating stem pith when shortage of water in hunting or cultivation.

Ripe berries are served as fruit. Immature berries can be eaten after boiled and is believed to have function of curing abdominal pain. Pith after cut into strips or blocks can make soup.



16 柚子 Pomelo

科名 Rutaceae 芸香科

學名 *Citrus grandis* (Linn.) Osbeck.

Family classification Rutaceae

Scientific name *Citrus grandis* (Linn.) Osbeck.



常綠喬木，幹直立，樹高可達 8 公尺，枝條粗大，帶刺；葉大而厚；花白色，聚繖花序；果實大，果皮厚而富油質。

柚子含有醣類、生素 B1、生素 B2、生素 C、胡蘿蔔素、磷等，柚子還能增 體質，幫助身體更容易吸收鈣及鐵質，所含的天然葉酸，特別對妊娠婦女，有預防貧血和促進胎兒發育的功效。

食用其果實，果皮曬乾後可入藥，有化痰，醒酒之功效。

Evergreen tree. It can grow as tall as eight meters. Crown is dome-shaped. Stems are stout with thorns. Leaves are large and thick, long ovate shaped, with wing leaves on base. White flowers are on cyme inflorescence. Fruits are large with thick and rich oily peel. It is full sunshine plant and prefer growing in sunny and warm low altitude areas.

Pomelo contains carbohydrates, vitamin B1, vitamin B2, vitamin C, carotene, potassium, phosphorus, etc. It can enhance bodily constitution and help body easily absorbing calcium and iron. It also contains natural folic which can prevent anemia and promote fetal development, especially for pregnant women.

Consumption of its fruit. Dried peel can be used as medicine for preventing phlegm and helping sober from hangover.

17 薑 Ginger

科名 Zingerbiaceae 薑科

學名 *Zingiber officinale* Roscoe.

Family classification Zingerbiaceae

Scientific name *Zingiber officinale* Roscoe.



薑是一種多年生宿根草本，有不規則扁塊狀之地下莖，地上莖為假莖，由葉鞘組成。老薑外皮粗厚而多纖維，汁少辣味強；而嫩薑莖皮嫩薄，色淡白，肉質柔嫩多汁。

薑的好處不在於提供營養素，而在於它具有多樣的保健功效。生薑含多種活性成分，性味辛溫，具有解毒、消炎、去濕活血、暖胃、止嘔、消除體內垃圾等作用。族人一般用生薑去腥味，不論是山裡獵得的野味，或是潭裡捕獲的魚蝦，均用生薑料理。邵族產婦生產後，食生薑熱湯，其後用山羌、鹿瘦肉混薑炒，用以補身。

Perennial herb about 20 cm high. The ground stems are fake stems composed by sheaths and sprouting from underground rhizomes. Old rhizomes contain lesser sap but more coarse fibers and are much spicy. Tender rhizomes have thin skin, lesser fiber and more sap.

The advantages of ginger are it provides no nutrients but has a variety of health benefits. It contains a variety of active ingredients and has functions of detoxification, anti-inflammatory promoting blood circulation, warming stomach, preventing vomiting, and eliminating body wastes. Thao generally use ginger to remove offensive smell. Cooking no matter hunted prey or captured fishes and shrimps, they will season with ginger. Rhizomes are used as condiments. Women of Thao after labor will drink hot ginger soup and take fried lean meat of muntjac or deer with ginger lean meat for recovery.

18 甘薯（地瓜、紅薯） Sweet potato

科名 Convolvuceae 旋花科

Family classification Convolvuceae

學名 *Ipomoea batatas* (L.) Lam.

Scientific name *Ipomoea batatas* (L.) Lam.



多年生革質藤本植物。葉卵形至矩圓狀卵形，邊緣有角或深裂。聚繖花序，花冠漏斗狀，紫紅色或白色。地瓜味道甜美，營養豐富，又易於消化，可供大量熱能，所以非洲及亞洲很多民族都以地瓜為主食。

地瓜原產於南美洲，16 世紀由菲律賓和越南等地傳入台灣。塊根含豐富的維他命 A、B2、C 及礦物質，尤其是食物性纖維含量特高，可以預防便秘等文明病。

邵族人直接將塊根水煮或火烤食用，或與稻米混和炊煮；葉菜則可做蔬菜，水煮或快炒皆宜。

Perennial leathery vine. Leaves are ovate or oblong-ovate, parted margin. Flowers are on cyme with funnel-shaped corolla, purple or white in color. Tubers are sweet tasting, rich in nutrients, easily to digest and can provide large amount of heat. Therefore, sweet potatoes are staple food for many ethnics in African and Asian.

It originated in South America and was introduced to Taiwan from the Philippines and Vietnam in the 16th century. Tubers contain abundant of vitamins A, B2, C and minerals, especially extra high dietary fiber content. Eating enough amount of sweet potato can prevent constipation and other modern diseases.

Tubes after boiled or toasted are good foods. It also can be boiled with rice. Boiled or fried tender leaves and twigs are popular vegetable.

19 麻竹 Ma bamboo

科名 Gramineae 禾本科

Family classification Gramineae

學名 *Dendrocalamus latiflorus* Munro.

Scientific name *Dendrocalamus latiflorus* Munro.



Plants used in
daily life

叢生型高大竹類。葉 7~8 片簇生，平行葉脈，可長 40 公分。稈高可達 10~25 公尺，徑約 10~20 公分，綠色，比一般竹類的稈徑大一些。地下莖合軸型。節間圓筒形，無溝槽，分枝多數簇生，主枝特粗，基部枝節通常具氣根。

竹自根莖萌發的嫩芽稱為「筍」，嫩筍若不砍掉，兩個月後即長大成竹。竹筍含豐富的纖維質及少量的維他命 B1、B2、C。竹筍所含的熱量不高，因含大量的粗纖維，有強健胃腸蠕動的功效。

食用其根部，將麻竹筍做為青菜。豐年祭敲擊杵音時，作為樂器之一。

Large, clustered canes bamboo. Leaves are alternate, 7 or 8 fascicled grown on canes, parallel veins, 40 cm long. Canes are 10 to 20 meters long, 10 to 20 cm in diameter, green and more stout than that of other bamboos. Underground stems are clustered growth. Sections are cylindrical, without grooves. Canes have large diameter with aerial roots on base.

Buds sprouting from rhizome are called bamboo shoot. If shoots are not cut or removed, they will grow to bamboo canes within two months. Bamboo shoots rich in fiber and a small amount of vitamin B1, B2, C. Bamboo shoots contain less heat, but large amounts of crude fiber which will help peristalsis of stomach and intestines.

Shoots are served as vegetable. Thao use its thin canes as musical instrument to make pestle tones in the harvesting ceremony.

20 佛手瓜（隼人瓜） Chayote

科名 Cucurbitaceae 葫蘆科

Family classification Araceae

學名 *Sechium americanum* Poir.

Scientific name *Sechium americanum* Poir.



佛手瓜為多年生的蔓性草本植物，每年的四月到十一月是盛產期，因為外型像握著的佛手，所以取名為佛手瓜。佛手瓜可以生吃也可以入菜，果實與嫩莖都可以食用，嫩莖部分就是我們熟知的龍鬚菜。族人喜用佛手瓜煮魚湯，或清炒食用。

Perennial vine with tendrils. Leaves are cordate, serrulate margin, rough surface. Flowers are unisexual flowers, monoecious and axillary. Fruits surface has vertical grooves and one seed inside. April to November is the rich period of fruits. The external appearance of its fruit looks like the holding hands of Buddha, so it is also called "buddha hand melon". Fruits can be eaten raw or served as vegetable. Tender leaves and stems are known as "dragon tentacle vegetable". Thao prefer making fish soup with its fruits or frying its fruits and tender leaves as vegetable.

21 絲瓜 (菜瓜) Vegetable sponge

科名 Cucurbitaceae 葫蘆科

Family classification Cucurbitaceae

學名 *Luffa cylindrica* (L.) Roem.

Scientific name *Luffa cylindrica* (L.) Roem.



絲瓜又名菜瓜，原產印度和亞洲熱帶，台灣在三百多年前引進栽培，絲瓜含有纖維質、蛋白質、脂肪、醣類等營養成分，熱量低、水份多，是糖尿病人首選食材；因具有高纖維，可增加腸子蠕動，便秘者可多食用。

食用其果實，炒、炸或煮湯，花及嫩葉可食，油炸或川燙，風味絕佳。

Annual climbing vine with tendrils and is also known as loofah. Its origin is India and tropical Asia, and was introduced to Taiwan about three hundred years ago. Vegetable sponge contains fiber, protein, fat, carbohydrate and other nutrients. It has characteristics of low in calories, large water content and is the first choice food for people with diabetes. Because it contains high fibers which can help bowel motility, and is considered good for people who have problems of constipation.

Consumption of its fruits. Fried, deep-fried and making soup are all available. Flowers and tender leaves after fried or poached are also delicious.

22 羅氏鹽敷木 Roxburgh sumac

科名 Anacardiaceae 漆樹科

Family classification Anacardiaceae

學名 *Rhus semialata* Murr.

Scientific name *Rhus semialata* Murr.



落葉性小喬木，為喜好陽光的陽性樹種，嫩葉及果實都可食用，嫩葉常呈淡紅色，族人喜取嫩葉炒蛋或炒肉絲。扁球形的核果成熟時為橙紅色，具有鹹味，族人昔時用作鹽的代用品。

It is deciduous small tree and preferring sunny environments. Leaves are odd pinnately compound, reddish when young. Flat spherical drupe is about 0.5 to 0.6 cm in diameter and orange-red when matured. Both tender leaves and fruits are edible. Thao prefer scrambling eggs or shredded pork with its tender leaves to increase flavor. Fruits have savory when tasted and used as salt substitutes in the past days.

23 百香果 Passion fruit

科名 **Passifloraceae 西番蓮科**

學名 ***Passiflora edulis* Sims.**

Family classification **Passifloraceae**

Scientific name ***Passiflora edulis* Sims.**

百香果為多年生蔓性藤本植物，原產於巴西，1610 年間傳入歐洲，歐洲人稱西番蓮為「受難花」，其英文名稱「Passion」即受難的意思。依據歐洲藥學典故上的說法，西番蓮的 10 片花瓣代表著猶大和彼得除外的 10 位門徒，絲狀的副花冠代表耶穌頭上所戴的荊環，5 根花藥則代表著耶穌和身上的 5 處傷口，至於 3 個柱頭則代表 3 根釘子，南美洲的傳教士皆用西番蓮來作為耶穌被釘在十字架上的受難象徵。

西番蓮又名百香果，花朵盛開時副花冠的外輪絲狀恰似時鐘表面的分秒刻度，柱頭呈 3 分叉，像極了時鐘的時針、分針與秒針，日本人稱為「時鐘草」與「時計果」。

果實外形近似雞蛋，又稱雞蛋果，果實汁多，果肉呈濃黃色，香味濃烈，族人常用為佐料。台灣於 1901 ~ 1907 年由日本人引進，低海拔山區常見之。

作為水果，果肉可做成果醬。邵族居住地是台灣最早種植百香果的地區，現今已成為日月潭最具代表性的水果。



Perennial vine. It is native to South America, and was introduced into Europe in 1610. The Europeans call its flower as "Passion Flower". The word "passion" means suffering. According to the statement on the European pharmacy allusions, the 10 petals represent the 10 disciples, except Judas and Peter, the filamentous corolla represents the wearing rings on Jesus head, the five anthers represent the five wounds on Jesus body, and the three stigmas represent the three nails. Missionaries in South America use passionflower as the suffering symbol of Jesus nailed to the cross on Good Friday.

The passion fruits are also known as "fragrant fruit" in Chinese. The outer filamentous corollas of the full blooming flower look like the labels on clock. The three bifurcated stigma looks very similar to hands of Hour, minute and second of a clock. Therefore, it is also called as "clock grass" or "clock fruit" by Japanese.

The shape of fruits is similar to that of egg, so passion fruit is also called "egg fruit" by Taiwanese. Fruits are juicy with yellow pulp and having strong fragrance. In addition of fruits, Thao generally used them as condiments. They were introduced to Taiwan by Japanese during the period from 1901 to 1905 and are widely distributed in mountainous areas below 2000 meters of Taiwan at present.

Used as fruits, pulps can be process into condensed juice or jams. The resident area of Thao is the earliest location of planting passion fruits in Taiwan. Now passion fruit has already become the most representative fruit of the Sun-Moon Lake area.

二、經濟作物

早年族人是以自給自足的運作方式進行狩獵及農耕，與漢人接觸後，才開始以獵物或農作物做為一種經濟收入的來源。隨著日月潭地區觀光業的發展，邵族所生產的一些農產品，亦出現在商家小販販售。而最近因陸客開放入台，觀光的商機更帶動族人的經濟發展。目前以推展民宿、販售原住民傳統文物相關產品為主要方向。台灣紅茶、茭白筍、竹類、香菇等都非常適合生長在依山傍水的魚池鄉附近，因此也成了邵族目前極力推廣的經濟作物。

2. Cash crops

Hunting and farming of Thao were in self-sufficiency scale in the early time. Captures from hunting and productions from farming became an economic source of income after they contented with Han. With the development of the tourism of the Sun-Moon Lake area, some agricultural products from Thao were also appeared in stores or peddlers for sale. Recently, due to the opening up of the mainland tourists to visit Taiwan, sightseeing incomes drive the tribe's economic development. Selling aboriginal heritage related products and promoting B&B (bed and breakfast) are the main item for developing their economics. Tea plant, water bamboo shoots, bamboo, mushrooms are crops suitable for growing in the vicinity of the Yuchih Township, they are therefore became the first priority economic crops to extend.



1 紅茶 Tea plant

科名 Theaceae 山茶科

Family classification Theaceae

學名 *Camellia sinensis* (L.) O. Kuntze.

Scientific name *Camellia sinensis* (L.) O. Kuntze.



立型喬木或灌木，枝葉粗疏，易繁殖。葉橢圓型，葉間開五瓣白花，果實扁圓，呈三角形。三月上中旬開始採摘嫩葉以製茶，烘焙好的茶葉外觀條索勻整，色澤烏黑油潤，茶湯水色深紅，味道獨特而濃郁。

1925 年日人從印度阿薩姆省引進大葉種紅茶品種，栽種於蓮華池，發現日月潭地區得天獨厚的地理環境，生產的茶葉可製成絕佳的紅茶。自日據時代開始，日月潭即是台灣最大的紅茶產地。

嫩葉烘焙後，沸水沖泡飲用。包裝後以日月潭紅茶或紅玉的品名展售。

Straight shrub or small tree with stout and sparse foliage and stems. It is easy to propagate by seeds or by cutting. Leaves are elliptical in shape, flowers having five white corollas grow on interbars, fruits are oblate and triangular shaped. The time of tea-picking generally begins in early March. The exterior appearance of roasted leaves is oily black in color with even lines. The infused tea is dark red in with a unique fragrance and rich taste

The large-leaved variety of tea plant was introduced from Assam, India by Japanese in 1925 and was experimentally planted in the Lienhuachip area of the Yuchi Township. It was found that tea leaves from that species can make excellent black tea due to the unique geographical environment of the Sun-Moon Lake area. Therefore, the Sun-Moon Lake area is Taiwan's largest black tea origin since the Japanese occupation era.

Infusing toasted tender leaves with boiled water to make tea. Packaged teas are sold and exhibited in the brands of the Sun-Moon Lake black tea or carbuncle black tea.

2 茭白筍 Water bamboo

科名 Gramineae 禾本科

Family classification Gramineae

學名 *Zizamia latifolia* Turcz.

Scientific name *Zizamia latifolia* Turcz.



多年生宿根性水生植物。莖稈呈叢生狀態，葉子細長，植株可高達 1.5 公尺。所謂茭白筍是植株受黑穗菌的寄生及刺激，所形成腫大的莖部，其顏色潔白，質軟味美，又稱為「茭肉」。茭肉質柔軟無纖維，風味佳並含蛋白質及鈣質。其嫩莖為數層葉鞘包圍，大大減少農藥污染之問題，所以是非常健康的食品。

茭白筍通常切成塊狀、片狀或條狀，和肉類或其他配料一起炒食或燉煮、煨湯、涼拌等。

Perennial ratoon aquatic plants. It is also known as coba or water oat. Stalks are clustered growth, leaves are slender and the whole plant can grow as high as 1.5 meters. The so called "water bamboo shoot" is its enlargement of stems which is the results of parasitic and stimulated by *ustilage esculenta*. The water bamboo shoot is white, with soft texture and delicious when tasted, and also called as "meat of *Zizamia latifolia*". Water bamboo shoots have soft fiber, good flavor and contain protein and calcium. Its spears are surrounded by layers of sheaths which can greatly reduce the opportunity of pesticide pollution. Therefore, water bamboo shoots are very healthy food.

Shoots of water bamboo are generally cut into blocks, flakes, or strips and are fried or stewed with meat or other foods. They are also can be used as salad or making soup.

3 桂竹 Makino bamboo

科名 Gramineae 禾本科

Family classification Gramineae

學名 *Phyllostachys makinoi* Hayata.

Scientific name *Phyllostachys makinoi* Hayata.



單軸散生竹類，地下莖匍匐狀。果為穎果，花兩性，數十年才開花，開完花竹子就漸枯萎。桂竹林可能是由同一桿竹子以地下莖繁殖而成，所以常會發生竹子開花，整片竹林都會枯死。桂竹的民生用途很廣，舉凡農具、編織、建築、造紙、工藝甚至食用等。

族人通常食用桂竹嫩芽部分，蒸、煮、炒、炸皆宜。亦有販賣桂竹筍及其他桂竹製品。

It is characterized as horizontal prostrated rhizomes with monopodial culms bamboo. It has bisexual flowers and caryopsis fruits. Makino bamboo will take decades before flowering and will be gradually wither after blooming. The whole makino bamboo woodland is probably propagated by the same culm through rhizome asexual reproduction, and therefore the entire makino bamboos in the same woodland will possibly die after blooming. The utilization of makino bamboo is very versatile, including: farm implements, weaving, construction, paper, craft, and even food, etc.

Newly sprouted shoots are edible. No matter steamed, boiled fried or deep-fried makino bamboo shoots are delicious. Bamboo shoots and other makino bamboo products are common commodities in Thao's store.

4 香菇 Mushroom

科名 Tricholomaceae 白磨科

Family classification Tricholomaceae

學名 *Lentinus edodes* (Berk.) Sing.

Scientific name *Lentinus edodes* (Berk.) Sing.



香菇是一種大型真菌，沒有根、莖、葉的分化，也不含葉綠素，不能進行光合作用，它的個體發育主要是在適宜的環境條件下靠分解、吸收培養基的有機營養來完成。一般食用的部份為香菇子實體，鮮香菇脫水即成乾香菇，便於運輸及保存。

邵族多利用楓香樹的莖部或太空包種植香菇，收成後的香菇以生鮮香菇與乾香菇販賣。香菇具有高蛋白、低脂肪、多種氨基酸和維生素的營養特點，老少咸宜，很受大眾歡迎。

新鮮的香菇可炒或烤，香菇乾風味更佳，泡水後可與其他材料烹調使用。日月潭地區商家均有販售生鮮及乾燥香菇。

Mushrooms is a large fungus with no differentiation of roots, stems, leaves, and also does not contain chlorophyll. It can not carry out photosynthesis, and its growth is mainly depended on decomposition and absorption organic nutrients in suitable environmental conditions. General consumption portion is its fruiting body. Fresh mushrooms after dehydration are dried mushrooms for easy to transport and preserve.

Thao use stems of sweet gum tree or mushroom cultivators for cultivation mushrooms. The harvesting mushrooms are sold in forms of fresh or dried. Mushrooms have a high-protein, low-fat, amino acids and vitamins nutritional characteristics, and they are popular food for both elder and younger.

Fresh mushrooms can be fried or toasted for dishes. Dried mushrooms taste even better and they can be cooked with other foods after soaking in water. Fresh or dried mushrooms are popular commodities in stores of the Sun-Moon Lake areas.

5 虎頭蘭 Cymbidium

科名 Orchidaceae 蘭科

Family classification Orchidaceae

學名 *Cymbidium hookerianum* Rchb.

Scientific name *Cymbidium hookerianum* Rchb.



虎頭蘭又名東亞蘭，原產於東南亞地區，花色多而豔麗，花期長，可維持二到三個月。虎頭蘭的花瓣很厚，有臘質，沒有香味，因為唇瓣的形狀很像虎頭而得名。虎頭蘭適合作為年節花卉，雍容的花姿、大器的花型、具線條美的綠葉，觀賞期又長，因此，虎頭蘭不論是以盆花或切花型態出現，都是十分討喜。

Cymbidium is also known as East Asia orchid. It is originating in Southeast Asia. Colors of its flower are diverse and gorgeous and flowering can be maintained for two to three months. It has thick and waxy petals but no fragrance. It is also named as “wasp head orchid” in Chinese due to the shape of labellum looks like the head of wasp. Cymbidium has elegant external appearance, graceful flowers, green leaves with beautiful lines and long viewing period and is considered as the most suitable New Year flower. No matter sold in potted or cut flowers, Cymbidium is very charming and delightful flower.

6 檳榔 Betel nut

科名 ➤ **Arecaceae 棕櫚科**

Family classification ➤ **Arecaceae**

學名 ➤ ***Areca catechu* Linn.**

Scientific name ➤ ***Areca catechu* Linn.**



檳榔是常綠喬木，主幹可長至廿公尺。「檳榔」一詞源於馬來語「pinang」。檳榔原產於馬來西亞，分布區域涵蓋亞洲斯里蘭卡、泰國、印度等熱帶地區、東非及大洋洲。果實外皮堅硬，內含一粒檳榔子；採收期約每年的 8 ~ 11 月，去皮煮沸處理曬乾後呈深色；萃取物有抗憂鬱（抗抑鬱）效果；咀嚼時可以荖葉包覆，吃後會面紅耳赤，如醉酒一般。

Evergreen tree. The trunk of it can grow as tall as 20 meters. "Betel nut" is derived from the Malay "pinang". It is originated in Malaysia and widely distributed in areas of the tropical regions of Asia, including: Sri Lanka, Thailand, India, and East Africa and Oceania. Fruit has hard rind, contains an areca nut and harvesting period is about from August to November. Peeled, boiled and seasoned fruits are in dark green color. Extract from the treated nuts has antidepressants (antidepressant) effect. Chewing betel nuts coated with leaves of piper betle will make people red in the face and feeling like drunken.

三、狩獵植物

每年農曆七月，族人都要舉行狩獵祭，狩獵的武器如弓、箭、刀、火藥與槍桿等，均以當地的植物裁製而成。弓用竹子和苧麻為材料，箭以玉山箭竹加上鐵簇製成，陷阱多利用現場植物就地取材，刀鞘以長尾柯 (*Castanopsis carlesii*) 或火燒柯 (*Castanopsis fargesii*) 的木材製成。而邵族人憑藉傳統智慧和生活經驗，發展獨特的漁撈技巧，包括浮嶼誘魚法、岸邊誘魚法、網魚法及毒魚法等以捕獲魚類。浮嶼誘魚法即是利用桂竹編成四方形或長方形的竹排，上面再種植各類適合的植物，吸引奇力魚等在該處產卵，族人則將魚筌及蝦筌放在浮嶼邊誘捕魚蝦。充分顯示族人利用植物的智慧。以下簡述狩獵及魚撈所利用到的植物，分述如下：

3. Plants used in hunting

Thao will hold the hunting ceremony in July of Lunar calendar every year. Weapons used in hunting such as: bows, arrows, knives, gunpowder and gun barrels are made from local plants. They make bows from bamboo canes or ramie stems. Arrows are made from Yushan cane with a iron head. Traps are made from local plants that are available. Scabbards are made from timber of caudate-leaved chinkpin (*Castanopsis carlesii*) or red chinpin (*Castanopsis fargesii*). In addition, Thao developed unique fishing techniques including: luring fishes by floating island, trapping fishes on shore, catching by fishnets and poisoning fishes by virtue of traditional wisdom and life experience. The floating islands are square or rectangular rafts woven by makino bamboo canes and on which many aquatic plants are planted for luring *Hemiculter leucisculus* hiding and spawning. These techniques fully demonstrate the wisdom of using plants. Plants used in hunting and fishing are briefly described below.



1 鵝掌柴（江某） Common schefflera

科名 Araliaceae 五加科

Family classification Araliaceae

學名 *Schefflera taiwaniana* (Nakai) Kaneh.

Scientific name *Schefflera taiwaniana* (Nakai) Kaneh.



半落葉喬木。葉掌狀，因為很像鴨腳，故又名鴨腳木。材質輕、軟，昔日常利用作為便當、蒸籠、火柴棒、木屐，甚至醫師使用的壓舌棒之原料。邵族人則因取得方便，常用來製作刀柄及刀鞘。果實成熟時呈黑色，會吸引許多野鳥，族人常用為鳥類之食餌。

族人利用其木材製作刀鞘、刀柄，果實當誘餌。

Semi-deciduous tree. Its leaves are palmately, look like duck feet and therefore the plant is also known as duck-feet tree. Timber is light and soft and is generally used as materials of meal box, steamer, match sticks, clogs, and even the tongue depressor stick. It is generally used for making hilt and scabbard for its easy attainability. Fruits are black when ripe and will lure birds coming to forage. Therefore, they are used as baits for birds.

Thao use its timber to make hilt and scabbard. Fruits are used as bait.

2 血桐 *Macaranga*

邵語 a' rri'

科名 Euphorbiaceae 大戟科

學名 *Macaranga tanarius* (L.)

Thao's name

a' rri'

Family classification

Euphorbiaceae

Scientific name

Macaranga tanarius (L.)



常綠喬木，是台灣低海拔常見原生植物。葉片很大，呈圓心狀盾形，故英文名形容為「象耳」。枝條折斷處，髓心週圍和樹皮汁液氧化後會變成紅色，像流血似的，所以稱為血桐。由於生長速度快，所以材質疏鬆。早期族人常採血桐葉餵養羊、牛、鹿等家畜，果實亦會吸引許多鳥類、松鼠前來覓食。族人祭祀時，亦常利用葉子作供品的鋪面。

族人利用葉子及果實當陷阱的偽裝物及誘餌。祭拜時，利用葉片充當祭品墊子。

Evergreen tree. It is native species and commonly found in Taiwan's low altitude areas. Leaves are large, in round cordate shape and therefore it has a English nickname as "elephant's ear". Sap will outflow from the broken area of branches and turn red after oxidation and attach around the pith and bark. Those red sap on branches looks like bloodshed and there it is also known as "red tung tree" in Chinese. It grows fast and hence its timber texture is loose and light. Thao used its leaves for feeding sheep, cattle, deer and other livestock in the early days. Fruits will also attract birds and squirrels come foraging. Leaves are frequently used as offerings pavement during ceremonies.

Thao use its leaves and fruits as camouflage of traps or baits. Leaves are used as offerings pavement in ceremonies.

3 山棕 Formosan sugar palm

科名 Palmae 棕櫚科

學名 *Arenga engleri* Becc.

Family classification Palmae

Scientific name *Arenga engleri* Becc.



灌木，幹莖矮短，叢生，高度約 1 至 3 公尺。葉柄粗大，葉鞘纖維化，可製成繩索及刷子，羽狀葉常為涼篷屋頂及掃帚的材料。花香濃郁，尤以夜間為然，常招引蜜蜂、飛蛾、夜行性小動物及蛇類，果實成熟時亦會吸引白鼻心、獼猴及鳥類等動物。

族人常於果實成熟期間，在山棕樹叢附近設置陷阱捕獵；食用其嫩心芽及成熟果實。

Evergreen shrub. Stems are short and clustered growth about 1 to 3 meters in length. Petioles are thick, sheaths are fibrosis and those portion are generally used for making ropes and brushes. Pinnate leaves are materials used in roof and for making broom. Flowers are rich fragrant particularly at night and often will attract bees, moths, nocturnal small animals and snakes coming for foraging. Ripe fruits will also attract ferret, macaque and birds and other animals.

Thao usually set traps around its groves for capturing preys during fruit ripening. They are also eating its tender buds and mature fruits.

4 山黃麻 *Indiacharcial trema*

邵語 hamal

科名 Ulmaceae 榆科

學名 *Trema orientalis* (L.) Blume.

Thao's name

Thao's name: hamal

Family classification

Ulmaceae

Scientific name

Trema orientalis (L.) Blume.



常綠性中、大喬木，生長極為迅速。成長後樹冠宛如一把張開的大雨傘，吸引各種鳥類及野生動物棲息覓食。樹皮平滑，呈灰褐色，韌皮纖維可製繩索及供紡織用。材質軟硬適中，尤其幹材底部髓心大、不易龜裂，族人常利用製作刀柄。

族人利用韌皮纖維製作陷阱繩索，使用幹材製作刀柄。

Fast growing evergreen medium to large tree. Canopy of the grown up tree is similar to an open umbrella to attract a variety of birds and wildlife for perching and foraging. Bark is smooth, gray brown in color, and its bast fibers can be prepared ropes for textile. Timber has moderate hardness and especially the bottom of trunk having characteristics of big wood pith and not easy to crack is often used for the handle by Thao.

Bast fibers are used to produce trap ropes and dry wood is used for making handle by Thao.

5 苧麻 Ramie

科名 Urticaceae 蕁麻科

Family classification Urticaceae

學名 *Boehmeria nivea* (L.) Gaudich.Scientific name *Boehmeria nivea* (L.) Gaudich.

多年生草本灌木，高 1 ~ 2 公尺，葉互生，表面粗糙，形狀、大小及葉緣鋸齒的變異極大，柄上具毛。莖直立，灰綠色。苧麻之莖富含纖維，臺灣地區各原住民族常利用其纖維，織衣或製作繩索。邵族人特別利用其纖維的韌性製作成漁網。

Perennial herbaceous shrub about 1 to 2 meters high. Leaves are alternate, with rough surface, great variation in shape, size and leaf margins serrate and hairy petioles. Stems are straight, gray-green in color. Ramie stems are rich in fibers, and the Taiwan aborigines often use them for weaving clothes or making ropes. Thao in particular use the strong toughness characteristics of fibers to make into nets.

6 黃藤 Yellow rattan palm

科名 Palmae 棕櫚科

Family classification Palmae

學名 *Calamus quiqueternivius*
Burret.

Scientific name *Calamus quiqueternivius*
Burret.



多年生有刺木質藤本植物。羽狀複葉，互生，有葉鞘，葉鞘有極銳利的刺。黃藤葉軸頂端具爪狀刺以攀緣樹木，莖有長達 200 公尺以上的紀錄。花序為肉穗花序具佛焰苞，花香濃郁；果實為橢圓形核果，味酸，柱頭宿存。黃藤因老莖材有光滑表皮，又具可塑性，適宜彎曲及編織，可製造裝獵物的背籃及祭祀用的公媽籃，也可作為網綁或各種陷阱的材料。嫩心莖可炒食或煮成湯，根有清血、解熱、降血壓的效果，是民間的珍饈。

利用其材質的特性，作為各種陷阱材料，亦可製作裝獵物的背籃。

Perennial woody climber. Pinnate leaves are alternate with sharp thorns on sheaths and petioles. The claw-like thorns on rachis top provide its ability of climbing trees. Stems have the longest record of more than 200 meters. Inflorescence is spadix with spathe, flowers are rich floral. Fruits are oval drupes, pickle in taste, stigma persistent. The old stems having smooth epidermis and good plasticity are suitable for binding and weaving. They can be advanced manufacturing furniture and a variety of crafts, such as: back baskets and basket of ancestral spirits. and are also available as a bunding and trap material. Tender heart stems can be fried as vegetable or made soup. Roots have function of clearing blood, antipyretic and reducing blood pressure effects and considered as a delicacy of the folk.

Stems are used as trap materials or to make back basket for carrying preys.

7 山胡椒 Mountain litsea (Fragrant litsea)

邵語 **ma gau**

科名 **Lauraceae 樟科**

學名 ***Litsea cubeba* (Lour.) Persoon.**

Thao's name **ma gau**

Family classification **Lauraceae**

Scientific name ***Litsea cubeba* (Lour.) Persoon.**



落葉小喬木，株高 2 ~ 5 公尺。全株多分枝，具刺激性的辛辣味。春天開花，夏天結果，果實成熟時變黑，味道類似胡椒和檸檬草的綜合。邵族人將其曬乾後，以食鹽醃製，作為調味料。賽夏族與泰雅族也常將其用於消除宿醉所引起的頭疼、身體痠痛等症狀。山胡椒的精油可用作芳香療法，據說抗菌、寧神和治療皮膚疾病等療效。

果實可當誘餌，捕獲獵物。藍腹鵲尤喜食山胡椒的果實，果實成熟期間，至附近等待，常有意外收穫。果實亦可做食物佐料調味。

Deciduous small tree about 2 to 5 meters high. The whole plant is much branched, with irritation spicy flavor. It blooms in spring and bears fruits in summer. Ripen fruits are black in color and having comprehensive taste of pepper and lemon grass. Thao generally marinate the dried fruits with salt as a seasoning. Fruits are also used to eliminate headache caused by hangover, reduce body aches by Saisiat and Atayal. The essential oils extracted from mountain litsea can be used as aromatherapy and is said to have efficacies of antibacterial, relaxing mental, and treatment of skin diseases.

Fruit are used as baits to capture prey. Swinhoe's pheasant is very fond of its fruits, and a windfall will frequently happen when waiting at the vicinity of mountain litsea trees during fruits ripening. Fruits are also used as condiments for seasoning. .

8 玉山箭竹 Yushan cane

科名 Poaceae 禾本科

學名 *Yushania niitakayamensis*
(Hayata) Keng f.

Family classification Poaceae

Scientific name *Yushania niitakayamensis*
(Hayata) Keng f.



散生型竹類，主要分布於中國雲南、菲律賓呂宋島之高地及臺灣海拔 1,800 ~ 3,600 m 之山區。頂生花序，初生花序顏色為鮮綠色，成熟時則變為紫紅色。玉山箭竹為走出莖合稈叢，每年的 5 至 6 月間會冒出新竹筍，箭竹筍由地表萌發後，延伸為竹桿。高山上常見綿延不斷碧草如茵的景緻，其實是一叢叢的玉山箭竹相連而形成。11、12 月入秋以後漸漸枯黃。幼筍可食用，民間以「玉筍」或「雲筍」稱之。老莖精選稈筆直彈性佳者，可作為矢稈，或做織布機的梭。早期邵族人用箭竹製作弓箭及獵山豬陷阱。

族人將竹桿削尖製作弓箭，或作為陷阱材料。幼筍可食用。

Monopodial culms bamboo. It is mainly distributed in highlands of Yunnan, China, Luzon, Philippines, and altitude of 1,800 to 3,600 m mountainous areas of Taiwan. Inflorescence is on top of cane and is bright green when new-sprouting and purple when mature. Subterranean stems are lateral growth and shoots will sprout during the period of May and June. Shoots sprout from subterranean stems and grow upwards to become bamboo canes. The common views of large area of green grasses lands are in fact continuous clumps of Yushan cane. Stems are gradually withered and turned to yellow when autumn comes in November and December. Shoots are edible and generally called as "Yushan shoots" or "cloud shoots". Old and straight canes with good flexibility can be used as arrows or shuttles of weaving machine. Thao used its canes to make arrow and bow and as trapping materials in the early days.

Thao sharpen canes to make bows and arrows, or use as trap material. Shoots are edible.

9 蘆葦 Common reed

科名 Poaceae 禾本科

Family classification Poaceae

學名 *Phragmites australis* (Cav.)
Trin. ex Steud.Scientific name *Phragmites australis* (Cav.)
Trin. ex Steud.

多年生大型草本植物。在沼澤、湖泊或溪流、溝渠邊常見到，是優良固堤植物。植株高大，具粗壯之桿莖，桿莖可為建築茅屋、魚叉桿或作絕緣材料；節間中空，中空的莖，可製蘆笛。其外層稈壁為紙和人造絲、人造棉的原料，也可編織蓆、窗簾等。根部略帶甜味，可入藥；嫩筍可食用，葉片扁平，披針形，嫩葉含大量蛋白質和糖分，為優良飼料。果為穎果，去殼後可煮成飯或粥；花序可作掃帚、花絮可填枕頭。

族人利用其桿莖，製作魚叉桿部。

Perennial big herb. It is commonly found in swamps, shores of lakes, or banks of streams and is an excellent bank stabilization plant. The plant is tall with stout stalks which can be used for building huts, making harpoon rods or insulating materials. Inner part between joints of stalks is hollow and the hollow stems can be prepared as reed flute. Its outer stalk wall is materials of paper and rayon, and can be used for weaving mats or curtains, etc. Roots are slightly sweet and can be used as medicine. Shoots are edible. Leaves are flat blade and lanceolate in shape containing large amounts of protein and sugar and are excellent feed. Shelled caryopsis can be made as boiled rice or porridge. Inflorescences can make broom and tidbits can be used as fills of pillow.

Thao used its stalks as harpoon rods in the early time.

10 紅檜 Taiwan red cypress (Formosan false cypress)

科名 Cupressaceae 柏科

Family classification Cupressaceae

學名 *Chamaecyparis formosensis*
Matsum.

Scientific name *Chamaecyparis formosensis*
Matsum.



常綠大喬木，高可達 60 公尺。紅檜俗稱薄皮，為台灣特有種，是台灣中海拔山區中的主要樹種。紅檜木長壽，可長成直徑 6 公尺或更大之巨木；但長成直徑 50 公分約須 120 ~ 130 年，長出 1 立方公尺材積費時約 90 年。樹皮薄，呈灰褐色至紅褐色，老樹幹心部位多空洞，或同心圓蜂窩狀，木材利用率因而減低。木材細緻呈淡紅色，具宜人芳香，為優良建築家具用材。紅檜全株可提煉檜木油，能抗菌、消炎、治黴菌性疾病。

族人利用其木材，製作魚叉頭部，前叉部分會刻凹痕，防止魚類掙脫。

Evergreen conifer, up to 60 meters high. It is native to Taiwan and is the main tree species in Taiwan mid-elevation mountainous areas. Red cypress is longevity and can grow as a giant tree with more than 6 meters diameter. However, it takes about 120 to 130 years to increase a diameter of 50 cm and about 90 years to grow 1 cubic meter volume of timber. Bark is thin, gray brown to reddish brown in color. The inner part of old trunk often has multi-cavities or becomes concentric circles of honeycomb like tissue and thus reduces its wood utilization. Timber is delicate pale red with a pleasant aroma and is excellent furniture timber. Cypress oil can be extracted from the whole plant and which has functions of anti-bacterial, anti-inflammatory, cure fungal diseases.

Thao use its timber to make harpoon heads. They generally engrave a notch in the head of harpoon to prevent fish to break free.

11 狗骨仔 False coffee

科名 Rubiaceae 茜草科

Family classification Rubiaceae

學名 *Tricalysia dubia* (Lindl.) Ohwi

Scientific name *Tricalysia dubia* (Lindl.) Ohwi



常綠小喬木。葉對生，長橢圓形；托葉三角形。腋生繖狀花序；花冠黃白色，漿果球形，紅色。因木材堅硬如狗骨般而得名，淡黃色的木材，質地密緻堅硬，加工容易，頗適雕刻，為良好的製作印章、拐杖及雕刻工藝品之材料，其中並以狗骨仔拐杖最為有名。果實去皮，研焙可代替咖啡飲用。族人利用葉子當陷阱的偽裝物，以誘捕獵物。

Evergreen small tree. Leaves are opposite, oblong in shape with triangular stipules. Axillary umbel inflorescence, yellow-white corolla, red spherical berries. It is named in Chinese as "dog-bone tree" due to its timber is as hard as bones of dog. Pale yellow timber has characteristics of dense and hard texture, easy processing and quite suitable for carving, making seals and crutches and materials of carving crafts. Among them, the false coffee crutches are the most famous and popular. Roasted peeled fruits are coffee substitutes.

12 李氏禾 Bareet grass

邵語 saqulh

科名 Poaceae 禾本科

學名 *Leersia hexandra* Sw.

Thao's name saqulh

Family classification Poaceae

Scientific name *Leersia hexandra* Sw.



李氏禾是多年生草本植物，生命力強。葉片灰綠色，先端平截，與葉耳相連。根系寬廣發達，扎根極深，且具有發達的地下走莖；是莖葉健旺的水陸兩棲植物，亦是非常好的保水固土植物。果為穎果，成熟後搗成米可煮粥食用，亦可磨成粉充當麵粉利用。

李氏禾是很好的浮嶼植物，族人利用其根系誘捕魚蝦。

Perennial herb with strong vitality. Leaves are gray-green in color, apex truncated, connected with auricles. Roots are broad, deep and having well-developed underground runners. It is a vigorous growth amphibious plant and a good plant for soil and water conservation. Mature caryopsis can be boiled to make porridge after pounded or use as a flour substitute after ground into powder.

Bareet grasses are one of the best suitable vegetation for planting on artificial floating islands. Thao plant them on floating islands for utilization its roots to lure fishes.

四、染色植物

早期邵族婦女之紡織工藝相當精巧，史料上所記載的「達戈紋」，即為其族人以麻線夾以獸毛織成的麻布，舊志上稱其為水沙連名產。麻線以青苧麻為材料，布匹有未經染色的麻布料和經植物染色的花布。所使用的染色植物包括有馬蘭、大青、青剛櫟、薯榔、血藤等。

4. Dyeing plants

The textile technology of Thao' women was quite delicate in the early years. The "Dargo pattern" in historical record was the linen made by Thao by woven beast woolen into flaxen threads. They were also recorded as the specialty of the Shueishalian. Linen threads are made from barks of green ramie and cloth they made can be grouped into undyed linen cloth and plant-dyed fabric two categories. Plants they used for dyeing including: semnostachya, manyflower glorybower, ring-cupped oak, shoulang yam and rusty-leaf mucuna. They are described below.

1 馬藍（南板藍根、山藍） *Semnostachya*

科名 Acanthaceae 爵床科

Family classification Acanthaceae

學名 *Strobilanthes cusia* (Nees)
Kuntze

Scientific name *Strobilanthes cusia* (Nees)
Kuntze



多年生灌木，常見於台灣山麓、林下。葉長橢圓形，兩端尖銳，葉表面光滑無毛。花冠筒狀，淡紫色。馬藍是非常有用的植物，乾燥的根及葉可入藥，頗具藥效；新鮮的枝葉可製作藍色的染液，是藍染的原料。「青出於藍」即是指馬藍，因為馬藍所含的靛苷經過氧化即變成呈深藍色的靛青。昔日族人利用葉子的汁液作織品染劑。

Perennial shrub, commonly found in the foothills and understories of Taiwan. Leaves are oblong in shape, sharp in apex and base, smooth surface and hairless. Corolla is tubular and lavender. It is very useful plant. Dried roots and leaves can be used as medicine with rather pharmacodynamic. Fresh foliage is raw materials of blue dye. The proverb "surpass the master" in Chinese is indicated the blueness of semnostachya can surpass any blueness. Because it contains indigo glycosides and the glycosides after oxidation will turn into a dark blue color. Thao used the sap of its leaves as fabric dye in the past time.

2 大青 Manyflower glorybower

科名 Verbenaceae 馬鞭草科

Family classification Verbenaceae

學名 *Clerodendrum cyrtophyllum* Turcz.

Scientific name *Clerodendrumcyrtophyllum* Turcz.



小喬木，葉為單葉對生，長橢圓形或倒卵形，可提煉作為染劑。嫩葉可當蔬菜，但有特殊腥味。花白色，每年六～八月開花，果實青綠色，有五瓣萼片，是蝴蝶喜歡的蜜源植物。

其葉子汁液為非常好的藍色染色劑。

Small tree. Leaves are opposite, oblong or obovate and can be refined as dye. Tender leaves can be used as vegetable but have a special smell. White flowers blooms in the period from June to August, fruits are green with five sepals. It is also a butterfly nectar plant.

Sap of leaves are used as blue dye to dye ramie fiber into blue color.

3 青剛櫟 Ring-cupped oak (Blue Japanese oak)

科名 Fagaceae 殼斗科

學名 *Cyclobalanopsis glauca* (Thumb.) Oerst.

Family classification Fagaceae

Scientific name *Cyclobalanopsis glauca* (Thumb.) Oerst.



常綠喬木，樹形高大。葉互生，上半部呈鋸齒狀，下半緣則平滑。果為堅果，外由殼斗包覆，是松鼠等齧齒類動物喜歡的食物。材質堅韌，傳說中要砍9次才會斷，所以被稱為「九斬」，用於建築及製造農具，鐵路上的枕木也常使用其木材。青剛櫟的幹材更是種香菇的優良木材；又因木材為白色，因此也叫「白校欖」。邵族人則選擇其葉及枝條作為衣飾的染料，是很大的灰色染劑。

Evergreen large tree. Leaves are alternate with serrate margin in the apex portion and entire margin in the base portion. The outer shell of nuts are coated by fagaceae and nuts are the favorite food of squirrels and other rodents. Timber is hard, tough and white in color. It is said that stems or trunks must be cut nine times before breaking, so it is also called as "nine cut wood". Timber is often used in construction, manufacturing farm tools and railway sleepers. Basswoods are good materials for cultivating mushrooms. Thao use its leaves and branches as a clothing dye. They are good gray dye.

4 薯榔 Shoulang yam

科名 **Dioscoreaceae 薯蕷科**

Family classification **Dioscoreaceae**

學名 ***Dioscorea matsudai* Hayata**

Scientific name ***Dioscorea matsudai* Hayata**



多年生藤本植物，葉對生，正面綠色，背面粉綠，有明顯的三行葉脈。塊根肉質肥大，呈不規則長圓形，多鬚根，外皮粗糙且有疣狀突起，肉質呈棕紅或紫紅色，有汁液。昔日薯榔除了用來染衣服及紗線外，也用來染麻製魚網，因為薯榔富含單寧酸及膠質，染色之後可加強纖維韌性，防止海水腐蝕魚網。

族人利用其塊根作為染色劑，將苧麻纖維染成棕紅色且亦可防止腐蝕。

Perennial vine. Leaves are opposite with three apparent lines of veins, green in upper side and light green in dorsal. Tubers are succulent, huge, irregular oval, multi-fibrous roots, rough skin with verrucous, and having reddish brown or purple meat. It was not only used to dye clothes and yam but also used to dye hemp fishnet. Because it is rich in tannic acid and colloid and can be used to strengthen the toughness of fishnet fibers and further prevent seawater corrosion.

Thao use its tubers as color agent to dye ramie fibers into reddish brown color and also to prevent corrosion.

5 血藤 Rusty-leaf mucuna

科名 Fabaceae 豆科

Family classification Fabaceae

學名 *Mucuna macrocarpa* Wall.

Scientific name *Mucuna macrocarpa* Wall.



多年生木質藤本植物，可蔓延 20 公尺以上，小枝具鐵鏽色茸毛，汁液紅色。葉為三出複葉，葉全緣，背有褐色絨毛；花為總狀花序，深紫色蝶形花萌發於葉腋；果為莢果，長約 60 公分，內含黝黑色種子，稱為血藤子，因為種子堅硬，民間拿來編織成墊子或其他裝飾品，如項鍊、吊飾等。分布於台灣中低海拔山區溼生空曠處、林緣及溪邊。其藤莖為非常好的紅色染劑。

Perennial woody big vine and can spread over 20 meters. Twigs have rust-colored hairs and red saps. Leaves are alternate, entire, ternate compound and dorsal is covered with brown puberulous hairs. Deep-purple butterfly-shaped flowers are on racemes which sprout from leaf axils. Legumes are about 60 cm in length and contain dark color seeds. Seeds are generally used to weave mat or other adornments such as necklaces and straps due to its hard texture. Saps of its stems are good red dye.

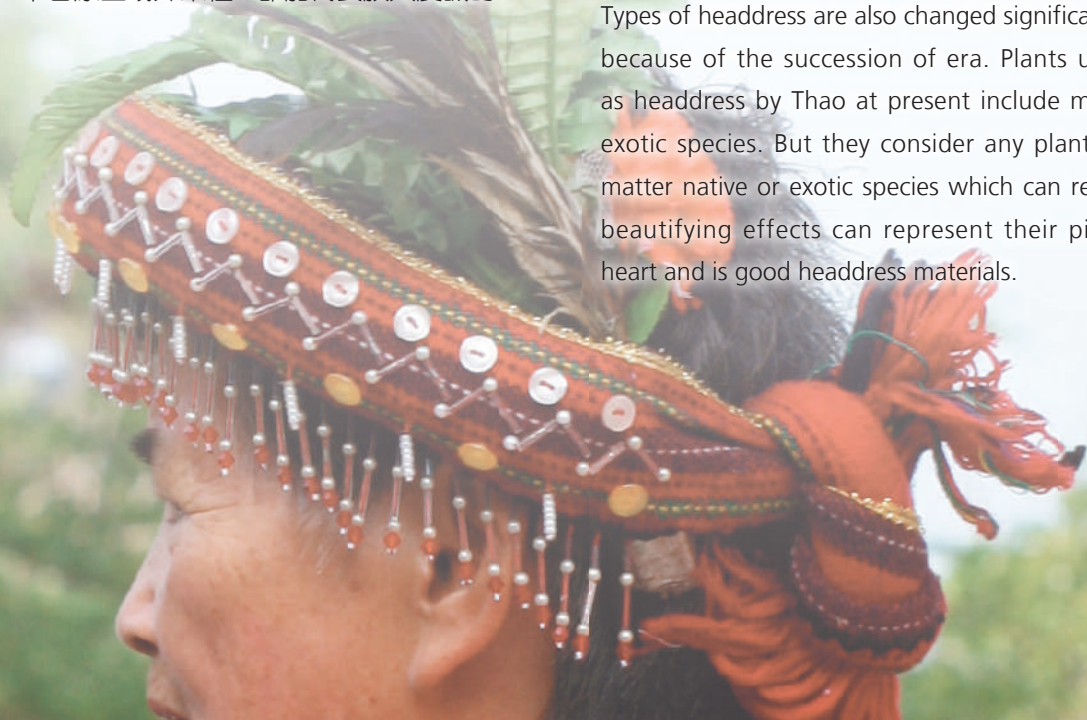


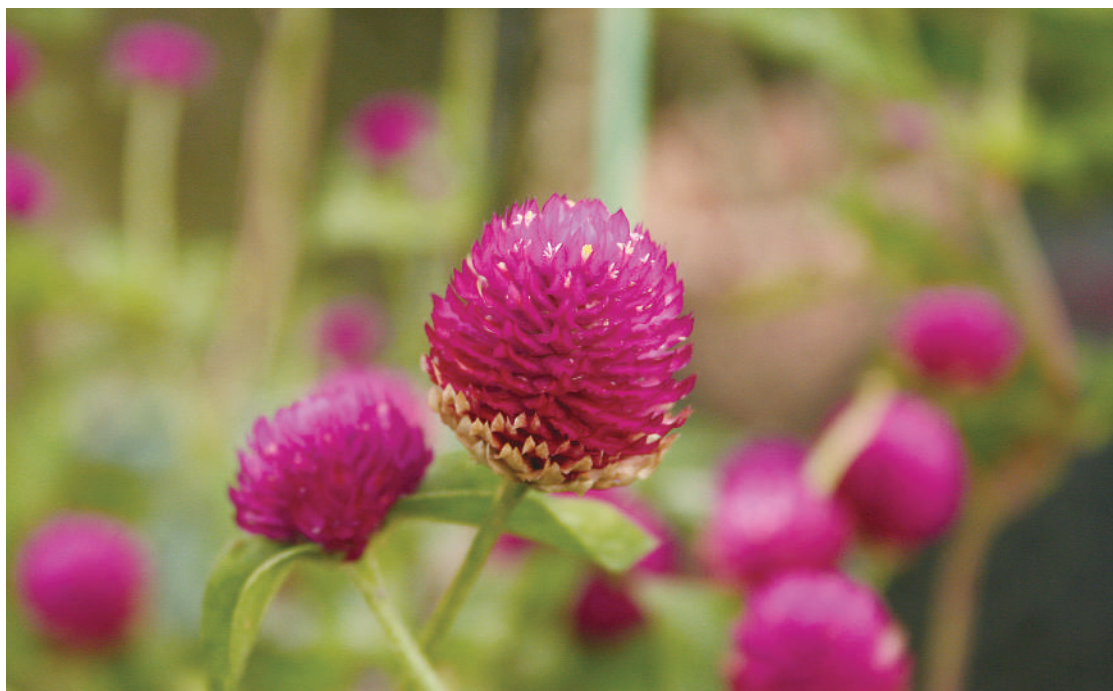
五、頭飾植物

邵族傳統服裝的顏色多為藍或黑色，隨時間演變現今女性服裝多為綠色及紅色，男性則為白底黑色圖案的衣飾。穿著傳統服裝時，頭部會用花環裝飾，形成邵族獨特之服飾文化。作為花圈的植物無所限制，只要不是白色的花，都可以作為頭環的材料。邵族人在節慶或祭典中，都會穿傳統服裝並配戴頭飾，頭飾的種類，亦因為時代演替而改變不少。目前族人作為頭飾的植物，包含許多外來種，但他們認為只要能達到美化效果，不管原生或外來種，都能代表族人虔誠的心。

5. Headdress plants

Traditional clothing colors of Thao are mostly blue or black, however with the time evolution, the modern women's clothing is mostly green and red in color and males are white with black patterned clothing. Anytime they dress in traditional clothing, they will decorate with garlands on head. Dressing traditional garments with headdress forms the unique clothing culture of Thao. There is no restrictions of wreaths plant, all plants and flowers can be used as head ring material except white flowers. Thao will wear traditional clothes with headdresses in festivals or ceremonies. Types of headdress are also changed significantly because of the succession of era. Plants used as headdress by Thao at present include many exotic species. But they consider any plant no matter native or exotic species which can reach beautifying effects can represent their pious heart and is good headdress materials.



1 千日紅 (圓仔花) Bachelor's button (Globeamar anth)科名 ▶ **Amaranthaceae 莧科**Family classification ▶ **Amaranthaceae**學名 ▶ ***Gomphrena globosa* Linn.**Scientific name ▶ ***Gomphrena globosa* Linn.**

一年生草本花卉，俗稱圓仔花。原產於亞洲南部及熱帶美洲，1661 年始引進台灣。花有紫紅、紅、白等色，生鮮或乾燥花一樣豔麗。

先生媽於祭祀時，喜將千日紅編織成頭環裝飾。

Annual herbaceous flowers, also known as "circular flower" in Taiwanese. It is native to southern Asia and tropical America and was introduced to Taiwan at 1661. Flowers have purple, red, white and other colors and either fresh or dried flowers are the same gorgeous and beautiful.

Priestess is fond of wearing Bachelor's button woven headband decorations in ceremonies.

2 火鶴 Anthurium flower

科名 Araceae 天南星科

Family classification Araceae

學名 *Anthurium andreaeanum* Lindl.

Scientific name *Anthurium andreaeanum* Lindl.



多年生草本植物。原產於哥倫比亞及美洲熱帶地區，屬名由 anthos (花) 及 oura (尾巴) 所組成，指其肉穗花序貌似尾巴。葉片濃綠且亮麗，花朵鮮艷奪目，佛焰苞像一隻伸展的紅色手掌，掌心豎起一條彎彎的圓柱狀肉穗花序，很有歡樂的氣氛。代表的花語是燃燒的心、熱情、關懷與衷心的祝福。

族人常將單枝或兩枝火鶴花插在頭上裝飾。

Perennial herbaceous plant, originating in Colombia and tropical regions of the Americas. Its genus name is composed by "anthos (flower)" and "oura (tail)" and means its spadix looks like a tail. Leaves are dark green and bright, flowers are colorful and dazzlingly beautiful. Its spathe looks like a stretched red palm with a curved cylindrical spadix erected in the center. Flowers reveal a joyful atmosphere. Representative words of its flower are burning heart, warm, caring and heartfelt wishes.

Thao generally insert one or two branches of anthurium flower on the forehead as decoration.

3 蓮蕉 (美人蕉) *Canna*

邵語 linshikay

科名 Cannaceae 美人蕉科

學名 *Canna indica* L.

Thao's name linshikay

Family classification Cannaceae

Scientific name *Canna indica* L.



多年生草本植物，原產於西印度群島，1961年引進台灣。地下有發達的塊莖，能在土壤中橫走蔓生，所以分櫟能力特強，只要種下一、二個芽體，不久便能增殖成叢。花為總狀花序，有紅、黃、粉紅、橙紅、乳白及斑點複色。蓮蕉花又稱為「美人蕉」，早就已被當成園藝花材。花可曬乾泡茶，紅花可增添顏色，白花降氣消暑。由於繁殖能力非常強，所以婚嫁常用來做為「早生貴子」的象徵。

Perennial herbaceous plant. It is native to the West Indies and was introduced to Taiwan in 1961. It has well developed underground tubers which can grow and spread fast in the soil. Therefore it has exceptionally strong capacity of tillering. It will soon be able to proliferating clumps by only planting one or two buds. Flowers are on racemes and having red, yellow, pink, orange, creamy white and spots colors. It is also known as "beauty banana" and is treated as gardening floral from long time ago. Dried flowers can be used to make tea and the safflower tea can add colors, white flowers tea can reduce summer heat. They are frequently used as a symbol of early to have baby in the marriage occasions due to its strong reproductive capacity .

4 朱槿（扶桑花、大紅花、中國薔薇） Chinese hibiscus (China rose)

科名 Malvaceae 錦葵科

Family classification Malvaceae

學名 *Hibiscus rosa-sinensis* Linn.

Scientific name *Hibiscus rosa-sinensis* Linn.



多年生灌木。原產於中國大陸的華南、印度、東非等地，明末清初時引進台灣。花大而艷麗，花期長，栽培品種繁多，有單瓣或重瓣，有紅、白、粉、黃等各種花色。花朵自葉腋抽出，每個葉腋只生一花。台灣全年都是扶桑花的花期，盛花期在 5～10 月。扶桑花是典型的熱帶花卉，它是夏威夷的州花，夏威夷女子喜歡在跳草裙舞時，將扶桑花插在耳際上，以顯熱帶風情。亦是馬來西亞的國花，當地人稱之為大紅花。

Perennial shrub. Originating in South China, India and East Africa, was introduced to Taiwan during the period of late Ming and early Qing Dynasties. Flowers are large and gorgeous, having long flowering period, univalve or double petals and a variety of colors such as red, white, pink and yellow. Flowers are extracted from the leaf axils and each leaf axils had only one flower. Throughout the year is the flowering period in Taiwan with the peak flowering from May to October. Chinese hibiscus is typical of tropical flowers and is the state flower of Hawaii. Hawaii woman like to insert hibiscus flowers at the ears when they are dancing hula to significant tropical setting. It also is Malaysia's national flower and the locals call it as "the big red flower".

5 腎蕨 (球蕨、玉羊齒、鳳凰蛋) Tuberous sword fern

科名 Nephrolepidaceae 腎蕨科

Family classification Nephrolepidaceae

學名 *Nephrolepis auriculata* (L.)
Trimen.

Scientific name *Nephrolepis auriculata* (L.)
Trimen.



多年生草本植物。葉叢生，羽狀複葉，光滑無毛，因為形狀像羊齒，故又稱玉羊齒。具球形肉質塊莖；嫩芽及球莖可食，是重要的取水植物，具有止渴、解飢、除熱的效果。

族人利用葉子，編織成頭環飾物。

Perennial herb. Leaves are fascicled, pinnate compound, smooth with on hairs. Shape of leaves is similar to that of teeth of sheep and it also has a nickname as "sheep teeth fern". It has spherical succulent tubers. Tender leaves and tubers are edible. Tuberous sword fern is an important water acquiring plant and having functions of quenching thirst, feeding hungry and reducing inner heat effects.

Thao use its leaves to weave headband ornaments.

6 九重葛 (南美紫茉莉) Paper flower

科名 Nyctaginaceae 紫茉莉科

Family classification Nyctaginaceae

學名 *Bougainvillea spectabilis* Willd.

Scientific name *Bougainvillea spectabilis* Willd.



多年生木質藤本植物，原產南美巴西、秘魯、阿根廷。枝細長，具有鉤刺或針刺；花苞大而明顯，花色艷麗多樣，有單瓣、重瓣及斑葉等品種。花期視品種而定，多於冬、春季二季開花；苞片三片合生，質地薄如紙張，因此有「Paper Flower」之稱。

Perennial woody vine, native to South America, Brazil, Peru, Argentina. Stems are slender with with barbs or aculeus. Bracts are large, obvious and brightly colored. There are univalve, petals and variegated leaf varieties. Flowering is depended on the varieties but most are blooming in winter and spring. Three bracts are connate and its texture is as thin as paper. So it is also called as "Paper Flower".

7 武竹 (天門冬) African asparagus (Sprenger fern)

科名 Liliaceae 百合科

Family classification Liliaceae

學名 *Asparagus densiflorus* (Kunth)
Jessop

Scientific name *Asparagus densiflorus* (Kunth)
Jessop



多年生宿根性草本植物，原產南非。武竹不是竹子，是百合花的近親、蘆筍的表親，與蘆筍一樣有退化的葉子。真葉退化，由莖上小枝發育成假葉，形狀扁平，下垂或蔓生。具肥大塊莖，花白色帶淡桃色，漿果鮮紅色。

Perennial ratoon herbs, native to South Africa. It is not bamboo but is a close relative of lily and asparagus. Like asparagus, it has degraded leaves. The flat shaped false leaves are developed from sprigs and sagging or sprawling on stems. It has succulent tubers, white with pale pink flowers and bright red berries.

8 金露花 (金露華) Golden dewdrop (Creeping sky flower)

科名 Verbenaceae 馬鞭草科

Family classification Verbenaceae

學名 *Duranta repens* Linn.

Scientific name *Duranta repens* Linn.



多年生灌木。原產南美洲，據說是明朝時由西班牙人引進台灣，多栽培為綠籬。夏秋開花，總狀花序腋出頂生，花冠藍紫或白色，核果球形，成熟後橙黃色，聚生或成串。果實有毒，誤食會造成腹痛腹瀉、發燒、痙攣等症狀。

族人利用果實及花，編織成頭環裝飾。

Perennial shrub. It is originated in South America and is said to be introduced by the Spaniards in Taiwan in the Ming dynasty. They are mostly cultivated as hedges in Taiwan. It has characteristics of blooming in summer and fall, racemes axillary, violet or white corolla, spherical drupes, and orange yellow drups when ripe. Fruits are toxic if incorrect use can cause abdominal pain, diarrhea, fever, cramps and other symptoms.

Thao use its drupes and flowers to weave headband decorations.

9 變葉木 (彩葉木) *Croton*

科名 Euphorbiaceae 大戟科

Family classification Euphorbiaceae

學名 *Codiaium variegatum* (L.) Blume

Scientific name *Codiaium variegatum* (L.) Blume



常綠小灌木，原產於南洋群島、東印度、爪哇及澳洲，清朝末年由傳教士引進台灣。全株具白色乳汁，具毒性，人畜誤食，會有腹痛、腹瀉等症狀。葉形多變，倒卵形、螺旋形至線形，外觀極富變化，葉面散生各種顏色及斑點，色彩鮮明豔麗，有黃、紅、紫紅、橙紅、綠、黃褐色等；由於葉片富於變化，故稱之為『變葉木』。

Evergreen small shrub. It is native to the islands of Southeast Asia, East Indian, Javanese and Australia and was introduced to Taiwan by missionaries at the end of the Qing Dynasty. The whole plant has white sap which is toxic to humans and animals. If incorrect use will have abdominal pain, diarrhea and other symptoms. Appearance of leaves is diverse gorgeous, including obovate, spiral and linear shaped and yellow, red, purple, orange, green, brown, etc colors. Leaves are varied, so it is called as "Codiaeum".

10 山葡萄 (漢氏山葡萄) Porcelain ampelopsis

科名 Vitaceae 葡萄科

Family classification Vitaceae

學名 *Ampelopsis brevipedunculata*

Scientific name *Ampelopsis brevipedunculata*



多年生蔓性藤本。枝條粗壯，具有二叉狀卷鬚。花與葉對生，通常花比葉短，春夏季時開花，花朵細小，呈黃綠色或淡綠色。葉片心形或心狀圓形至三角狀卵形。漿果球形，有毒，於秋季成熟，最初白色，後變淡紫，成熟時為碧藍色。

Perennial vine. Branches are stout with two forked tendrils. Flower and Leaves are opposite growth with flowers usually shorter than leaves. Flowering in spring and summer and flowers are small, yellow-green or greenish in color. Leaves are heart-shaped or three angular oval shaped. Berries are spherical in shape, toxic, mature in the fall, and are originally white, then lilac and blue when ripe.

11 黃椰子 Yellow palm (Butterfly palm)

科名 Areaceae 棕櫚科

Family classification Areaceae

學名 *Chrysalidocarpus lutescens*
(Bory.) H. A. Wendl.

Scientific name *Chrysalidocarpus lutescens*
(Bory.) H. A. Wendl.



常綠草本植物。原產馬達加斯加島，約於1898年引進台灣。由於樹幹、葉柄、葉片均為黃褐或黃綠色而得名。高約3～8公尺，直立無分枝，基部膨大，具明顯葉痕節環。葉叢生於枝端，葉片長橢圓形，肉穗狀花序，腋生，漿果，有香味，秋季成熟。熟時紅至紫黑色，外面具有絲狀纖維質。果實成串，種子每顆呈倒圓錐形。

Evergreen herb. Origin Madagascar, approximately introduced to Taiwan in 1898. It is named because trunk, petioles and leaves are brown or yellow-green. Height is about 3 to 8 meters, upright branches, base swollen with obvious leaf scars. Foliages are clustered grown on top stem with oblong leaves. Flowers are on spadix and axillary. Berries have fragrance, ripe in autumn, red to purple-black colored when ripe and outside covered with filamentous fibrous. Fruits are clusters and seeds have inverted cone shape.



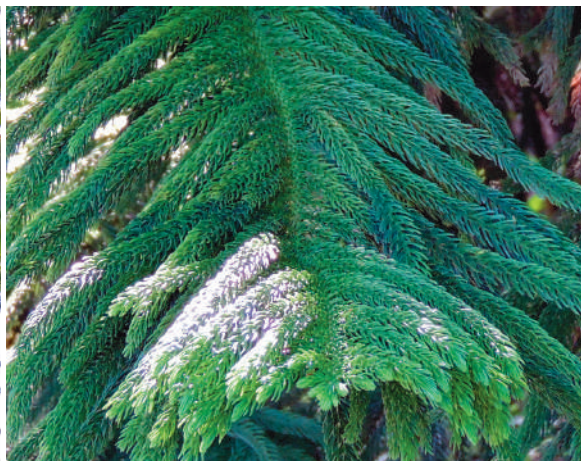
12 小葉南洋杉 Norfolk island pine

科名 Araucariaceae 南洋杉科

Family classification Araucariaceae

學名 *Araucaria excelsa* (Lamb) R. Br.

Scientific name *Araucaria excelsa* (Lamb) R. Br.



常綠大喬木原，原產澳洲諾福克群島。枝條4～7枚輪生，水平伸展，小枝平展或下垂；樹冠塔形，樹形優美雅緻。全株有臘質被覆，故對潮風及鹽分的抵抗力極強，可為防風植物。葉鑿形，全緣葉端漸尖，葉革質表面平滑，葉正面被有白粉。花期為春天，花為毬果狀綠色。

Evergreen large tree. Country of Origin is the Norfolk of Australia. It is a beautiful and elegant tree having tower like canopy and 4 to 7 whorled branches. The branches are horizontally stretched with flattened or drooping branchlets. The whole plant has a waxy coating and it is highly resistant to wind and salt and can be used as windbreak plants. Leaves are chisel-shaped, entire, acuminate in apex, leathery, smooth and having white powders on top surface. Flowering in spring and flowers are cones like and green in color.



13 過山龍 Cernuous clubmoss (Nodding clubmoss)

科名 Lycopodiaceae 石松科

Family classification Lycopodiaceae

學名 *Lycopodium cernuum* Linn.

Scientific name *Lycopodium cernuum* Linn.



蔓性多年生蕨類植物。常見於開闊環境或是森林邊緣，具匍匐莖。主軸明顯，側枝多，能連接爬過一個個的山壁。小葉線狀披針形，遠看像別緻的翠綠色緞帶。孢子囊覆瓦狀排列，生於小枝條末端。

Perennial climbing fern. It has stoloniferous and commonly found in the open environment or edges of forests. Main stem is significantly and has many collateral stems on it. If environment permits, it can spread over cliffs. Lobules are linear-lanceolate shaped and their external appearance is similar to emerald green ribbons. Sporangia is imbricate arrayed on branch ends.



伍、建築植物

V. Plants used in buildings

邵族的傳統建築為家屋、會所、鑿齒後少年休養屋、祖靈屋、牲畜欄及 Lalu 島沿岸的穀倉。傳統家屋邵語稱為 taun；而聚落係許多家屋聚在一起而形成的，部落外圍有木柵（hukil）區隔。家屋結構以烏心石、樟樹、赤校、等為主體，通常由九根柱及三條桁木所組成；牆為雙層牆，外牆以箭竹、芒桿編織而成，內牆則以箭竹、月桃等材料編織而成，屋頂覆以茅草。屋高約 9 尺，屋簷高約 3 尺，屋頂斜度很大。邵族的穀倉多設置在離岸不遠的水面上，通常精選八到十枝粗壯竹桿為基座，上端搭建木製或竹製的儲藏室。族人通常將收成之農穫放在一個一個的方形箱裡，再將方箱放進穀倉內。水中穀倉既可防火也無須擔心被齧齒動物侵襲。

畜舍的結構則簡單得多，以木材為主體，覆以茅草，無牆壁。從前的部落週遭盛產漆樹，其樹幹通直，族人大多喜用漆樹（tulshuq）作搭蓋畜棚的材料。

Traditional buildings of Thao are living houses, meeting houses, rest cabins for young after drilling teeth, ancestral spirits worshipping houses, livestock stables, and granaries. Traditional living houses are called as “tanu” by Thao. Settlement or tribe is formed by gather many “tuna” together and its peripheries are segmented by wooded fences (hukil). Main beams of living house are mostly using trunks of Formosan michelia, camphor tree or. red chinkpin. Its structure is commonly composed by nine beams and three trusses. Wall of living house is assembled by two layers. The external layer is made by weaving canes of Yushan bamboo and silvergrass and the interior layer is woven by canes of Yushan bamboo, stalks of showy galanga and other materials. Roof is covered with thatch and generally has steep slopes. The living house is about 9 feet high and the eaves about 3 feet above the ground. Granaries of Thao are mostly established on the lake near to shores. They are generally used eight to ten stout bamboo poles to form the base and woody or bamboo-made storage is set up on the base. They usually put farm harvesting into a square box and then store these boxes into the barn. Setting granaries above water surface not only have effects of fireproofing but also can prevent invasions of rodents.

Structure of livestock sheds is much simple. It is constructed by wood, covered with thatch and without walls. There were a lot of varnish trees (tulshuq) in the vicinity of Thao's settlements formerly. They preferred to use trunks of varnish tree to build livestock sheds due to its straightness.

1 烏心石 *Formosan michelia*

邵語 **rizit**

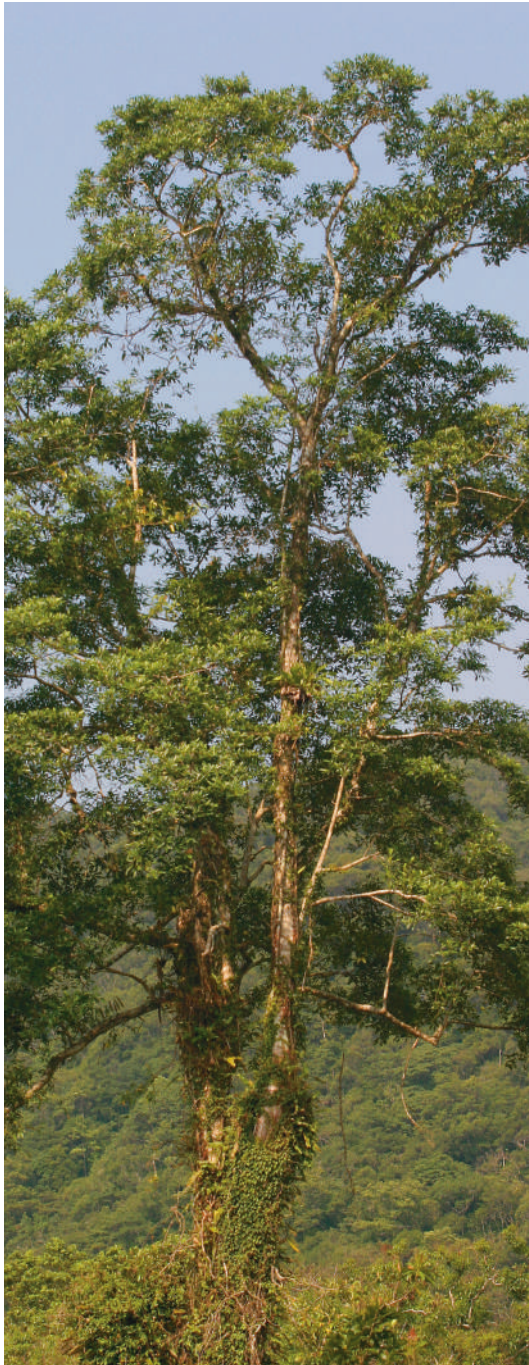
科名 **Magnoliaceae 木蘭科**

學名 ***Michelia compressa* (Maxim.) Sargent**

Thao's name **rizit**

Family classification **Magnoliaceae**

Scientific name ***Michelia compressa* (Maxim.) Sargent**



常綠大喬木，樹高可達 20 ~ 30 公尺。樹幹通直高挺，心材顏色深且堅硬，因此被稱為烏心石。在台灣的闊葉樹中，屬於第一級的高級木材，是建築及傢俱用材中最高貴的材料。因為其堅硬的材質，一般民間視為製作砧板最好的材料。烏心石的花，為淡黃色，有香味，像是縮小型的玉蘭花，但香味也較為清淡宜人。邵族人善用烏心石材質的特性，做為建築的材料。

Evergreen tree and can grow up to 20 to 30 meters high. Trunks are tall and straight. Heart-wood is hard and in dark brown color, and therefore it is called as "dark heart-wood". Its timber is classified as the first level timber among all hardwoods of Taiwan and is the noblest materials in construction and furniture. In addition, most people in Taiwan consider its timber is the best materials for producing chopping block due to its hard characteristics. Flowers are pale yellow in color, fragrant and like a scaled-down white magnolia flowers but have more light and pleasant scent. Thao make the best use of its hard characteristics as building material.

2 葛藤 Kudzu

邵語 mapuzi

科名 Fabaceae 豆科

學名 *Pueraria lobata* (Willd.) Ohwi

Thao's name mapuzi

Family classification Fabaceae

Scientific name *Pueraria lobata* (Willd.) Ohwi



多年生纏繞藤本。葉為三出複葉，莢果線形、扁平，密被黑褐色毛茸。肥大的地下根，可製作「葛粉」，民間常見的感冒藥「葛根湯」，其原料即為葛藤的地下塊根。莖細長，長可達 5 ~ 15 公尺，因此經常被利用做為繩索，固定或綑綁建築物及各種用具。

Perennial twining liana. Leaves are three compound, pods is linear and flat, in shape covered with dense dark brown furry. It has brown and thick bulb roots and that can be made "kudzu powder". The raw material for making the commonly seen cold medicine "Pueraria soup" is its underground tubers. Stems are slender and up to 5 to 15 meters long, so they are often used as ropes for fixing and bundling building or a variety of items.

3 台灣肖楠 Taiwan incense cedar

邵語 shaza

科名 Cupressaceae 柏木科

學名 *Calocedrus macrolepis* Kurz
var. *formosana* (Florin)

Thao's name shaza

Family classification Cupressaceae

Scientific name *Calocedrus macrolepis* Kurz
var. *formosana* (Florin)



常綠大喬木，多分佈在台灣海拔 300 ~ 2000 公尺之間的向陽山坡，是台灣特有種。樹形長錐狀，樹皮紅褐色；葉為扁平狀，表面光滑有光澤。臺灣肖楠材質細密，不受白蟻蠹蝕，為台灣針葉樹中五種最好的木材之一；常被用為建築、家具、棺木、雕刻及裝飾材。因其獨特的香味，也常被作為沈香的代替品。

Evergreen conifer. It is endemic to Taiwan and mainly distributed in sunny slopes with altitude between 300 to 2000 meters. Shape of Tree is long tapered. Barks are reddish-brown in color and leaves are flat shaped with glossy and smooth surface. Its timber has characteristics of fine texture, free from termites and having fragrance and is one of the best five timber for Taiwan conifers. Timber is often used for buildings, furniture, coffins, sculpture and decorative materials. Because of its unique fragrance, timber is often used as a substitute of sandalwood incense.

4 月桃 *Showy galanga*

邵語 **razu**

科名 **Zingiberaceae 薑科**

學名 ***Alpinia zerumbet***

Thao's name **razu**

Family classification **Zingiberaceae**

Scientific name ***Alpinia zerumbet***



多年生草本，高 1 ~ 3 公尺。月桃莖狀的葉鞘，曬乾後可為編織的材料或做繩索，舉凡床蓆、座墊、各式背籃、置物籃等都可利用其為材料加以編織。月桃有特殊的香味，端午節前後正是月桃盛開時，月桃葉包粽子，具有特殊的香味。邵族人則利用曬乾後的葉鞘，編織成住屋內牆，營造美觀舒適的室內裝飾。

Perennial herb about 1 to 3 meters high. Its stem-like sheaths after dried can be used as woven material or rope. Many articles such as mats, cushions, back baskets and storage baskets can be woven by its dried sheaths. The whole plant has a special flavor and using its leaves to wrap rice dumplings will have a special flavor. Around the Dragon Boat Festival is the period of peak blooming. Thao use its dried sheath to woven interior walls for creating a beautiful and comfortable indoor atmosphere.

5 樟樹 Comphor tree

邵語 shakish

科名 Lauraceae 樟科

學名 *Cinnamomum camphora* (L.) Presl.

Thao's name shakish

Family classification Lauraceae

Scientific name *Cinnamomum camphora* (L.) Presl.



大喬木，高可達 50 公尺。樹幹通直，灰褐色的樹皮有細緻的深溝縱裂紋。花綠白色，小且多，2～4 月開花；核果球形，熟時黑色。葉橢圓形，三出脈，脈腋具有凸線。全樹具有芳香精油，根、木材、枝、葉均可提煉樟腦、樟腦油。除此之外，樟樹也是良好的彫刻、建築、傢俱用材，亦具有防蟲效果。

Evergreen big tree and up to 50 meters high. Trunks are straight, barks are gray in color with deep longitudinal cracks. Flowers are greenish white in color, small and numerous, and blooming period from February to April. Drupes are spherical in shape and black when ripe. Leaves are oval in shape, three veins and having convex lines on vein axils. The whole plant with aromatic oils and roots, wood, branches and leaves can be refined camphor or camphor oil. In addition, timber of camphor tree is also good material for sculpturing, architecture and furniture. It also has a pest control effect.

6 五節芒 Silver-grass

科名 Poaceae 禾本科

Family classification Poaceae

學名 *Miscanthus floridulus* (Labill).

Scientific name *Miscanthus floridulus* (Labill).



芒屬多年生草本植物，高約 1 ~ 3 公尺。地下莖非常發達，莖節處常有粉狀物。葉片細長如甘蔗葉，葉緣具堅硬的鋸狀小齒並含有矽質，能割傷皮膚。秋天開花，呈大圓錐狀花序，花穗白略帶紅暈，每個小穗上有兩朵小花對生。族人早期利用其莖部，做為住屋之屋頂或外牆。建蓋祖靈屋時，則利用全株作為屋頂的材料。

li is a perennial herb about 1 to 3 meters in the Miscanthus genus. It has well developed underground stems and internodes are often covered with powder materials. Slender leaves look like those of sugar cane leaves. Leaf margin with hard Jagged small teeth and contains siliceous can cut the skin. It has a large circular cone inflorescence and flowering is in Autumn. Spikes are white with slightly blush and each spikelet has two opposite florets. Thao used its stems as the roof or exterior wall of houses in the early days. They use the whole as the roof materials when build ancestral spirits worshipping houses.

7 黃藤 Yellow rattan palm

邵語 faa

科名 Palmae 棕櫚科

學名 *Calamus quiqueternivius*
Burret

Thao's name faa

Family classification Palmae

Scientific name *Calamus quiqueternivius*
Burret



多年生有刺木質藤本植物。莖強韌富有彈性，可製成各種家具及工藝品，例如藤床、藤椅及藤籃等，也可作為捆綁的材料。族人利用其莖皮做為建築物固定之用，以及編織的住屋內牆，既美觀、使用年限又長，是族人常使用的內牆材料。

Perennial woody climber. Stems are tough, elastic and can be made into a variety of furniture and handicrafts, such as rattan bed, rattan baskets, etc., and also can be used as a bundled material. Thao use its stems and barks for fixing buildings or for weaving interior walls of living houses. It is not only beautiful but also has long useful life, and is often used as the interior wall materials.



8 高山芒 Alpine silver grass

科名 Poaceae 禾本科

Family classification Palmae

學名 *Miscanthus transmorrisonensis*
Hayata

Scientific name *Miscanthus transmorrisonensis*
Hayata



多年生宿根性草本。葉線形或線狀披針形，具有紙質葉舌，先端圓鈍。芒花為圓錐花序，淡紫色或淡褐色，花期 6～9 月。果熟期約 10～12 月。高山芒因為質材較細緻，當作住屋的屋頂比較不會滲水，作為牆面，隔離效果也較好。

Perennial ratoon herbaceous. Leaves are linear or linear lanceolate-shape with a papery ligule and apex obtuse. Panicles inflorescence is lavender or hazel in color and flowering from June to September. Fruit ripening period is about from October to December. It will not seepage when used as housing roof due to its fine texture and will have better isolation effects when used as walls.



陸、編織工藝植物

VI. Plants used in weaving

在傳統的思維中，多認為女性善巧，比較能處理精細的工作，然而邵族男子卻有一手精巧的手藝；他們利用黃籐、芒萁及竹類，能編織出生活所需之各式用具，如祖靈籃、背簍、背籃、提籃、飯盒、魚笪、蝦笪、簸箕等。背簍是邵族人最常使用的器具，舉凡外出工作或狩獵，都會背起背籃，放置農具、農作物或獵物於其內。因日月潭具有豐盛的魚獲，所以邵族人特發展出精巧的漁撈用具；捕魚的魚笪、捕蝦的蝦笪，都是邵族男子經常編織的器具。

Most people consider that women are more able to deal with fine works in their traditional way of thinking. However, most men of Thao own delicate crafts. They can use yellow rattan palm, false staghom fern and bamboos to weave all kinds of necessary applications and articles in daily life, such as ancestral spirits baskets (baskets used only for worshipping ancestral spirits), back and handle baskets, lunch boxes, fish and shrimp traps and dustpan, etc. Among them, the back baskets are the most commonly used appliances by Thao. Whether to work or hunting, they always carry a back basket for loading farm implements, crops or preys. For capturing the rich fishery resources in the Sun-Moon Lake, Thao have developed sophisticated fishing appliances. Fish traps and shrimp traps are often woven appliances by men of Thao.



1 芒萁 False staghorn fern

科名 Gleicheniaceae 裏白科

Family classification Gleicheniaceae

學名 *Dicranopteris linearis*
(Burm. f.) Underw.

Scientific name *Dicranopteris linearis*
(Burm. f.) Underw.



生長快速的多年生草本植物。根莖發達，匍匐橫走於土壤表層。莖葉具有橫向無限生長的能力，所以常見芒萁密密麻麻的長在一起，因而芒萁生長的地方往往就很少有其他植物。族人利用其莖部，曬乾後編織成置物籃等器物。

Fasting-growing perennial herb. Rhizomes are well developed and generally spread laterally in top soil layers. Stems and leaves seems have unlimited growth capacity, so they are commonly densely grown together and their habits generally have very few other plants. Thao use its stems after dried to weave baskets and other artifacts.



2 黃藤 Yellow rattan palm

邵語 ▶ faa

科名 ▶ *Palmae* 棕櫚科

學名 ▶ *Calamus quiquesetinervius* Burret

Thao's name ▶ faa

Family classification ▶ *Palmae*

Scientific name ▶ *Calamus quiquesetinervius* Burret



有刺木質藤本植物。莖及樹皮表皮光滑且彈性佳，非常適合用來製作工藝品。族人利用其莖皮，編織祖靈籃、背籃、提籃、飯盒等。祖靈籃的兩邊支柱，就一定要用黃藤莖，火烤使之彎曲固定，再用莖皮編織籃盒。黃藤編織的祖靈籃，使用年限較長。

Perennial woody barbed climber. Stems and barks are tough, elastic, smooth and are very suitable to weave a variety of handicrafts. Thao generally use them to weave the ancestral spirits baskets, back and handle baskets, and meal boxes, etc. The handles of the ancestral spirits basket must be made from stems of yellow rattan palm. They broil and curve the stems to make handles then weave the body of basket by barks of yellow rattan palm. Ancestral spirits baskets woven by yellow rattan palm generally have a longer useful life.

3 桂竹 Makino bamboo

科名 Gramineae 禾本科

Family classification Gramineae

學名 *Phyllostachys makinoi* Hayata

Scientific name *Phyllostachys makinoi* Hayata



單軸散生竹類。春季可生嫩芽抽出地面，稱桂竹筍。籜面密佈暗褐色斑塊，花兩性，數十年才開花，開完花竹子就漸枯萎，果為穎果。桂竹的民生用途很廣，舉凡農具、編織、建築、造紙、工藝等皆可利用。

Monopodial culms bamboo. New buds sprout from subterranean stem in spring and called as makino bamboo shoots. It has characteristics of having dense dark brown patches on sheathes, bisexual flowers, decades before flowering and gradually wither after blooming, caryopsis fruits. The utilization of makino bamboo is very versatile, including: farm implements, weaving, construction, paper pulp and craft, etc.





柴、醫療及信仰相關植物

VII. Medical and beliefs related plants

植物在台灣原住民傳統醫療上扮演著重要的角色。他們從歷代累積的生活經驗中，發現許多具有醫療效果的植物，並透過口耳相傳與學習保留這些知識。邵族所發展出來的傳統醫療，雖許多與鄒族類似，但仍有其特殊性。在現今全世界原住民的傳統醫療知識快速流失的窘境下，紀錄醫療用植物的使用方法，是保存原住民醫療文化的首要工作。而原住民在各式信仰儀式中，都會使用各種不同的植物，除輔助儀式進行外，亦藉此等特殊的植物與祖靈溝通。邵族所選用的祭祀植物雖然不多，但都賦予著特殊的意義並有隱含的故事。茲將其摘要記述如下。

Plants play an important role in traditional medical of Taiwan aboriginal. They found many plants having medical effects through the accumulation of life experience and retain this knowledge through word of mouth and learning. Although the traditional medical developed by Thao is similar to that of Tsou, it still has its particularity. Recording of the utilization of medical plants is the primary work for preserving aboriginal medical culture in today's dilemma of rapid loss of traditional medical knowledge. Aboriginal uses a variety of different plants in faith ceremonies for helping the progression of ceremony and for communicating with ancestral spirits through those special plants. Plants used in medicine and worship ceremonies by Thao are not many, but each plant they used has a special meaning and implied stories. They are summarily described as follows.



1 冇骨消 Chinese elder

邵語 ▶ **baranban**

科名 ▶ **Caprifoliaceae 忍冬科**

學名 ▶ ***Sambucus chinensis* Lindl.**

Thao's name ▶ **baranban**

Family classification ▶ **Caprifoliaceae**

Scientific name ▶ ***Sambucus chinensis* Lindl.**



多年生矮灌木。全株光滑，有腥臭味，莖髓心柔軟。花數極多，花白色，花期在 6 至 8 月，果實熟時為橙紅色。冇骨消根、莖、葉都是清涼的解毒劑，可以治療各種腫毒，更可敷治外傷。邵族人認為葉子可治扭傷，將火烤後的葉子直接敷於患部，可消炎消腫。

Perennial shrubs. The whole plant is smooth, having stench smell and soft stem piths. Flowers are small and numerous, white in color and blooming in June to August. Ripening fruits are orange-red in color. Roots, stems, leaves are an antidote for treatment of various inflammatory swelling and traumas. Thao consider its leaves have functions of curing sprains. Putting roasted leaves directly over the affected areas can anti-inflammatory and reduce swells.

2 艾草 Asiatic wormwood (Artemisias)

科名 Compositae 菊科

Family classification Compositae

學名 *Artemisia indica* Willd.

Scientific name *Artemisia indica* Willd.



為多年生草本。全株被灰白色絨毛，葉互生，葉緣有粗齒，表面有白色腺點。花黃色或淡褐色，花期 7 ~ 10 月，頭狀花序。族人會在豐年祭搭蓋祖靈屋後，用艾草清淨驅邪，結束後將艾草置於祖靈屋前。

Perennial herb. The whole plant is covered with gray hair. Leaves are alternate with serrate margin and white glandular dotted surface. Flowers are yellow or hazel in color, flowering from July to October and capitate inflorescence. Thao use it for cleaning spirits and expelling bad evils after the completion of construction of the ancestral spirits worshipping house during the harvesting ceremony. They will be put in front of the house after the ceremony.

3 山棕 Formosan sugar palm (Taiwan sugarpalm)

科名 **Palmae 棕櫚科**

Family classification **Palmae**

學名 ***Arenga tremula* (Blanco) Becc.**

Scientific name ***Arenga tremula* (Blanco) Becc.**



常綠灌木。奇數羽狀複葉，叢生於莖的基部，表面濃綠色，葉背灰白色。雌雄異株，花香濃郁。果球形，熟時由綠轉黃變紅至黑色。邵族人在除穢儀式中，使用山棕葉子綁成束，沾上小米酒釀灑於男子及狩獵武器上，以去除穢氣。

Perennial evergreen herb. Leaves are odd pinnate clustered on base of stems with dark-green color on top surface and off-white color on dorsal. It is dioecious and rich floral. Fruits are spherical and will change color from green to yellow to red and to black according their maturities. Thao sprinkle fermented millet wine with damped leaves of the Formosan sugar palm on men's body and hunting weapons as a symbol of removing filths during the ritual of removing filths.

4 美人蕉 Canna

邵語 linshikay

科名 Cannaceae 美人蕉科

學名 *Canna indica* L.

Thao's name linshikay

Family classification Cannaceae

Scientific name *Canna indica* L.



為多年生草本，又稱為「蓮蕉花」。總狀花序，有紅、黃、粉紅、橙紅、乳白及斑點狀等花色，花曬乾後可泡茶，紅花可美顏色，白花降氣消暑。具有發達的地下塊根，含豐富的澱粉可供食用。邵族人相信，根部可治黃疸型肝炎；葉子可治跌打損傷。

Perennial herbaceous plant and also known as "beauty banana" and "lotus banana". Flowers are on racemes and having red, yellow, pink, orange, creamy white and spots colors. Dried flowers can be used to make tea and the safflower tea can add colors, white flowers tea can reduce summer heat. It has developed underground tubers which are rich in starch and edible. Thao believe that its roots can cure jaundice hepatitis and leaves can cure bruises.

5 颱風草 Palm grass

邵語 qali fan fan

科名 Gramineae 禾本科

學名 *Setaria palmifolia* (J. König) Stapf.

Thao's name qali fan fan

Family classification Gramineae

Scientific name *Setaria palmifolia* (J. König) Stapf.



多年生草本，又叫棕葉狗尾草，是台灣低海拔山地曠野或路旁，常見的野草。桿叢生，葉片披針形，具有多數縱向綫褶。全草無論鮮品或乾品均有清熱利尿、解毒及生肌的功效。邵族人以搗碎颱風草的葉子止血，也用來治療關節炎。

Perennial herb and also known as “palm leaf setaria”. They are common weeds in low-altitude mountain wilderness or roadsides of Taiwan. Stalks are cluster growth and leaves are lanceolate in shape with many vertical creases. The whole plant whether fresh or dry has effects of reducing body heat, diuretic, detoxifying and myogenic. Thao use the mashed leaves to stop bleeding and also to cure arthritis.

6 大花咸豐草 *Pilose beggarticks*

邵語 **papatuizaq**

科名 **Compositae 菊科**

學名 ***Bidens pilosa* L. var. *radiata* Sch.**

Thao's name **papatuizaq**

Family classification **Compositae**

Scientific name ***Bidens pilosa* L. var. *radiata* Sch**



一年生草本植物。大花咸豐草具有清涼退火，解毒、利尿、散瘀之效，是青草茶重要的原料之一，也是荒野的急救野菜。不論在馬路旁、海岸邊、休耕田、荒廢地，甚至水泥牆下，均可發現其蹤影。它是台灣二十大危害力最高的入侵植物之一，也是分佈最多最廣的入侵植物。瘦果黑褐色，先端具有倒刺，常藉附著人畜散播。邵族人利用其莖葉，曬乾煮成青草茶，降火氣。

Annual herb. It has functions of reducing body heat, detoxification, diuretic, dissipating stasis and is one of the important ingredients of herbal tea and wilderness first aid wild vegetable. It can be easily found in either at the roadside, along the coast, fallow fields, abandoned lands, or even cracks on cement wall. It is one of Taiwan's top twenty most noxious invasive plants and also is the most widely distributed invasive plants. Achene is black and having barbs on persistent calyx for easy spreading by attaching to people or livestock. Thao use its dried stems and leaves to make herbal tea for reducing body heat.

7 食茱萸 *Alianthus prickly ash*

邵語 **tatanaq**

科名 **Rubtaceae 芸香科**

學名 ***Zanthoxylum ailanthoides*
Sieb. & Zucc.**

Thao's name **tatanaq**

Family classification **Rubtaceae**

Scientific name ***Zanthoxylum ailanthoides*
Sieb. & Zucc.**



落葉性喬木。老樹幹具有短硬瘤刺，葉片為奇數羽狀複葉，葉背粉白色，揉搓有濃郁香氣。族人常用嫩葉做各種食物的香料，以鹽搓揉或搗成糊狀拌佐醬筍。邵族人認為食茱萸的葉子，可驅傷解鬱，治風寒。

Deciduous tree. Old trunk has short hard tumor thorns. Leaves are odd pinnate compound with white dorsal and contains abundant essential oils and will emit aroma when rubbed. Thao use the pounded or soften (by rubbing with salt) leaves mixed with bamboo shoot sauce as seasonings. They also consider that its leaves can heal wound, alleviate depressing and cure cold.

8 葛藤 Kudzu

邵語 **mapuzi**

科名 **Leguminosa 豆科**

學名 ***Pueraria lobata* (Willd.) Ohwi**

Thao's name **mapuzi**

Family classification **Leguminosa**

Scientific name ***Pueraria lobata* (Willd.) Ohwi**



多年生蔓性草本。根為塊根、粗厚；葉為三出複葉，莢果線形、扁平，攀緣蔓延迅速，常成為幼小林木的殺手。族人利用其葉子，搗爛後直接敷於傷口處以止血。

Perennial twining liana. It has brown and thick bulb roots, three compound leaves, linear and flat pods. It spreads rapidly and often becomes the killer of young trees. Thao use its smashed leaves smear directly over the wound to stop bleeding.

9 李氏禾 Bareet grass

邵語 saquh

Thao's name saquh

科名 Poaceae 禾本科

Family classification Poaceae

學名 *Leersia hexandra* Sw.

Scientific name *Leersia hexandra* Sw.



多年生草本，又叫蕓草。是生命力極強，且根系發達、莖葉健旺的水陸兩棲植物。邵族人家家戶戶會在豐年祭時，將一把李氏禾懸掛於門口以避邪。

Perennial herb, also known as Caryopteris grass. It is a vitality amphibious plant with well-developed root system and lush stems and leaves. Every family of Thao will hang a bunch of bareet grasses on their front door for avoiding bad evils during the harvesting ceremony.

10 火鶴 Flaming plant

科名 Araceae 天南星科

Family classification Araceae

學名 *Anthurium scherzerianum* Schott

Scientific name *Anthurium scherzerianum* Schott



多年生草本。火鶴花頂生，明豔亮麗，又富變化。葉革質，長心臟形，全緣，葉柄堅硬細長。邵族人利用火鶴花，於拜鰻祭時，插於祭品白鰻上。

Perennial herb. Flowers are apical, vivid and bright colored, and diverse in shapes and color. Leaves are leathery, long heart-shaped, entire and with hard slender petiole. Thao plug its pedicel and flower on sacrifice eels for expressing their appreciations in the eel worshipping ceremony.

11 龍眼 Longan

科名 Sapindaceae 無患子科

學名 *Euphoria longana* Lam.

Family classification Sapindaceae

Scientific name *Euphoria longana* Lam.



常綠大喬木，高 5 ~ 15 公尺。葉互生，偶數羽狀複葉，長橢圓形，連柄長約 15 ~ 30 公分；小葉革質，全緣，長 6 ~ 20 公分，寬 2.5 ~ 5 公分，上面暗綠色，有光澤，下面粉綠。晚春或初夏開黃白色小花，圓錐花序頂生或腋生，花單性與兩性共存。核果球形，果肉味甜可吃。黑色果核，極似眼珠，故以「龍眼」名之。邵族人利用其種子，拜鰻祭時，將其種子插於白鰻上當作眼睛。

Evergreen big tree about 5 to 15 meters high. Leaves are alternate, even-pinnate, oblong and about 15 to 30 cm in length with petiole. Leaflets are leathery, entire, 6 to 20 cm long, 2.5 to 5 cm wide, dark green and glossy on top surface and light green on dorsal. Blooming is in late spring or early summer. Flowers are yellow-white in color, Inflorescences apical or axillary, unisexual flowers and bisexual flowers coexist. Drupes are spherical in shape with sweet and edible. Black stone looks like eyeballs, so it is named of "Longan" which means eyes of dragon in Chinese. Thao insert its seeds on sacrifice eels as eyes of eel in the eel worshipping ceremony.

12 茄苳 Autumn maple tree

邵語 ▶ **parakaz**

科名 ▶ **Euphorbiaceae 大戟科**

學名 ▶ ***Bischofia javanica* Bl.**

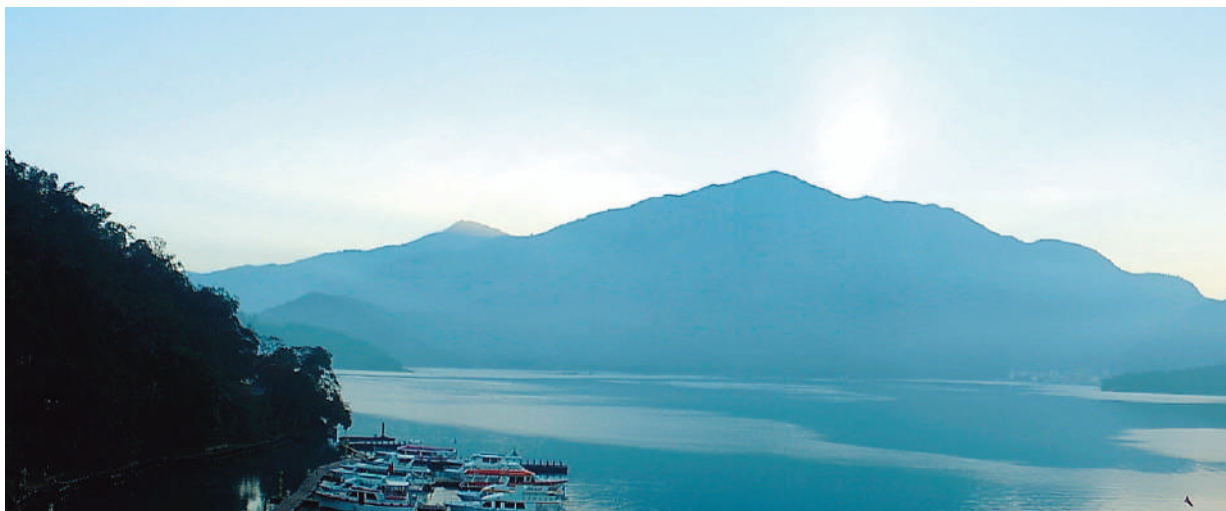
Thao's name ▶ **parakaz**

Family classification ▶ **Euphorbiaceae**

Scientific name ▶ ***Bischofia javanica* Bl.**

大型喬木。是台灣原生樹種，廣泛分佈在低海拔地區。長成大樹後，樹冠為傘形，極具遮陰效果，為優良的行道樹。茄苳因壽命長，且可長成巨樹，故常與榕樹及樟樹成為鄉里百姓膜拜的神樹。茄苳的老樹，其濃密的樹冠以及褐色粗糙的寬大樹幹，就像一位歷盡滄桑的長者，所以茄苳又名「重陽木」。邵族深信最高祖靈，居住在拉魯島的茄苳樹上，所以視茄苳樹為聖樹。

Evergreen big tree. It is native species of Taiwan and widely distributed in low altitude areas of Taiwan. It generally has an umbrella-shaped canopy and has great shading effects and is considered as an excellent street tree. They not only has long life but also can grow into giant trees, and therefore combined with banyan and camphor trees are frequently regarded as sacred tree by local people. The old autumn maple tree commonly have dense canopy and brown rough large trunk and just like elderly people who suffered a lot, so it is also known as " Chung Yeung wood" in Chinese. Thao convinced that the highest ancestral spirits is lived in the big autumn maple tree of the Lalu Island, so they regard autumn maple tree as sacred tree.





植物中文檢索 Chinese plant name index

二劃		七劃		十一劃	
九重葛	P.138	佛手瓜	P.102	野莧菜	P.89
三劃		旱稻	P.84	麻竹	P.101
千日紅	P.133	李氏禾	P.125	筆筒樹	P.95
大花咸豐草	P.94	芒萁	P.158	十二劃	
大花咸豐草	P.168	芋頭	P.82	絲瓜	P.103
大青	P.128	八劃		十三劃	
小米	P.81	武竹	P.139	腎蕨	P.137
小葉南洋杉	P.144	狗骨仔	P.124	黃椰子	P.143
小葉桑	P.92	芭蕉	P.96	黃藤	P.119
山胡椒	P.120	虎頭蘭	P.111	黃藤	P.154
山棕	P.116	金露華	P.140	十四劃	
山棕	P.165	青剛櫟	P.129	葛藤	P.170
山黃麻	P.117	九劃		葛鬱金	P.85
山萵苣	P.90	柚子	P.98	過山龍	P.145
山葡萄	P.142	紅茶	P.107	颱風草	P.167
山蘇	P.87	紅檜	P.123	十五劃	
四劃		美人蕉	P.135	樟樹	P.152
五節芒	P.153	美人蕉	P.166	十六劃	
月桃	P.151	芋麻	P.118	龍眼	P.173
火鶴	P.134	茄苳	P.174	龍葵	P.88
火鶴	P.172	食茱萸	P.93	薑	P.99
冇骨消	P.163	食茱萸	P.169	十八劃	
五劃		香菇	P.110	薯榔	P.130
台灣肖楠	P.150	十劃		檳榔	P.112
玉山箭竹	P.121	桂竹	P.109	鵝掌柴	P.114
玉米	P.86	桂竹	P.160	二十劃	
甘薯	P.100	烏心石	P.148	羅氏鹽敷木	P.104
六劃		破布子	P.91	蘆葦	P.122
朱槿	P.136	馬藍	P.127	二十三劃	
百香果	P.105	高山芒	P.155	變葉木	P.141
艾草	P.164	茭白筍	P.108		
血桐	P.115				
血藤	P.131				

植物英文檢索 English plant name index

A	
African Asparagus	P139
Alianthus Prickly Ash	P80,93,169
Alpine Silver Grass	P155
American Black Nightshade	P80,88
Anthurium Flower	P134
Asiatic Wormwood	P164
Autummn Maple Tree	P13,21,32,76,174,175

B	
Bachelor's Button	P68,133
Bareet Grass	P125,P171
Betel Nut	P112
Bird's Nest fern	P80,87

C	
Canna	P135,P166
Cernuous Clubmoss	P57,145
Chayote	P80,102
Chinese Elder	P163
Chinese Libiscus	P136
Common Reed	P122
Common Schefflera	P114
Common Tree Fern	P80,95
Comphor Tree	P95,152
Corn	P22,72,86
Croton	P141
Cymbidium	P111

F	
False Coffee	P124
False Staghorn Fern	P158
Flaming Plant	P172
Formosan False Cypress	P123
Formosan Michelia	P147,148
Formosan Sugar Palm	P116,165

G	
Ginger	P80,87,90,99
Golden Dewdrop	P140
Green Amaranth	P80,89

H	
Hardy Banana	P80,97

I	
Indiacharcial Trema	P117

K	
Kudzu	P149,170

M	
Ma Bamboo	P22,55,80,101

Macaranga	P115
Makino Bamboo	P80,109,113,160
Manyflower Glorybower	P126,128
Maranta Arundinaceae	P85
Millet	P49,52,62,80,81,88,165
Mountain Litsea (Fragrant Litsea)	P120
Mushroom	P84,106,110,129

N	
Norfolk Island Pine	P144

P	
Palm Grass	P167
Paper Flower	P138
Passion Fruit	P105
Perennial Vine	P105
Pilose Beggarticks	P80,94,168
Pomelo	P80,98
Porcelain Ampelopsis	P142

R	
Ramie	P113,118,126,127,128,129,130,131
Ring-cupped Oak	P126,129
Roxburgh Sumac	P104
Rusty-leaf Muuna	P126,131

S	
Sebastian Plum Cordia	P80,87,91
Semnostachya	P126,127
Shoulang Yam	P126,130
Showy Galanga	P151
Silver-grass	P37,153
Sweet Potato	P52,80,100

T	
Taiwan Incense Cedar	P150
Taiwan Mulberry	P80,92
Taiwan Sugarpalm	P165
Taro	P52,80,82,83
Tea Plant	P106,107
Tuberous Sword Fern	P137

U	
Upland Rice	P49,52,84,86

W	
Water Bamboo	P80,106,108
Wild Lettuce	P80,90

Y	
Yellow Rattan Palm	P20,50,72,75,119,154,157,159
Yellow Palm	P143
Yushan Cane	P113,121

植物學名檢索 Scientific name index

A

<i>Alpinia zerumbet</i>	P151
<i>Amaranthus viridis</i> Linn.	P89
<i>Ampelopsis brevipedunculata</i>	P142
<i>Anthurium andreanum</i> Lindl.	P134
<i>Anthurium scherzerianum</i> Schott.	P172
<i>Araucaria excelsa</i> (Lamb) R. Br.	P144
<i>Areca catechu</i> Linn.	P112
<i>Arenga engleri</i> Becc.	P116
<i>Arenga tremula</i> (Blanco) Becc.	P165
<i>Artemisia indica</i> Willd.	P164
<i>Asparagus densiflorus</i> (Kunth) Jessop	P139
<i>Asplenium australasicum</i>	P87

B

<i>Bidens pilosa</i> L.	P94
<i>Bidens pilosa</i> L. var. <i>radiata</i> Sch.	P168
<i>Bischofia javanica</i> Blume.	P174
<i>Boehmeria nivea</i> (L.) Gaudich.	P118
<i>Bougainvillea spectabilis</i> Willd.	P138

C

<i>Calamus quiquesetinivius</i> Burret.	P119,P154,P159
<i>Calocedrus macrolepis</i>	P150
<i>Camellia sinensis</i> (L.) O. Kuntze.	P107
<i>Canna indica</i> L.	P135,P166
<i>Chamaecyparis formosensis</i> Matsum.	P123
<i>Chrysalidocarpus lutescens</i> (Bory.) H. A. Wendl.	P143
<i>Cinnamomum camphora</i> (L.) Presl.	P152
<i>Citrus grandis</i> (Linn.) Osbeck.	P98
<i>Clerodendrum cyrtophyllum</i> Turcz.	P128
<i>Codialum variegatum</i> (L.) Blume.	P141
<i>Colocasia esculenta</i>	P82
<i>Cordia dichotoma</i> Fors.	P91
<i>Cyathea lepifera</i> (Hook.)	P95

Cyclobalanopsis glauca (Thumb.) Oerst. P129

Cymbidium hookerianum Rchb. P111

D

<i>Dendrocalamus latiflorus</i> Munro.	P101
<i>Dicranopteris linearis</i> Burm. f. Under.	P158
<i>Dioscorea matsudai</i> Hayata.	P130
<i>Duranta repens</i> Linn.	P140

E

Euphoria longana Lam. P173

G

Gomphrena globosa Linn. P133

H

Hibiscus rosa-sinensis Linn. P136

I

Ipomoea batatas L. Lam. P100

L

<i>Leersia hexandra</i> Sw.	P125,171
<i>Lentinus edodes</i> (Berk.) Sing.	P110
<i>Litsea cubeba</i> Lour. Persoon.	P120
<i>Luffa cylindrica</i> (L.) Roem.	P103
<i>Lycopodium cernuum</i> Linn.	P145

M

<i>Macaranga tanarius</i> (L.)	P115
<i>Maranta arundinacea</i> L.	P85
<i>Michelia compressa</i> (Maxim.) Sargent.	P148
<i>Miscanthus floridulus</i> (Labill.)	P153
<i>Miscanthus transmorrisonensis</i> Hayata.	P155
<i>Morus australis</i> Poir.	P92
<i>Mucuna macrocarpa</i> Wall.	P131
<i>Musa basjoo</i> Siebold var. <i>formosana</i> .	P96

N

Nephrolepis auriculata (L.) Trimen. P137

O	
<i>Oryza sativa</i>	P84
P	
<i>Passiflora edulis</i> Sims.	P105
<i>Phragmites australis</i> (Cav.) Trin. ex Steud.	P122
<i>Phyllostachys makinoi</i> Hayata.	P109
<i>Phyllostachys makinoi</i> Hayata.	P160
<i>Pterocypsela indica</i> (L.)	P90
<i>Pueraria lobata</i> (Willd.) Ohwi.	P149,P170
R	
<i>Rhus semialata</i> Murr.	P104
S	
<i>Sambucus formosana</i> Nakai.	P163
<i>Schefflera taiwaniana</i> (Nakai) Kaneh.	P114
<i>Secium americanum</i> Poir.	P102
<i>Setaria italica</i> L.	P81
<i>Setaria palmifolia</i> (J. König) Stapf.	P167
<i>Solanum americanum</i> Miller.	P88
<i>Strobilanthes cusia</i> (Nees) Kuntze.	P127
T	
<i>Trema orientalis</i> (L.) Blume.	P117
<i>Tricalysia dubia</i> (Lindl.) Ohwi.	P124
Y	
<i>Yushania niitakayamensis</i> (Hayata) Keng f.	P121
Z	
<i>Zanthoxylum ailanthoides</i> Sieb.	P93
<i>Zanthoxylum ailanthoides</i> Sieb. & Zuccarini.	P169
<i>Zea mays</i> L.	P86
<i>Zingiber officinale</i> Roscoe.	P99
<i>Zizania latifolia</i> Turcz.	P108



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Sun-Moon shield used by one of their ancestors who had very heroic deeds in a battle. His descendents gratitude his braveness and regarded his shield as a symbol to represent their ancestral spirits. it has engraved patterns of Sun and Moon on the obverse side. Only men are allowed to touch it.



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