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英文編著◎陸象豫

排灣族

之植物利用

Plants Used by Paiwan in Taiwan



行政院農業委員會林務局 編印

Published by the Taiwan Forestry Bureau, Council of Agriculture, Executive Yuan





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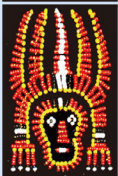
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FORESTRY BUREAU C.O.A



序

Preface

Enthnobotany is a new science which studies and records the classification, management and utilization of vegetative resources by our ancestors with the purpose for preserving culture legacy and adopting their sustainable concepts to achieve the goal of maintaining biodiversity. The rapid industrialization and commercialization and the convenient transportation system in recent years have caused tremendous changes of our daily life and the way of utilization of natural resources in Taiwan. Ancient customs of vegetation utilization are gradually disappeared from all levels of our society. The younger generation is already lost the ability for recognizing the plant culture which is widespread in a few decades age. Therefore, enthnbobotany has blossomed in recent years because of the realization the vast body of knowledge is being rapidly lost if we do not pay attention to the properties of ancient wisdom in utilizing vegetations.

The special climatic conditions and geologic formation have created a unique vegetation society in southern Taiwan. Paiwan who are the first aboriginal people living in this area have already learned the utilization of vegetations which are grown in their surrounding and developed a unique plant culture. The Taiwan Biodiversity Association under the planning of the Section of Forest Protection, Taiwan Forestry Bureau has collected a lot of valuable information and knowledge about eating, clothing, housing, recreation and ritual ceremonies from visitation elder people and field studies. Those information and knowledge were compiled into a book in order to devote our efforts for preserving and propagating the ancient plant culture.

Taiwan Forestry Bureau,
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李桃生



民俗植物學係研究與記錄先民對植物分類、經營及使用的新興科學；其目的除了保存先民的植物知識外，更希望能借助先民的永續利用觀念來達成維護生物多樣性的目標。台灣地區近年來由於工商業的快速發展與交通建設，致使人們的生活和資源利用方式發生巨大變化，傳統的植物利用技術已逐漸式微，並從社會各階層中消失。在此之際，民俗植物學最近幾年特別受到關注，因為我們了解寶貴的文化資產若不賦予應有的重視，即將有流逝之虞。

南台灣地區氣候、地質特殊，蘊育出別於其他地區的獨特植物社會，居住在此區域的排灣族更能充分利用其生活週邊的植物，並發展出特有的植物利用文化。台灣生物多樣性保育會經由實地的田野調查與訪問當地耆老，獲得有關食、衣、住、育樂及祭祀等許多彌足珍貴的資料。彙集成冊，殊為可貴，爰誌數語，以為序。

行政院農業委員會林務局

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飲食文化

Food Culture





先砍去林地上之樹木，再集中焚燒，是排灣族開墾方式。
Woods and shrubs are cut down then gather together and burn for cultivation.

排灣族之農業一般以燒山墾田之遊耕為主，採集漁獵為輔，生產目的除自用外，一部份需作為繳給貴族的租稅。土地之開墾，大多取決於向陽程度、距離部落遠近、面積大小及坡度。背陽山坡即使距離部落再近，面積再大，也不會有人會去耕種。

開墾山田，首先砍去林地上之樹木，待其乾燥後，連同草木，集中焚燒成灰，作為初始基肥。若墾地較為陡峭，沿水平階段堆積木石成階，以防土石流失。耕作不使役牛馬，亦無施用肥料；幾經播種收穫後，當地力耗竭時，則任其荒蕪，俟經數年地力逐漸恢復，再行墾作。由於山田陡峭，開墾面積通常不大；加上經濟結構，生產主要是為供應自家日常需求，而非以販賣營利為目的，故同一耕地常混作數種作物。

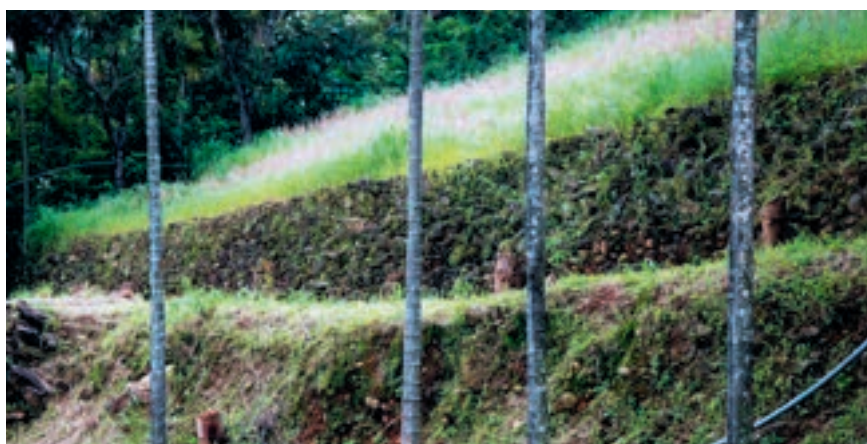


木材堆積成階，防土石之流失。
Terraces are constructed by lumberers for preventing losses of soil and water.



Agriculture for Paiwan is mainly dependent on shifting cultivation and assists by hunting, fishing and gathering. The purposes of product are self-sufficient and paying taxes to the nobilities as well. The cultivated lands are usually selected according to the facing of sunshine, distance to the tribe or villages, area, and steepness. Nobody will cultivate lands which are in the shade of sunshine even though it is bigger enough or close to housings.

Cultivations generally initiate from cutting of woods following by burning them combined with other shrubs and grasses after the cut material is completely dry. Ashes and embers can be used as the natural fertilizer. If the cultivated land is on the steep slope, terraces will be constructed by stones or timbers in order to prevent losses of soil and water. Lands will be abandoned after many harvests or the fertilization is exhausted because no fertilizers and cow or horse power are applied. The abandoned lands will be cultivated again many years later when the productivity is gradually accumulated. Lands of cultivation are usually in small area due to the simple and crude agricultural implements and the steepness of slopes. Because the primary purposes of agricultural production are for supplying the necessities of family not for marketing and the economic structure is limited in small scale, therefore cultivated lands usually have many crops mixed growth together.



排灣族的高山梯田
Mountain Terraces of Paiwan.



排灣族人傳統的農作物，以芋頭（*vasa, Colocasia esculenta*）、小米（*vau, Setaria italica*）、甘藷（*vurati/vurasi, Ipomoea batatas*）為主，早期排灣族人並不種植稻作，並視之為禁忌，但自與外界接觸後才有稻米之栽培，然而也僅限於少數條件適宜之地區。其他農作物如樹豆（*puk, Cajanus cajan*）、紅藜（*djulis, Chenopodium album*）、花生（*sutjar/paetjav, Arachis hypogea*）、樹薯（*kisyaba, Manihot esculenta*）、玉米（*pudai, Zea mays*）、豆類（*arezan*）、野菜（*samah*）等，也是重要生活食材。

排灣族是善於利用大自然的民族，利用植物的特性，運用在不同的生活需要上。例如月桃（*ngat, Alpinia zerumbet*），不僅利用葉編織草蓆，更用其葉部特殊香味，烹煮被認為最尊貴的小米，更添加其風味，這種叫 *avie* 的食品，通常僅在祭典或宴客等特殊場合才能看到。



樹豆 Pigeon pea.





小米紅藜混作 Goosefoot mixed grow with millet.



芋頭 Taro.





甘藷 Sweet potato.



用石塊堆砌成階，防土石流失且方便耕作。

Terraces are made by piling rocks not only for soil and water conservation but also for convenience of farm works.





旱地栽植小米、紅藜、芋頭或玉米。
Millet, taro, corn and goosefoot are planted in dry farmland.

Taro (*Colocasia esculenta*), millet (*Setaria italica*) and sweet potato (*Ipomoea batatas*) are staple foods for Paiwan traditionally. Before the contact with people from mainland China, they did not raise rice. Growing rice is considered as a taboo at the early time. However, rice farm is only found in a few areas of good conditions for cultivation at present. Crops such as pigeon pea (*Cajanus cajan*), goosefoot (*Chenopodium album*), peanut (*Arachis hypogea*), cassava (*Manihot esculenta*), corn, legumes, and wild vegetables are also the main source of food for Paiwan.

Paiwan are mastered in using natural resources especially of vegetations which can be widely used in daily life. For example, the showy galangal (*Alpinia zerumbet*) is not only used to make mats but also used in cooking to add pleasant favors of food. Millets wrapped with leaves of showy galangal after boiled are called “Avie”, and are considered as the most honorable food which only can be seen in ceremonial occasions or important feasts.



樹薯 Cassava.



小米 (vau)

小米是排灣族三大主食之一，為禾本科之一年生草本植物，莖桿直立而叢生，植株可高達 150cm，穗狀花序，小穗緊密排列，西方人認為其外形酷似狐狸尾巴（foxtail），而國人則認為似狗尾。耕作時，一般單獨種植或與紅藜混作，通常是春節過後播種，6、7 月收穫。排灣族的神話傳說小米是天神賜給的種子，原來交代收成之後，人們只要煮一粒小米，即能讓全家吃飽。因為當時沒有天災、疾病，因此工作也不需要太勞累，就能幸福生活。然而由於人類的貪婪，一位孕婦為想吃得更多，違反天規，偷偷煮了一把小米，結果自己被不斷溢出的小米飯燙死。人類的慾求不滿，惹怒天神，需要非常辛勤的工作，才能得到溫飽，這是天神對人類的懲罰。

排灣族對孕婦的禁忌特別多，比如不能用手抓小米、不能煮飯、不能觸摸男子的弓箭，否則上山打獵會一無所獲…



等等。有關小米採收的禁忌諸如：小米採收時不可喝薑（*IjamIjam*, *Zingiber officinale*）湯、不可從身後傳遞小米、採收時應同排併行不可逾越，且採收日之位置不可變更等。然而隨西方宗教的引進，部分禁忌已不再執著。





小米粒 Grains of millet.



成熟小米 Ripe millets





小米採收，通常是將米穗一枝枝採下，握在手中。至相當握滿程度，再用山芙蓉（viljuaq, *Hibiscus taiwanensis*）樹皮製成的短繩，綁成一小把，集數小把成為一大把，方便搬運及儲存。過去排灣族人在收穫後，燃燒小米梗祭請祖靈降臨，接受獻祭。

用小米製成的食品種類很多，一般家庭日常食用包括：小米粥、小米飯等；祭祀、宴客或特別慶典時，則有小米糕、小米粽及廣受歡迎的小米酒。



Millet (vau)

Millet is one of the three staple foods for Paiwan. It is an annual herb in the family Poaceae. Symphysis culms are straight and some can growth as high as 150 cm. Spike inflorescence, grains are closely clustered on the panicle and leaves are covered with strigilose. Ears of grain are considered looking like foxtail by the western people, however, the native people consider they look like dog tails. It is generally sown in the period immediately after the Chinese New Year, harvested in June or July and sometimes cultivated with goosefoots. One myth of Paiwan said that millets were a gift from their god and the god instructed that cooking only one grain of millet was enough for a meal of a family because there was no natural disasters or diseases therefore life was easy and happy at that time. However, a woman who wanted eating more was against the order by cooking a handful of millets and eventually burned herself by the incessantly spilling over soup of millets. This is a story about god punishing human for their greediness and requesting them hard working for adequate foods and clothes.



小米田 Millet field.



小米糕是重要節日才會吃的食品
Millet cakes are only eaten at important festivals.



加了苦苣菜的小米粥，有治腹瀉的功效。
Millet congee with lettuce has effects for curing diarrhea.



小米酒 Millet wine / grain.



小米粽 (Chinavu) Glutinous millet dumpling.





祭祀用的小米 Millets used in worship ceremonies.

There are many taboos for pregnant women in Paiwan's customs, such as: never taking millets by hands, no cooking, never touching men's bow and arrows otherwise hunting will gain nothing. Taboos concerning millet are: ginger (*Zingiber officinale*) soup is forbad when harvesting, never pass ears of millet through one's back, all harvesting people should stay in a row and nobody should pass over the row, the harvested lands should not be changed without diving. However, some of those restrictions are no longer taboo owing to the new concepts brought by the western religions.

Ears of millet are picked one by one and hold in hand when harvesting. Ears are banded together by ropes made from the bark of Taiwan hibiscus (*Hibiscus taiwanensis*) when they are accumulated plentiful in hand. Many bundles are tied together as a big bundle for the convenience of transportation. After harvesting Paiwan usually burn stems of millet for inviting ancestors and accepting offerings.

Foods made from millets are plentiful and variety. Millet congee, cooked millet are commonly found in the daily life as staple foods, while millet cake, glutinous millet dumpling and the popular millet wine are offered in ceremonies or feasts.



小米肉湯圓 (Benalie) Millet dumplings.



小米飯 Cooked millet.





小米食品製造過程

舉凡祭典、婚禮、迎客或遠行等，少不了小米製品，藉此表示對神明的崇拜或對人的敬愛與祝福。

奇拿富 (Chinavu) 基本材料有：

小米、月桃葉、豬肉或溪魚蝦、月桃莖撕成之細繩。

製作步驟：

1. 將小米加入適量的水浸泡約 30 分鐘。
2. 豬肉加入適當的鹽，稍做醃漬。
3. 月桃洗淨後，用熱水川燙，晾乾備用。
4. 取二片葉反背面各一重疊展開。
5. 將浸泡好的小米瀝乾後，取適量平均平攤在月桃葉上，將肉餡等距等量放置其中。
6. 將葉面對摺並將與自己相對的葉面摺向自己方向包起來。
7. 月桃葉包實後，再以蘆葦 (tjarevu, *Phragmite australis*) 固定，最後用撕成細繩之月桃莖紮緊。
8. 成品以水烹煮約 40～50 分鐘，以竹籤撮洞，試其是否熟透。
9. 煮熟後，即可撈起食用或晾乾備用。



奇拿富 Chinavu.



月桃葉 showy galanga.



Procedures for Making Millet Foods

Foods made from millet are the necessities in worship ceremonies, wedding, welcoming guests and long distance travel. Paiwan use millet foods for worshipping gods and spirits, respecting honorable people, blessing and expressing cheerful.

The basic materials for “chinavu” are millet, leaves of showy galangal, pork or fishes and freshwater shrimps, ropes made from canes of showy galangal.

Chinavu

Procedures of making “chinavu”:

1. Soak millet with suitable amount of water for 30 minutes.
2. Pickle pork with proper amount of salt.
3. Clean leaves of showy galangal and dry up.
4. Two showy galangal leaves are face to face piled and expanded.
5. Drip water from the soaked millet, take suitable amount of millet and spread over the top of showy galangal leaves, then put several meat balls on the spread millet.
6. Fold leaves and wrap the stuffing.
7. Tie the dumpling tightly by the ropes prepared.
8. Boil dumpling for 40 to 50 minutes and check whether is well cooked occasionally by a bamboo slip.
9. Pull them out from the boiling water and dry in air.





小米搗成粉後，加水搓揉。
Pound millet into powder then add water and knead.

包葉 (avai)

基本材料：

小米粉末、豬肉（或其他材料如鹹魚、溪哥、山芋的葉托等等）、香蕉葉、月桃莖撕成之細繩。

製作步驟：

1. 將小米搗成粉末，加入適當水分，並揉成團備用。
2. 豬肉（或其他材料如鹹魚、溪哥、山芋的葉托等）加入適當的鹽，稍做醃漬。
3. 香蕉葉洗淨晾乾，以火烤出香味後備用。
4. 取一片香蕉葉，中間葉梗部分除去，留下平行脈的葉，正面塗少許油。
5. 取適量小米粉團，搓成長橢圓型，平攤在香蕉葉上，將肉餡等距等量放置米團中。
6. 將葉面相對摺並將與自己相對的葉面摺向自己方向包起來。
7. 香蕉葉包實後，再以撕成細繩之月桃莖紮緊。
8. 成品以水烹煮約 50 分鐘。





1
做成長條狀
Knead dough into oblong shape.



2
置於香蕉葉上，中間包肉餡。
Spread over banana leaves and put meat balls.



3
用香蕉葉包起來
Fold with banana leaves.



4
以五節芒的葉子固定
Fasten by leaves of silvergrass.



5
最後用折成細狀的月桃莖繩包紮起來
Finally, tie the dumpling by ropes made from
ripped sheathes of showy galangal.





小米糕 Millet cakes.



Avai

Materials of“avai”are : powder of millet, pork (salted fish, meat of fresh fish, stipules of taro are substitutes), leaves of banana, ropes made from canes of showy galangal.

Procedures for making “avai”:

1. Pound millet with pestle and mortar into powder, then add suitable amount of water and knead to dough.
2. Pickle pork or other substitutes with salt.
3. Clean leaves of banana and dry up in the air.
4. Remove the middle vein of banana leaf and smear little amount of oil on top of it.
5. Take proper amount of dough and knead into oblong shape then spread over top of banana leave. Put meat balls on the spread dough with equal distance.
6. Fold leaves and wrap the stuffing.
7. Tie the dumpling tightly by the ropes of showy galangal.
8. Boil in water for 50 minutes.





小米肉湯圓 (Benalie) 製作過程：

1. 將小米搗成粉。
2. 加入適當水分，並揉成團備用。
3. 豬肉（或其他材料如鹹魚、溪哥等）切成適當大小，加入適當的鹽，稍做醃漬。
4. 手捏一塊小米團，將餡包入小米團中（如包鹹湯圓），包好，使內餡不外露。
5. 將包好之小米團，投置沸騰之水鍋中，待小米團浮起，即可撈取。
6. 一般佐以樹豆薑湯，增添風味。

Benalie (Millet dumplings)

Procedures for making "Benalie":

1. Pound millet into powder.
2. Add proper amount of water and knead to dough.
3. Cut pork or other substitutes (salted fishes or other meat) into suitable sizes and pickle with salt for a while.
4. Put proper amount of stuffing into a piece of millet dough and well wrapped by dough.
5. Put the dumpling into boiling water. Put out of dumplings after they are floating on the surface of boiling water.
6. Add ginger and pigeon pea soup for increasing favor.





1 搓揉好的小米粉團
The kneaded millet dough.



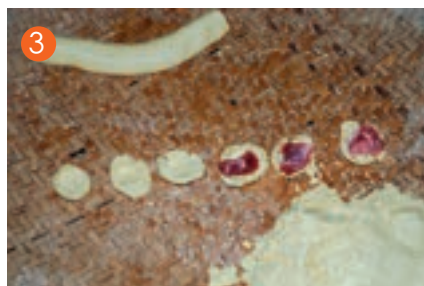
4 用手包好，使肉餡不外露。
Well wrapped by hands and make sure that stuffing will not show up.



2 搓成長條，並取適中大小，再以拇指壓一個圓狀。
Knead dough into long and narrow shape, cut into suitable size, then press each smaller dough with thumb to form hollow.



5 包好的小米湯圓
The well done dumplings of millet.



3 包入醃製好的肉塊 Put pickled meat or other stuffings into the hollow.



6 放入沸水中煮熟
Put dumplings into boiling water.



小米湯圓
(benalie) Dumplings of millet.





小米酒

原住民給人最直接的印象可能是自然純真、能歌善舞、運動細胞發達，酗酒等刻板印象。長久以來的歷史包袱，使原住民一直處於社會弱勢地位，生活無法改善，致使升學、就業各方面不順遂，自暴自棄，以為飲酒酗酒就可以宣洩情緒、麻痺自己。其實傳統的原住民自有一套飲酒文化，且建立在部落之節慶祭儀上。

最早飲酒意涵，是小米收穫時節，為歡慶豐收，感謝天神、祖靈的保佑，並慰勞這一年的辛勤，取日常食用及明年播種用種子以外，多餘的小米來釀酒，因此小米酒是很神聖、珍貴的，因為它代表天、人共同努力的豐碩成果。釀製好的小米酒，首先拿來祭祀天神、祖靈，感謝祂們的眷顧，並與族人共享豐收喜悅。因此在飲酒前，會以手沾酒向天灑三次。族人飲酒也有一定的規矩，長者先喝，年輕人按照輩份輪流喝，迥然有序。除了喝法與形式不同，排灣族人相當講究盛小米酒的容器。排灣族頭目以雙口連杯向族人敬酒，新婚夫婦喝連杯酒表示永結同心，族人用連杯酒歡迎最尊貴的客人，兩人一同舉起連在兩端的杯子共飲。另有三口杯，主要是頭目協調族人間糾紛後使用，頭目站中間，和解雙方立於兩側，三人同時喝下小米酒，表示前嫌盡釋。



小米酒杯分單口，雙口及三口杯，各有不同意涵。

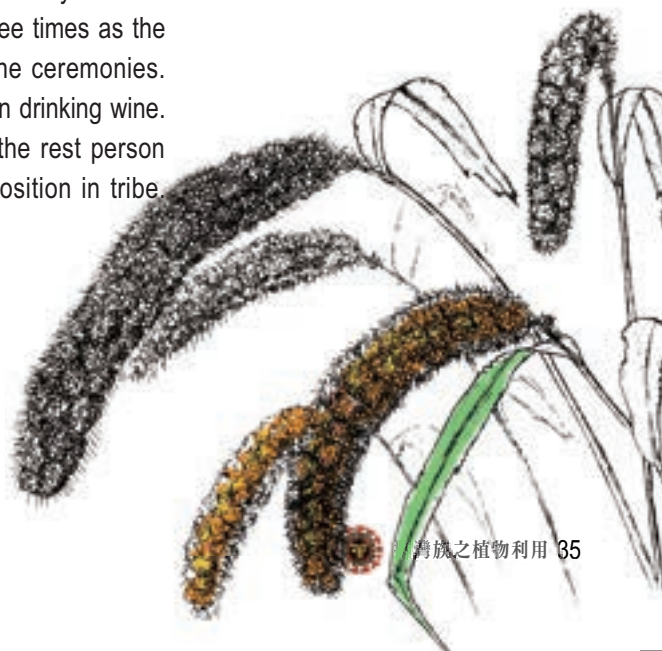
There are single-port, dual-port and triple-port of cups for drinking millet, each of them has different meanings implicitly.



Millet Wine

The first impressions for the aboriginal people of Taiwan are native, unsophisticated, having talents in sing, dancing and sports and indulging in excessive drinking. They are burdened some of those impressions and resulted them mostly living in low level social status. Generally they are hard in improving their livelihood and weak in competitions of finding good jobs or receiving higher educations. Those accumulated frustrations lead them to abandon themselves in a dissipated life and resort alcohol for escaping real-life. In fact, Taiwanese aborigines have their own cultural traditions in drinking and those drinking cultures are developed from the courtesies in celebrative or worship ceremonies.

The original purposes of drinking millet wine are celebrating harvesting, thanking blesses from god and ancestor's spirits, and entertaining a whole year's hard working. Aboriginal people use the extra millets to brew wine after reserved for meals and sowing in the next year. Therefore, millet wine is holy and precious because it is the outcomes from hard works of human and gods. Brewed millet wine is used first for worshiping gods and spirits for thanking their good care then for celebrating the cheers of good harvest. They moisten fingers by wine and splash wine drops to the sky three times as the representation of toasting to gods before drink in the ceremonies. There are also some regulations for ordinary people in drinking wine. Generally the most eldest person drinks first, then the rest person drink in sequence according to his or her age or position in tribe. Exception procedures and situations.





將小米搗成粉末是製作傳統小米酒的第一步

Pounding millets into small grains or powder is traditionally the first step in making millet wine.





and situations of drinking wine, Paiwan particular concern the container for drinking. The twin-cups which have two cups fixed on each side of a wooden club are the most widely used drinking container. It is used for toasting tribal fellows by chief, blessing everlasting love by newly married couple and toasting the most honorable guests by ordinary people. There is also triple-cups mainly used in mediating conflicts between fellows. The chief stands in the middle of the three persons and drink together for completing forget the unhappiness before.



紅藜是釀小米酒不可或缺的材料
Goosefoot is essential material for brewing millet wine.





傳統釀造法：

原料：小米、蕎麥 (Ijumay, *Fagopyrum esculentum*) 。

1. 將搗過的小米粒磨成漿（在石磨上水搗小米磨成米漿）。
2. 將小米漿裝布袋（透氣的）滲乾成膏狀。
3. 已成膏狀的小米，以適量條狀方式用蘆葦葉密實包紮細實，在水鍋中煮熟。
4. 煮熟後去掉蘆葦葉。
5. 傳統的製酒方法是：捻一小團熟小米膏，於嘴裡口水相和攪伴後，吐出放在釀酒甕底。
6. 現代則直接將熟小米膏以手捻取小團置於酒甕裡。
7. 將蕎麥及酒麴或紅藜磨成粉粒灑在最上層成為調味與發酵品。
8. 以姑婆芋 (quinguway / ainguway, *Alocasia cucullata*) 葉覆蓋在酒甕裡的最上層。
9. 用芋頭葉封口，再用石板壓蓋即完成。

禁忌：家有孕婦不可釀酒。



香醇的小米酒是原住民的精神依托

The pure and fragrant millet wine is the mental trust and consolation for Taiwan indigenes.



The traditional way of making millet wine:

Materials: millet and buckwheat (*Fragopyrum esculentum*)

1. Pound millet with pestle and mortar to separate kernels from husks then grind into millet starch by stone mill.
2. Put millet starch into a cloth pocket for straining out off extra water to form millet pasty.
3. Wrap tightly proper amount of millet pasty by leaves of reed (*Phragmites communis*) then boil.
4. Remove the covers (leaves of reed).
5. Chew small amount of boiled millet pasty, mix it with saliva then spit out into the bottom of a jar as ferment.
6. Make boiled millet pasty into lumps of suitable size and put into the brewing jar.
7. Ground buckwheat (or goosfoot) and other edible vegetables into small grains and spread them on top of the piled lumps.
8. Cover millet lumps by leaves of hooded draft elephant-ear (*Alocasia cucullata*).
9. Seal the mouth of jar by leaves of taro, pressed by shale stone slabs and wait for fermentation.

Note: The longer of fermentation the more fragrant and rich.

Family having pregnant woman is prohibited to make millet wine.



酒麴

The ferment for brewing millet wine.



芋頭 (vasa)

芋頭屬於天南星科之多年生草本植物。根據過去人類學的研究顯示，台灣原住民種植的芋頭可分為兩類：一是排灣族人種植最多的旱芋，也就是俗稱的山芋。另一種就是水芋，僅出現在蘭嶼。很多學者相信，芋頭源自東南亞，其分布貫穿熱帶及亞熱帶，南島語系族群，很早就開始利用芋頭，可說是最早被栽植利用的植物之一。

排灣族人可能也因為芋頭的栽植容易，淺根、耐旱、管理粗放，百千年來成為原住民的主食。芋頭可食用之部分為：地下塊莖、葉及莖。地下塊莖富含澱粉，及少量的鉀和蛋白質，是非常好消化的食品。因為芋頭澱粉有 98.8% 可被消化，因此美國人利用芋頭澱粉的好消化性結合其相關物料，做成嬰兒食品。另外對牛奶過敏的人，芋頭也是一種好食品。菲律賓人相信水煮芋頭對難產的婦女相當有幫助。印尼的許多部落深信，清晨芋頭葉上的露珠，是最好的眼藥水。將芋頭葉搗碎，敷於傷患處，可止血、消腫這是馬來西亞人的秘方。

東南亞幾個部落將芋頭視為止瀉劑，據說還可預防痔疾（hemorrhoids）；用燒熱的芋頭，敷於

風濕患處，可紓解疼痛。夏威夷人則相信將芋頭搗碎加上蜂蜜可治口腔炎；芋頭汁加糖可退燒；排灣族人則利用芋頭作為被蜜蜂螫傷或其他蟲類咬傷的解毒劑。





芋頭田 Taro farmland.



乾芋頭 Taro farmland.





小山芋 Taros.



Taro (vasa)

Taro is a perennial herb in the family Araceae. Taros planted by the Taiwan aboriginal people can be classified into two categories according to the previous studies of anthropology. The first one is wetland taro which can only be found in the Lanyu island. Another one is the dry land taro which has been widely planted by Paiwan and also called upland taro. Many researchers believe that the origin of taro is from the South-eastern Asia and they are widely distributed in the tropic and subtropical areas. People of the Austronesian know how to utilize taro quite early. Therefore taros are one of the earliest cultivated crops.

The eatable portions of taro are subterranean stems, leaves, sheathes. Subterranean of taro content abundant of starch and some potassium, and are considered easy to digest. There is 98% of the starch in taro's subterranean that are digestible and absorbable by human, therefore, pharmacies of American take this advantage to make baby food from taros combining with other materials. Taros are also good food for people who is allergic to milk. Filipinos believe that the boiled taros are good for pregnant women especial for difficult labor women. Many aboriginal people in Indonesia firmly convinced that dew drops on the top of taro leaves are good eyewash. Applying pounded taro leaves as salve on wounds are secret recipe for stopping bleeding and reducing swelling in Malaysia. Many aboriginal tribes in the South-eastern Asian regard taros as a good medicine for stopping diarrhea. They also believe that taros are effective in preventing hemorrhoids and reducing ache by spreading hot and pounded taros on the spots suffering from rheumatism. People in the Hawaii believe that the pounded taros mixed with honey are able to cure mouth inflammations. Paiwan uses taros as an antidote for curing stings by hornets or other harmful insects.



印尼原住民認為清晨芋頭葉上之露珠可治眼疾

Indigenes in Indonesia believe that morning drops on top of taro leave are good eye wash and can cure eye illnesses.





排灣族採收芋頭，一定先選留種用之芋頭，置於屋外或於耕地附近搭建的簡易芋種小屋來儲藏，直至明年播種時取用。芋頭之食用，除鮮食水煮、蒸、烤食外，為了久藏及上山打獵、耕作或平日食用方便，通常烤成芋頭乾。一般山田盤據於部落四周。離部落較為遙遠者，皆於採收後，直接在耕地上造烤爐來處理芋頭。排灣族部落大多居住於淺山區，其因山田陡峭而闢為梯田式，利用此特殊地勢造爐，先挖掘梯階上層，形成一直角三角形，下層以石頭砌成兩個石柱，柱的頂部橫架蘆葦編成之面板，周圍以木板圍起，將採收之芋頭至於其中，不間斷燒烤一天一夜，即烤成芋頭乾，儲藏備用。昔日物資不甚充沛，均利用當地材料製作烤窯，各種材料因陋就簡，如蘆葦編成之爐面，僅能使用一次，必須每年更換重新編織，近年已不再使用蘆葦面板，大多數人為求方便，多已改用鐵條代替，但據說風味卻不如從前。





芋頭栽植，多以人工除草。Move weeds usually by hands for the taro field.



採收好的芋頭要先篩選
Classification is the first step of treatment for harvested taros.



烘烤後之芋頭乾
Dried taros after toasted.

芋頭乾粉 The dried taro powder.



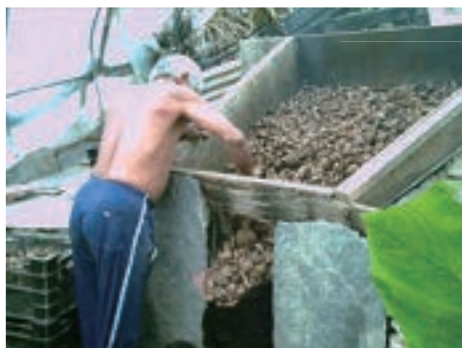


烘烤製作芋頭乾



烤窯是利用當地材料因地勢建造之臨時窯具

The kiln used for toasting taros is constructed by taking the advantages of landscape of taro farmland and by local materials.



要連續烘烤 36 小時，才能將芋頭烤乾，便利儲存。

Toasting taros for 36 hrs by kiln for easy storage.



將燒烤好的芋頭，置入容器中，搖掉皮灰。

Ashes and outer covering of toasted taros are removed by a sieve.



芋頭乾可製作各式食品

Many foods are made from toasting taros.



Some of the harvested taros are selected for propagating and are stored in a small cabin nearby the taro farmlands or living houses until the time for cultivation in the following year. Fresh taros can be boiled, steamed and toasted to eat, however, some of them are toasted or sun dry to make dried taros for easy storage and mostly used in hunting or farm works. Taros harvested from lands which are remote from villages or tribes are generally treated (toasted) directly on the field for easy transportation. Most farmlands of Paiwan are distributed in low to mid elevation mountainous areas of southern Taiwan and they are commonly on steep slopes. Therefore, terraces are widely constructed. Kilns for toasting taros are easily to be constructed by taking the advantages of the special landscapes of terraces. The upper layer of terrace is dug a hollow in the form of right triangle as the roof of kiln, the lower layer is lay two stone pillars separating a proper distance as the entrance of kiln. The surrounding of kiln is enclosed by wooden boards and top of kiln is lay one or two layers racks made from reeds. Taros are put on the racks and toasted continuously for one day to make dried taros. The kiln is constructed in an easy and slovenly way by acquiring necessary materials locally in the past due to the shortage of goods at that time. Therefore, the reed-made racks can not be reused after the first toasting and must weave a new one for the next toasting. The reed-made racks are mostly replaced by steel-made racks for the convenience at the present time. However, it is said that the taste of dried taros is no longer as good as before.



芋頭粉蒸肉 The steamed mix of meat and taro powder.



高麗菜炒肉絲芡芋頭粉
Fried cabbage and sliced meat then thickening by taro powder.





芋頭製品：

▪ 芋頭肉湯圓 benalai

材料：芋頭、麵粉、醃豬肉及樹豆。

步驟：

1. 將芋頭洗淨，水煮或蒸熟。
2. 將煮熟的芋頭剝皮後，搗爛待用。
3. 加入乾麵粉並搓揉均勻，麵團搓成長條。
4. 截成拇指般大小，搓成圓球，內包醃豬肉（如包鹹湯圓）。
5. 將包好之芋頭圓仔，倒入燒開之沸水中，約 5、6 分鐘即可撈出。
6. 將煮熟之芋頭圓仔，佐以薑汁樹豆湯，風味絕佳。

Manufactured foods from taro:

A. benalai (meat and taro mixed ball)

Materials: taros, wheat powder, pickled pork and pigeon pea.

Procedures:

1. Wash taros then boil or steam.
2. Peel the skin of taros then pound.
3. Evenly knead with dry wheat powder and make dough in the form of long strip.
4. Cut the dough into pieces about the size of thumb, knead to ball and insert pickled pork as stuffing.
5. Put balls into boiling water and put out of them after 5 to 6 minutes, made from sheaths of showy galangal.
6. Add ginger and pigeon pea soup for increasing favor.







• 奇那富 chinavu

材料：芋頭乾粉、豬肉、假酸漿（Ijavilu, *Trichodesma calycosum*）、
芒草（Ijaviya, *Miscanthus floridulus*）葉及月桃莖撕成的細繩。

步驟：

1. 將豬肉洗淨，切成適宜大小，加入適量的鹽，稍微醃一下。
2. 取適量之芋頭乾粉加入豬肉，拌勻。
3. 取 6 片假酸漿葉，於桌面葉被向上攤平。
4. 將醃好之豬肉均勻至於假酸漿上，將兩邊葉片向內摺包好。
5. 以芒草葉將之固定，最後用細繩綁好。
6. 以水煮 30~40 分鐘，取出即可食用。

B. chinavu

Materials: Powder of dry taro, pork, leaves of khasya trichodesma (*Trichodesma calycosum*) and silvergrass (*Miscanthus floridulus*), and ropes made from sheaths of showy galangal.

Procedures:

1. Clean pork by washing then cut into proper size and pickle with salt.
2. Evenly mixed of pickled pork and dry-taro powder.
3. Put six leaves of khasya trichodesma on the table closely (up face of leaf down).
4. Take proper amount of pickled pork as stuffing and put on top of leaves, then fold leaves carefully from outside to inside for wrapping stuffing.
5. Wrap by leaves of silvergrass as cover and fasten with ropes.
6. Boil for 30 to 40 minutes then ready to eat.





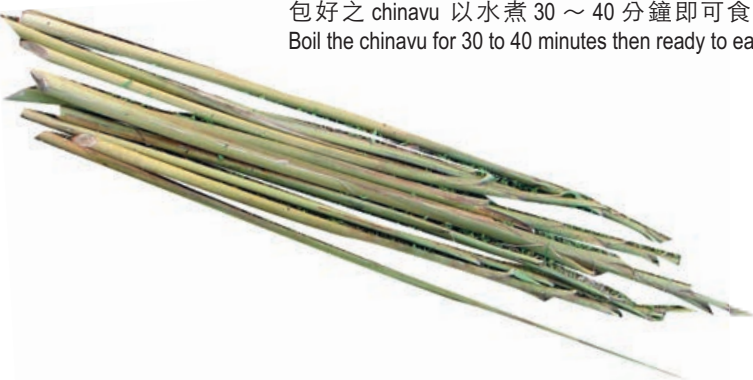
假酸漿 *Khasya trichodesma*.



將醃好豬肉均勻至於假酸漿葉上
Put pickled pork evenly on leaves of *khasya trichodesma*.



包好之 chinavu 以水煮 30 ~ 40 分鐘即可食用
Boil the chinavu for 30 to 40 minutes then ready to eat.





甘藷 (vurasi)

為旋花科之多年生草質藤本，葉互生，心形或 3-5 裂，莖匍匐，節觸地長根，入土漸次發育成塊根；花為鐘形至漏斗狀，由於作物常於開花期前即收成，故一般大眾不常看到，如偶然瞥見，應不難發現其與槭葉牽牛 (*Ipomoea cairica*) 非常相似。其實它們在分類學上不僅同科，亦同屬於牽牛花屬 (*Ipomea*) 之成員。

甘藷又名紅薯、番薯、山芋、地瓜、紅苕、線苕、白薯、金薯、甜薯、朱薯、玉枕薯等。每年 6 月底種植，隔年 1 月收成。皮為白色、紅色或黃土色，肉大多為黃白色，但也有紫色，除塊根食用外，還可以製工業用澱粉及酒精。

其原產於拉丁美洲，栽培史至少已有五千多年之久。



Sweet Potato (vurasi)

Sweet potato is in the family Convolvulaceae as perennial herbaceous vine. Leaves opposite, cordate, 3-5 lobed, creeping stems, roots development once joints touch ground and generally grow to bulb roots, flower funnel or campulate shape. However, flowers are hardly to be seen because it is commonly harvested before blooming and are often misidentified by the flower of morning-glory (*Ipomoea cairica*). In fact they belong to the same genus of *Ipomoea*.

Sweet potato is also called as red potato, barbarian potato, upland yam, and other names. Planted late June, harvested the following January. The coat of tuberous roots is white, red or yellow brown depending on its species. Inner part of tuberous root is mostly light yellow in color, some of it is purple. Except for eating, the tuberous roots of sweet potato can manufacture industrial starch and alcohol.

Sweet potatoe is native to the Latin America, and is domesticated at least 5000 years ago.



同為牽牛花屬之槭葉牽牛花
Flowers of morning-glory.



甘藷花 Flowers of sweet potato.





食用方式

水 煮 法：此為最普遍之料理方式，其處理方法又分

連皮煮法：甘薯洗淨後，至入水鍋中煮至熟後，撈起食用，此法亦為目前最養生的食用方式。

去皮煮法：削皮後切成一定大小，置入水鍋中煮至熟。食用時通常加入薑味樹豆湯同食。

烘 烤 法：將甘薯投入料理完畢的餘燼中，利用餘溫將甘薯烤熟。此種方法最能引出甘薯特有的香味及甜味。



The ways of cuisine:

1. Boiling: This the most common way of cooking sweet potato and can be treated in the following two different ways:
 - a. Boil the entire tuberous roots: wash clean roots and put into water for boiling. After they become soft are ready to eat. This is the most healthily way for cooking sweet potato at present time.
 - b. Pare coat before boiling: Pare coat then cut into proper size and boil. Generally add pigeon pea and ginger soup for increasing favor.
2. Toasting: Put the entire tuberous roots into stove or furnace for toasting. The fragrance and sweet of tuberous roots will be exhibited by this treatment.





紅藜 (djulis)

台灣紅藜在分類學上之歸屬尚存疑義（林志忠,2004），本書在此不做探討。紅藜為藜科一年生草本，可高達 3 m。葉互生，卵形至三角狀菱形，不規則波狀鋸齒緣，基部楔形，外形酷似鵝掌（goosefoot）。莖具稜，綠、白、紅三色條紋交錯。花序頂生。果色多變，具綠、橙黃、粉紅及紫紅等變化。栽培管理上，一般單獨種植或與小米混植，採收後的成熟的果實，必須去除種子外部之花被片，傳統以杵杓碾子，然後再以水洗分離種子與渣子，現今則以腳碾子。去除花被片後，因紅藜皮（pericarp）具微量皂素（saponin），會妨礙其他養分的吸收，以水洗去之即可，而國外商品化者則直接機械性磨去其種皮。



紅藜田 Goose foot field.



紅藜穗及紅藜葉 Leaves and grains of goosefoot.

Goosefoot (djulis)

The classification of goosefoot in botany is still controversy (Lin, 2004). However, we will not discuss its classification in this book. It is an annual herb and some can grow more than 3 meters in height. Leaves are alternate, ovate to triangular in shape with large blunt lobes and notches but very variable in size and shape, serrate, cuneate base and look like the shape of goose foot. There are green, white and red intersecting strips on the prism like stems. Tiny yellowish-green flowers are grown in numerous close spikes, 1 to 2 inches long, both terminal and arising from the axils of the leaves. The fruit is bladder-like, containing a single seed covered by thin membranous pericarps. The pericarps have changeable colors of green, orange, pink and purple depending on the stages of maturity. It is generally grown along or mixed with millet in farmlands of grown Paiwan. Pericarps of fruits and calyxes must be removed by pound with pestle and mortar after harvested then remove grounds by washing traditionally. However, husking machine is substituted at the present time. Pericarp of goosefoot must be removed because it contains minor amount of saponin and will impede the absorption of other nutrients for human body.





其莖、葉及果之色彩絢麗，早在日據時代，日人山田金治就已記錄；原住民應用於頭飾，更常令人驚豔。2004 年被屏東縣三地門鄉選為植物觀光大使，就是因為紅藜絢麗的色彩，能吸引大眾的目光而獲選。

除了園藝觀賞價值外，其食用價值上，我們亦可從同屬近緣種之利用而窺知其潛力。糧食短缺問題仍存在於世界其他角落，所以聯合國農糧組織（FAO）一直在另尋主流作物之外的替代作物，以回應第三世界國家貧瘠的耕地環境與人民營養不足之需求。紅藜因其生物特性及營養價值（見表一），已被聯合國農糧組織選定為重要之替代作物之一。



Color of stems, leaves and fruits of goosefoot are brilliant and changeable. The splendid colors of goosefoot have been recorded by a Japanese researcher Yamada Kinji as early as the Japanese occupation. The Taiwanese aborigines used them as decorations on head and generally will have amazing effects. It has won the reputation of “ambassador of tourism” for the township of Santi in 2004 just because of its magnificent colors and ability of attracting attentions.

Excepting the value in horticulture, goosefoots have tremendous potential in food productions. Its potential can be convinced by checking the utilization in food from other species in the same genus as the goosefoot does. The United Nations have made great efforts in searching the alternative crops for satisfying the demand of food in the Third World counties because food shortage is a problem for most places of the world. The red goosefoot is an eligible species for the alternative crops recommended by the UN Food and Agriculture Organization (FAO) due to its biological characteristics and rich nutrients content (see Table 1).



色彩繽紛的紅藜穗 The colorful grains of goosefoot.



表一：紅藜種子之主要營養成份

成 份	含 量
蛋 白 質	高達 12-18 %
離胺酸與蛋胺酸	高量（離胺酸：多數穀類缺乏；蛋胺酸：豆類一般多缺乏）
碳水化合物	58-68 %
醣 類	5 %
脂 質	4-9 %（約半數為必須脂肪酸 - 亞麻油酸）

排灣族之紅藜利用方式

- **葉菜**：播種後之間苗全株及老株之幼葉，可當蔬菜食用。
- **粥食**：與小米粥混合煮粥。
- **釀酒**：在小米糰經咀嚼放入酒甕中後，加入紅藜來幫助發酵。
- **比尼告（pinikauv）**：種子磨成粉末狀調水，內包肉餡如同漢人吃的湯圓。



Table 1. Main ingredients of seeds of goosefoot

Ingredient	Amount
Protein	As high as 12-18 %
Lysine and Menthionine	High level content (lysine: shortage in most corns; menthionine: shortage in most beans)
Carbohydrate	58-68 %
Glucose	5 %
Adipose	4-9 % (half of them are the necessary nutrients for human body of adipic acid and v-Linolenic acid)

Utilization of goosefoot by Paiwan

- **Vegetable:** tender leaves and stems can be served as vegetable.
- **Congee:** mixed with millets and boiled.
- **Brew wines:** used as ferment for brewing millet wine.
- **Pinikauv:** powder seeds of goosefoot then add water and meat to serve as stuffing

小米與紅藜混作 Goosefoot mixed grow with millet.



樹豆 (buk)

樹豆屬於蝶形花科植物，為多年生小灌木，株高 100 至 200cm。三出複葉，小葉長橢圓至披針形，密覆茸毛。腋生頭狀花絮，花黃色或橘黃色；果莢扁平，線形長 4 至 7cm，亦覆茸毛；每莢具圓形種子 2 至 7 粒，種子赤褐色、灰色或黑色。它的栽培歷史可追溯自三千年前，最初的種植地可能為亞洲，漸次再傳至東非及美洲大陸。今日樹豆已廣泛地分布於熱帶及亞熱帶區域，作為食用、飼料或綠肥用。

早年原住民同胞常以樹豆籽當作主食，它富含蛋白質、蛋氨酸 (amino acids methionine) 及色氨酸 (tryptophan)，可健胃整腸。新鮮樹豆炒食燉煮，乾豆炒熟製成零食或泡水後烹煮成各類湯品，均鮮美可口。民俗療法中樹豆可做為藥引，或將樹豆根燉瘦肉服用以治貧血。入藥需採成熟者，有清熱解毒、補中益氣、利水消食、止血止痢、散瘀止痛、排癰腫之效。

樹豆在某些地區被當作主要的綠肥作物，據估計每公頃每年可生產 40 公斤的氮素。它亦為相當耐旱的作物，在年雨量小於 650 公厘的地區亦能生長。而在台灣它通常被栽植於畸零地，少見大面積栽培者，並且甚少施用肥料、農藥以及灌溉與鋤草。





樹豆花 The blooming flowers of pigwon pea.





排灣族部落一般用新鮮樹豆或乾豆浸泡後連同山蘇 (lukuc, *Asplenium antiquum*) 嫩芽同煮，或者添加一些生薑煮成清湯，配地瓜、avai 等主食，風味絕佳。莖加食茱萸 (tjanaq / tjana, *Zanthoxylum ailanthoides*) 燉豬腳，有大補元氣之功，是香味獨特的美食。樹豆與其他穀物類一起食用，對人體健康甚有助益。其為高營養豆類，並為最常見的健康食品。而樹豆燉排骨湯，更為排灣原住民最簡單且普遍的保健養生食材。

樹豆排骨湯材料：樹豆、排骨、水、鹽。

作法：

- 1、樹豆泡水一夜。
- 2、排骨加水，樹豆，滾後用小火煮至熟爛加鹽即可。



薑 Gingers.



山蘇 Bird's nest fern.



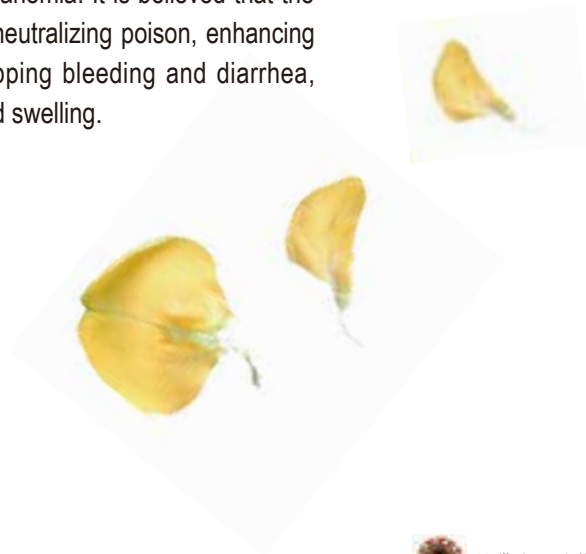
食茱萸 Ailanthus prickly ash.



Pigeon Pea (buk)

Pigeon pea is a perennial shrub in the family Fabaceae about 100 to 150 in cm height. Leaves: 3-foliolate, leaflets oblong to lanceolate, covered with densel hairy. It has axillary raceme inflorescence and the color of flowers is yellow, orange-yellow or red-brown. Legume is thin and flat about 4 to 7 cm long and covered with densely hairy also. There are 2 to 7 round, grey-black, or yellow or red-yellow seeds per legume. The cultivation of the pigeon pea goes back at least 3000 years. Its origin is mostly like Asia, from there it traveled to East Africa and American continents. Today pigeon peas are widely cultivated in all tropical and subtropical regions of both the old and the new world as food, forage and green manure.

Seeds of pigeon pea are often served as staple food for the Taiwanese aborigines in the early time. They contain high level of protein and the important amino acids, methionnine and tryptophan. They are conducive to the health of stomach and intestines by expediting food digestion. Both the fried or stewed fresh legumes serving as a meal and the toasted or boiled dry seeds serving as snacks or soup are all delicious. Pigeon peas generally used as an auxiliary medicine in the folkway remedy. Roots stewed with lean pork can be used as medicine for curing anemia. It is believed that the ripened seeds of pigeon pea have effects in neutralizing poison, enhancing physical strength, expediting digestion, stopping bleeding and diarrhea, releasing pains, and eliminating hematoma and swelling.





樹豆的豆莢 Legume of pigeon pea.





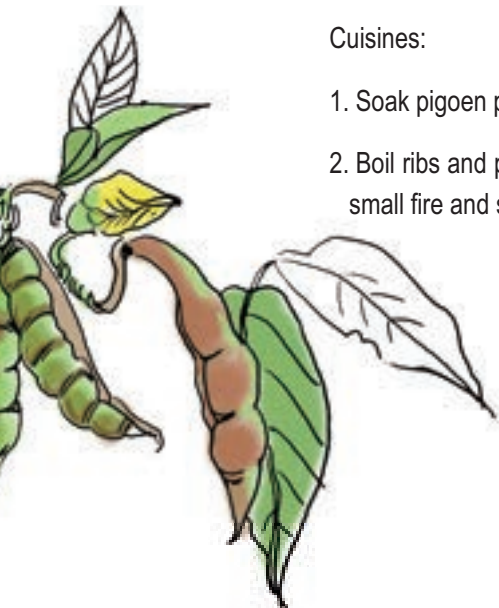
Pigeon peas are in some areas an important crop for green manure. They can provide up to 40 kg nitrogen per hectare. It is very drought resistant and can be grown in areas with less than 650 mm annual rainfall. This crop is generally cultivated on marginal lands rather than large areas and the investment such input as fertilizers, weeding, irrigation and pesticides are minimal in Taiwan.

Boiling green or soaked dry pigeon peas with tender shoots of bird's nest fern (*Asplenium antiquum*) or with staple foods as sweet potatoes, avai and gingers are served as traditional delicious food of Paiwan cuisine. Stewing pig feet combining with stems of pigeon pea and ailanthus prickly ash (*Zanthoxylum ailanthoides*) is a tasty food of special favors and a nutrient for enhancing vitality as well. In combination with cereals, pigeon peas make a well balanced human food. Pigeon peas contains rich nutrients, therefore, it is commonly served as health food. Stewing pig ribs with pigeon peas is the most common and easy regimen for Paiwan.

Materials: pigeon peas, ribs of pig, water and salt.

Cuisines:

1. Soak pigeon peas for couple hours until they are swollen.
2. Boil ribs and pigeon peas with proper water. After boiling then turn to small fire and stew until soften and rotten then add salt.



野菜 (samah)

排灣族除了主食與部分雜糧作物，已具備系統化的農業栽培外，對於蔬菜攝食來源，多直接採集於部落附近的可食野菜，很少刻意去栽培管理，或許應該說，根本不必費心。如果我們仔細觀察排灣族的舊部落，就可以發現這些原住民傳統食用野菜，常常都是一些在干擾環境極為優勢的草本植物，在主流的農業作物價值下，或許命定為「雜草」；但從另一方面來說，也代表這些野菜在生態適應上與種間競爭具相對優勢，族群繁盛而來源不虞匱乏，反應出原住民飲食文化中所蘊含的生態知識。

基本上，排灣族人一般所謂的主食有：芋頭、地瓜、小米、紅藜、玉米、南瓜及高粱 (*alauma*, *Sorghum vulgare*)。蔬菜類多取自野生植物的嫩葉嫩枝或花朵，常見者有：假酸漿、龍葵 (*iljici/samci*, *Solanum nigrum*)、山蘇、刺莧 (*ljadjalidj*, *Amaranthus spinosus*)、山萵苣 (苦苣菜) (*samaq*, *Sonchus arvensis*)、紫背草 (*kamutu*, *Emilia sonchifolia*)、野苦瓜 (*kawkui*, *Momordica charantia*)、地瓜葉、昭和草 (*cukakar*, *Crassocephalum crepidiodes*)、刺蔥 (*tjanaq*, *Aralia decaisneana*)、白鳳菜 (*ljaqacay*, *Gynura formosana*)、紅鳳菜 (*ljaqacay*, *Gynura bicolor*)、南瓜花等。





昭和草 Nodding burnwood.



白鳳菜 Taiwan velvet plant.





假酸漿 Leaves of *khasya trichodesma*.



山苦瓜 Wild bitter melon.



Wild Vegetables

Unlike staple food and some miscellaneous grain crops are cultivated in developed farmlands, most vegetables in the diet of the Paiwans are collected from wild edible plants rather than cultivated intentionally. In another word, they never waste their time and mental exertion in raising vegetables. If observe carefully about the field around old tribes of Paiwan, we will find that all traditional wild vegetables in their diet are dominant species on the disturbed lands. Perhaps those herbs may be considered as weeds in comparing the value with that of main cultivated crops. However from the other hand, they exhibit vigorous vitality and adaptability in ecological competence and have thriving population. Therefore, the supplement of wild vegetables is never in shortage, and consequently reveals the intelligence of the Paiwans in the culture of eating and drinking.

The so-called staple foods for the Paiwans generally are taro, sweet potato, millet, goosefoot, corn, pumpkin and sorghum (*Sorghum vulgare*). Wild vegetables are the tender young stalks and leaves or flowers of edible vegetations and in their diet commonly include: khasya trichodesma, black nightshades (*Solanum nigrum*), bird's nest fern, thorny amaranth (*Amaranthus spinosus*), wild lettuce (*Sonchus arvensis*), sowthistle tasselflower (*Emilia sonchifolia* var. *javanica*), wild bitter melon (*Momordica charantia*), leaves of sweet potato, nodding burnwood (*Crassocephalum crepidiodes*), decaisen angelica (*Aralia decaisneana*), Taiwan velvet plant (*Gynura formosana*), gynura (*Gynura bicolor*) and flowers of pumpkin.



野莧菜 Thorny amaranth.





整理既有的文獻顯示，排灣族利用的野菜植物約有 30 多種。其中蕨類野菜雖然種類不多，僅山蘇、過溝菜蕨（muar, *Anisogonium esculentum*）及廣葉鋸齒雙蓋蕨（muar, *Diplazium dilatatum*）等三種；但山蘇與過溝菜蕨已是大眾耳熟能詳的蕨類野菜，且證實原住民傳統知識已廣為傳播。原住民對野菜之烹調，一般以摘取幼嫩部分之莖葉，可經熱水汆燙後作為菜肴，或與魚或肉同煮作成湯類。但排灣族最為特殊的作法，為在小米粥或小米飯中加紫背草或苦苣菜，即所謂「山地飯」，在排灣族母語意涵是「加了菜的飯」，因此添加任何野菜皆如此稱之。然而根據當地人的說法是，雖然說可添加任何喜好的野菜，但是還是以苦苣菜及紫背草煮出來的山地飯最有傳統風味。

原住民採集野菜，多以自家附近的野菜類為主，就地取材。有些野菜有治療的作用，如苦苣菜可治肚子痛等。據有經驗的排灣族婦女傳述，他們通常喜歡在樹林下或陰濕地採野菜，因為生長在這裡的野菜通常較柔軟，吃起來較順口，但甜味較差。生長在陽光充足的地方則只有嫩葉部分可口，其他部位因為生長良好，吃起來纖維較粗。



大面積栽培的過溝菜蕨
Vegetable fern cultivated in large area.

There are about 30 plants have been recorded as wild vegetables by Paiwan from all references we collected. Among them only the bird's nest fern, vegetable fern (*Anisogonium esculentum*), and *Diplazium dilatatum* are pteridophyta. However, bird's nest fern and vegetable fern are very popular and well-known vegetables in the Taiwanese diet and this fact demonstrates the traditional intelligence of Taiwan aborigines has been disseminated to the whole island. The cuisine of wild vegetables by the Taiwanese aborigines commonly are picking tender leaves and stalks then immersed in boiling water for a while and seasoned as vegetables or boiled with fishes or meat to make soup. The most special way of cooking wild vegetables for Paiwan is boiling wild lettuce or sowthistle tasselflower (*Emilia sonchifolia*) together with millet to make millet congee. It is also so-called as "aboriginal cooked millet" and means cooked grains with additional vegetables. Any cooked grains with additional vegetables can be called by that name. Although many of the wild vegetables can be cooked with millets or other grains according ones fondness or taste, the most tasty of "aboriginal cooked millet" is the cooked millet by addition with wild lettuce or sowthistle tasselflower as recognized by most of Paiwan.



苦苣菜 Wild lettuce.

Most of the wild vegetables are collected locally from fields around their houses. Some of them also have medical effects, for example, the wild lettuce is able to cure diarrhea. The experienced housewives are fond to collect wild vegetables which are growing in the shadows of trees or other objects. Vegetations growing in the shady areas generally have tender stalks and leaves and are good to eat although loses some favors. While growing in the sunshiny areas, generally have tough fibers and only small portion on the top stalks are good to eat.







日常生活利用

Utilization of Plants for
Daily Necessities



黄皮子 *Sapindus mukorosi*

編織技藝 |

編織是排灣族傳統的技藝之一，除生活所需外，亦於編織中展現藝術之美。傳統編織的材料主要有黃藤（*uway*, *Daemonorops margaritae*）、竹、月桃及芋麻（*zakilj*, *Boehmeria nivea*）；被廣泛地使用於編織各種盛物器具、蓆墊及各類用具。

編織在原住民生活中有著相當重要的地位，年長的原住民不分男女，幾乎都會編一些簡單的日常用具。編製品的材料，大多取自住家周遭或部落轄區內；排灣族一般以黃藤、竹、及月桃為主要編織材料。黃藤堅韌但較難尋獲，一般用在可耐重之用具及手工藝品；竹類如綠竹（*aicuvuqan*, *Bambusa oldhamii*）、麻竹（*aqawan*, *Dendrocalamus latiflorus*）、荊竹（*kavayan*, *Bambusa stenostachya*）、莎勒竹（*saljes*, *Schizostachyum diffusum*）等用途廣泛，舉凡盛裝農

產品的 *cepeng*、婦女繫於腰間的腰籃 *kalarar*，家庭用品如盛食品的 *takaz* 及芋頭乾脫皮用的 *paparatan* 等等都是竹編製品；而月桃因質地較柔軟，多編成蓆子及容器以盛裝柔細之日常用品。



排灣族女子編織 Paiwan woman in weaving.



Arts of Weaving & Basketry |

Paiwan are mastered in utilizing natural resources. They not only utilize special plants to season food but also use plant fibers to weave articles for daily use such as mats, storage baskets, sieves, and scoops. The primary materials for weaving used by Paiwan are (yellow) rattan (palm) (*Daemonorops margaritae*), bamboos, showy galangal and ramie (*Boehmeria nivea*). Those materials are widely used in weaving baskets, mats and tools.

Weaving plays an important role in the daily life for the Taiwanese aborigines. Almost all elder aboriginal people in Taiwan no matter man or woman can weave some articles for daily use. Materials for weaving are nearly all collected from vicinities of their houses or territories of their tribe. Rattan is tough and strong in texture but it does not occur in large numbers in Paiwan's territories. It is commonly used to weave storages baskets for loading heavy articles and all kinds of crafts. Bamboos, such as bambusa (*Bambusa atrovirens*) ma bamboo (*Dendrocalamus latifaorus*), thorny bamboo (*Bambusa stenostachya*) and climbing bamboo (*Schizostachyum diffusum*), can be widely used in weaving including: "cepeng" (basket for loading agricultural products), "kalarar" (waist-wallet used by woman), "takaz" (a household article), "paparatan" (equipment for separating peels of dry taro). Fibers of showy galangal are soft and tender and generally used for weaving mats or baskets for storing small articles.



黃藤編簍 Rattan-woven basket.

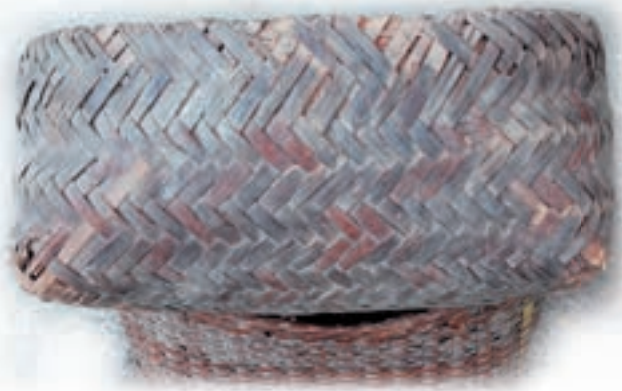
現在部落裡 50 歲以下的原住民對編織文化不甚瞭解，亦不太關心，也許因為商店裡現成的塑膠製品比較方便，只是可惜了傳統部落的文化及手藝，就將失傳。所幸部落裡有好些熱心人士，致力於傳統文化之保存與延續，並配合政府機關的宣導，號召部落青年，學習傳統文化，使祖先珍貴的智慧得以延續！



婦女繫於腰間的 kalarar 腰籃
"Kalarar" is bamboo woven basket commonly carried on women's waist.



Perhaps there are many plastic articles can be substituted, people less than 50 years old in the aboriginal tribes pay no concerns about their traditional weaving cultures and of course can't weave at present. The handcrafts of weaving are considered to be lost soon. Fortunately with the supports of local government, some ardent persons devote themselves in preserving and extending the cultures and skills of aboriginal weaving recently. Under this action, many young begin to learn those techniques and hopefully the wisdom of ancestors in weaving will pass down from one generation to next.



用來裝農產品的 cepeng

The "cepeng" is mostly used for loading agricultural products.



在各種竹類編器中，tagaz 是最常使用的器物。

"Tagaz" is the most common bamboo-woven article in daily life.





竹編織

竹子為多年生木本植物，其枝幹具堅實、有彈性、富韌性、劈裂性良好等特性，為良好的編織材料用。荊竹、綠竹、長枝竹（navunavu, *Bambusa dolichoclada*）及莎勒竹等類廣泛地分布於排灣族居住區域，由於材質佳且取得容易，甚早就被排灣族等原住民用來編織做籃子、農具、篩子、魚簍及其他生活用具。竹編織物耐候性良好，保存期限較長，適於戶外使用，精緻且保存良好者，甚至可為傳家之寶。編織物品之竹材，以 2-3 年生之竹桿較佳，削皮後曝曬至 7 分乾，即可使用。



Paparatan 一般用來篩東西，如芋頭烤乾後，即用此除去雜物，算是竹編品中較大型之物件。
The "paparatan" is a larger weaving article generally used for sieving such as separating unwanted objects from roasted taros.





綠竹 Bambusa.



刺竹 Thorny bamboo.



長枝竹 Long-shoot bamboo.



麻竹 Wideleaf (ma) bamboo.

Bamboo Weaving

Bamboos are perennial woody plants. Culms or branches of bamboo have the characteristics of tough, strong, having elasticity and tenacity, easy to split and are recognized as good materials for weaving and basketry. Thorny bamboo, bambusa long-shoot bamboo (*Bambusa dolichoclada*) and climbing bamboo are widely distributed in the territories of Paiwan. They are used for weaving various types of baskets, farming tools, sieves and fish baskets by Paiwan and other Taiwanaborigines from very early time due to its good characteristics and easy to obtain. Articles woven from bamboo have good weather-resistance and suitable for outdoor use. Some well preserved exquisite bamboo-woven articles are family treasure and deserve pass for one generation to the next.





竹編之器物因不同使用性，對於底部、身部、緣部有不同的編法，屬於傳統之技藝。然而竹材之處理過程大致相同，主要步驟如下：

- (1) 砍下的竹桿，先去節間小枝，再對剖成四大竹片。
- (2) 細剖成所欲寬度之竹條。
- (3) 修邊及去內節中隔。
- (4) 分離竹皮與竹材，風乾後即可編織。



砍下的竹桿，先去節間小枝，再對剖成四大竹片。
Remove twigs from the cut cane then split it into four large parts.



細剖成最終編條寬度之竹條
Split into bamboo strips with desire width.



Bamboo culms which have grown 2-3 years are best suitable for weaving. These are peeled and sun-dried until about 70% dry, then are ready for use.

Techniques for weaving bamboo-woven articles are different according to its purposes. The body, bottom and edges of woven articles are made by different workmanships which are traditional skills of aboriginal people. However, procedures of preparing bamboo weaving materials are the same, they are:

- (1) Remove twigs from the cut cane then split the cane into four pieces.
- (2) Split the large pieces into strips of desired width.
- (3) Remove the inner joints and smooth strips.
- (4) Separate outer bark of bamboo and after air dry is ready to weave.



竹條修邊及去內節中隔
Cut the inner part of nodes and smooth the edge of strips.



竹與竹材分離後，即可開始編製。
After separating the outer bark of bamboo then is ready to weave.





月桃 Showy galangal.

月桃編織

月桃為多年生叢生草本植物，具有特殊香味的葉片及亮麗的總狀花，普遍分布於台灣各地。月桃是一種與原住民生活息息相關的民族植物，廣泛地使用於烹調、醫藥及編織等方面。排灣族人對月桃編織物獨有情鐘，即便塑膠產業提供各式便利產品的現代，也未能影響對月桃的喜愛與使用。50、60年代排灣族人，都必須學會月桃編織；月桃蓆是最常見的生活用品，可作為睡墊、蓆墊以及裝飾靈堂的吊幔，是非常實用的日常用品。現在也有原住民藝術工作者，以此材料開發多種的製品，如：座墊、收納盒、書套、面紙盒、餐墊、吊飾等等。一般人如果沒有細察，通常會以為月桃蓆是由葉子或莖所編織而成，其實月桃葉具合抱於莖的葉鞘，曬乾後剝下的葉鞘約略等寬，即為月桃編條。



Showy Galangal (ngat)

Showy galangal is a perennial sympodial growth herb with ornamental foliage and showy flowers. It is native to southern China and widely distributed all over the island of Taiwan. Showy galangal is a necessary plant for the Taiwanese aborigines and is extensively used in cooking, medicine and weaving. Articles woven from showy galangal are particularly affected by Paiwan. Although many plastic products can be substituted in modern times, they are still the favorites for Paiwan. The elder Paiwan with age more than 50 years old must learn how to weave articles from showy galangal. Mats are the most common galangal-woven articles which can be used in many situations such as sleeping mat, seating cushion and even curtains in the hall for funeral service. There are many other galangal-woven articles such as seating cushion, storage box, tissue box, book jacket, dinner-mat, and hanging decorations have been developed by the aboriginal artists at present. Most people think that leaves or stems of showy galangal are the main materials for weaving if they only observe only on the galangal-woven articles. In fact,



月桃果實 Fruits of showy galangal.



月桃的花 Flower of showy galangal .





月桃編織材備製過程如下：

- (1) 連莖帶葉砍下月桃株，去葉身後，存留細長之帶（葉）鞘莖；
- (2) 帶鞘莖稍微曬乾後，層層剝下合抱於莖的葉鞘；
- (3) 剝下的葉鞘捲呈 C 型彎曲，原內面朝外成圈綁住定型，再曬約 5-7 日，成品即可供各式編織。



去葉後的月桃株
Stems of galangal after removing leaves.



Sheathes which tightly around stems of showy galangal are the real materials for weaving. Sheathes which have been sun-dry about one day then stripped off from the stem are the strips for weaving. Those are processed as follow:

- (1) Cut off all leaves from the harvested showy galangal and render the whole tree into stem, covered with sheaths.
- (2) Strip sheaths off the stem after sun drying about one day.
- (3) Roll the sheath up in the way of inner side facing out into a round tube to prevent it curling and out of shape and continue to sun-dry for 5-7 days. Then they are ready to weave.



月桃編織材料

The rolled and sundried sheaths are read for weaving.



月桃編織物質地柔軟，觸感甚佳，具保溫及散熱（冬暖夏涼）作用，並有一種特殊植物香氣，廣受使用者喜好。除月桃蓆外，其他各式形狀之月桃編織品包括家飾、餐墊、置物籃、椅墊、睡墊等，月桃編織物已成為原住民日常生活中不可或缺的物品。惟其強度較差，耐候性亦弱，僅適合在室內使用。而同屬之山月桃（*valjingt*, *Alpinia intermedia*），植株小於月桃甚多，葉鞘也較小，可用來編小籃子及草鞋。



月桃編織的精美記事本匣
The exquisite galangal-woven cases of note book.



月桃編織之衛生紙盒及各類容器
The galangal-woven tissue boxes and other containers.



具地方特色的餐墊及杯墊
The table and cup cushions having special local features.



冬暖夏涼的睡蓆，是排灣族家庭必備之編織品。
The showy galangal woven mat is a necessity for the Panwan's family.





各類月桃編織製品 All kinds of galangal-woven articles.

Woven articles from showy galangal which have characteristics of soft and tender in texture, pleasant to touch, thermal resistance, easy dissipating heat, and having special elegant fragrance are very popular to users. Except for the most common galangal-woven mats, other galangal-woven articles include: ornaments, table mats, storage baskets, seating cushion and sleeping mats. They are the essentials for Paiwan. However, their weather-resistance is poor and not strong enough therefore they are only suitable for indoor uses. In addition, there is another plant in the same genus as showy galangal called small shellflower (*Alpinia intermedia*). They are much lower and shorter than showy galangal. The smaller sheathes generally are used for weaving storage baskets or sandals.





黃藤 Yellow rattan plam.



黃藤的莖可長達 70 公尺
Some stems of yellow rattan palm can grow as long as 70 meters.

黃藤編織 (uway)

黃藤為棕櫚科多年生木質藤本植物，具羽狀複葉，葉鞘及葉柄有銳利之刺。莖可長達 70 餘公尺，外皮光滑，堅韌、彈性佳，廣泛地應用於編織各式工藝品與傢俱，或荷重之物品，如背籃、嬰兒籃床等。惟在排灣族居住的區域數量並不豐富，屬於較稀有之編織材料，多用於製成置物籃。黃藤材料之採用及處理過程為：



Yellow Rattan Palm (uway)

(Yellow) Rattan (palm) is a perennial woody climber in the family of Arecaceae having pinnately compound leaves and sharp thorns on sheaths and petioles. Stems which can grow more than 70 meters long having characteristics of polish, tough and good in elasticity are best materials for weaving and commonly used in crafts and furniture, or articles for loading heavy objects, such as back-carry baskets and baby cradles. However, yellow rattan palm is not occur in large numbers in the territories of Paiwan (and is considered as rare material). It is often used for making storage baskets of various sizes by Paiwan. Treatments of yellow rattan palm are processed as:



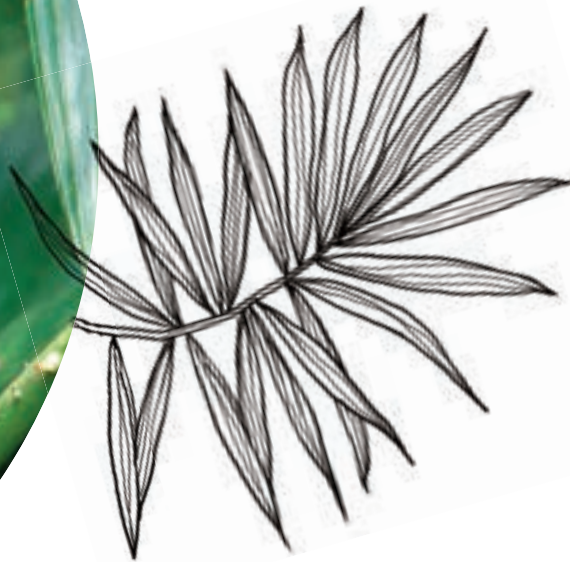
黃藤編織材料

The dried stems of yellow rattan palm are ready for weaving.





- (1) Selecting old stems of several year's growth. After dry them indoors then strip off all thorns.
- (2) Cut the stems lengthways into 4 to 8 equal sections, and remove the sapwood to a thickness of approximately 0.2 to 0.3 cm.
- (3) Expose the cut stems to the sun until they are complete dry and thin again, then the dried stems are ready for weaving.



黃籐葉鞘及葉柄有銳利的刺

There are sharp thorns on sheaths and petioles of yellow rattan palm.



- (1) 伐採多年生之老枝條，陰乾後將刺削除。
- (2) 將莖縱切成 4 或 8 等分，削取 0.2-0.3 公分厚之邊材。
- (3) 將削好的籐片曝曬幾天至籐片乾透，再次打薄，即可作為編織材料。



黃籐編織

The yellow rattan palm woven basket with " # " shape knit technique.



竹類編籃

The " kalarar " is a bamboo woven article.kalarar.





苧麻編織

苧麻為蓴麻科的多年生草本植物，高可達兩公尺。為古老的纖維作物之一，早在六千年前人類即知利用其堅韌的外皮纖維製作繩索。過去曾為排灣族重要的植物，取其強韌的外皮纖維，經過去皮、曬乾、柔搓後，製成麻線，再編織成網袋（排灣族稱 *silau*）或用來織布。織法較粗糙，空隙較大的網袋，適合裝物品；孔隙小，尺寸較小的網袋，則為妝飾用的背袋，廣受婦女喜好。網袋亦可作為漁網、室內裝飾物。然而由於物質文明的引入以及製作過程繁瑣，苧麻的編織技藝逐漸消失，苧麻的耕作行為也已不見。*sigaw* 的傳統技藝只能在博物館或婚宴慶典中，由年長婦女們堅持傳統背帶的 *sigaw* 中展現風華。



苧麻 Ramie.





正在編織中的背帶 sigaw
The uncompleted "sigaw".

未經染色的 sigaw，大多用於做農事時，裝帶必需品。

The un-dyed "sigaw" is necessary article for carrying objects especially when doing farm works.



Utilization of Plants for Daily Necessities



日常生活利用



傳統檳榔袋 Traditional betel nut bags.



重要慶典，成年婦女都背帶 sigaw。
Adult women all carry the "sigaw" on important festivals.

Ramie (zakilj)

Ramie is perennial herbs in the family Urticaceae and can grow as tall as 2 meters. It is one of the oldest fibre crops having been used as ropes for at least six thousand years. It was a very important plant for Paiwan in old days. The part used as fibre is the bark of stalks. Ramie threads are made through peeling off barks, sun-dry, rubbing and regularizing fibres. Then the threads can be further used to weave net bags ("sigaw" in Paiwan language) or clothes. There are two kinds of "sigaw", i. e. the bigger one with larger meshes and relatively coarse artistry is used for loading goods and the smaller one with dense meshes and exquisite workmanship is used for loading small objects or as decorative knapsack and is very popular for women. However, this techniques have gradually died away because the procedures for making "sikaw" are extremely complex and any cloth they needed can be obtained through barter exchanges. The elegance of "sikaw" only can be seen in some important celebrative occasions carried by old women or in the museum because this technique has gradually died away.



編織 sigaw 的梭
Weaver's shuttle for weaving the "sigaw".



染色後的苧麻纖維
Ramie threads after dyeing.



編織好的條紋 sigaw
Adding strips on the woven "sigaw" for decoration.

生活用品

排灣族是一個善用大自然的民族，能充分利用各類型植物於日常生活上，不僅利用植物編織各種日常用具，作為建築材料，還會利用植物特殊之香氣烹調各類食品。週遭許多植物，經過其巧手稍加修整，即能成為方便實用且環保的生活用品。茲分別介紹如下：

掃帚

掃帚為最簡易的植物製工具，凡具有緊密叢生之枝條、小葉或花序的植物均可利用來製作成掃帚；惟考慮其耐久性、實用性、美觀及材料取得難易等因素，各地區的人民有其偏好的素材。排灣族用來製作掃帚的植物包括：五節芒（*Ijaviya*, *Miscanthus floridulus*）、山棕（*valjevalj*, *Arenga engleri*）、台灣海棗（*kanivun*, *Phoenix hanceana*）、黃荊（*zengla*, *Vitex negundo*）、十子木（*aricing*, *Decaspermum gracilentum*）、車桑子（*aljumgu*, *Dodonaea viscosa*）等多種。

其中黃荊、車桑子多用於戶外清掃，山棕、台灣海棗用於室內清掃，而五節芒花絮製成的掃帚則多用於室內揮灰。製作過程不外乎曬乾、裁剪及綑綁等步驟。



山棕掃帚
Brooms made from Formosan sugar palm.



Arts of Weaving & Basketry

Paiwan are mastered in utilizing natural resources for daily life. They not only utilize special plants to weave articles, to use as construct materials but also to season foods. Many plants in the nearby of their houses can be transformed to useful and environmental saving articles through their skillful hands. Some of the main plant-made articles used by Paiwan are described below:

Broom

Broom is the simplest plant-made article. Any plants with dense branches, pinnately compound leaves, or raceme inflorescence can be used as basic material for making brooms. However, people from different places have their criteria in selecting plants for making broom primarily depending on its resistance in usage and the availability to obtain. Plants used by Paiwan to make broom include: sliver-grass, Formosan sugar palm (*Arenga engleri*), Formosan date palm (*Phoenix hanceana*) negundo chaste tree (*Vitex negundo*), slender decaspermum (*Decaspermum gracilentum*) and switch sorrel (*Dodonaea viscosa*).



五節芒 Japanese silvergrass.



芒草總狀花序所組成的大型圓錐花序，集結繫繩集成掃帚，非常好用。

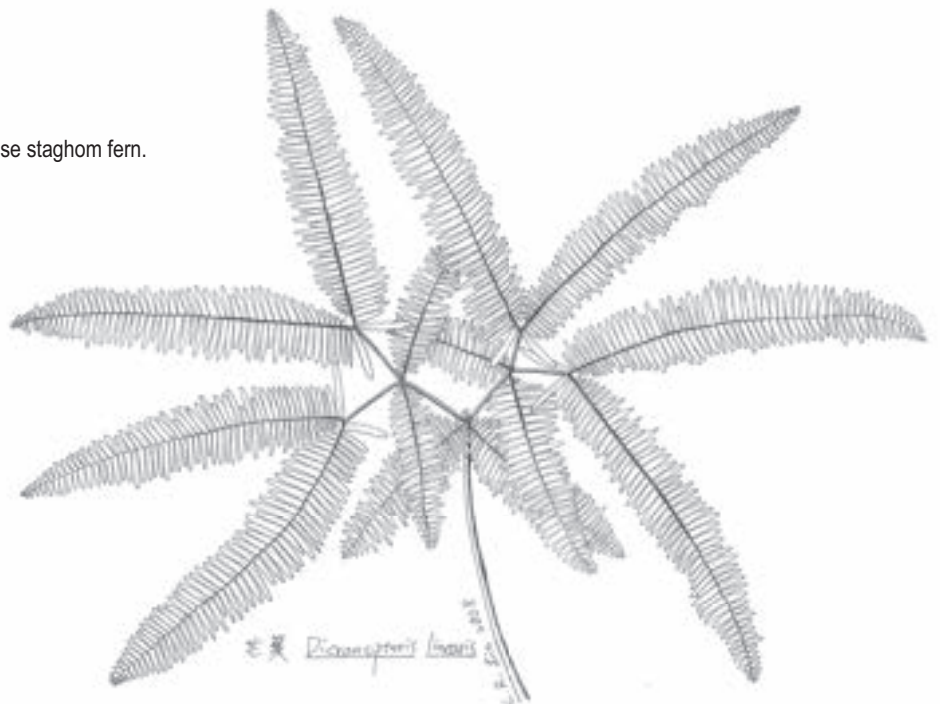
The big panicles of silvergrass are good materials for making broom.



刷子

刷子最根本的原理，在於利用摩擦力來去除頑垢。排灣族人發現破布烏（djepupung, *Ehretia dicksonii*）的葉子與木賊（ljavana, *Equisetum ramosissimum*）的莖，分別因其粗糙的毛被物及矽質被覆，可以做為刷子的代替品，尤以沾草木灰後，更具磨光之效。另外，也有利用海金沙（saas, *Lygodium japonicum*）及芒萁（piciq, *Dicranopteris linearis*）堅韌的葉柄及莖部，將之切成 50 ～ 60 公分長度，10 餘根合繫成捆，來刷洗鍋具，可使用若干月。

芒萁 False staghorn fern.



Scrubbing Brushes

The basic function for removing dusts by brush is by means of friction between brush and article. Paiwan have noted that leaves of dickson ehretia (*Ehretia dicksonii*) and stems of Taiwan scouring rush (*Equisetum ramosissimum*) have coarse hairs and are good material for scrubbing. Especially when dipped with vegetative ashes, they can be used for polishing wooden or metal articles. The tough petioles of Japanese climbing fern (*Lygodium japonicum*) and false staghorn fern (*Dicranopteris linearis*) are also good materials for making scrubbing brushes. Bind 15 to 20 old growth of petioles or tendrils of the above mentioned vegetations about 50 to 60 cm in length into bundle and can be used as brush. These brushes are used for scrubbing small cooking pots, and commonly will last approximate about couple months.



木賊 Taiwan scouring rush.



芒萁 False staghorn fern.



海金沙 Japanese climbing fern.



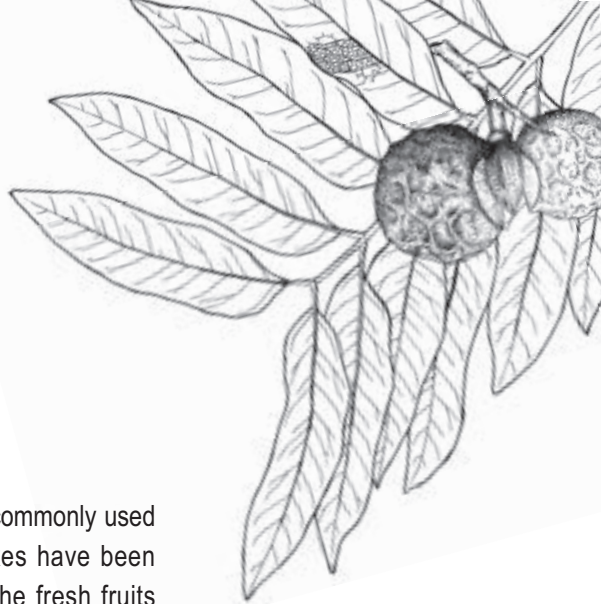
洗滌劑植物

在合成化學未昌明的過去傳統歲月裡，不管原住民或漢人社會，都利用無患子（*zagu*, *Sapindus mukorossii*）假種皮內所含的皂素，來洗滌衣物、清潔污垢。只要用木槌敲打含皮之果肉，再用水搓揉便會產生泡沫，達到洗滌的功效。除無患子外，木鼈子（*ameri*, *Momordica cochinchinensis*）的根、水雞油（*djuljenge*, *Pouzolzia elegans*）樹皮及地下根部，亦含有皂素，也被排灣族拿來作為清潔劑代用物。現今環保意識日漸抬頭，已有廠商開發出數種植物洗滌劑相關產品；實乃傳承先人的智慧，研發出更先進，更能保護自然資源的產品。



無患子 (*zagu*) soap nut tree.





Plants used for cleaning

Fruits of soap nut tree (*Sapindus mukorossi*) are commonly used as a substitute of soap before the chemical complexes have been developed for both aboriginal and the Han people. The fresh fruits of soap nut tree is rich of soap alkali when ripe and can be used for washing clothes or clearing other dirties. Normally the fruits with skin are pounded with a wooden mallet, then it can be used as detergent. When water is added and the clothes or objects are rubbed, a rich lather is produced. Except for soap nut tree, roots of India trumpetflower nut tree (*Momordica cochinchinensis*), bark and roots of elegant pouzolzia (*Pouzolzia elegans*) are also containing soap alkali and used as substitutes of detergent by Paiwan. Many vegetative soap alkali refined detergents have been developed at present under the appeals for environment protection. The development of the more advanced and more environmental protecting products is the best way for inheriting the wisdom of aboriginal ancestors.



無患子的果實
Fruits of soap nut tree.



杵與杓（asulu ada valanga）

排灣族群的許多食品，均需事先將材料加工搗成粉末，方能進一步製成成品；如搗小米、搗芋頭乾…等等，因此杵及杓是非常重要的日常生活用具。杵及杓一般為木製品，近代磨石技術發達後，才有石杵出現。杓的材料，首要具備彈性佳及不龜裂特性的大徑材，常用的樹種有烏心石（*sekazu, Michelia compressa*）、九芎（*djaas, Lagerstroemia subcostata*）及澀葉榕（*vulju, Ficus irisana*）。杵的材料則要求堅硬、不易磨損。一般使用的樹種有大葉楠（*azavay, Machilus japonica var. kusanoi*）、月橘（*aljapang, Murraya paniculata*）等。



杵與杓的是日常生活必需的用具
Pestle and mortar are necessary equipments for daily life.





烏心石 *Formosan michelia*.



大葉楠 Large-leaved nanmu.



九芎 Subcostate crape myrtle.



Pestle and mortar

Many foods such as millet and taro in Paiwan's diet must pound into powder or paste in the processes of manufacture. Therefore pestle and mortar are important necessities for Paiwan. Pestle and mortar are generally wooden articles and stone mortar appears only after the improvement of stone mason techniques. Characteristics needed in selecting woods for making mortar are good resilience, not easy chap and big enough. The Formosan michelia (*Michelia compressa*), subcostate crape myrtle (*Lagerstroemia subcostata*) and hayata fig (*Ficus irisana*) are the most common used plants for making mortar by Paiwan under those criteria. The required characteristics of wood for making pestle are tough, strong and not easy wear away. Lumbers of large-leaved nanmu (*Machilus japonica* var. *kusanoi*) and common jasmine orange (*Murraya paniculata*) are the most popular materials for making pestle.

杓的製作材料會因居住環境而改變，例如：永樂村用的杓，就是當地的石材。

The selection of lumber for making mortar sometimes depends on the living environment. Pestle used by people in the Yunu-le village is made from local stones.





火種

排灣族利用筆筒樹（又名蛇木，排灣語為 rigiss）（*Cyathea lepifera*）、五節芒作為火種以及驅兇避邪的火炬。筆筒樹在原住民的文化與生活裡佔非常重要的地位。昔日部落裡老人家要到山上工作的時後，每家有一個人手握著一根冒煙的筆筒樹幹（多削成約手臂大小），以驅兇避邪。在缺少火柴的時代，排灣族人長期觀察到筆筒樹的可燃性及耐燒性，因此利用其悶燒型的特性作為延續火種的方法，以節省鑽木取火所費的時間。筆筒樹的利用價值不僅如此而已，如茅草屋之樑脊、支柱、園藝用之蛇木屑、庭園觀賞樹木等，廣泛地被排灣族人使用。



筆筒樹可做為火種及避邪火炬

Trunk of Formosan tree-fern can be used as fire preservation and for exorcising bad events.

Fire preservation

Paiwan use Formosan tree-fern (*Cyathea lepifera*), also called “snake skin wood” as fire preservation and torches. It has important position in cultures and daily life for the aboriginal people of Taiwan. Whenever tribal fellows go to mountains or hunt, each family must have one person holding a burning Formosan tree-fern trunk (cut into the size about one's arm in diameter) for exorcising bad events and evil spirits in the past. In addition the early Paiwan have noted the characteristics of combustibility and incessant burning in dying fire of trunks of Formosan tree-fern, they used its embers for fires preservation and saving the labor and time in getting fire by friction before matches have not invented. The values of Formosan tree-fern are not limited in fires preservation and torches. They are deeply loved and widely used as pillars of thatched houses, cultivating medium for vegetations and horticultural plants by Paiwan.



筆筒樹藝品 Handcrafts made from the trunk of Formosan tree-fern.





衣飾與頭飾

排灣族是喜愛色彩的民族，藉著各式各樣五彩繽紛的裝飾物，以突顯自我藝術的表現，同時亦可藉裝飾表示個人在部落的地位與榮耀。早期這些裝飾品大多取自大自然，經過簡單的手工修飾，即可派上用場。現在則因塑膠製品便宜且普遍，始有部分綴珠等飾物採用塑膠製品。各式的裝飾物，主要可分為衣飾與頭飾兩大類，茲略述如下：





Decorations on Garment and Head

Paiwan are very fond of colorful objects. They use all kinds of well designed and resplendent decorations to demonstrate the genius of arts and to express the position in tribe and individual glories. Materials for making decorations which are all collected from nature in the early time are only needed simple handworks then can be transformed into decorations. Until the plastic-made objects are widespread and cheap, some decorations such as pearls are substituted by plastic made objects. All decorations worn by Paiwan can be grouped as garment decorations and head decorations. They are briefly introduced below:

高士佛社女性（今高士村），頭髮用銀鎖鍊繫束，再用布纏捲，並插菊葉，耳垂孔塞與男人所用同形的貝殼製耳飾，上衣邊緣有刺繡，袖口折上一截，為恆春下群獨特風格。

Female of the Kaoshinfo tribe (Kaoshin village at present). Their hairs are tied with silver chain to make a bundle then winded with cloth and decorated with leaves of mums. Shell earrings are in the same type as that used by men. Edges of coat have embroideries, cuffs are fold a section. This type of dressing up is the unique style of the Hengchung tribe.

排灣族鮮豔的衣飾

The bright-colored garments and decorations of Paiwan.





衣飾

排灣族早期使用的衣料，大都為自製的手織苧麻布，也有以皮革或樹皮製成衣服的。後來因與漢族交易，棉布才成為主要的衣料。男子通常著對襟長袖上衣，腰部繫半腰裙；貴族則以豹皮為披肩，以鹿角為冠。女子多著長衣窄袖、長裙，肩袖部沿著邊刺繡，頭上則以黑色或紅色布纏頭。男女皆赤腳，並無鞋襪。排灣族特別注重衣服的裝飾，所以在布料上及衣服上都特別下功夫予以美化。爭奇鬥艷是排灣族服飾的最佳寫照，藉跟別人不一樣的圖飾以突顯自我的藝術表現，並展現驕傲與自信。除注重編織技巧外，亦常見以刺繡、貼飾及綴珠等方式來增添鮮豔亮麗的效果。花紋與圖案隨個人的喜好，而可自行設計，但不得繡上或貼上貴族專屬的圖案，如太陽像等。然而今日自行編織苧麻布或棉布的排灣族人已甚少見，製作傳統服飾的布料多來自與漢人的交易，編織技藝實應傳遞至永遠。



傳統衣服 The traditional clothes of paiwan.





排灣族鮮豔的衣飾由太陽之子百步蛇守護

Patterns of sharp-nosed viper are one of the main designs of decorations on garments of Paiwan.





排灣族男子華麗的服飾 Designs of decorations on garments of men.





Decorations on garments

All clothes worn by Paiwan are made by themselves from the fibers of ramie or leather or barks in the early years. Cotton clothes are common only after trades with the Han people. The traditional costumes for male Paiwan are shirt with long sleeves as upper garment and short petticoat as lower garment, while the nobility additionally wear leopard-skin shawl and deerhorns decorated hat. Women generally wear embroidered gown with narrow sleeves, long petticoat and black or red turban. Both man and woman are bare-footed and without shoes, socks and stockings. They concern the external appearance of their garment, therefore, they devote much time and energy in selecting cloth and designing patterns and decorations. Contention of magnificence and fighting for outstanding are the best description for dress of Paiwan. They demonstrate their genius of arts and express proud and self-confidence by means of unique design of decorations and patterns of embroideries. Exception for the emphasis of weaving techniques, they also use embroideries, pasted-decorations and string of pearls to enhance the effects of resplendence and colorful for their garments. Design of decorative patterns and embroideries is depended on one's fond and talent without much limitation. However, some special figures, like the figure of sun, are monopolistic to nobilities and are prohibited to wear for ordinary people. The local inhabitants of Paiwan certainly do not engage in weaving-related techniques, at present and the ramie cloth or cotton cloth they used nearly all come from the Han people through exchanges. Those techniques of weaving, embroideries and designing of decorations should be reserved and passed down forever.





紅藜盛裝的頭飾（桑忠翔 繪）
Goosefoot decorated hat (drawn by Sang Chung-Shyang).



頭飾

植物頭飾傳說是深居山林的排灣族人，到山裡工作途中，經過不潔的地方，族人（尤其是婦女）會用植物的嫩葉或花，別在額頭掩飾面貌以避邪靈，同時亦可當做族人間辨識的標誌。久而久之這種佩戴植物作為標誌的習慣，演變成日常工作佩戴的頭飾。植物頭飾的編織非常多樣性，頭飾編織技巧是排灣族婦女必備的技能；憑著個人的巧手與天分，製造出各有特色的頭飾，營造了排灣族文化的美感與豐富度。排灣族婦女直至現今仍堅持自己編織頭飾的佩戴權限。



萬壽菊及腎蕨環飾
The decorated ring made by marigold and tuberous sword fern.





頭飾用植物



台灣葛藤 Taiwan kudzu.



烏心石花 Flower of Formosan michelia.



梔子花 Flower of cape jasmine.



台灣百合 Formosan lily.



七里香 Common jasmin orange.



玉葉金花 Mussaenda.



Decorations on head

One legend of Paiwan said that any person particular woman should put flowers, newly sprout leaves or other beautiful things on his or her head when passing through places of ominous for avoiding bad spirits and for identification as well. This legend passes down from generation to generation and gradually become a custom of wearing decorations on head for Paiwan. Techniques of weaving head decorations are necessary for Paiwan women. Different styles and designs of vegetation-woven head decorations are created through their skillful hands. These diversity of head decorations is also implicitly revealed the beauty and abundance of their cultures. Women of Paiwan at present still insist wearing head decorations which are made by themselves.



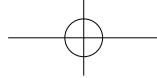


不同植物編織成各具特色的頭飾
Each of the plant-woven head decoration has its special feature.



頭飾又可細分為額飾、環飾及插飾三種，多取材自植物，凡具艷麗或芳香花朵者，均可作為頭飾的材料。額飾為置於額前的裝飾，採用傳統上具有榮耀象徵的植物，如台灣百合（qungalj, *Lilium formosanum*）、玉葉金花（quriljaljava, *Mussaenda pubescens*）、文珠蘭（ljivakung, *Crinum asiaticum*）等，取其花瓣編織而成。此外，黃荊、榕樹葉（djaraljav, *Ficus microcarpa*）、台灣櫟（tjeves, *Zelkova serrata*）、楓香（qaljinglud, *Liquidambar formosana*）、黃連木（qunip, *Pistacia chinensis*）等植物的新梢，以及蛇根草（ljaluluj, *Ophiorrhiza japonica*）、角桐草（ljaljukur, *Hemiboea bicornuta*）、梔子花（tjava, *Gardenia jasminoides*）等植物的花亦可作為額飾的材料。環飾為編織成環並佩戴於頭頂上的飾物。具有榮耀象徵的環飾植物有黃水茄（tjaljivas, *Solanum undatum*）（含乾燥的）、辣椒（sini, *Capsicum annum*）（含乾燥的）、小米、萬壽菊（isip, *Tagetes erecta*）、五節芒、百合花（乾燥的）、紅藜等；而稀子蕨（milig, *Monachosorum henryi*）、腎蕨（ljavucuvucu, *Nephrolepis auriculata*）、排香草（katiyavtiyav, *Lysimachia capillipes*）、烏皮九芎（djelay, *Styrax formosana*）（帶花及葉的嫩枝）等植物，則作為一般性的額飾材料。插飾為插戴於頭上的飾物；傳統上用於插飾的植物有百合花、石菖蒲（ljakucaykucay, *Acorus gramineus*）、芋頭葉、黃連木、西施花等。排灣族男子的插飾都具有榮耀的意義，並非所有植物均可作為插飾物，然而任何植物（百合花及石菖蒲除外）都可用於女子一般性的插飾。

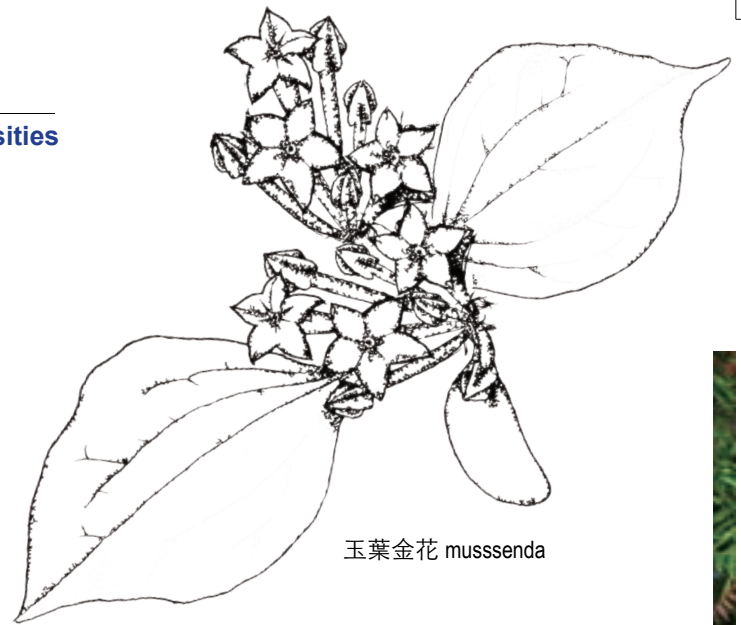




Utilization of Plants for Daily Necessities



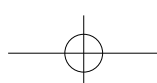
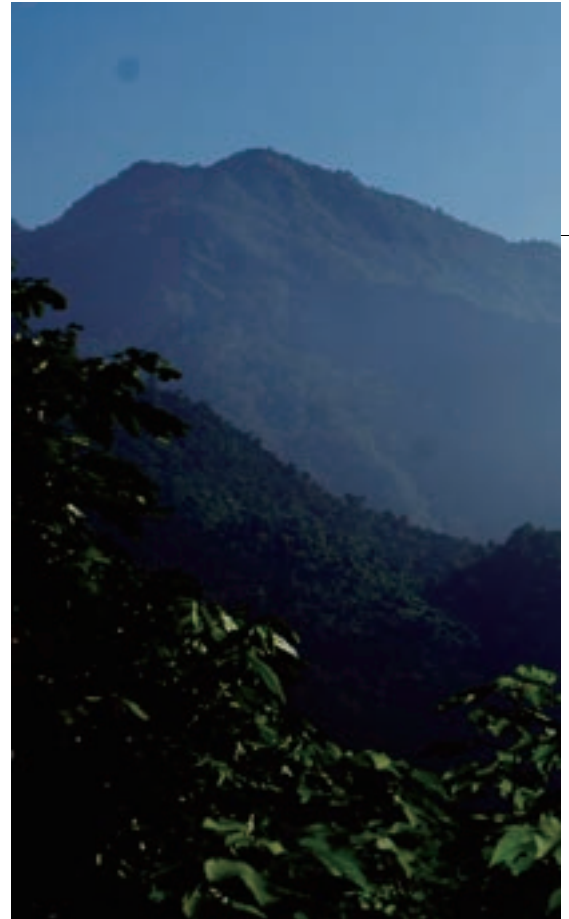
日常生活利用



玉葉金花 musssenda



環飾 Ring decoration.





黃連木 Chinese pistache



玉葉金花 Mussenda



黃荊 Linden hibiscus



Utilization of Plants for Daily Necessities



日常生活利用



Head decorations can be classified in more detail as frontlets, ring decorations and inserting decorations. Plants in the nearby of their houses with beautiful or fragrant flowers generally can be used as basic materials for head decorations. Frontlets are put on forehead. They are traditionally woven by petals of glory-symbolized plants such as: Formosan lily (*Lilium formosanum*), mussaenda (*Mussaenda parviflora*), and poison bulb (*Crinum asiaticum*). In addition, newly sports of negundo chaste tree, India laurel fig (*Ficus microcarpa*), Taiwan zelkova (*Zelkova serrata*), Formosan sweet gum (*Liquidambar formosana*), Chinese pistache (*Pistacia chinensis*); and flowers of Japanese ophiorrhiza (*Ophiorrhiza japonica*), Taiwan bicornuta (*Hemiboea bicornuta*), and cape jasmine (*Gardenia jasminoides*) are also available. Ring decorations are in ring shape and can be put on head. The glory-symbolized plants for making ring decorations are solanum undulatum (*Solanum undatum*), pepper (*Capsicum annuum*) (including dried peppers), millet, marigold (*Tagetes erecta*), silvergrass, Formosan lily, and goosefoot. While the monachosorum henry (*Monachosorum henryi*), tuberous sword fern (*Nephrolepis auriculata*), Lysimachia capillipes (including dried), and Formosan snow-bell (*Styrax formosana*) are commonly used plants for making ring decorations. Inserting decorations are decorative objects that can be inserted into hairs and hat or between ring decorations and head. Plants used as inserting decorations traditionally include Formosan lily, grassleaf sweetflag rhizome (*Acorus gramineus*). leaves of taro, Chinese pistache, and Taiwan rhododendron. Inserting decorations worn by man generally have special meaning for representing glories of him or his family. Therefore, not all plants can be used as man's inserting decorations. However, any plants except for Formosan lily and grassleaf sweetflag rhizome are available for women to make inserting decorations.

獵物毛皮裝飾的帽子
Hats decorated by prey's fur.





各式各樣的頭飾與額飾

All kinds of head and frontlet decorations.



虎婆刺



檳榔頭飾
head decoration made from betel nuts.



小米頭飾 head decoration.





紅藜環飾 Ring decoration made from goosefoot.



額飾製作 Making Frontlet.



額飾 Frontlet.



楓香的嫩葉亦可作為額飾的材料
Tender leaves of Formosan sweet gun
are also materials for making frontlet.



黃連木額飾
Frontlet made from Chinese pistache.



額飾製作 Making Frontlet.







家屋建材

Materials in Building



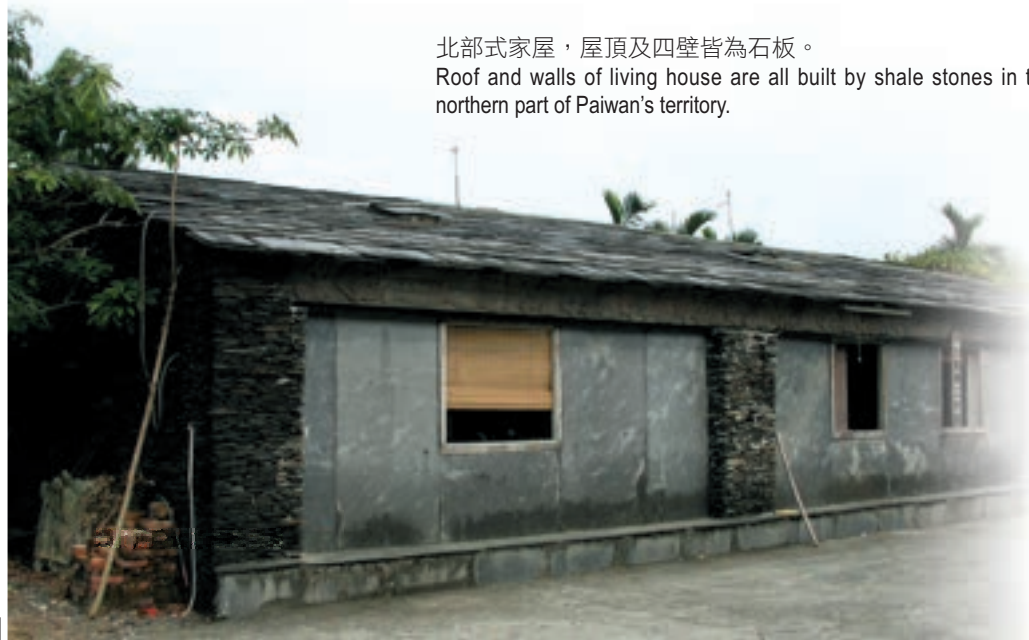


家屋 (Umaq) |

排灣族人口數約六萬人，主要分布於台灣南部，北起大武山，南達恆春，西自隘寮，東到太麻里以南海岸。散落於其遼闊領域間的族人，建構家屋時，多因應不同的地域環境，選擇不同的建材。北排灣因地利之便，多就近取用中央山脈之黑色頁岩、板岩及當地的木材，建造不對稱山牆式之家屋。石板材用來砌牆、覆瓦、鋪設地板，並當做雕刻裝飾用材，形成極具特色與美感的石板屋。日據時期，佳平舊社 *Jigurul* 頭目的石板家屋就被指定為史蹟，並加以保存。直至今日，它所受到的關注不曾間斷，並累積了不少的研究資料，也加深一般大眾視石板家屋為排灣族專屬的印象。然而生活領域重疊而與排灣族關係密切的魯凱族，亦因相似的居住環境，同樣構築石板屋為家。此外南邊及東邊的排灣部落，因石板取得不易及漢人的影響，多改以木、竹、茅草及土角（磚）等為要主建材的住屋。

北部式家屋，屋頂及四壁皆為石板。

Roof and walls of living house are all built by shale stones in the northern part of Paiwan's territory.





頁岩為鑿取石板的原料
Shale stone is the basic material for slates.

Living Houses of Paiwan (Umaq) |

People of Paiwan are widely distributed in the southern part of Taiwan from the Mt. Darwu in the north to the Huncheng township in the south and from Ailiao in the west to the eastern coast line of Taimali. Paiwan have a population of around 60,000 mostly living in Pingtung and Taitung counties administratively. Materials for building living houses are mostly collected from local and are diverse due to the vast territories they have. Houses in the northern part of Paiwans' territories are commonly made from black slates and local woods by taking the advantage of a lot of shale stones in the southern section of Central Range. Shale slates which are used to floor, build walls, service as tiles and be engraved as a decorative crafts as well combined with wooden beams constitute the special, unique and beautiful shale stone house. A magnificent shale stone house owned by chief Jigurul in the old tribe of Chiaping was assigned as the historical memorial during the period of Japanese occupation and was well reserved. Much attentions were paid on this building from that time till now and a lot of research information was also accumulated through investigations of this building. This building makes people getting an impression of that shale stone house is a symbol of Paiwan. However, shale stone houses are not monopoly to Paiwan. The Rukai aborigines, who have overlapped territories with that of Paiwan and similar living customs with that of the latter, are also built shale stone house as their home. In addition, there is no or only a few shale stone houses in the southern and eastern part of Paiwan's territories due to the scarcity of shale stone and the influences by the Han people. They use woods, bamboos, thatches and bricks as the main materials for building houses instead.





白茅為屋頂材料因其禾桿較細，葉柔軟，披覆屋頂，較不易滲水。
Lalang grasses are typical material for roofing. It has tender and slender canes which are relatively waterproof when covered on roof.



高士佛社漢化型家屋，茅草覆頂，土磚砌牆。
The sinicized living house in Koshifo. It has thatches covered roof and mud-bricks front wall.



The initiation of researches concerning the living houses of Taiwanese aborigines was carried out by the Committee of Taiwan's Customs Investigation of the Governor-General Taiwan during the period of Japanese occupation. Their report has classified aboriginal living houses into many types according to its construction of walls, and covering materials of roof and indicated that the geographical distribution of shale stone houses has a borderline following the Shihwin Creek. The typical shale stone houses are only found in the northern side of the Shihwin creek. The front wall and covering of roof of aboriginal houses in the southern side of that creek are built by wood and thatches which are uniquely arranged having the outline like tortoise shell, respectively, rather than slates. Houses in the further southern of the Hengchun peninsula, like in the tribes of Mutan, Koshifo and Shihlinger, are no more using shale stone and the constructive materials are completely substituted by mud-bricks, woods, bamboos and thatches. Another Japanese researcher, Chijiwa Suketarou, has great contribution in the research of aboriginal living houses and published the "The living houses of Taiwanese aborigines" in 1988.





對於台灣原住民住家之研究，肇始於日據時代臺灣總督府臨時臺灣舊慣調查會的調查。該調查將住屋型式，以牆體、屋頂建材為主要分類基準；並指出在地理分布上大致可以土文溪為界，以北為典型的石板屋；以南的住宅，則在前牆及屋頂分別改變為木板牆及茅草，而屋頂之龜甲狀為其特色。再往南位於恆春半島的牡丹、高士佛、四林格等社，牆材就完全改以土磚或木竹為主，茅草屋頂。之後有日籍學者千千岩助太郎（1988）的研究，所發表的《台灣高砂族の住家》一書，是現今最經典的原住民住宅史料，他將排灣族的住家細分類為六大類（表二）。千千岩助太郎的資料，認為石板屋只存在於北排灣地區，但是最近對舊部落的探勘，如：南仁山舊石房、Saqacengalj 聚落等遺址，發現恆春半島一帶早期亦存有石板屋；然而新部落建材的改變，或許也是部落遷移的適應吧。



五節芒 Silvergrass.



This report has classified Paiwan's living houses into six categories (Table 2) and is considered as the most representative historical records in this domain. His report also indicated that the shale stone houses are only in the northern part of the Paiwan's territories. However, researchers have found some vestiges of shale stone houses in the old tribes of the Nanjen and Saqacengalj areas in the Hengchun peninsula recently. Perhaps this discovery is the evidence for explanation the adaptation of environment and impacts from other cultures by shift of constructive materials.

太麻里社漢化型家屋，屋頂被覆茅草，壁為竹材。

The sinicized living house in Taimali. Roof is covered by thatches and front wall is constructed by bamboo canes.





表二：排灣族之住家形式

家屋類別	分 布	特 色
北部型	士文溪以北： 佳平社、來義社	平面為矩形，單室，空間配置可分為居間、寢室、穀倉（亦可置物）及豬舍（其上建立體分層，兼作廁所）四部份，硬山式屋頂石板鋪面。四壁皆為石材，由小石板推砌或大片石板做分隔。
龜甲型	士文溪以南： 以士文社、內文社為代表	平面為矩形，縱深複室，前後之別，屋頂外形似龜甲（型），上鋪茅草。前面壁為木板，後面及兩側壁為石頭砌成。
漢化型	牡丹及高士佛社	住家形式深受漢人影響，平面為矩形，內 2-3 室，屋頂覆茅草，牆壁為土角（磚）砌成。
	台東縣大武地區 紹家社、它巴卡斯社	平面為矩形單室，為豎穴式，掘穴石砌邊牆的方式構築側壁及後壁，前壁為木板，屋頂鋪茅草。
	太麻里社	矩形單室，屋頂被覆茅草，壁為木板或竹材。
混合型	東部太麻里溪及姑子崙溪上游部落：比魯社、賓茂社	平面同北部型住家，屋頂多數為龜甲型，少數為石板砌成，為混合型式住家。

資料來源：千千岩助太郎，1988





Table 2 : Forms of living houses for Paiwan

Categories	Distribution	Special Features
Northern Type	Northern bank of Shiwin Creek, Laiye Township	Rectangular design, single room. Contains living room, bed room, storage and pigs raising room. Made by shale stones.
Tortoise Shell Type	Southern bank of the Shiwin Creek, Namen Township	Rectangular in plain with long longitude. Roof looks like tortoise shell and covered by cogon grasses. Front walls made by broad, the other wall are made by stone.
Sinicized Type	Moden Township and Gashefor areas	Have deeply influenced by designs of Han people. Rectangular in plain, 2-3 rooms. Walls are made by bricks.
	Darwu Township and south part of Taitung county	Single room in rectangular form. Walls are lay from ground by stones. Cogon covered roofs.
	Taimali Township	Timber or bamboo
Mixed Type	Upstream areas of Tamali Creek and Kutzulain Creek	Like the form of the "Northern Type". However some roofs are made by stones.

Source : Chijiwa Suketarou, 1988





排灣族穀倉，是貴族炫耀財富與權力的象徵，除了在室內設置穀倉外，亦有於室外另設置獨立穀倉。穀倉大小依需要及階級高低而異，一般為 2 公尺見方高床式，離地約 1 公尺，四個角柱，屋頂披茅草。角柱與高床平板間有防鼠板，通常設置於前庭側邊。





排灣族的穀倉是財富與權力的象徵
Granary is a flaunting symbolization of wealth and power for Paiwan.





Granary is generally a flaunting symbolization of wealth and power for Paiwan. Therefore they are not all built indoor, many are outdoor as a sole building. The size of barn is determined by the necessary and position of its owner in the tribe as well. They are generally about one meter elevated structure with four prisms, thatches covered roof and about two square meters of base area. Rat preventing boards are installed on prisms just below the floor. Granaries are commonly set in the side of front yard.



白茅除為絕佳之屋頂覆蓋材料外，亦為良好之藥用材料，白色花穗可止血、根煮水可退燒。

Except for using as roof-cover materials, lalang grasses are also good medical plants for stopping bleeding (white inflorescence) and reducing fever (roots after boiling).





穀倉角柱與高床平版間設有防鼠板也可為建材短料繩
The rat preventing boards are installed on prisms just below the floor.





長枝竹 Long-shoot bamboo.



茅草屋 The thatched house.

家屋社會

人類學家通常以繼嗣、氏族來解釋分析一個社會的結構，然而卻常發現不管用父系、母系或雙系等親屬制度都難以完全理解台灣原住民的社會。排灣族的社會結構與階級制度尤為複雜，具有以家族為中心的緊密結構，且有綿密的親屬網路支撐此一結構。學者 Lévi-Strauss（1987）透過家屋概念的分析，才進一步了解排灣族社會階層體系。在排灣族社會中，住家不只是一個實體建築物而已，他們為它取名，視為「家屋」，並承載著權力、責任與地位。居住者在其名後冠上家屋名，家屋名不因使用者變動而輕易改變。

排灣族採取長嗣繼承制度，長嗣不分男女，留守原住家；餘嗣婚後離開；由於新建家屋所費不貲，長嗣有義務協助提供所需的物資。長嗣（vusam）就像播種留用的種子，源源不斷的繁衍；家屋（qumusam）原意即為播種，隱含婚出餘嗣的擴散，新建家屋（qusam）則為實體化的親屬關係表徵。東台灣的土坂部落則以類似的竹子或繩子的一節比擬這樣的關係。





涼棚 Shed.

Society Behind the Living Houses

The anthropologists often analyzed a society by the surname or inheriting relationship to understand its social structure in the past time. However, it is difficult to thoroughly understand social structure of aborigines in Taiwan no matter analyzed from patriarchy or matriarchy or both. Social structure and its classification of Paiwan are extremely complex. Until the methodology of analysis through the concepts of living houses developed by the researcher Levi-Strauss in 1987, the hierarchy and social system are further understood. Living place in the Paiwan's concepts is more than a real constructed object but a representative of power, responsibility and social ranks. They give each living place a name and call them as "living house" with respective. Owner of living houses generally put the house's name after his or her surname. Name of a living house will not rename recklessly even as the owner change.

Paiwan take the primogeniture. The eldest child no matter boy or girl has the right to stay in the parent's living house. Children except the heir must leave after marriage and set a new house. The eldest child has responsibility to support some necessities for building new living house because it cost a lot. The eldest child, likes seeds for sowing, takes the responsibility of prospering family. In fact, the original mean of "living house" in the Paiwan's language is sowing and constructing new houses by other sons implicitly expresses the flourishing of a family. While the Towban tribe in the eastern Taiwan uses nodes of bamboo or tied knots on a rope to describe this relationship.







典型的排灣族家屋 The typical living house of Paiwan.





家屋結構

排灣族部落通常位於較平坦的山坡地，家屋依山階成排分布，後牆背山，開門見谷。起造時，先挖空山腹，以其土來填平前庭；沿山壁砌石立後牆，豎大片石板為前牆。通常設有兩扇窗，單門置左邊或右邊。屋頂為山角形，後簷與上一層的地面齊；前簷為了禦敵，通常很低，且入口小，必須屈身而過，緊靠前牆有一排石階，可以充當板凳。



內文社平民家屋

The living house of ordinary family in the Nanwen village.

Structure of the Living Houses

Tribes of Paiwan are commonly located on the mild-slope lands in mid-elevation mountainous areas of southern Taiwan. Their living houses are built along the slope and aligned in a straight line as terraces. They prefer their houses to be built in locations where mountains and valleys can be seen from the front door and hills on the back of houses as a support. The first step for building living houses is cutting the foot of slope and filling the excavated soil into down slope to make a plain platform. Then the rear wall is built by laying shale stones along the heel of the cut slope and front wall is generally built by erecting several large shale slates. Shale stone house commonly has two windows and one door, which is low in majority and must bend ones body when get in and out, on one side of the house. Roof is the shape of triangular. Back eave is about in the same elevation as the ground level of the upper layer and the front eave is commonly low in order to guard against enemies. There is a stone step closely lean against the front wall used as branch. Cooking stove is indoors but there is no installation for exhausting smoke. Indoor is commonly obscure due to the small scale lighting utilities.



巴包拔群，來義社村落，板岩所蓋屋頂如街道似的成列並排，阿猴廳北部地區的排灣族村落的情況，大多與此相似，途中枝葉茂密的那棵樹是種在頭目家前院的榕樹。

The Laiyi tribe. Roofs made from shale stones are arranged into columns side by side as street, and this is the typical views of villages of Paiwan. The tree in the center of this photo is a curtain fig tree located in the forecourt of chief's house.





屋內光線通常是很暗的，而且沒有排煙的設備，但屋頂上有兩個活動拆卸的石板，來增加採光與通風。整個家屋前有庭院，一樣以石板鋪地。家屋間的地界，通常以嗜好作物檳榔（*saviki*, *Areca catechu*）或文珠蘭標定。現今在一片舊部落重建運動中，頹圮的石板屋，開始重建起來，但做了一些改變，前簷的高度變高了，也增加煙囪來排煙。



內文頭目家屋陳設
Inner display of chief's living house.





石板屋之內壁 Wall of shale stone house.

However, one or two slates on the roof are removable and can be used to supplement the ability of ventilation and lighting. In front of the house is a yard of different size and the surface of which is also covered by shale stones. Betel nut palm (*Areca catechu*) and poison bulb are commonly used as boundary marks between living houses. The ruined shale stone houses are repaired or rebuilt under the campaign of restoration of aboriginal cultures at present time. However, they have made some adjustments by increasing the height of front eave and installing chimney.



三地門社頭目一家，右邊的茅草小屋是穀倉，左邊的板岩頂建築為其住宅。

Family photos of the chief of the Sandimen tribe. The thatched hut on the left side is granary and the building with shale stone roof is their living room.



家屋
建材



Materials in Building



來義社鳥瞰

The aerial view of the Laiyi village.



來義社 The Laiyi village.



泰武舊社頭目家 The chief's house in the old Taiwu village.



佳平頭目家屋 The living house of chief of the Chiaping village.





空間配置

家屋的空間配置與利用，可反應出排灣族部分的文化面向。室內空間的主要配置，有起居室、寢室、穀櫃，豬舍兼廁所等。起居室以石板鋪面，佔室內大部分的空間，屋內日常活動主要於此。寢室以石板床建構於前牆內側，與起居室間並無隔間，床位不夠時，在起居室地板上，鋪上月桃蓆即可充當床用。穀櫃由木板或石板圍製而成，通常位於後方，專用以收藏小米，而芋頭或甘藷等都不可放進穀櫃，由此可明顯嗅出小米在排灣族文化中的特殊性。較特別的是排灣族人將豬圈養於屋內，再做立體分層，下為豬舍，上為廁所。因此豬舍裡的不好氣味很容易飄散到起居室，排灣族人藉昇火以除臭，只要有人在屋內火就不熄，以上升熱氣能帶走不好氣息。不管室內空間的配置變化為何，排灣族家屋後壁，總鑲嵌著一個方形的石龕，並認為神龕是守護家屋神靈所在，祭祀時則放祭品於此。

屋內昇火以除臭
Fires in the house to deodorize.





石板屋內的擺設 Displays in shale stone house.





石板屋內的擺設 Displays in shale stone house.



Space Allocation in the Living House

Allocation of space in the living house and its function can implicitly reflect social cultures of Paiwan. The inner space of living house is generally separated into several partitions as: living room, bedroom, grains storage cabinet, pigsty and toilet. Most of the space in the house is living room. It is serviced as the main location for the indoor activities and has shale stones covered surface. Bedroom is located behind the front wall composed only by large slates and there is no separation from the living room. Showy galangal woven mats can be serviced as provisional beds just by putting them on the surface of living room in case of shortage of sleeping place. Grains storage cabinet is made from boards or slates and is generally located near the rear wall. It is used for storage millet or other treasures only. Taros and sweet potatoes are not allowed to put in this cabinet. We can see how important of millet for Paiwan from this discrepancy of treatment. In addition, Paiwan have a specific way of raising pigs by keeping them indoors. One corner near the rear wall is enclosed and partitioned into two layers. The upper layer is used as toilet, while the lower layer is for pigs. The stinking smell coming from pigs and toilet is easily dispersed to the living room. Paiwan use a wisdom way to solve this problem by keeping a fire in the house. Smokes and the uprising heat coming from the burning materials will carry and disperse those unpleasant smell and bad fortunes as well. Therefore, the fire must

keep whenever there is any body at home. No matter how the allocation of living house is, there always a square stony niche inlaid on the rear wall. Paiwan consider this niche is the place for spirits who guard the whole family and the place for putting offerings when worship.



古樓社，頭目住宅，住家在右邊，穀倉在左，其旁有一棵榕樹，這是排灣族特有的建築方式，站立者為古樓社男人，身後有一只鐵鍋，是排灣族裡財富的象徵。

The chief house of the Kulou village. Living room is on the right hand side and granary and a curtain fig tree are on the left hand side. This picture shows the unique arrangement of buildings of Paiwan. There is an iron pot beside the male in the picture, and the pot is a symbol of wealth for Paiwan.





家屋與社會階層

排灣族的家屋具有相類似的空間配置，但社會的階層化，也直接反應於家屋的形制上的差異。分述如下：

1. **規模大小**：家屋的建築面積與社會階層成正比；從頭目、邊緣頭目、祭司、巫師至平民的順序依次縮小，見表三。
2. **祖靈柱**：豎立扁平支柱於棟樑木下方，上刻祖先像，藉此以表達族人對祖靈的崇拜，是頭目家的專利，平民家屋是不允許雕刻立柱的。
3. **司令台**：頭目家屋為部落的政經中心，許多事務經由頭目主持討論來解決，所以家屋前常有寬大的廣場，並設有司令台可以來集會（舊筏灣部落無司令台之設置）。此外，司令台上常植有大榕樹及頭目標石，或立有一到數根大豎石，最大者為頭目之專屬座位。



祖靈屋，放置各式戰利品及巫佈法器。

All kinds of trophies and instruments for witchcraft are displayed in the ancestral spirits room.





排灣族人魚鍛冶場修繕農具
工具、鍛冶狩獵工具。

The metal work of Paiwan is the
place for repairing tools and also
for making hunting instruments.

Living Houses and Social Hierarchy

Although the allocation is similar for all living houses of Paiwan, size, decorative styles, and forms are different due to the hierarchy of their society. Those differences also reflect the stringency of their social ranks. It is discussed in detail below.

- 1. Magnitude and size:** Areas of the family house is right proportion to the owner's rank in their tribe. Sizes of family house are decreasing sequentially from the leader, officiants, sorcerers, and civilian (Table 3).
- 2. Spirit pillar:** It is a thin and flat pillar, on which images of ancestors are engraved, erected under the main beam used for worshiping ancestors. It only can be found in the family of chief. The ordinary people are not allowed to set spirit pillars in their family house.
- 3. Review stand:** House of the chief is also served as the political and economic center of a tribe. Many meetings are hosted by the chief to solve related affairs in his tribe. Therefore, it is commonly a broad yard in front of the chief's house and a review stand for meeting (There is no review stands in the tribes of Farwan.). In addition, big India laurel fig trees and big stones are often found on or beside the review stand. There are commonly one to several big stones erected on the review stand and the largest one is the seat for chief only.





石板屋正面圖 Front view of shale stone house.

4. 木雕裝飾：由於排灣族的社會階級制度，貴族不僅享有經濟上之特權，同時也享有藝術上之特權；排灣族高度的木雕成就威信與此有關。家屋簷桁、橫梁及檻楣等木質構造的精雕細琢，以人頭、蛇文、鹿文等圖紋表現出獨具的文化特色。

5. 其他裝飾與擺設：古傳的陶壺、彩色屋頂壓石等以彰顯屋主崇高的地位。

表三：來義舊社家屋規模

家屋主人	建築基地平均面積 (m ²)	戶數
頭目	81.42	12
邊緣頭目	66.76	6
祭司巫師	60.64	9
獵人（平民）	55.65	4

資料來源：蔣斌等，1994



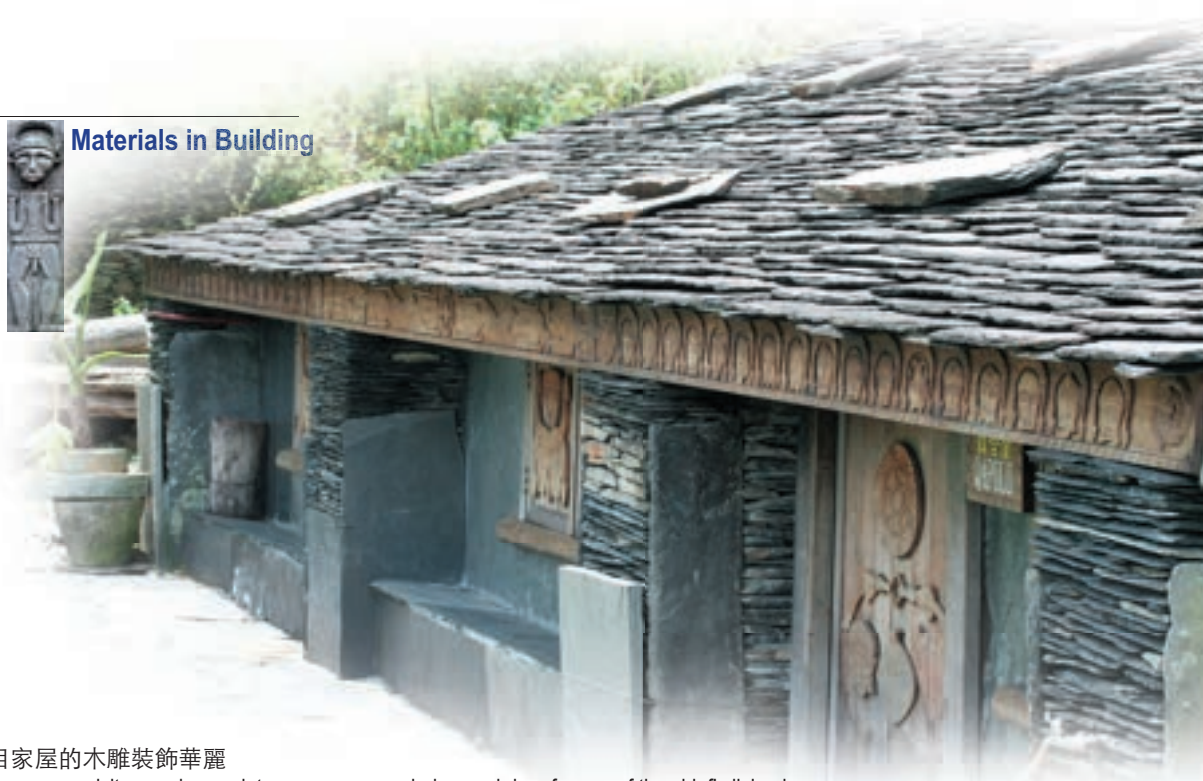


牲畜房 The livestock house.



僅有頭目才能在家屋旁豎立象徵權力的石柱
Only chief is able to erect stone pillar in the vicinity of his house as a symbol of power.





頭目家屋的木雕裝飾華麗

There are exquisite wooden sculptures on eaves, window and door frames of the chief's living house.



平民家屋則非常樸實

The living houses of the ordinary people are generally simple and plain without ornamentations.



佳平社房屋 Houses in the Chiaping village.

4. Sculpture decorations: Because the society of Paiwan is hierarchical, the chief own the superior power for economy and also in arts. The most exquisite wooden sculptures usually owned by chief only. They feel proud to exhibit those exquisite sculptures. The achievement of high level techniques of engraving of Paiwanis believed the results of showing off. Many engraved figures and symbols are shown on the wooden beams, purlins and door-frames of living houses. Figures of human head, snake, deer are most popular and can express the unique features of Paiwan's culture.

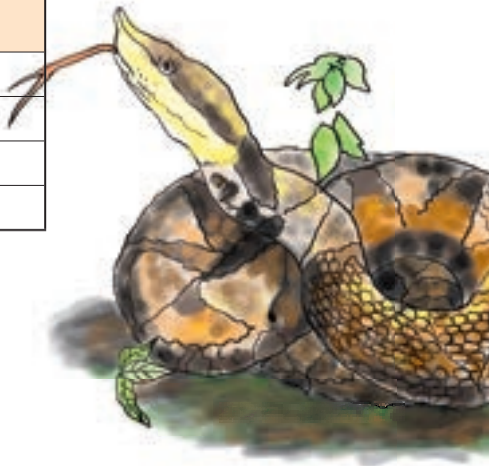


5. Other decorations: Including pottery pots, precious stones for manifesting owner's glory position.

Table 3 : Sizes of family house for the Laiyi aboriginal people

Owner	Average Constructive Area (m ²)	Number of Family
Chief	81.42	12
Second Chief	66.76	6
Sorcerer	60.64	9
Hunter (civilian)	55.65	4

Source: Chiang et al., 1994





植物建材之利用

排灣族對於木材利用，有其嚴謹的選材標準，一種木材不限於單一用途，與達悟族建造拼板舟的單一取材方式不同。從日據時代以來，排灣族所用的植物多為我們所稱的「闊葉五木」，其中除了本身不存在於排灣族固有的生活領域內且族群數量亦不多的台灣樟樹（*Sassafras randaiense*）外，烏心石、樟樹（*rakes, Cinnamomum camphora*）、台灣檫及黃連木等都是排灣族人廣泛利用的建材。而較令人好奇的是牛樟（*draes, Cinnamomum kanehirae*），它廣泛分布於排灣族領域的原始森林中，但卻未有記載其利用的文獻。茲將排灣族家屋的林木建材的利用方式整理如表四。在沒有鐵釘，也沒有中國傳統建築木榫結構技術的排灣族，住屋各組成分子間之固定結合，則是以藤本植物的莖部來繫定，強韌且不易損壞的黃藤及印度鞭藤（*valjanay, Flagellaria indica*）就是上好的繫繩。除了北部型家屋以石板覆蓋外，屋頂之建材以白茅（*ravuc, Imperata cylindrica*）最佳，五節芒因孔隙較大而為次要的選擇。但是工寮及獵寮就沒那麼講究，生長於河谷岩壁上的台灣蘆竹（*quc/ljauiuic, Arundo formosana*）就是一個不錯的選擇。由於屋頂所用的材料皆取自野外，不耐日曬雨淋，經過一段時間，就得重新更換整修。





黃藤的皮用來綑綁建材

Barks of yellow rattan palm are used to bundle building materials.





太麻里家屋 Living house of the Taimali Town ship.



家屋的樑柱採用黃藤皮固定
iving houses are fixed by barks of yellow rattan palm.



Plants used in Building Living Houses

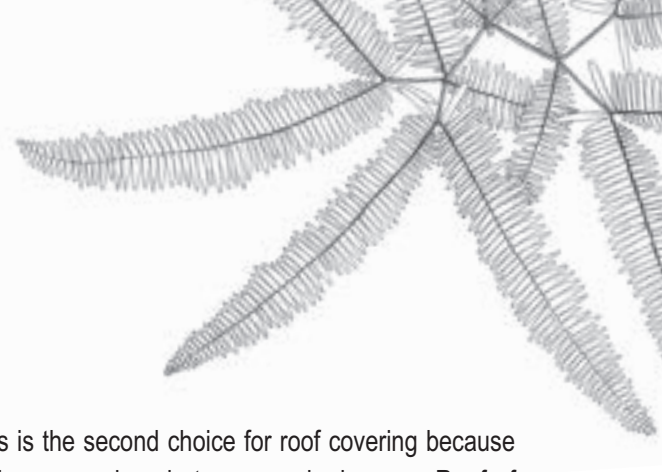
There is a strict criterion for the utilization of woods by Paiwan. Unlike the utilization of woods by the Tao aboriginal in Lanyu, the same species of timber can be used in multiple purposes, while the utilization of Tao is limited in only one goal. Woods used by Paiwan from the period of Japanese occupation to present are all from native species. The so called “five valuable hardwoods”, i.e. Formosan michelia, camphor tree (*Cinnamomum camphora*), Taiwan zelkova, Chinese pistache, and Taiwan sassafras (*Sassafras randaiense*), are the most commonly woods used in building houses. However for the Taiwan sassafras is the only exception for Paiwan due to they are rare in southern part of Taiwan. It is interesting that there is no record in literatures about the utilization of the stout camphor tree (*Cinnamomum kanehirae*), although it has good characteristics for building and furniture and widely distributed in the living domain of Paiwan. The utilization of plants by Paiwan is regularized and tabulated in Table 4. Because there were no iron nails and the techniques of making tenons and mortises in the past, Paiwan used the tough and sturdy stems of rattan to fasten all adjoining materials in building houses. Yellow rattan palm and flagellariaceae (*Flagellaria indica*) are the best choice for fixing. Roofs of houses are mostly covered by shale stones in the northern territories of Paiwan, while lalang grass (*Imperata cylindrica* var. *major*) is the best roof-cover materials in places shorting of shale stones.



白茅是構築屋頂的最佳材料

Lalang grass is the best materials for building roofs.



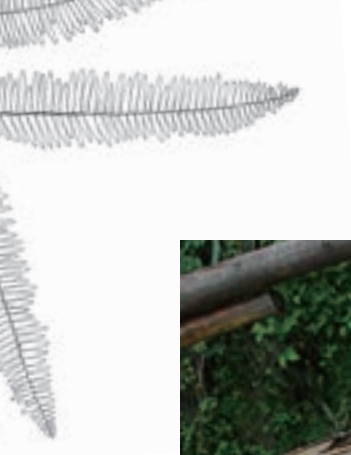


Silver-grass is the second choice for roof covering because of the relatively larger crevices between packed canes. Roof of hunting or working huts is generally not required for good covering materials, canes of the widely distributed Taiwan giantreed (*Arundo donax*) are available in this case. However, all materials for roof are come from nature and are not good in weather-resistance especially exposed to the inclement conditions of sunshine and rainfall, they have to renew occasionally.



五節芒因莖桿較粗，孔隙較大，是構築屋頂的次要選擇。工寮及獵寮常就地選用台灣蘆竹當屋頂。 Silvergrass is the second choice for making roof due to its thicker canes. Roof of working and hunting hut is generally made from Taiwan giantreed.





黃藤做的地板既堅固又耐用
The yellow rattan palm floor is sturdy and durable.





表四：植物建材之利用

利 用	樹 種	備 註
柱 材	大頭茶 (pangangac, <i>Gordonia axillaris</i>)、山枇杷 (aludel, <i>Eriobotrya deflexa</i>)、山欖 (vavayan runui, <i>Planchonella obovata</i>)、水錦樹 (rivaleq, <i>Wendlandia uvariifolia</i>)、刺杜密 (djaulay, <i>Bischofia trifoliata</i>)、青剛櫟 (quac/resil, <i>Cyclobalanopsis glauca</i>)、茄苳 (cuqe, <i>Bischofia javanica</i>)、臭娘子 (patjic, <i>Premna serratifolia</i>)、假赤楊 (kaluma, <i>Alniphyllum pterospermum</i>)、楓香、紅柴 (runui, <i>Aglaia formosana</i>)、台灣赤楠 (ulipucpuc/qulipucpuc, <i>Syzygium formosanum</i>)、筆筒樹	樑柱材料必須通直、堅硬、且耐蛀之木材。
板 材	大葉楠、紅楠 (maruqazavay, <i>Machilus thunbergii</i>)、紅皮 (unevunevulj/adimu, <i>Styrax suberifolia</i>)、黃杞 (capelju, <i>Engelhardia roxburghiana</i>)、白栢、印度苦楮 (zungulj, <i>Castanopsis indica</i>)、茄苳、無患子、欖仁 (liarasay, <i>Terminalia catappa</i>)	板材通常需具有不易彎曲變形、質地細緻、紋路美麗等特性。
橫 樑	錐果櫟 (qautj, <i>Cyclobalanopsis longinux</i>)	
多用途	黃連木、烏心石、樟樹、台灣櫟、欖仁舅 (tjaljuvitjuv, <i>Neonauclea reticulata</i>)、土密樹 (djaulay, <i>Bridelia tomentosa</i>)、毛柿 (kamaya/kayama, <i>Diospyros philippensis</i>)	為良好之木材，依不同之徑級，可用於不同用途。
桁	八丈芒 (kaljaviya, <i>Miscanthus sinensis</i> var. <i>condensatus</i>)	
椽	孟宗竹 (qauaadripun, <i>Phyllostachys pubescens</i>)、荊竹	

資料來源：王相華等，1995；鄭漢文，2004





烏心石材質良好，是用途廣泛的建材。

Timber of Formosan michelia is excellent in quality and has a wide range of utilization in building.





筆筒樹可做為火種及避邪火炬
Trunk of Formosan tree-fern can be used as fire preservation and for exorcising bad events.



荊竹 Thorny bamboo.



葛藤鍋墊
Yellow rattan palm woven pot pad .



Table 4 : Plants used in building houses by Paiwan

Utilization	Species	Note
Beams	Taiwan gordonia (<i>Gordonia axillaris</i>), Taiwan loquat (<i>Eriobotrya deflexa</i>), pouteria (<i>Planchonella obovata</i>), common wendlandia (<i>Wendlandia uvariifolia</i>), prickly bridelia (<i>Bischofia trifoliata</i>), ring-cupped oak (<i>Cyclobalanopsis glauca</i>), autumn maple tree (<i>Bischofia javanica</i>), headache tree premna (<i>Premna serratifolia</i>), Styracaceae (<i>Alniphyllum pterospermum</i>), Formosan sweet gum, Philippine drypetes (<i>Drypetes littoralis</i>), Taiwan aglaia (<i>Aglaia formosana</i>), Taiwan Eugenia (<i>Syzygium formosanum</i>), oldham scolopia (<i>Scolopia oldhamii</i>), Formosan tree-fern.	Timber for roof-beams must be straight, hard and resistant to borers.
Board	Large-leaved nanmu, red nanmu (<i>Machilus thunbergii</i>), long-flowered ehretia (<i>Elaeocarpus decipiens</i>), corl-leaf snow-bell (<i>Styrax suberifolia</i>), yellow basket-willow (<i>Engelhardia roxburghiana</i>), Taiwan sapium, acuminate-leaved chinkapin (<i>Castanopsis indica</i>), autumn maple tree (<i>Bischofia trifoliata</i>), Chinese soap berry, Indian almond (<i>Terminalia catappa</i>).	Timber for boards generally has characteristics of not easy bent, fine texture and having beautiful stripes.
Lateral Beam	long glans oak (<i>Cyclobalanopsis longinux</i>)	
Multiple Uses	Chinese pistache, Formosan michelia, camphor tree, Taiwan zelkova, false Indian almond (<i>Neonauclea reticulata</i>), pikpoktsai bridelia (<i>Bridelia tomentosa</i>), Taiwan ebony (<i>Diospyros philippensis</i>).	Those woods have good quality and have different utilizations according to its size.
Purlins	Miscanthus sinensis (<i>Miscanthus sinensis</i> var. <i>condensatus</i>)	
Rafter	Moso Bamboo (<i>Phyllostachys pubescens</i>), Thorny Bamboo	

Sources: Wang Shiang-Hua, 1995; Cheng Hand-Win, 2004





下方建築群為瑪家農場 (Rinari) 永久屋

Buildings in the below of photo are permanent houses of the Machia farm.





2009 年八八風災前言 |

民國九十八年八月八至九日莫拉克颱風挾帶超過 2000 mm 超大雨量，重創台灣南部各縣市，造成山林崩塌，土石流淹蓋村莊與河道，農業損失高達 194 億元，創下歷史新高。根據屏東縣災後重建委員會統計，屏東縣內原住民有 1146 戶無法回到山上的家。



莫拉克颱風造成大量土石流，淹蓋村莊與河道。

Villages and stream channels were covered by mudflows caused by typhoon Morakot.



Forewords of the 8 August 2009 Disaster

Typhoon Morakot produced copious amounts of more than 2000 mm rainfall and triggered enormous landslides and mudflows in southern Taiwan when it hit Taiwan on 8~9 August 2009. Many forestry slopes were avalanched and villages and stream channels were buried by mudslides. Counties in southern Taiwan suffered the deadliest impacts in recorded history with roughly NTS 19.4 billion damages in agriculture. According to the statistics from the Post-disaster Reconstruction Committee of the Pingtung County, there were about 1146 aboriginal families could not go back to their home in mountainous areas.



土石流毀了來義村
The Laiyi village was destoried by debris flow.





台灣遭遇五十年最大水災浩劫，許多人頓時失去家園，生計無著，但也觸動臺灣人民同胞物與的精神，紛紛投入救災與事後重建工作。台灣各界出錢出力幫助房屋損毀的居民搭建組合屋、中繼屋，歷經兩年餘，已完成多處永久屋。排灣族受災部落分別安置在瑪家農場、百合部落園區、新埤鄉南岸農場、萬巒鄉新赤農場、舊高士部落及普力姆部落等；台東縣永久屋有金崙村金富段、大鳥部落（只有中繼屋）、大武國小及泰和村等地區。



被土石流入侵的房舍，殘垣斷壁，令人不勝唏噓。
Premises were destroyed by mudflows. Ruins make people feel lament.





Taiwan has experienced the most serious flood disaster in the last fifty years. Many people suddenly lost their homes and can not make a living. Hence many people have been ignited the spirits of compatriots and devote themselves into the relief and reconstruction works. People in all occupations in Taiwan denote money as well as efforts to build prefabs and relay houses for victims of the storm. After more than two years, many prefabs or permanent houses have been completed. Victims of Paiwan in the Pingtung County were arranged at Machia farm, Lily tribe park, Nanan farm of the Xinpi Township, Hsinchih farm of the Wanluan Townshi, the original Kaoshihfu tribe and puljimu tribe. Victims of Paiwan in the Taitung County were arranged at Jinlun village of the Taimali Township, Daniao tribe (only has prefabs), Dawu elementary school and Taihu villages of the Taimali Township.



大量土石覆蓋河道 Stream channels are covered by large amount of earthes and stones.





時間不能弭平災民們心中的痛，生活仍要繼續前進，永久屋各部落互相打氣，用標語互相勉勵。台東嘉蘭村民以「babuzangal」即「自助人助」當標語，勉勵自己在遭逢重大災難後，必須堅強地再站起來，以維繫族群生命，傳承部落文化與智慧。此種精神值得稱許與肯定，並期待組合屋的同胞能有更好的將來。



Although pains in the heart of victims are hardly diminished by time, living still has to continue moving forward. Residents in prefabs and relay houses encourage each other by slogans and help each other. People of the Chialan village of the Taitung County use the “People help those who help themselves” as slogan to encourage themselves to stand up again after the big disaster for maintaining their population lives and inheriting traditional cultures and wisdoms. Such spirits should be commendable and approved and hopefully all fellow citizens in the prefabs will have a better future.





南岸農場永久屋安置了來義、義林、丹林等村的受災戶。

Victims of Laiyi, Yilin and Danli villages were settled at permanent houses of the Nanan farm.







金崙村永久屋 Permanet houses of the Jinlun village.



泰武鄉永久屋 Permanet houses of the Taiwu village.





泰和村永久屋 Permanent houses of the Taiho village.





瑪家農場有 27.81 公頃，建造 483 間永久屋，安置瑪家，大社及好茶三個村落的受災戶。

Area of the Machia farm is 27.81 ha. 483 units of permanent houses were completed in this farm and victims of Machia, Dashe and Haocha were settled.





舊高士部落永久屋（下面也是）位在山丘頂，視野非常好。
Permanent houses of the old Gaoshi village are located at the hill top and its view is very good.



普力姆部落 The tribe of Puljimu.





八八風災永久屋現況表

屏東縣

瑪家．大社．好茶村． 位置 / 瑪家農場．面積 (ha)/27.81. 核配間數 /483 間．

備註 / 瑪家 (132)、大社 (174)、好茶 (177) 村。世界展望會認養，謝英俊建築師規劃設計

屏東縣

百合部落園區：霧台、佳暮、谷川、阿禮、吉露三地門鄉：德文、達來

位置 / 央廣長治分台 (屏東縣長治鄉繁華村八德巷 1 號)

面積 (ha)/29.6. 核配間數 /152 間．

備註 / 117 間已蓋好，40 間正在監造。長治百合部落園區永久屋，由慈濟認養，主要安置霧台鄉阿禮、吉露、佳暮、谷川等 4 村及三地門鄉達來、德文等 2 村。

屏東縣

來義．義林．丹林．

位置 / 新埤鄉南岸農場．面積 (ha)/24.88. 核配間數 /229 間．

備註 / 紅十字會認養，安置來義、義林、丹林等 5 村共計 515 戶。

屏東縣

屏東縣泰武鄉泰武村 (吾拉魯滋部落)．

位置 / 萬巒鄉新赤農場．面積 (ha)/11.355. 核配間數 /117 間．

備註 / 紅十字會認養，計畫安置泰武村 157 戶，第一期已完成，目前及行第二期工程。

屏東縣

牡丹鄉高士村 6、7 鄰． 位置 / 舊高士部落 (牡丹鄉高士段 811.763.764 號地)．

面積 (ha)/3.98. 核配間數 /22 間．

備註 / 世界展望會認養，計畫安置牡丹鄉高士村 6、7 鄰受災戶。第一期已蓋好 22 戶，目前進行第二期工程，由台北龍山寺認養。

屏東縣

牡丹鄉石門村．

位置 / 中間路基地 (25 林班地) 落成後取新部落名：普力姆 (puljimu)．

面積 (ha)/3.27. 核配間數 /25 間．

備註 / 99 年 11 月 28 日完工入住 45 戶 (中間路部落)，由世界展望會認養。

台東縣

太麻里鄉金崙村、多良村、泰和村及金峰鄉堰坵村．

位置 金崙村金富段 (賓茂國中旁)．面積 (ha)/1.4. 核配間數 /15 間．

備註 / 2010 年 10 月落成，世界展望會建設 15 間。

台東縣

大武鄉大竹村．

位置 / 愛國蒲部落．面積 (ha)/2.2. 核配間數 /43 間．

備註 / 將於 101 年建造，由世界展望會認養。

台東縣

大武鄉大鳥村．

位置 / 大鳥部落．

備註 / 目前只有 14 戶中繼屋，在大鳥部落下方，由世界展望會認養。





重建中的石板屋 The shale stone houses in rebuilding.



Present status of permanent houses for setting victims of Typhoon Morakot

Pingtung

Machia, Dashe, Haocha

Location/Machia farm Area(ha)/27.81. **Approved number of units/483.**

Remarks/Machia, Dashe and Haocha have units 132,174 and 177, respectively. Adopted by the World Vision, designed by HsiehYing-chun.

Pingtung

Lily tribe park: Wutai, Jiamu, Guchuan, Ali, Jilou. Sandimen Township: Dewen, Dalai

Location/Central Broadcasting Corporation sub-station in Changzhi township

Area(ha)/29.6. Approved number of units/152.

Remarks/117units were completed. 40 units are in construction. Houses in the Lily tribe park were adopted by the Tzuchi foundation. Victims are mainly settled at villages of Ali, Jilou, Jiamu, Guchuan, Dewen and Dalai in Wutai and Sandimen townships.

Pingtung

Laiyi, Yilin, and Danlin **Location/Nanan farm, Xinpi Township.** **Area(ha)/24.88.**

Approved number of units/229.

Remarks/Adopted by the Red Cross Society, settled at Laiyi, Yilin, Danlin and others 5 villages with total 515 families.

Pingtung

Taiwu village in Taiwu township (Wulalutz tribe). **Location/Hsinchih farm, Wanluan Township.**

Area(ha)/11.355. Approved number of units/117.

Remarks/Adopted by the Red Cross society, scheduled to settle 157 families. The first stage of construction was completed and now the second stage construction is in procession.

Pingtung

Gaoshi village, Mudan Township **Location/The original Kaoshihfu tribe, Mutan Township.**

Area(ha)/3.98. Approved number of units/22.

Remarks/Adopted by the World Vision, scheduled to settle victims from the Kaoshih village. The first stage construction of 22 units was finished. The second stage of construction is carrying out and planned to be adopted by the Longshan Temple, Taipei.

Pingtung

The Shihmen Village, Mudan Township

Location/Zhonggjian Rd.Base(25 compartment of National Forest lands). **Named as Puljimu.** **Area(ha)/3.27.**

Approved number of units/25.

Remarks/Completed at 28 November 2010 and 45 families were moved in. Adopted by the World Vision.

Taitung

Jinlun, Duoliang, and Taiho villages of the Taimali Township. Liqiu village of the Jinfeng Township.

Location/Jinlun village, Jinfu Section (nearby of the Binmao junior high school) **Area(ha)/1.4.**

Approved number of units/15.

Remarks/Completed at October 2010, 15 units of them were built by the World Vision.

Taitung

Aazhu village of the Dawu Township.

Location/The Aiguopu tribe.. **Area(ha)/2.2. Approved number of units/43.**

Remarks/Will be completed in 2012 and adopted by the World Vision.

Taitung

Daniao village of the Dawu Township.

Location/The Daniao tribe.

Remarks/There are only 14 relayed houses in the Daniao village and adopted by the World Vision







祭儀

Ritual Ceremonies





祭儀的用刀 The knife used in ceremony.

祭儀

排灣族人認為萬物皆有靈，他們相信除了日月山川之精靈外，也認為人死後的靈魂留存於另一個世界，稱之為 selem。在實際的生活環境中，部落裡有些地方是屬於禁忌地，平常禁止任何人進入，稱為靈居之地（putsmanan）。他們認為客死他鄉，而無法前往 selem 者，則成為遊盪的惡靈，伺機害人。因此部落裡任何與生活有關的漁獵、農耕的收成或疾病生成，均有賴祭司及巫師與神靈連繫、溝通，進行祈福和驅禳的儀式。祭司與巫師兩者身份並不相同，祭司僅負責特定集團的祭祀，屬公的祭儀；巫師的職責除了在部分祭儀中，擔任唸咒以祈神下降外，更重要的部分是祈禱禳祓及占卜諸事，為私的祭儀（古野清人，1953）。



Ritual Ceremonies

Paiwan believe that everything including mountains, moon, streams has its spirit and the soul of human will not vanish even after they die. They convince that those spirits are existed in another world called “selem” which is far from their tribal territories and is not knowing for everyone. They also believe spirits exist in many places in the real life such as the forbidden places because of taboos and in the abandoned living locations. Those places are called “putsmanan “. Those holy spirits will take care of their descents in an imperceptibly but inexorably way. However, some spirits or souls which can not go to the “selem” due to their master died out of tribal territories will become bad evils and they will take opportunities to hurt people. Therefore, Paiwan believe that spirits govern everything in the daily life including fishing, hunting, harvesting, illness, birth and death. The sorcerers or officiants play the communicative roles between spirits and human, and take charges of blessing and avoiding calamity. Officiants and sorcerers take different tasks in the ritual ceremonies and have different status or positions. Officiants take charge of the special group’s blessing and worship ceremonies and usual belong to official. While sorcerers or wizards are usually supervise ceremonies for privates (Huruya,1953).

以檳榔做為祭儀的供品
Betel nuts are used as offerings.



祭儀

Ritual Ceremonies



傳統的排灣族祭儀甚多，可依祭祀的單位不同，分為部落祭祀、家庭祭祀及個人祭祀。部落祭儀大約有：豐年祭、五年祭、芋頭祭、毛蟹祭等；家庭祭大約有成年祭、播種祭等。然而，許多傳統祭儀因為外來宗教文化的入滲與影響，大多已經不存在，留存者，亦經時代的變遷而改變，例如每年的豐年祭儼然已成為運動會、團康或親子活動；五年祭的祭儀，也已由教會與議會系統參與，演變成另一種族人團圓的節慶活動，原本屬靈的祭天酬神儀式，因為信仰之改變而式微。本書斟酌祭儀在現今部落的可參與性與文化重要性，僅就排灣族人為酬謝農作豐收，於每年歲末舉行的盛大收穫祭；感念神靈的庇佑，隨著祖靈的探訪子孫的周期，而舉行盛大的五年祭；及為移除神靈的處罰或作祟而有的巫醫文化等三項重要的信仰與祭儀文化簡要介紹。



There are many ritual ceremonies for Paiwan and those ceremonies can be classified as tribal worship, family worship and individual worship according the attendants. However, many traditional ritual worship or ceremonies have been disappeared or declined because of the influence of western religious and the prohibition by governments since the period of Japanese occupation. The existed ceremonies also have been modified in order to adapt the newly society. For examples: sports,



recreations and family activities are joined in the harvesting ceremony and tribal fellows or family reunion celebrations are gradually substituting the ritual ceremonies and parliamentary activities in the Five-yearly Ceremony. This handbook briefly introduces the harvesting ceremony, Five-yearly Ceremony and the witch ceremony of Paiwans for inheriting and disseminating those important cultures.





收穫祭（小米祭、收穫後祭、豐年祭、masarut）

現代日常生活中，我們雖慣用西曆，但在漢人社會中，陰（農）曆仍在常民生活裡的婚喪喜慶等扮演重要地位；同樣的，早期排灣族也有自己的一套曆法，我們認知的所謂「豐年祭（masarut）」，在排灣族語中其實為「過一個年」的意思，因為過去排灣族人以小米收穫次數來計歲，做為一個年度的終止或開始的分界。每年小米收穫的這個時候，族人即舉行一連串的祭祀活動，目的在於祈求、感謝農作物的豐收，祈求平安與增加財富（石磊，1966），故亦有人稱豐年祭為「小米祭」或「收穫後祭」（小米收穫後）。若詳細體查其內容，不難發現豐年祭不僅只為小米而舉行，對於專司芋頭、甘藷、檳榔、及農具等神靈亦同時祭祀，為一綜合性的祭儀，其在排灣族祭儀文化中的重要性，僅次於五年祭。





族人帶著祭品慶豐收

Offerings are prepared for celebrating a rich harvesting.

Harvesting Ceremony (mesarut)

We are now get accustom to use the Gregorian calendar in daily life, however, the lunar calendar is still play an important role in the arrangement of dates for marriage, funeral services, and celebrating for the Han people. The Panwans have their own calendar also in the early times. The harvesting Ceremony for the Panwans is as important as the New Year vocation for the Han people and has the same meaning in representing the beginning of a new year because the Panwan's calendar is according to the harvesting of millet. Year begins at the time when millet is harvested in the Panwan's calendar. Therefore, a series of worships and celebrating are carried out during the period of millet harvesting for appreciating good harvest, appealing peaceful and paying for increasing fortunes (Shih, 1966). The harvesting Ceremony is also called the millet worship or the worship after the harvest of millet. In fact, the harvesting Ceremony is not only for a good harvest for millet. It is also paying a good harvest for taro, sweet potato, betel nut and other crops. The importance of the harvesting Ceremony is only inferior to the Five-yearly Ceremony for Paiwan.





舊北葉社祭祀台

The worship platform of the old Peiyeh village.

由日據時代的番族貫習調查及近代的研究，發現不同部落對於祭儀的許多細節上，未盡相同。通說認為整個儀式主要由巫司或巫師主持，一連進行五天，第一天實為準備日，實際上無祭儀的舉行，之後接續四天進行收穫小米入倉、選留種用小米及吃新米等活動。以資料較為完整的筏灣部落為例，前後學者的調查亦不盡相同，整理列於表五，值得我們後續研究探究。



排灣族年輕巫師 The wizard of Paiwan.



There are some discrepancies in the details for the harvesting worship among different tribes according field investigations during the period of Japanese occupation and recent researches. Generally the whole worship ceremony is supervised by officiants or sorcerers for consecutive five days. The first day is the day for preparing without any ceremony. Activities of storage millet into storehouse, selecting good millets for next rowing and tasting the newly harvested millets are carried out in the following four days. The activities and rites of the Farwan tribe are used as a reference for comparison the discrepancies between recrds made by different researchers due to those activities are well reserved. Those differences are tabulated in Table 5.



祭師執行收穫祭儀

The harvesting worship ceremony hold by officiant.

祭儀

Ritual Ceremonies





表五：筏灣部落之收穫祭

文獻	小島由道 (1913)	石磊 (1965)
主持人	黨 祝	家 祝
第一天	祭前準備	祭前準備
第二天	由黨祝對種粟行 temavelak tua vusam (受粟種) 之祈禱，即由男祝持 kiziing，自甕中斟酒約十次灌注粟種，再以榕樹放其上，祈禱來年豐收，祈禱來年豐收。	粟祭： 1. 以祭肉、米粉糰、豬皮、豬骨頭、鐵、藤及神葉等做祭祀。其他較特別的為： (1) 龍葵 (ljalici/samci, <i>Solanum nigrum</i>) (2) vinatsa (三捆帶細竹及小米的粟穗柄並組合於一竹桿上之祭祀物) (3) lavatai (三捆帶小米的新粟穗) 2. 祭祀完畢，將 lavatai 搗成米與龍葵混在一起做飯。
第三天	黨祝於家中對粟行 seman vuluvulung vaqu 之祈禱，在新粟穗上沾附黏糕和肉，再以手指彈酒灌澆，然後以火燒粟桿，祈禱新粟永遠不盡。	戰爭狩獵祭
第四天	1. 黨祝至頭目家之頭顱架，取下一顆頭顱，灌酒十次再投擲饌食，曰：「汝等廣招親族朋友來此吧！」 2. 當日各戶招祝至家，為家人行之祈禱，並行健康之祈禱。對豬行 seman qacang 之祈禱，以求多產。對檳榔行 seman ljauljaung 之祈禱，祈求枝葉繁茂。	珠子貝錢祭： 珠與貝錢放於祭盤做祭祀。榕樹葉為本祭祀特用的祭品。在祭祀前，將神葉 viak 混合而分布在祭盤及祭盤前的空地上。在族人的想法珠和貝錢是榕樹生的果實，所以加榕樹葉於祭壇上，是祈神多生珠及貝錢之意。
第五天	行 mavusuan 儀式後，全體出外狩獵。	一連舉行四個祭祀：農具祭、芋頭甘藷祭、豬祭及結束祭。





豬皮及豬骨都是粟祭的主要祭品。Skin and bones of wild boar are main offerings.



祭祀用的貝殼 Shells used in ceremony.



龍葵 Black nightshades.



Table 5 : The activities of harvesting Ceremony of the Farwan tribe

Reference	Kojima and Yudou (1913)	Shih Lei (1965)
Supervisor	Tribe officiant	Family elder
First Day	Preparing works	Preparing works
Second Day	Praying for good harvesting of millet supervised by the tribe officiant. The officiant holding "kiziing" pouring wine from a jar over the seeds of millet ten times. Then use leaves of India laurel fig to cover those seeds for pray good harvest in the next year.	Millet worship ceremony: Mest, rice noodle, pig's skin, skull of pig, vanes and ceremonial leaves are used as sacrifices. The most special offerings are: (1) black nightshades (<i>Solanum nigrum</i>), (2) "vinatsa" (Three bundles of millet grain ears and bamboo twigs are fasten on a bamboo vane.), (3) "lavatai" (Three bundles of newly grown millet grain ears.).
Third Day	Praying of "seman vuluvulung vaqu" is carrying out by the officiant. Sticky cake and meat are adhered to the newly harvested ear of grains of millet then burn the ear of grains together with wine for praying the prosperity of newly grown millet.	Worships for battling and hunting.
Fourth Day	The officiant goes to the house of chief of tribe then pick up a skull from ranks and pour wine into the skull. This means widely notice families and friends for joining the feast.	Pearls and shell worship ceremony: Putting pearls and shells on a tray. Leaves of India laurel fig are the special material for this ceremony. They are mixed with "viak" before the beginning of
Fourth Day	The host invites the officiant to his house for praying health. Praying of "seman quchang" is carried out for prolificacy of praying of "seman ljauljaung" is carried out for vigorous growth of betel nut.	ceremony and scatter on top of tray and ground for praying prosperous in the future.
Fifth Day	After the ceremony of "mavusuan", all attendants are go to field for hunting.	Worships of agricultural implements, taro and sweet potato, pig, and close ceremony are hold consecutively.





Fourth Day	The host invites the officiant to his house for praying health. Praying of "seman qucang" is carried out for prolificacy of praying of "seman ljauljaung" is carried out for vigorous growth of betel nut.	ceremony and scatter on top of tray and ground for praying prosperous in the future.
Fifth Day	After the ceremony of "mavusuan", all attendants are go to field for hunting.	Worships of agricultural implements, taro and sweet potato, pig, and close ceremony are hold consecutively.



小米祭祀物 The "vinatsa".





五年祭（maljeveq，人神盟約祭、竹竿祭）

五年祭是排灣族布曹爾（Butsul）亞族最盛大的祭典。它的由來可以從排灣族的神話來理解，最引人入勝的應該是來義鄉古樓村的神話：相傳出生於大武山的祖先 ljemedje，一日，在森林取材燒

火，輕煙裊裊深入天界，在偶然的情況下，引起正在晒衣的造物者之女 Dengeh 好奇，溜下凡間察看並遇見了 ljemedje。Dengeh 在了解凡界糧食不足問題後，憐憫世人的困乏，就約以燃小米粳為訊，多次邀請 ljemedje 前往天界學習糧食種植與烹煮法、農耕禮儀、生命禮儀及女巫升立等等。習畢，Dengeh 希望人間必須定期為五穀、獵物及部落全體的平安幸福舉行綜合性的大祭典，並藉著祭典，把從天界習來的禮儀規範融入於祭儀中，以求造物主的恩賜。或許是日久生情，ljemedje 和 dengeh 日後結為夫妻，所生的子女長大成人後，也分別至排灣族其他部落傳授祭儀，各自成為男、女巫師的鼻祖。ljemedje 和 dengeh 的分離，使得五年祭人神聚合溝通的時刻，也是祂倆天妻相聚之時，故另稱「人神盟約祭」（許功明，1994）。



薪火相傳 Torch inheritance.



The Five-yearly Ceremony

The Five-yearly Ceremony is the most magnificent worship ceremony for the Butsul sub-tribe of the Panwans. The origin of the Five-yearly Ceremony can be comprehended by tracing myths of the Panwans. One of the most interesting myth is initiated from the Kulow village of the Laii Township. The legend said that daughter of the Creator whose name is Dengeh was attracted by the smokes from a fire made by Ljemedje, an ancestor of people living in the Darwu village, in the forest one day accidentally. Therefore Dengeh was descended to the earth, met with Liemedje and realized that there is deficient of food on earth. Dengeh taught Liemedje how to plant crops and cook food, etiquettes of agriculture, life, death and the doctrines of wizard. They also engaged to community each other by burning stalks of millet. Liemedje considered human must hold a grand and big ceremony for blessing major crops, preys and the security of tribes periodically after he has finished his lessons. He hoped that those etiquettes learned from heaven should be incorporated into the existed ceremonies in order to receive blessing from the Creator. Perhaps Dengeh and Liemedje have been together for a long time, they fell in love and were married.



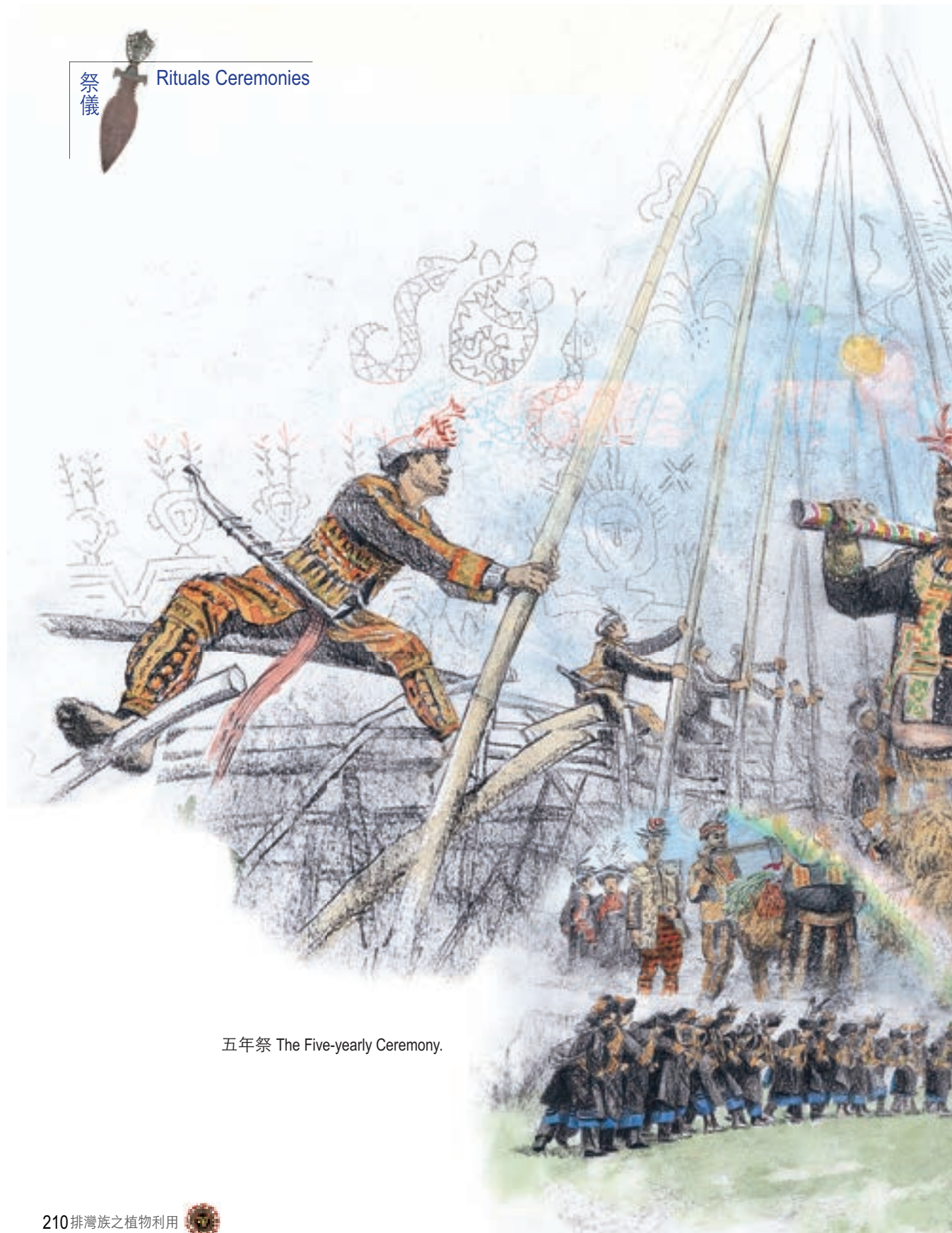
刺球 Ceremonial ball.



排灣族頭目家婚禮
The wedding ceremony of
the chief of Paiwan.

Their children became teachers for instructing the worship etiquettes to the Panwans after they grown up and became the founders of male and female





五年祭 The Five-yearly Ceremony.





小米梗的煙訊，催促著祖靈由大武山起程而下，由北至南，由西向東，巡視並賜福各部落的子民，保佑他們農作豐收，漁獵順利，這樣一趟下來需要五年的時間，所以各部落每隔五年舉辦一次，早期舉行的次序，被認為與部落遷移順序有關，日本學者宮本延人稱之「五年祭」，一直延用至今。不同的部落在儀式、祭典期間等不盡相同，但一般而言，主要儀式圍繞在迎靈、祈福、刺球、送惡靈、歡樂歌舞與第六年（次年）的送祖靈等主軸上。活動的最高潮是刺球活動，透過刺桿去盛接象徵運勢的籐球（有學者認為早期的刺球的標的物可能是人首），隱含各家運勢重新設定的意義，兩項重要禮器的製作如表六。在日據時期，一度被日本政府所禁止，現仍存續五年祭的部落以古樓、土坂最為傳統。中部排灣部落，如：來義、春日、南和、望嘉、七佳、力里等亦恢復舉行。不過，現在的五年祭，如同收穫祭，已成為族人們慶祝團聚的活動，其歡樂氣氛大於原有的問卜意義。





排灣族婦女打小米，身後為貴族石板屋。

Women of Paiwan are in pounding millets. The shale stone house behind them is belong to nobility.

The smokes from burning stalks of millets hasten their ancestor's spirits which are resided on the mountain Tawu to start a journey of inspecting and blessing. This journey starts at Mt. Tawu and routes from northward to southward and then from westward to eastward through every village to observe their descendents' way of life and to bestow good fortune in farming and hunting for their offspring. The aborigines of every village welcome and send off them on their journey back and forth from south to north with ceremonies of veneration at which they pray for good fortune. It will take about five years to complete this journey and therefore the special ceremony is organized every other five years. A Japanese researcher, Miyamoto, Nobuhito, called this welcoming ceremony as Five-yearly Ceremony and this name has been used continuously up to present. Date of the Five-yearly Ceremony is different and contents of ceremony are also different from tribe to tribe. However, the welcoming spirits, blessing, stabbing balls, expeling bad spirits and singing and dancing cheerfully are the main rites for every tribe's ceremony. The climax of the whole ceremony is the activity of stabbing a ball with long bamboo staffs.





The ball (Some researchers said that it is perhaps a substitute of human head) made from barks of yellow rattan palm is representing good futures and the “stabbing” is representing obtaining or catching. Procedures and materials for making the ceremonial ball are listed in Table 6. The activity of stablbing ball was forbidden by the Japanese government during their occupation, however, most tribes like Laii, Chunjih, Nanho, Wonchia, Chichia and Lili are hold again by the promotion of local government at present. Among them, the Five-yearly Ceremony hold by tribes of Kulo and Toban are considered in the most traditional way. Just like the harvesting Ceremony, the Five-yearly Ceremony is gradually became a celebrating, cheerful and reunion festival. The original means of consulting, blessing and worshipping are declining.





山芙蓉皮製作的刺球
Ceremonial balls made from barks of Taiwan hibiscus.

表六：刺球竿及刺球之製作

禮器	製作	材 料	流 程	工作摘要
刺球竿	刺球竿： 荊竹 連結用線： 黃藤		選取竹竿	選取直徑 5-7 吋之竹竿，並做記號以示為有主物。
			砍取竹竿	砍取竹竿後，直接倒置於原地，待 3-5 天，使其含水率達平均含水率。
			烘烤取直	採下山之竹竿，先將竹節部份削平，也為避免竹內空氣因受熱膨脹而使竹竿破裂，在竹節兩側鑽通氣孔。 置竹竿於爐火上烘烤，待其受熱軟化後，移至搗米杓上，兩人於兩端扭壓，一人在搗米杓旁，以濕抹布或冷水使受熱部分漸漸冷卻，第四人則在旁檢視校正竹竿筆直度。竹竿取直後，同樣豎立 3-5 日，使其乾燥。
			修整竿尾	
			竹尖製作	
			連結	
刺球	刺球：相思樹皮、血藤 (<i>aliljac/qalilac</i> , <i>M u c u n a macrocarpa</i>) 或 葛 藤 (<i>vaudj, Pueraria lbata</i>)。 持球用線： 黃藤			製作刺球之取用藤長為 2m，開始於藤長 1/3 處打一單結，長短兩邊分別以不同方式依次結繩。 短邊依次打單結於結上，注意應儘量使之不偏離球形，直至結繩完畢，成藤球為球心。較長之 2/3 部份，則纏繞球心，隨機勾起球心藤蔓，由內向外穿過纏緊，球約至 5 吋大時，即可打上單結做結束，並埋結頭於球中。以黃藤做持球線，固定於藤球之上。



Table 6 : Procedures for making ceremonial ball and staff

	Materials		Summary of Contents
Ceremonial Staff	Staff: thorny bamboo Tie rope: yellow rattan palm	Selecting good canes	Selection bamboo canes with 5-7 inches in diameters and mark symbols to represent living creatures.
		Cutting canes	Cut canes and put them in the ground for 3-5 days in order to have a stable water content.
		Roasting and straightening	Collect the harvested bamboo canes, smoothen joints of canes, drill holes in the joints for avoiding splitting as the results of shrinking and swelling caused by temperature changes. Put the bamboo canes on the stove, move them to the top of mortar after softening and then press on the end part of canes by two people while cooling those canes by wet clothes or water, checking the straightness of canes by another worker. Stand those straight canes for 3-5 day in order to let them dry up.
		Adjust and beautify the end part of canes	
		Make the pointing end	
		Connect ball and cane	
Ceremonial Ball	Ceremonial ball: bark of Taiwan acacia (<i>Acacia confusa</i>), vines of lobed kudzuvine (<i>Mucuna macrocarpa</i>) beam and rusty-leaf mucuna (<i>Pueraria lobata</i>). Thread for the ceremonial ball: yellow rattan palm.		Select vanes of yellow rattan palm and other materials about 2 meters in length, make a node at 1/3 of the vane. Make a node from the short end of vane sequentially and make sure the symmetry of nodes until end of vane. The longer part (2/3 of the entire vane) is winded around the node and hook other vanes from inside. Wind vanes until the ball is about 5 inches in diameter then make a node to end the procedure. Connect the ceremonial ball with a yellow rattan palm thread.





山芙蓉樹皮為五年祭刺球材料

Bark of the Taiwan hibiscus is also available for the ceremonial ball.



相思樹皮為刺球材料

Ceremonial ball is can be made by the bark of Taiwan acacia.





黃藤做為刺球繫繩

Rope made from yellow rattan palm is used to tie ceremonial ball.



血桐葉可做練習球之製作材料

Ceremonal ball made from leaves of macaranga (*Macaranga tanarius*) is used for practicing for the Five-yearly Ceremony.





巫醫

因為排灣族人一般認為疾病為神靈作祟的結果，通常有賴於巫行祈禱禳祓來治癒。依據吳燕和（1965）「東排灣之巫醫與巫術之研究」歸納致病原因如下：

1. 生理的因素：飲食錯誤與生理現象

2. 非生理因素：

- (1) 鬼神的力量：
 - a. 觸犯禁忌
 - b. 觸犯鬼神
 - c. 被鬼神愛上
 - d. 被鬼神迫害
 - e. 祖先來找家人
 - f. 祖先生病，禍延子孫
 - g. 受污穢。
- (2) 人為的力量：
 - a. 被咒
 - b. 被做邪術

治療前，為了解病者可能的病因，問診是巫醫治病的第一步，依病痛之程度施以不同的問診方式，依次有四：問病人、問神、求夢、占卜。其中占卜為前三種問診方式皆無法得到滿意的結果，或對久病重症患者的最後也是最有效的方式。排灣族的占卜形式為非常特殊的瓢卜，利用神珠置於塗有豬油之葫蘆（l'jui, *Lagenaria sciceraria*）上，呼唸神靈之名，告之事情緣由，請示神靈裁示。若神珠停在瓢上表示神靈應許；若神珠滑落則表示不可。

巫醫法器
Instruments of corcerers.





排灣族由巫師祭文歌祈禱豐收，或是藉以趨吉避凶、驅趕疾病。

Wizard of Paiwan recites funeral oration for praying good harvests or pursuing good fortunes and shunning calamities or for curing diseases.



排灣族巫師為人驅邪治療
Wizard of Paiwan is in shunning calamities and curing diseases.

Sorcery for Medical Treatment

The Panwans believe that illnesses or sick are results of mischief from spirits and must be cured by blessing from sorcerers. The reason for illnesses can be classified as below according to "The studies of sorcery for medicinal treatment and of the East Panwan aboriginal people"(Wu, 1965).

1. Physiological factors: mistaking eats and extraordinarily physiological functions.

2. Non-physiological factors: (1) Strength from good or bad spirits, including: offending taboos, offending god or bad spirits, be found or prosecuted by spirits, ancestors visitation, and be slander. (2) Strength from human, including: be cursed and be voodooed.

Inquiring patients is the first step of cure for understanding the symptoms and possible reasons for diseases. It can be classified into four levels i.e. inquiring patients, inquiring spirits, prognostics of dreams, and divining according to the degree of suffering. Divining is adopted only when the former three methods have no desirable results or for patients who have serious or long illnesses and is considered the most effective way. The form of diving for Paiwan is quite unique. Procedures include smearing lard on a holy ball, putting the ball on top of a calabash (*Lagenaria sciceraria*), calling names of spirits, explaining reasons for diving, asking for judgment and releasing the ball. The divining is approved only if the holy ball is stay on top of the calabash, otherwise is failed.



在探明病因後，了解患者觸犯何方神靈，即可開始著手治病，整個流程主要可切分成三部分：告神、驅病及酬巫神。開始先向病家祖先及諸神告祭，說明祭祀的緣由，請祂們來協助驅趕惡靈。驅病之法，因為疾病之輕重而有不同的差異（詳見表七），我們最常看見的形式，是以小葉桑為祭葉（via）象徵潔淨神聖之器皿，獻祭豬骨及豬皮，並以刀切割祭品，邀敬神靈。祭葉與豬骨的獻祭儀式，源自 Dengeh 與 Ijemedje 的人神盟約神話。當 Ijemedje 第一次從天界返回凡界時，dengeh 要 Ijemedje 帶回桑葉豬骨的兩份祭品，並囑咐：回去後將它們一份放在房子的東側，一份在西側。第二天去察看時，赫然發現祭品分別化成公豬及母豬，因此流傳豬骨與神葉代表牲畜獻祭神靈。其他祭葉除了小葉桑外，還有杜虹花（kudic, *Callicarpa formosana*）（筏灣 Salian 派巫師）、正榕（筏灣 Vinkacian 派巫師）、黃槿（djaljingel, *Hibiscus tiliaceus*）（丹林部落）、屏東鐵莧（put, *Acalypha akoensis*）等，各部落祭祀使用的神葉因不同環境而有所差別。在驅完病後，巫師必須以病家給予的報酬來致祭、酬謝襄助他的神靈，才算是整個巫醫禳祓的結尾。



祭靈時，以小葉桑為祭葉（via，神葉）象徵呈物之器皿，呈代表獻祭豬隻的豬骨及豬皮，每刀割祭品向神靈拋祭。

Leaves of Taiwan mulberry are used as "Vis" in the worship ceremony. It is represented a vessel for holding skulls of boar.





巫醫法器 The holy marbles.



卜卦的神珠是無患子
The holy marbles used in divining are fruits of
soap nut tree.



巫醫箱內卜卦用的神珠
The holy marbles and its container.



After inquiring the situations for diseases and understanding the possible reasons of sick, the wizard begin to cure the patients. The whole processes of cure can be separated into three procedures i.e. informing spirits, getting out of diseases and rewarding spirits. The first step of cure is informing patient's ancestors and spirits through a rite for explaining the reasons of worship and asking helps for expelling evil spirits. There are some discrepancies in getting out evils depending on the seriousness of illnesses (details listed in Table 7). However, the most common ways of this ceremony are cutting and throwing skins and bones of pig which is on a vessel covered by leaves of Taiwan mulberry (*Morus australis*) (called "Via" and means the holy leaves) to spirits. This combination worship of "Via" and bones is also originated from the story of the engagement of Dengeh and Ljemedje. Dengeh asked Ljemedje to bring some shreds of pig bones and put them on top of leaves of mulberry as the offerings when he first time backed to earth from heaven. She also instructed him to separate the offerings into two parts and put each of them in the eastern and western sides of kitchen. When Ljemedje went to check those offerings on the next day, he found it transformed into a sow and a boar respectively. Therefore pig bones and mulberry leaves are represented tow pigs for offering gods according this legend. In addition of Taiwan mulberry , other vegetations used in the worship ceremony as the "Via" are Formosan beauty-berry (*Callicarpa formosa*) (used by wizards of Salian party in the Faiwan tribe), India laurel fig (used by wizards of Vinkacian party in the Faiwan tribe), linden hibiscus (*Hibiscus tiliaceus*) (used by wizards in the Danlin tribe), and Pingtung copper leaf (*Acalypha akoensis*). After finishing the whole procedures of expelling evils, wizards must worship spirits by remunerations offered from tpatient's family for thanking helps from all spirits and ancestors and end the whole ceremony.





筏灣 Salian 派巫師用杜虹花作為祭葉
Leaves of Formosa beauty berry are used as
the worship leave for sorcerers of the Fawan
tribe (Salian).



黃槿為丹林部落用之祭葉
Leaves of Linden hibiscus are used in the worship ceremony for the Denlin tribe.

表七：東排灣之巫醫驅病法

驅病方法	適用病症	詳細作法
smali	輕微小病者，如感冒、頭痛等	不算祭祀，只是除病崇的手續。 作法類似按摩，把祟物從頭頂擠到腳下，然後由右腳指擰出，即可除病痛。
kemtiket'	重病或久病者	比較不正式的祭祀。 包含 smali 並象徵性用小刀切祭肉拋祭鬼神，但無實際的肉與神葉。
venia	重病或久病者	以祭葉盛肉向每個神致祭，形式上類似“kemtiket”，但有實在祭品。 1. 祭祀前先在祭板上，以祭葉三個為一疊，分撕成許多碎塊，數量視祭拜神靈之多寡而定。 2. 開始祭祀時，巫師左手持乾豬皮包裹豬骨，右手持刀。先在骨皮上做切削狀，然後持刀在祭板上繞一圈，表示豬肉在祭葉上。接著呼諸神之名，一邊用右手陸續取三疊一落的祭葉向外拋去，丟在祭板旁，表示丟祭肉給神。
papavutiti	侵犯禁地者	需殺豬獻神，但由於人不可食祭肉，一般認為殺大豬很可惜。故變通之法，是將小豬烤成灰，集存使用，每次只需抓把粉來用，而對鬼神賠贖功效一樣。

資料來源：吳燕和，1965



Table 7 : Methodologies for curing diseases by the sorcerers of Paiwan.

	Available Diseases	Detail procedures
"smali"	Catch cold, headache	It is only a procedure for curing illness. The whole procedure is like the ways of massage. Force the bad things move from head to feet then out of body and the patient is cured.
"kemtiket"	Serious or long illness	It is an un-formal worship ceremony. The procedures including a symbolization of cutting a meat by a knife to worship spirits.
"venia"	Serious or long illness	Worship spirits by meats which are put on the ceremonial leaves. The procedure is similar to that of "kemtiket", However, it has real sacrifices. Banding three ceremonial leaves together and then tearing leaves into small pieces. The number of ceremonial leaves is according the number of spirits to be worshiped. pigs bones are wrapped with dried pig skin by sorcerer's left hand and chopping movements are made by right hand (a knife is holding) at the beginning of worship ceremony. Then makes the knife moving a round circle above altar to represent the offering pork is prepared (on the ceremonial leaves). Then the sorcerer calls names of gods loudly and casts piles of ceremonial leaves which are arranged as three leaves in one pile to the altar as a representation of offering pork to gods.
"papavutiti"	Offending taboos	Need to kill pigs for sacrifices. However, Paiwan think that it is a pity to kill a matured pig and eating the sacrificed pigs is prohibited, a toasted small pig is substituted as sacrifice. Ashes from toasted pig are collected and distributed to the attendants. Taking a small portion of ashes is considered having the same function for expressing apology to gods.

Source: Wu, 1965





巫醫箱 Box used for sorcery.

經由上述簡略的巫醫說明，我們可以了解到巫師在傳統排灣族疾病診療體系的地位與重要性，其行醫的法器包含：小鐵刀、竹筒、木製方盤、豬皮、豬骨、桑葉或其他樹葉、樹皮及小石子、小葫蘆、卵石及硬果殼（李卉，1958）。這些占卜及祭祀法器多樣而零散，通常集中整理於巫醫箱中。然而，分布於來義一帶，自稱箕模人（Chimo）的一支排灣族人，則以布袋來裝置。巫醫箱主要是由完整的段木刨空製成一個無蓋方箱，再以網、布收口；鐵鋸普及後，少數以木板拼釘，罕見竹編者。排灣族在木雕工藝上，藝冠於其他諸族，除了家中大型之主柱、門楣外，巫醫箱也可一窺其貌，其文樣大致以蛇及人頭為藍本，衍生有各種變化。





參加行巫或出殯回來，插三葉五加在身上防惡靈附身。
Put some twigs or leaves of three-leaved acanthopanax on body for avoiding bad spirits after worship ceremony.



筏灣部落頭目家石柱
The stone pillar in chief's yard of the Fawan tribe.

As the above descriptions, we can realize the importance of sorcery for medical treatments in the medical system for Paiwan. Implements for treatment include steel knife, bamboo tank, wooden square tray, skin and bones of pig, leaves of mulberry and other trees, bark, small stones, calabash, pebbles and husk of nuts (Lee Hui, 1958). Those materials using for divining and worshiping are diverse and they are usually put into a box of sorcery. However, people living in the township of Laiyji who called themselves as "Chimo" are put them into a close bag. Box of sorcery is made by digging a square hole from a wood then using nets or cloth as cover. Some of them are made by put wooden boards together as the result of widespread of steel tools. However, seldom is made from bamboo. The Panwans have good skill for carving. We can find their super techniques not only from boxes of sorcery but also from pillars and beams of doorway. Those sculptures mainly select snake and human head as the blueprint then many changes have been created.



融合排灣與卑南文化的大王部落

大王部落位於台東縣太麻里鄉，北臨卑南族。在地緣文化上，深受卑南族文化的影響，採借許多卑南文化元素，是一個特別的排灣族部落。例如，它舉行有全台排灣族僅有的大獵祭、在占卜部分，也接受了卑南族的竹卜。竹籤的備製，取材於荊竹。在排灣族文化中，荊竹顯然與神靈有著密切的關係，在排灣族語中竹子通稱為稱“au”而荊竹為 kavayyan，意為「真正的竹子」。神話裡訴說著人死後靈魂，會順著竹節昇上天界，與祖靈相會，久別重逢、喜極而泣，所以竹子剖開時，於竹節中常有水氣。



問卜用竹籤

Slip of bamboo used in divining.



Tribe of Dawon-the blending of cultures of Paiwan and Puyuma

Tribe of Dawon is distributed over the Tamali Township of Taitung County immediately close to lands of the Puyuma in the north. Their cultures deeply influence the cultures of the Puyuma people due to the geographic location. Therefore, they are a special tribe for Paiwan. For example, the big hunting worship ceremony is carried out by them which is the only ceremony held by Paiwan. However, they also accept the “bamboo divine” from the Puyuma people. Slips of divining they used are made from thorny bamboo. Thorny bamboo has a close relationship to spirits in the recognition of Paiwan. Bamboo is called as “Wua” and thorny bamboo is called “Kvayyan” which means the real bamboo in the language of Paiwan. The spirit of human will ascend to heaven along joints of bamboos then meets his or her ancestors in the myths of Panwan. They are too happy to cry because of cheers of reunion after long separation. Therefore, they explain the phenomenons why there is always some water in the tube of bamboo.



竹製水桶
Bamboo buckets.





選擇竹稈時，只能選擇竹稈朝向東者。自基部向上算起之第五節，方可拿來做成長約25cm、寬為1cm的備用竹片。在開始占卜前，才正式做問卜用籤，取用備製的竹片，剖成更細的片成籤，一端再細剖成絲數條，逆向纏繞數圈於籤頭即為占卜用竹籤。儀式開始時，需先以酒祭靈、分享，同時也對竹籤噴酒使其濕軟，接著，祈禱並告知占卜內容，然後藉助腳踏板（七里香製）拉斷竹條，以竹條斷口的形狀以及竹絲分布方向，來判辨吉凶。占卜後，以檳榔與山豬頭骨或琉璃珠組合來祭靈，依照事情的嚴重程度，增加琉璃珠的數目，以單數為增加基準，通常不需要用到七顆以上。



以竹條斷口形狀及方向來判斷吉凶

The fate or good or bad lucks are judged by the direction and the shape of the break.

Only the eastern faced canes of bamboo are available for making slips in selection the bamboo cane for divining. Stem of the fifth nodes from base of bamboo is selected for making prototypes of slip which are 25 cm in length and 1 cm in width. The diving slips are made immediately before diving. Those prototypes slips will be cut into more thin slips. One end of the thinner slip will be further split into many threads then wind them in a reverse direction to the other end of slip to complete the divining slips. Spirits is worshiped by wines in the beginning of divining ceremony. Slips are softening by mists of wine which are blew out from the mouth. Praying and announcing the contents of divination are the next step of the ceremony. The divining slips are forced to break by the help of treadle which is made from the branches or stems of common jasmine orange. The fate or good or bad lucks are judged by the direction and the shape of the break. Betel nuts and skull of boar or beads are used for worshipping spirits of ancestor after divining. The number of glass beads used is according to the seriousness of situation and is added in an even number for higher rank. No more than 7 beads will be used generally.



以七里香製作的腳踏板拉斷竹條

The diving slips are forced to break by the help of treadle which is made from the branches or stems of common jasmin orange.



Appendix

附錄

Appendix 植物中文（學名）索引

中文名	排灣語拼音	學 名	中文頁碼	英文名	英文頁碼
二 劃					
八丈芒	kaljaviya	<i>Miscanthus sinensis</i> var. <i>condensatus</i>	168	<i>miscanthus sinensis</i>	171
九芎	djaas	<i>Lagerstroemia subcostata</i>	105	subcostate crape myrtle	107
十子木	aricing	<i>Decaspermum gracilentum</i>	98	slender decaspermum	99
三 劃					
三葉五加	valjansal	<i>Eleutherococcus trifoliatus</i>	229	threeulived acanthopanax	229
土密樹	djaulay	<i>Bridelia tomentosa</i>	168	pikpoksai bridelia	171
大頭茶	pangangac	<i>Gordonia axillaris</i>	168	Taiwan gordonia	171
大葉楠	azavay	<i>Machilus japonica</i> var. <i>kusanoi</i>	105,106 166,168	large-leaved nanmu	106,107 166,171
小米	vau	<i>Setaria italica</i>	16,19,20,21, 22,23,24,25, 26,28,30,32, 33,34,36,38, 56,60,61,68, 105,121,126, 152,198,200, 204,207,208, 212,213	millet	16,19,21,23, 24,25,27,28,29, 32,33,35,36,39, 57,61,71,107,125, 155,199,201,206, 209,213
小葉桑	ljisu	<i>Morus australis</i>	222	Taiwan mulberry	224
山月桃	valjingat	<i>Alpinia intermedia</i>	88	small shellflower	88
山芙蓉	viljuaq	<i>Hibiscus taiwanensis</i>	22,218	Taiwan hibiscus	23,218
山枇杷	aludel	<i>Eriobotrya deflexa</i>	168	Taiwan loquat	171
山棕	valjevalj	<i>Arenga tremula</i>	98	Formosan sugar palm	99
山萵苣	samaq	<i>Sonchus arvensis</i>	68	wild lettuce	71
山欖	vavayan runui	<i>Planchonella obovata</i>	168	pouteria	171
山蘇	lukuc	<i>Asplenium antiquum</i>	64,68,72	bird's nest fern	65,71,73
四 劃					
牛樟	draes	<i>Cinnamomum kanehirae</i>	162	stout camphor tree	165
文珠蘭	ljivakung	<i>Crinum asiaticum</i>	121,148	poison bulb	125,149
月桃	ngat	<i>Alpinia zerumbet</i>	16,26,30,31, 50,76,84,85, 86,87,88,89, 152	showy galanga	19,27,29,31,50,77,84,85,87, 89,155
月橘	aljapang	<i>Murraya paniculata</i>	105	common jasmin orange	107
木賊	ljava	<i>Equisetum ramosissimum</i>	101	Taiwan scouring rush	100
木龍子	ameri	<i>Momordica cochinchinensis</i>	102	India trumpetflower	103
毛柿	kamaya/ kayama	<i>Diospyros philippensis</i>	168	Taiwan ebony	171



中文名	排灣語拼音	學 名	中文頁碼	英文名	英文頁碼
水錦樹	rivaleq	<i>Wendlandia uvariifolia</i>	168	common wendlandia	171
水雞油	djuljingege	<i>Pouzolzia elegans</i>	102	elegant pouzolzia	103
五 劃					
台灣百合	qungalj	<i>Lilium formosanum</i>	118,121	Formosan lily	118,125
台灣赤楠	ulipucpuc/ qulipucpuc	<i>Syzygium formosanum</i>	168	Taiwan eugenia	171
台灣海棗	kanivun	<i>Phoenix hanceana</i>	98	Formosan date palm	99
台灣葛藤	awawdjan	<i>Pueraria montana</i>	118	Taiwan kuzdu	118
台灣檫樹		<i>Sassafras randaiense</i>	162	Taiwan sassafras	165
台灣蘆竹	quc/ljaiuic	<i>Arundo formosana</i>	162	Taiwan giantreed	165
台灣櫟	tjeves	<i>Zelkova serrata</i>	121,162,168	Taiwan zelkova	125,165,171
玉米	pudai	<i>Zea mays</i>	16,17,19,68	corn	17,19,71
玉葉金花	quriljaljava	<i>Mussaenda pubescens</i>	118,121,122	mussenda	118,122,125
甘藷	vurasi	<i>Ipomoea batatas</i>	16,18,52,53 152,198,204	sweet potato	18,19,53,155, 199,207
白茅	ravuc	<i>Imperata cylindrica</i> var. <i>major</i>	132,140,162	alang grasses	132,140,165
白鳳菜	ljaqacay	<i>Gynura divaricata</i>	68,69,205	Taiwan velvet plant	69,71,205
石菖蒲	ljakucaykucay	<i>Acorus gramineus</i>	121	grassleaf sweetflag rhizome	125
六 劃					
印度苦槠	zungulj	<i>Castanopsis indica</i>	168	acuminate-leaved chinkapin	171
印度鞭藤	valjanay	<i>Flagellaria indica</i>	162	Flagellariaceae	165
血桐	vaw/ ljamut	<i>Macaranga tanarius</i>	219	macaranga	219
血藤	aliljac/ qalilac	<i>Mucuna macrocarpa</i>	217	rusty-leaf mucana	216
七 劃					
杜虹花	kudic	<i>Callicarpa formosana</i>	222,225	Formosan beauty-berry	224,225
芒草 (五節芒)	ljaviya	<i>Miscanthus floridulus</i>	31,50,98,99 108,121,134 162	Japanese Silvergrass	31,50,99,109,125,134,165
芒萁	piciq	<i>Dicranopteris linearis</i>	100,101	false staghorn fern	100,101
芋頭	vasa	<i>Colocasia esculenta</i>	16,17,19, 40,41,44, 45,46,47, 48,49,50, 68,76,80, 105,152, 198,204	taro	19,17,41,43,45,46, 47,48,49,50,71,77, 80,107,155, 199,207





Appendix 附錄

中文名	排灣語拼音	學 名	中文頁碼	英文名	英文頁碼
角桐草	ljaljukur	<i>Hemiboea bicornuta</i>	121	Taiwan bicornuta	125
車桑子	aljumqu	<i>Dodonaea viscosa</i>	98	switch sorrel	99
八 劃					
刺竹	kavayan	<i>Bambusa stenostachya</i>	168,217,230	thorny bamboo	171,216,231
刺杜密	djaulay	<i>Bridelia balansae</i>	168	prickly bridelia	71
刺莧	ljadjulidjulis	<i>Amaranthus spinosus</i>	68	thorny amaranth	71
刺蔥	tjanaq	<i>Aralia decaisneana</i>	68	decaisen angelica	71
姑婆芋	qainguway/ ainguway	<i>Alocasia cucullata</i>	38	hooded draft elephant-ear	39
花生	sutjav/ paetjav	<i>Arachis hypogea</i>	16	peanut	19
長枝竹	navunavu	<i>Bambusa dolichoclada</i>	81,142	long-shoot bamboo	81,142
青剛櫟	qauc/resil	<i>Cyclobalanopsis glauca</i>	168	ring-cupped oak	171
孟宗竹	qaumaadripun	<i>Phyllostachys pubescens</i>	168	moso bamboo	171
九 劃					
昭和草	cukakav	<i>Crassocephalum crepidiodes</i>	68,69	nodding burnwood	69,71
相思樹	tjuquij	<i>Acacia confusa</i>	217,218	Taiwan acacia	216,218
紅皮	unevnevulj/ adimu	<i>Styrax suberifolia</i>	168	cork-leaf snow-bell	171
紅楠	maruqazavay	<i>Machilus thunbergii</i>	168	red nanum	171
紅柴	runui	<i>Aglia formosana</i>	168	Taiwan aglaia	171
紅藜	djulis	<i>Chenopodium album</i>	16,19,20,37, 38,56,57,59,60, 61,68,116,121, 127	goosefoot	19,23,37,39,57,58,61,71, 116,125
紅鳳菜	ljaqacay	<i>Gynura bicolor</i>	68	gynuraurs	71
苧麻	zakilj	<i>Boehmeria nivea</i>	76,94,97,112	ramie	77,94,97,115
茄苳	cuqe	<i>Bischofia javanica</i>	168	autumn maple tree	171
食茱萸	tjanaq/ tjana	<i>Zanthoxylum alanthoides</i>	64	ailanthus prickly ash	64,65
屏東鐵莧	put	<i>Acalypha akoensis</i>	222	Pingtung copper leaf	224
十 劃					
海金沙	saas	<i>Lygodium japonicum</i>	101	Japanese climbing fern	100
烏心石	sekazu	<i>Michelia compressa</i>	104,105,118, 162,168,169	Formosan michelia	104,107,118, 165,171



中文名	排灣語拼音	學 名	中文頁碼	英文名	英文頁碼
烏皮九芎	djelay	<i>Styrax formosana</i>	121	Formosan snow-bell	125
破布烏	djepupung	<i>Ehretia dicksonii</i>	101	dickson ehretia	100
臭娘子	patjic	<i>Premna serratifolia</i>	168	headache tree premna	171
高粱	alaluma	<i>Sorghum vulgare</i>	68	sorghum	71
十一劃					
假赤楊	kaluma	<i>Alniphyllum pterospermum</i>	168	styracaceae	171
假酸漿	ljavilu	<i>Trichodesma calycosum</i>	50,51,68,70	khasya trichodesma	50,51,70,71
麻竹	aqawan	<i>Dendrocalamus latiflorus</i>	76,81	ma bamboo	77,81
槭葉牽牛	quirvangser	<i>Ipomoea cairica</i>	52,53	morning-glory	53
蛇根草	ljaluuj	<i>Ophiorrhiza japonica</i>	121	japanese ophiorrhiza	125
野苦瓜	kawkui	<i>Momordica charantia</i>	68	wild bitter melon	71
排香草	katiyavtiyav	<i>Lysimachia capillipes</i>	121	lysimachia capillipes	125
莎勒竹	saljes	<i>Schizostachyum diffusum</i>	76,80	climbing bamboo	77,81
紫背草	kamutu	<i>Emilia sonchifolia</i> var. <i>javanica</i>	68,72	sowthistle tasselflower	71,73
十二劃					
腎蕨	ljavucuvucu	<i>Nephrolepis auriculata</i>	121	tuberous sword fern	125
黃水茄	tjaljivas	<i>Solanum undatum</i>	121	solanum undulatum	125
黃杞	capelju	<i>Engelhardia roxburghiana</i>	168	yellow basket-willow	171
黃荊	zengla	<i>Vitex negundo</i>	98,121,123	negundo chaste tree	99,125
黃槿	djaljingel	<i>Hibiscus tiliaceus</i>	222	linden hibiscus	224
黃連木	qunip	<i>Pistacia chinensis</i>	121,123,127,162,168	Chinese pistache	125,165,171
黃藤	uway	<i>Calamus quiquesetinervius</i>	76,77,90,91,162,163,167,217,219	yellow rattan palm	77,90,91,163,216,219
稀子蕨	milig	<i>Monachosorum henryi</i>	121	momachosorum henry	125
無患子	zaqu	<i>Sapindus mukorossii</i>	102,103,168,223,225	soap nut tree	102,103,171,223,225
筆筒樹	driis	<i>Cyathea lepifera</i>	108	Formosan tree fern	109
十三劃					
楓香	qaljinglud	<i>Liquidambar formosana</i>	121	Formosan sweet gum	125
葫蘆	ljui	<i>Lagenaria sciceraria</i>	220,228	calabash	221,229
葛藤	vaudj	<i>Pueraria lobata</i>	170,217	lobed kudzu vine	216
萬壽菊	isip	<i>Tagetes erecta</i>	117,121	marigold	125
綠竹	aicuvuqan	<i>Bambusa oldhamii</i>	76,80,81	bambusa	77,81
過溝菜蕨	muav	<i>Diplazium esculentum</i>	72	vegetable fern	73



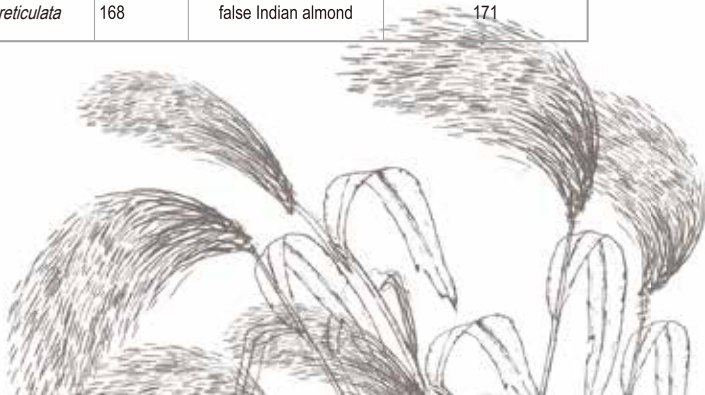


Appendix

附錄

Appendix

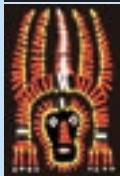
中文名	排灣語拼音	學名	中文頁碼	英文名	英文頁碼
十四劃					
榕樹	djaraljap	<i>Ficus microcarpa</i>	121,147, 155,156, 204	India laurel fig	125,147,155,157,206
辣椒	sini	<i>Capsicum annuum</i>	121	pepper	125
十五劃					
樟	rakes	<i>Cinnamomum camphora</i>	162,168	camphor tree	165,171
梔子花	tjava	<i>Gardenia jasminoides</i>	121	cape jasmine	125
廣葉鋸齒 雙蓋蕨	muav	<i>Diplazium dilatatum</i>	72	Diplazium dilatatum	73
十六劃					
樹豆	buk	<i>Cajanus cajan</i>	16,32,48,54, 62,63,64,66	pigeon pea	19,32,48,55,65,67
樹薯	kisyaba	<i>Manihot esculenta</i>	16,19	cassava	19
龍葵	ljalici/samci	<i>Solanum nigrum</i>	68,204,205	black nightshades	71,205,206
蕎麥	ljumay	<i>Fagopyrum esculentum</i>	38	buckwheat	39
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十七劃					
薑	ljamlijam	<i>Zingiber officinale</i>	20,32,48, 54,64	ginger	23,32,48,55,67
十八劃					
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十九劃					
檳榔	saviki	<i>Areca catechu</i>	96,126,148, 193,198, 204,232	betel nut	149,193,199,207,233
二十劃					
蘆葦	tjarevu	<i>Phragmites australis</i>	26,38,44	reed	27,39,47
二十二劃以上					
欖仁	liarasay	<i>Terminalia catappa</i>	168	Indian almond	171
欖仁舅	tjaljuvitjv	<i>Neonauclea reticulata</i>	168	false Indian almond	171



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排灣族

之植物利用

Plants Used by Paiwan in Taiwan

國家圖書館出版品預行編目資料

排灣族之植物利用 Plants Used by Paiwan in Taiwan /

魯丁慧、柯勇男、林聖峰 撰文

-- 初版 -- 台北市：行政院農業委員會林務局，民
100.12

面：24 公分 X18 公分

ISBN：978-986-03-1390-1 (平裝)

1. 植物 2. 排灣族 3. 民族文化 4. 社會生活 5. 風俗

375.233

100028243

Publisher/ Tao-Sheng Lee

Schemers/ Hung-Chih Yang, Li-Hao Kuan, Hung-Yih Chang, Chao-Ren Chen,
Shou-Min Wang, Hsiao-Hua Hsu

Chinese Editors/ Ting-Hui Lu, Yong-Nan Ke, Sheng-Feng Lin

English Editors/ Shiang-Yue Lu

Photographers/ Ting-Hui Lu, Yong-Nan Ke, Sheng-Feng Lin

Drawer/ Jhong-Siang Sang, Chien-Rong Lin

Published by/ Taiwan Forestry Bureau, Council of Agriculture, Executive Yuan.

Add./ No.2, Sec. 1, Hangzhou S. Rd., Zhongzheng District, Taipei, Taiwan

Tel./ (+886) 2-2351-5441

Implementer/ Biodiversity Association of Taiwan

Printer/ Borhwa Printing Co.

Published in December 2011

發行人：李桃生

策劃：楊宏志、管立豪、張弘毅、陳超仁、王守民、許曉華

中文編著：魯丁慧、柯勇男、林聖峰

英文編著：陸象豫

攝影：魯丁慧、柯勇男、林聖峰

封面題字：陳星辰

封面設計 / 美編：李美玲設計工作室

繪圖：桑忠翔、林建融、李美玲

出版單位：行政院農業委員會林務局

執行單位：台灣生物多樣性保育學會

地址：台北市杭州南路一段二號

定價：320 元

電話：(02)2351-5441

印刷：冠崴彩藝印刷有限公司

出版日期：100 年 12 月初版

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排灣族的神話傳說小米是天神賜給的種子，並交代收成之後，只要煮一粒小米，即能讓全家吃飽。

There is a legend of Paiwan said that millets were gifts from god and the god instructed that cooking only one grain of millet was enough for a meal of a family.



GPN : 1010005076

NT\$320