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之植物利用

Plants Used by Tsou in Taiwan



行政院農業委員會林務局

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序

自1992年在巴西里約熱內盧舉行的地球高峰會議後，生物多樣性已成為各國共同關切的議題。這些重要的議題中，也包含了與原住民族息息相關的生態智慧與傳統知識。

原住民為了能繁衍並永續利用自然資源，長期與環境互動所產生的一種生活模式或行為，經過代代相傳乃成為傳統知識。臺灣原住民族在島上生活已超過六千多年，對於所居地的生態環境累積相當豐富的知識，以自己的生活方式，保存了完整的生態體系並維持臺灣生物多樣性。

這種生活態度，簡言之，就是尊重自然。多數人都同意原住民是生物多樣性保育貢獻最大者，亦是環境的守護者。然而原住民族主要以口述傳承知識與文化，加上外來文化之衝擊導致原住民族傳統生活逐漸改變。這些千百年來所累積的寶貴知識即將面臨失傳的危機，實在有必要保存與紀錄臺灣各原住民的傳統智慧及文化。

鄒族是位居中央山脈一個強壯的族群。在臺灣原住民中，地理位置分布最高，漢化的程度較小，因此得以保存許多生態智慧與傳統文化。阿里山的少女美如水，少年壯如山，就是形容鄒族人。除了有嚴謹的社會制度，規範族人，長老會議更是傳承文化與凝聚族人向心力的關鍵。

本局長期以來致力於臺灣原住民族植物利用之相關研究，這些年已陸續完成泰雅族、阿美族、布農族、排灣族等之民族植物的調查研究並出版書籍。「鄒族民族的植物利用」是記錄鄒族人在祭典及日常生活上對於植物的應用，期望這本書的出版能為臺灣原住民各族群的傳統智慧及文化盡一份心力。

農委會林務局局長

李桃生

The topic of biodiversity has been one of the most concerned issues for all countries since the World Summit held at Rio de Janeiro, Brazil in 1992. Ecological wisdom and traditional knowledge which are closely related to the indigenes all over the world are the focused issues at that conference.

In order to reproduce and sustainable use of natural resources, indigenes have produced its lifestyle and behaviors by accumulating long-term interactive experiences with environment. Their lifestyle and behaviors passed from generation to generation and eventually developed into their traditional knowledge. Indigenes of Taiwan have lived in this island more than 6,000 years and have accumulated numerous knowledge about ecological environment of the land which they lived. They preserve a complete eco-system and maintain Taiwan's biological diversity by living in their unique ways of life and following traditional knowledge.

Such attitude to life, in short, is the respect for nature. Most people agree that indigenous people have the greatest contribution to biodiversity conservation and are also the guardian of environment. However indigenes are mainly oral transmission of knowledge and cultures, and this coupled with impacts of foreign cultures, their traditional ways of life have been gradually changed. Those thousands of years accumulated valuable knowledge is faced the crisis of lost. It is necessary to preserve and record the traditional wisdom and cultures of indigenous people in Taiwan.

Tsou is a sturdy tribe living in the Central Mountain Range of Taiwan. Their territories are in the highest elevation and the influence by the Han people is minor among all ethnic groups of indigenes in Taiwan. Therefore they are able to retain many ecological wisdoms and traditional cultures. The lyrics "in the Alishan region, all girls are as beauty as water and all younger are as strong as a mountain" is used to describe the people of Tsou. In addition of a strict social system to specify behaviors of their people, the senior meeting is the key to cohere ethnic solidity and inherited cultures.

The Forestry Bureau, Council of Agriculture has committed researches of ethnobotany and the utilization of plants by indigenes of Taiwan for a long time. We have successively completed investigations of entnobotany for Atayal, Amis, Bunun and Paiwan and published many related books. The "Plants used by the Tsou in Taiwan" has recorded and described the utilization of plants in ceremonies, and daily life of Tsou. Hopefully the publication of this book will make some efforts for preserving traditional wisdoms and cultures of indigenes in Taiwan.

Director-General
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李桃生

Tao-Sheng Lee

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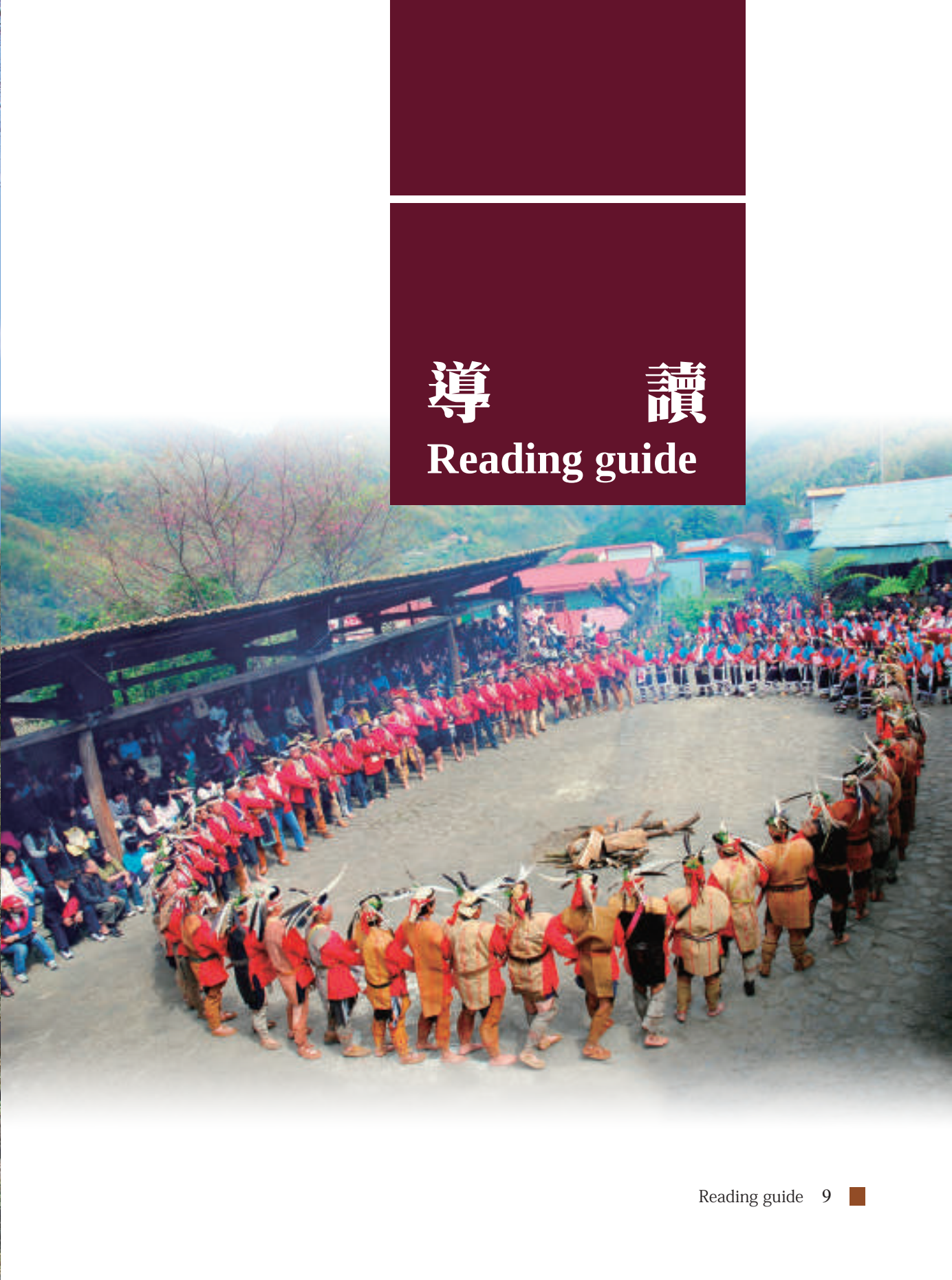
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導 讀

Reading guide



鄒族簡介

鄒族昔稱「曹」族，「曹」是譯自日語的發音，「鄒」則直接從鄒語的Tsou（意即我們這群人）音譯而來。1998年11月行政院原住民委員會正式核定更名為「鄒」族。



Introduction of Tsou

The previous name of Tsou was “Tsao” , which was directly translated from the Japanese pronunciation. However, “Tsou” is transliterated from Tsou language and means “ the group of our people”. The tribe of Tsou was formally renamed by the Council of Indigenous People, Executive Yuan in November of 1998.



起源傳說

族人傳說，遠古時代一場大洪水淹沒了大地，族人紛紛逃到玉山 (patungkuonu) 中避難，族人的苦難被天神哈莫 (Hamo) 見到，於是在洪水稍退後便在群山間踏下腳印，帶領鄒族人開闢新天地，凡是天神所踏之處都平坦了，變成適合居住的肥美之地。

Legend of origin

There is a legend about the origin of Tsou in Alishan. It said that there was a severe flood in the very ancient time and all lands were covered by water during that time. All residents in the tribe were fled to the Mt. Yu-Shan (patungkuonu) for refuge. Their suffering was observed by the god Hamo and he decided to create a new home for Tsou. He treaded upon slopes of mountainous areas to make new ground after the water has begun to recede. Anywhere he trod was turned to flat and rich land and was suitable for people to live.



地域分布

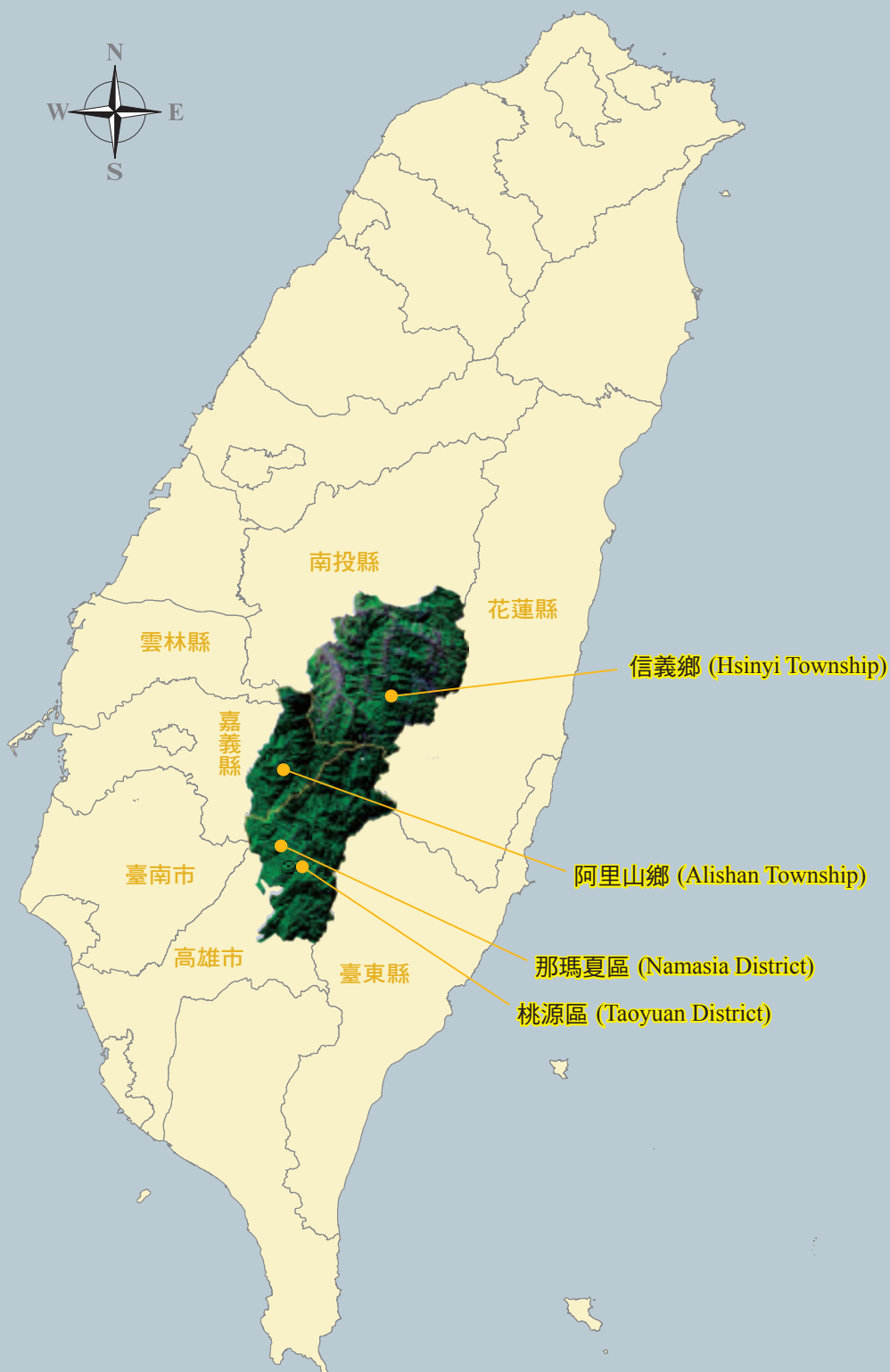
鄒族依地理位置分為南鄒和北鄒。南鄒包括卡那卡那富群 (KanaKanavu) 及沙阿魯阿群 (Saarua)；沙阿魯阿群分布在目前的高雄市桃源區高中村及桃源村，卡那卡那富群則分布在那瑪夏區民生村、民權村、民族村等。北鄒又稱阿里山鄒族，包括達邦群 (Tapaytt)、特富野群 (Tfuya)、伊努茲群 (Inutsu) 以及魯夫都群 (Luhtu) 四個群。達邦、特富野兩群主要分布在嘉義縣阿里山鄉，其中來吉、樂野附屬於特富野社；里佳、山美、新美、茶山則附屬於達邦社。伊努茲社因故淪亡，社民併入達邦社；魯夫都社一部份遷居特富野社，一部份遷移至南投縣信義鄉的羅娜、久美一帶與布農族混居並通婚。因此，目前僅存達邦社與特富野社。

Distribution of Tsou

The Tsou tribe can be geographically divided into “north Tsou” and “south Tsou” according to their inhabited locations. The South Tsou includes the KanaKanavu and the Saarua groups which are in the Minsheng, Minchuan, and Mintsu villages of Namasia District and Kaochung and Tanyuan villages of Tanyuan District of Kaohsiung city, respectively. The North Tsou is also known as the Alishan Tsou. It includes the Tapaytt, Tfuya, Inutsu and Luhtu four groups and mainly distributed in the Alishan region. The Tfuya group constitutes by Laigi and Lehyeh two villages and Tapaytt united clan constitute Lichia, Shanmai, Hsinmai, Charshan four villages. However, the Inutsu group was ruined for some unknown reasons and its clansmen were merged into the Tapaytt group. Some clansmen of the Luhtu group were moved northward to the territory of the Tfuya group, and some moved southward to the region of Lola and Chumay of the Hsinyi Township where they live with and marry to the Bunun people. Therefore, only the Tapaytt and the Tfuya groups existed at present.

遠眺特富野及達邦村
Overlooking the villages of Tfuya and Tapaytt.

鄒族地域分布圖



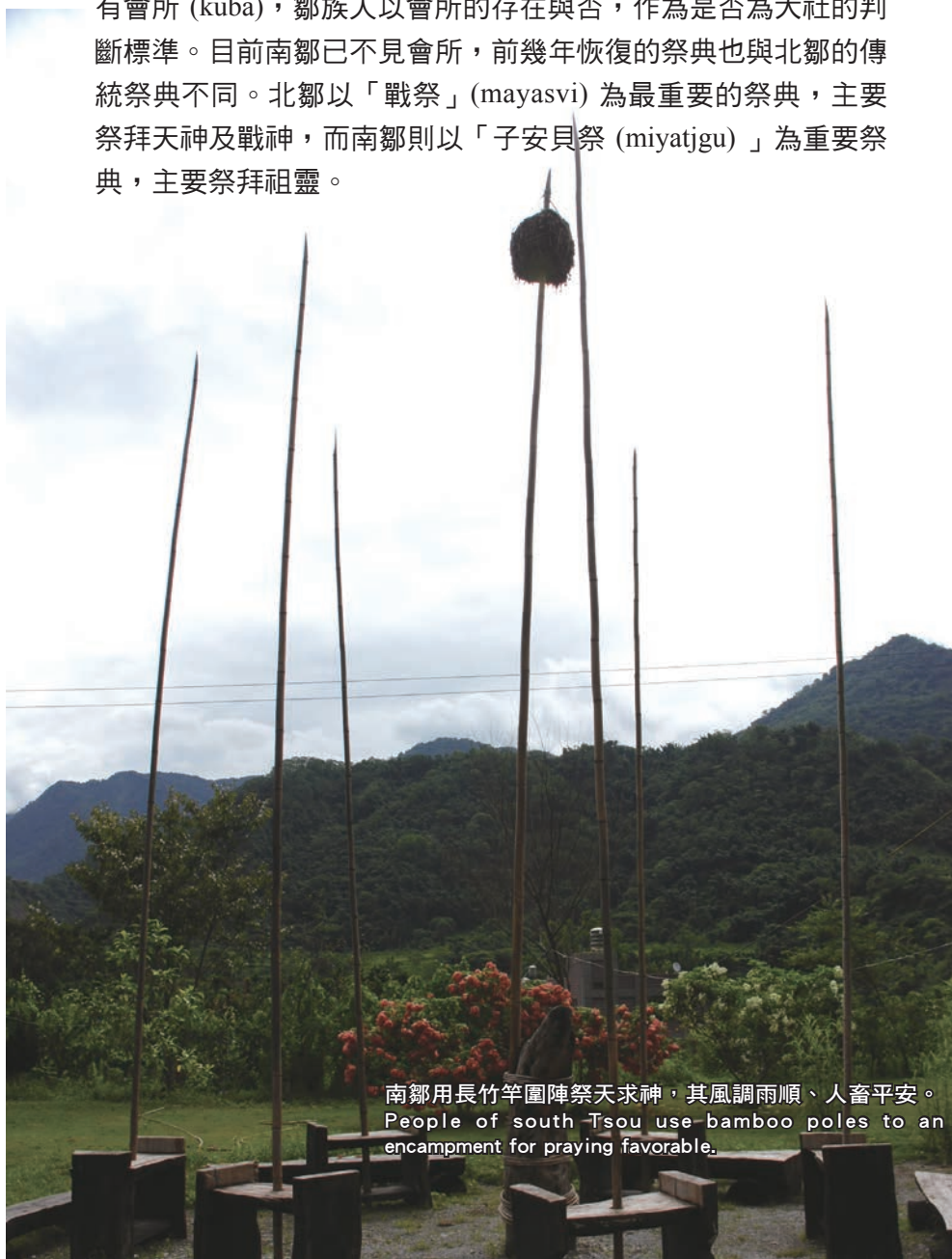


玉山
Yushan

南、北鄒的差異

南、北兩個族群的文化特質、語言、服飾及社會組成大同小異，姓名也有半數以上相似，倒是祭典完全不同。主要係因隔離久遠，又因毗鄰布農族，風俗習慣逐漸被影響，祭典儀式也稍改變。

北鄒部落有大社 (hosa)、小社 (lenohiu) 之分，只有大社才設有會所 (kuba)，鄒族人以會所的存在與否，作為是否為大社的判斷標準。目前南鄒已不見會所，前幾年恢復的祭典也與北鄒的傳統祭典不同。北鄒以「戰祭」(mayasvi) 為最重要的祭典，主要祭拜天神及戰神，而南鄒則以「子安貝祭 (miyatjgu)」為重要祭典，主要祭拜祖靈。



南鄒用長竹竿圍陣祭天求神，其風調雨順、人畜平安。
People of south Tsou use bamboo poles to an encampment for praying favorable.

Discrepancy between South and North Tsou groups

There is little difference in culture, language, garments, social construction and name between the North and South Tsou, but the religious ceremonies are totally different. Reasons for the discrepancy of ceremonial procedures are the long time separation and Bunun custom influence.

Settlements of North Tsou can be classified into large united clan (hosa) and small united clan (lenohiu) and only the “hosa” has the kuba (meeting building for men). To judge a settlement being a “hosa” or “lenohiu” by Tsou is depended on whether it has kuba or not. The kuba does not exist in South Tsou and the restored ceremonies couple years ago are quite different from that of the North Tsou. The triumph ceremony (mayasvi), the most important ceremony in North Tsou, is mainly to worship heaven god and war god. While the miyatjgu is the most important ceremony in South Tsou and is mainly to worship ancestor spirits.

惟有北鄒的大社(hosa)才能設置Kuba
Only hosa of north Tsou has the right
to establish kuba.





考古遺跡

鄒族的歷史文獻只可追溯到三、四百年前的荷蘭人時期。然而經由考古學家的田野調查研究，史前的阿里山地區居住著紅陶Yingiana早期（距今約3800年），和紅陶Yingiana晚期（距今約200年）的文化人。其中Yingiana人的年代與鄒族的口述歷史可以直接銜接，咸信為鄒族的祖先。雖然歷史沒留下生活的任何記載，但是在達邦村的Yingiana和Tfuya（特富野），以及最近發掘的茶山村Taipicana 1號出土的遺跡、遺物都可反映當時該地人以狩獵為主的生活情形。



Archeological vestiges

The historic references can only be traced to 3 or 4 hundred years ago in the period of Dutch occupation. However, from field investigations by archeologists, there were Early Yingiana (about 3800 years ago) and Later Yingiana (about 200 years ago) cultural societies in the Alishan region. The time of Yingiana people can be adjoined with the oral history of Tsou and Yingiana people is believed to be the ancestors of Tsou. Although there has no record about their activities in history, some vestiges found in the Tapaytt, Tfuya and Taipicana No. 1 pit can reflect outlines of the hunting society of the Yingiana people.

社會組織

傳統上鄒族擁有嚴密的社會組織，以男子會所 (kuba) 與農耕、漁獵等祭祀，維繫部落的傳統與信仰。部落是由一個大社及所屬的幾個小社所組成；各聯合家族長老所共同主持的長老會議，為部落最高指導單位，長老會議的召集人（頭目peongsi）即為最大氏族的長老；舉凡祭儀及部落重要事物均由長老會議決定，而頭目則依長老會議的決議分派工作，賦予每一個聯合家族責任與義務。



Social structure

The traditional North Tsou's society is rigorously structured. They maintain and inherit their traditions and religions by the men's meeting place (kuba), agriculture, hunting and fishing and religious ceremonies. The senior meeting is the highest level organization for making decisions of tribal group. It is formed by recommended seniors from each joint family and hosted by chief (peongsi) the senior of the biggest joint family. All important things in the tribal group including ceremonies are decided by the senior meeting. Each chief of tribal group assigns responsibility and duties to each joint family according to resolutions of the senior meeting.



鄒族的社會組織分為大社 (hosa)、氏族 (aemana)、聯合家族 (ongo-no-emo) 及亞氏族 (emo)。最先形成的聚落單位稱為大社 (hosa)，不但擁有完整的政治實體，也能夠舉行全部落性的祭儀。往外所擴建的新殖民部落稱為小社 (denohiu)，是從大社分出另闢天地的族群。例如北鄒阿里山鄉的八個部落中，來吉、里佳、樂野來自於特富野大社；新美、山美、茶山則從達邦大社分出。鄒族的社會結構如下：

1. 亞氏族 (emo)：為社會組織的最小單位，由單一姓氏家族所組成。
2. 聯合家族 (ongo-no-emo)：由幾個亞氏族組成，擁有共同耕地、河流漁區及小米祭祀小屋(又稱粟祭屋)。例如達邦社的莊家、溫家、杜家及楊家共同擁有一個小米祭屋，屬於聯合家族，彼此不能通婚，但是獵區、漁區可共同使用。
3. 氏族 (aemana)：由幾個聯合家族組成；可能有血緣關係，也可能沒有血緣關係，同一氏族之間禁止通婚。舉例來說特富野社的安家是本案，由安家分出武家與洋家，而鄭家與田家又是安家的養子，因此安、武、鄭、洋、田等五家為同一氏族，不得通婚。
4. 大社 (hosa)：由幾個氏族聯合組成。如：北鄒的達邦及特富野兩個大社，各自統領幾個小社，祭典舉行時，小社的子民必須回到大社參與祭祀。



昔日家屋(emoo)大多以石垣環圍
The house was surrounded by
stone wall in the previous time.

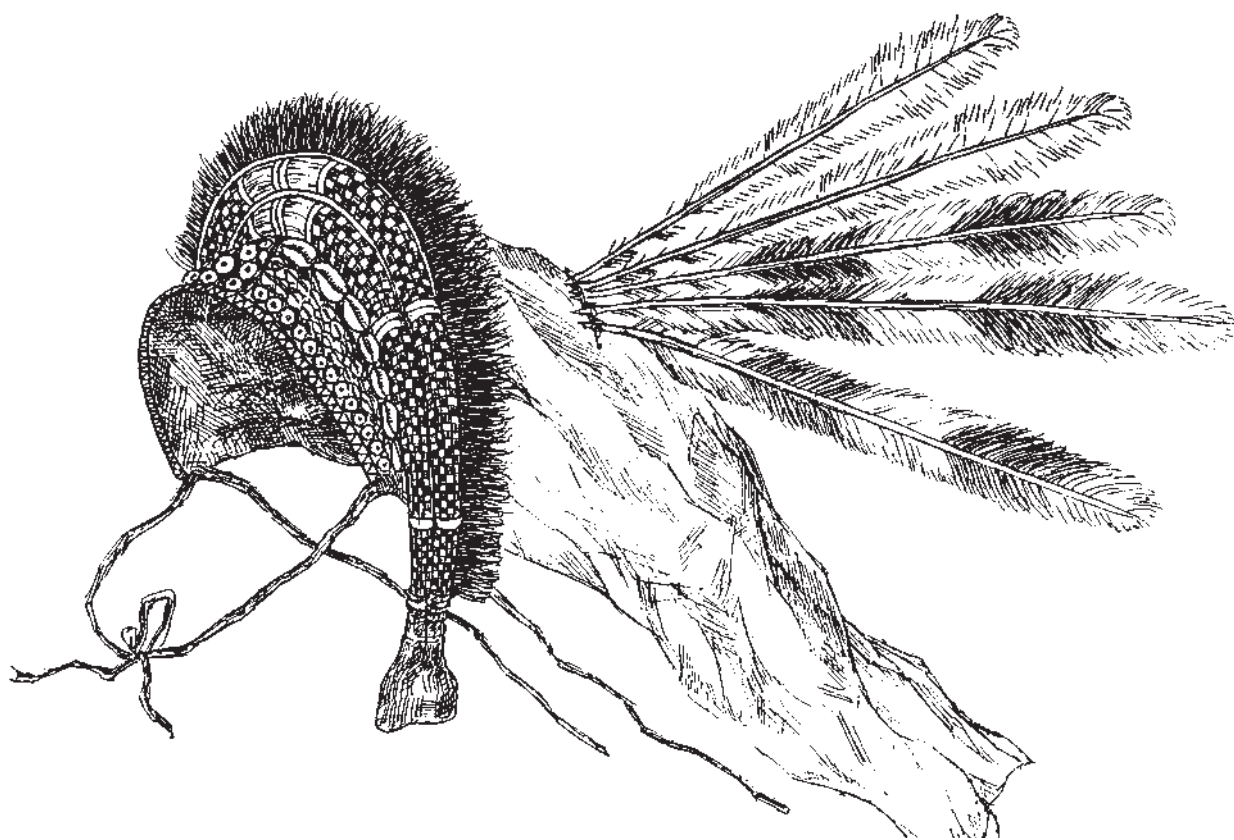
The organization of Tsou's society can be divided into large united clan (hosa), clan (aemana), joint family (ongo-no-emo) and family (emo) according to the time of establishment and families contained. The first established settlement is called hosa. It has the highest authority to administrate the whole tribe and also has right to hold religious ceremonies. The later established new colonies in outside hosa territory are called denuhiu and are considered as pioneer settlement. For examples: Laichi, Leechia and Levi originated from the Tfuya hosa and Hsinmei, Shanmei and Charshan originated from the Tapaytt hosa.

1. Family (emo): The smallest unit in the social structure of Tsou. It is a group of people having the same last name.
2. Joint family (ongo-no-emo): Formed by several families with the same cultivated lands, fishing grounds and worship, For example: the Chuang, Wen, Duh and Yang families in the "Tapaytt" compose a joint family, and they share the same worship house and altar, fishing and hunting grounds. People in the same joint family is not allowed to marry each other. Each joint family has the right to recommend a senior to participate the senior meeting hosted by chief. The chief assign responsibility and duties to each joint family according to resolutions of senior meeting.
3. Clan (aemana): Composed by several joint families. People in the same clan may not have blood relationship, but marriage is not allowed for people in the same clan. For example: The Ann family in the "Tfuya " is the original home. The Wu and Yang families are established by Ann's offspring and the Cheng and Tien families are established by Ann family's adopted sons. The Ann, Wu, Cheng, Yang and Tien families compose a clan.
4. Large united clan (hosa): Composed by several clans. For example: the North Tsou has Tapaytt and Tfuya two large united clans and each has several small united clans. Every clansman in the small united clan must go back to large the united clan for participating ceremonies.



傳統技藝

Traditional arts





鄒族人早期以燒山墾地為主要耕作方式，兼以狩獵、捕魚及飼養家畜維持生計；農作物以小米、旱稻和芋頭為主。編織、鞣皮、製陶及紡織均為族人日常生活中的工作，可惜其技藝已漸漸失傳，只有編籃，仍是持續未斷的傳統技藝，惟編材已由黃藤或竹材，替換成塑膠材料。鄒族特有的鞣皮技術，也十分罕見，過去部落裡的勇士幾乎都穿著皮衣、皮褲，目前則不多見，僅在慶典中，盛裝的鄒族男子才能看見傳統的皮製服飾。此外，胸衣與胸袋等配戴的刺繡物亦為珍貴的傳統技藝。

The livelihood of Tsou in the early time is mainly depending on shifting cultivation and supplemented with hunting, fishing and feeding livestock. The main crops are millet, upland rice and taro. Weaving, tanning, pottery and textile are the essential works in daily life for Tsou. It is unfortunate that most techniques are gradually lost, and only techniques of weaving baskets are handed down to the present. However, the weaving material is changed from yellow rattan palm to plastics. Tanning is a special, unique and rare technique of Tsou. Warriors with leather clothes and pants were very common in the previous time but now only can be seen at ceremonies. In addition, techniques for making embroideries on clothes and breast pockets are also precious skills.



編織技藝

鄒族人對編織有著與生俱來的天份，族人不分男女，幾乎都會自行編織，如網袋、背籃、肉盆等簡單的日常生活用品。一般編織的材料，大多取自部落或住家附近，如黃藤、竹、苧麻及月桃等皆為常用的編料。最常見之背籃形狀為上大下小，開口方形，早期多由黃藤及竹材編製而成，是鄒族最具特色的編籃，能裝載較大量的農作物。

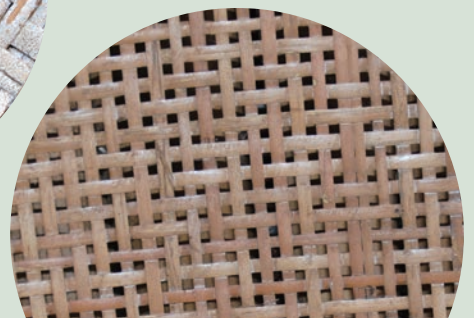
Arts of weaving basketry

People of Tsou have natural talents in weaving basketry. No matter men and women, nearly all Tsou can weave articles like net baskets, containers and basins for daily necessities. Therefore, technologies of weaving basketry have significant meaning in the society of Tsou. The primary materials for weaving used by Tsou are yellow rattan palm, bamboos, ramie and showy galangal which are easy found in the vicinities of inhabitations or tribes. The most special and representative woven articles of Tsou are back-carry baskets and jute bags which are made from yellow rattan palm and ramie, respectively. The shape of back-carry basket is reversed pyramid with rectangle open on the top. The basket is generally made from yellow rattan palm or bamboo slips.



嘉義阿里山鄉竹類分布非常廣，族人也就地取材對竹類充分利用。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；通常是將竹片直接纏在一個容器上編織，藉此方便塑造它的形體。常使用的竹類有綠竹、麻竹、孟宗竹等，舉凡盛裝物品的Apngu(篩籬)與Iyungku、盛物的畚箕、背柴架等都可用竹子編製。月桃則因質地柔軟且具特殊香氣，多編成蓆子及容器，用於盛裝輕軟的日常用品。玉山箭竹的老莖，筆直且彈性佳者，可作為矢桿或做織布機材料。黃藤外皮堅硬光滑且彈性佳，廣泛地應用於編織荷重的背籃與傢俱。

Bamboos are widely distributed in the township of Alishan. Tsou have the advantage of acquiring bamboos locally and full use of them. Bamboo culms which have grown 2~3 years are best suitable for weaving. Culms are peeled and exposed to sun until about 70% dryness, then are ready for use. In the beginning of weaving bamboo articles, they generally wind slips of bamboo around a vessel for easy shaping. The commonly used bamboos for weaving by Tsou are bambusa, ma bamboo and moso bamboo. Bamboos are used for weaving various types of baskets, farming tools, sieves (apngu) and dust-baskets. Showy galangal is another plant commonly used for weaving. It is soft, tender and with special elegant fragrance, and is mostly used for weaving mats and storage baskets for holding or storing light materials. The straight, highly elastic old stem of Yushan cane is suitable for making arrows or weaver's shuttle. The stem of yellow rattan palm is tough, polish and good in elasticity, and is widely used for furniture and heavy object carrying back carry baskets.





皮製披肩 (kuhcu no okosi) 大多用
臺灣長鬃山羊的皮鞣製而成。
Leather capes are mostly made from
tanned skins of Formosan serow.

鞣皮技術

狩獵原本就是鄒族的傳統生計之一，獵物的加工利用，自然是箇中翹楚；應用在服飾的設計，更是得心應手。族人以柔軟的山羌皮毛做帽飾、皮鞋；山羊皮作衣服，一般獵物的處理方式是先小心分離獵物的皮毛與肉，肉留作食用，皮毛則先曬乾再放在杵裡，以杵搗軟(或放在粗大圓木上由兩人拉扯)，如此重覆多次，直到皮毛柔軟，就可加以利用縫製各類衣飾。

Techniques of tanning

Hunting is a traditional skill for maintaining livelihood of Tsou. Processing and utilization of their preys are outstanding, and to use skins and furs in clothing design is also very skillful. They use the tender skin of muntjac to make decorations of hats and shoes, and skin of goat to make clothes. Procedures of tanning are paring off meats from skin, dried by sunshine, putting into mortar and soften by pounding with pestle (or putting on a big log and pull and drag by two people). The pounding or pulling and dragging will repeat many times until the skins are complete soft.



鄒族男子的皮帽常以子安貝及羽毛裝飾。羽毛採用帝雉的黑色尾羽及藍腹鵲的白色尾羽；通常採用五根，藍腹鵲2根，帝雉3根。

Leather hats of men of Tsou are generally decorated with shells and feathers. Feathers commonly used are two white tail feathers of Taiwan blue pheasant and three black tail feathers of mikado pheasant.



傳統服飾：

鄒族男子傳統服飾以紅色為主，婦女則是天藍色。男子穿戴有帽子、皮衣、皮鞋、胸衣、腹掛帶、皮褲、山豬牙臂飾；女生則是頭飾、肚兜、外套、裙子、腳套、項鍊。傳統上男子的皮衣、皮帽及皮鞋在凱旋祭的時候戴，用以炫耀勇士們獵獲，腹掛帶是祖先留下的傳統，用來裝帶煙及其他用品。

Traditional clothing

The traditional color of clothing for men of Tsou is red and that of women is light blue. Clothing for men includes hat, leather clothes, leather shoes, vest, breast pockets, leather pants and arm ornaments made by wild boar teeth. Clothing for women includes headdress, aprons, coats, skirts, socks and necklaces. Traditionally the leather clothes, hats and shoes are only dressed in participating triumph ceremony to show off warrior's captures in hunting. Dress up with aprons is the tradition from their ancestors for loading with tobaccos or other articles.



鄒族人用帝雉的黑羽尾(如右)及藍腹鵲的白羽尾(如左)裝飾皮帽
Men of Tsou generally use black tail feathers of mikado pheasant and white tail feathers of Taiwan blue pheasant as headdresses.

盛裝的鄒族婦女，頭上裝飾著彩色毛線流蘇，
慶典時會插上植物裝飾。

The full dressed women of Tsou. Her head is
wounded with black scarf which is decorated
with colored woolen tassels at ends. Tsou
women will plug in some plants between head
and scarf as decorations in ceremonies.



盛裝參與戰祭的鄒族青年，穿著的紅色禮服只有在小米祭
(homeyaya) 及戰祭 (mayasvi) 時穿著；這種禮服非常特別，
外表為紅色，裡面是黑色，喪禮時反著穿即為黑色喪服。
胸前的腹掛袋可放佩刀、吸煙用具、起火用具等小型物
品。掛袋多織繡花紋，並以子安貝及玻璃扣為裝飾。

The full dressed Tsou youth is ready for participating the
triumph ceremony. The red dress is only used in the millet
harvesting ceremony and the triumph ceremony. It is very
special with red facade and black obverse. Wearing with
inside out is black dress for funerals. The bag in front of
his chest is used for carrying small articles such as : knives,
smoking appliances and fire appliances. It is generally
embroidered with flower patterns and decorated with shells
and glass buttons.



頭飾用植物

Plants used as headdresses by Tsou.

學名	鄒語名	中文名	達邦 Tapangu		特富野 Tfuya		砂米其 Saviki	
<i>Scientific name</i>	Tsou name	Chinese name	♂	♀	♂	♀	♂	♀
<i>Lycopodium sp.</i>	Soe	石松	+	—	+	—	+	+
<i>Euphorbia hulcherrima</i>	Poure	聖誕紅	+	—	+	—	+	—
<i>Hippeastrum hybridum</i>	Tavaciei	孤挺花	+	+	+	—	+	—
<i>Dendrobium clavatum</i>	Fiteu	金花石斛	=	—	+	—	+	—
<i>Gardenia jasminoides</i>	Ohusu	山黃梔	+	≡	+	≡	+	+
<i>Lilium formosanum</i>	Tahishiogu	臺灣百合	±	—	±	—	+	+

註：+：有使用。—：不使用。±：因人而使用。=：僅在祭祀時，裝飾帽子。≡：特殊喜好

Note: + : use. — : Not use. ± : used by some people. = : Only used in ceremony. ≡ : Special preferences.



石松
Lycopodium sp



聖誕紅
Poinsettia



孤挺花
Dutch amaryllis



金花石斛
Yellow-flower dendrobium



山黃梔
Cape jasmine



臺灣百合
Lilium formosanum

狩獵文化

Hunting cultures

自古以來，鄒族獵人相信『山有山神，河有河神』，他們相信尊重大自然，就會有取之不盡用之不竭的資源，因此鄒族祖先留下『只取所需，過量遭譴』的訓詞，希望族人能嚴守並代代相傳，這種規範就是一種適度的保育，更是永續利用的基本原則。

Hunters of Tsou believe “mountain has its holy spirits and river has its holy spirits” since ancient time. They also believe that there are inexhaustible natural resources if nature is sincerely respected. Therefore, “taking the amount only you need otherwise reprimands will be followed” is a doctrine of their ancestors and passed down from generation to generation, and it is hoped to be abided by every clansman. The doctrine is also corresponded to principles of nature conservation and sustainable management.





金翼白眉
Taiwan laughing thrush.

狩獵是鄒族男子必須學習的生活技能，除了生計，也被賦予教化社會倫理及尊重自然的責任。司掌狩獵之神稱為Ak'emameoi，族人相信山林的飛禽走獸均歸Ak'emameoi 管理飼養，任何人不得隨意獵取。所以族人視狩獵為神聖的活動，必須謹言慎行，並嚴守各項禁忌。出門前，以占卜決定是否成行，另外聆聽鳥的聲音及飛行方向也能辨凶吉。族人相信土地神會藉著自然的徵兆示凶吉。如顯示凶兆則立即停止，返回部落；如是吉兆並順利抵達獵區，就要準備酒、肉、米飯，虔誠的行祝神儀式，祈求Ak'emameoi 保佑，這次打獵能有夠吃的收穫。



Hunting has significant meanings in cultures of Tsou. It is not only a basic skill for living but also is a judgment of whether a men to be a warrior or not by Tsou. The god who supervises hunting is called “Ak'emameoi” and Tsou believe all birds and beasts are feed and managed by him. Without the god's permission, anybody can not go outside for hunting arbitrarily. Therefore Tsou consider that hunting is sacred activities and must be cautious and strictly obey all taboos during hunting. They will divine to decide whether it is good for hunting. They also judge their luck by songs of birds and its direction of flight. Tsou also believe that the god of land will reveal luck or bad omen by natural phenomenon. If there is any sign of bad omen, they must stop hunting and go back home. If there is an appearance of luck sign and successful arrival to the hunting ground, they will prepare wine, cooked rice to worship the hunting god sincerely for praying Ak'emameoi's blesses and enough capture.



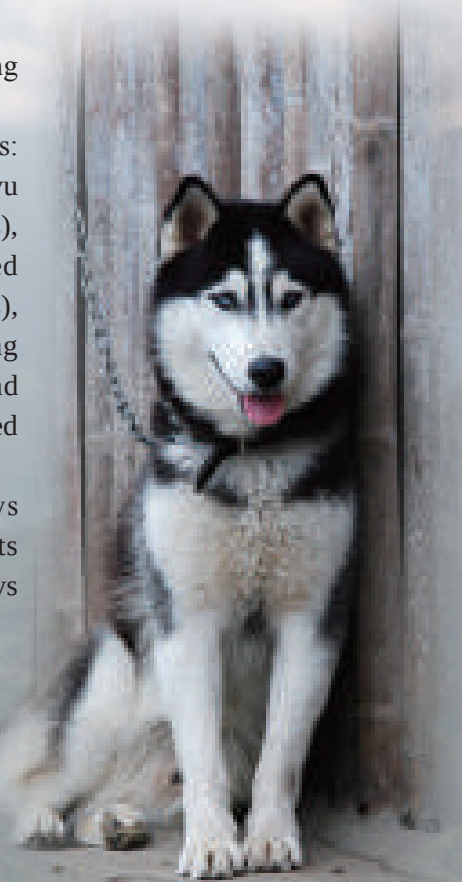


鄒族的狩獵方式有下列幾種：

1. 獵具獵捕：以弓箭、獵槍、獵刀捕殺體型較大的野獸，如山豬、熊等。
2. 設陷阱：設置各種陷阱獵捕野獸，如smoehimo(使用尖銳物設陷阱刺殺獵物)、sofsuyu (以繩索連接弓箭，橫掛在野獸出沒的小徑上)、puuyu'a(偽裝洞穴的陷阱)。熟練的獵人會依據不同樹種、果實的成熟期、動物的路徑和地形等狀況，設置如smohpici(夾腳)、feo'isi(套頭)、h'oepona(吊腳) 等不同陷阱。通常地形陡峻處多用feo'isi，比較平坦的山地則用 h'oepona。
3. 犬獵：poa'av'u(使用獵犬追趕獵物)，如hosoyu (在野獸出沒處狩獵)、zonso(在野獸常聚集的泉水處狩獵)、sohihifza(守其巢穴)等。

The ways of hunting of Tsou can be classified as:

1. Using hunting equipments: Use arrow, shotgun and hunting knife to hunt large size beasts such as wild boar, bears, etc. ,
2. Using traps: Set various traps to catch beasts. For examples: smoehimo (hunting by traps which have sharp stabs), sofsuyu (hunting by shooting arrows which are connected with ropes), puuyu'a (hunting by camouflaged traps). An experienced hunter will set different traps such as smohpici (looping legs), feo'isi (looping head) and h'oepona (hang legs) according to the ripeness of fruits, tree species, tracks of preys, and topography. However, "feo'isi" is commonly used in rugged areas and "h'oepona" is used in smooth slopes.
3. Using hunting dogs: Including poa'av'u (chasing preys by hunting dogs), hosoyu (hunting at locations of beasts frequently show up) and sohihifza (hunting by waiting preys back to its dens).

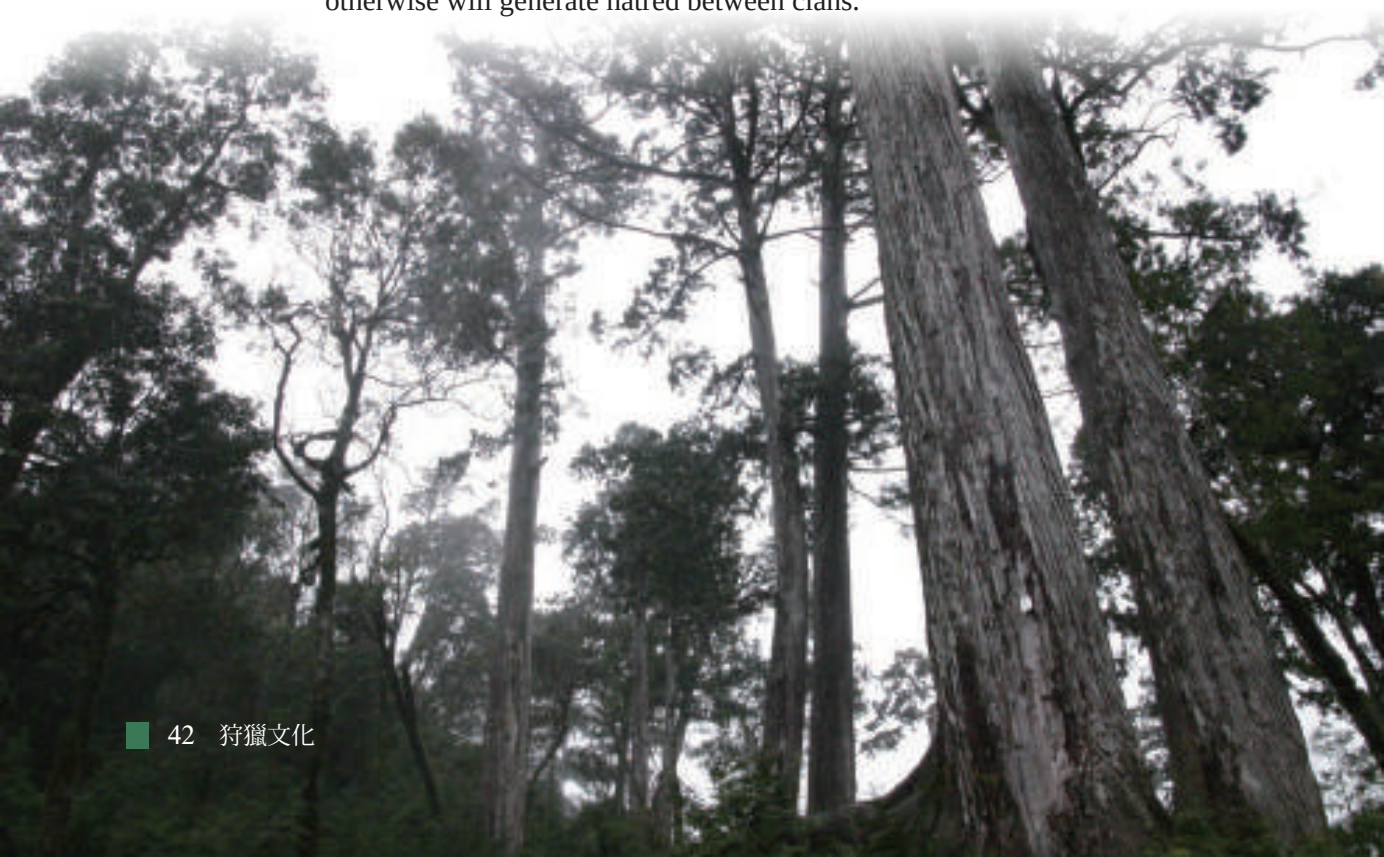


獵區 (hupa)

獵區為氏族所共有，一個氏族可以擁有幾個不同的獵區。族人為了保護獵區，需經常前往巡視；為防止獵區被入侵，獵區主人通常會在獵區詛咒，如果有人故意入侵獵區，就會遭致嚴厲的部落制裁，否則會產生氏族間的嫌隙。

Hunting areas (hupa)

Hunting areas are shared with all clans. A clan can own several different hunting areas. Clansmen need frequently patrol their hunting areas to prevent invasions. Owners of hunting areas generally will curse the invaders. If any one invade other's hunting areas, this person will be strictly punished otherwise will generate hatred between clans.





漁區 (Esa-no-tsongo-eha)

劃分漁區 (esa-no-tsongo-eha) 是將溪流分段分配不同氏（家）族，族人不得越區捕魚，否則會受到嚴重詛咒，這種詛咒只有部落的巫醫才能化解，因此有相當的約束力，不會輕易越雷池一步。早期族人以魚簍或魚叉抓魚，有時用臺灣蘆竹的葉子，捆成一大束放入溪中，可補獲得相當量的溪蝦，溪蝦喜好躲藏蘆竹葉內，一段時間後將蘆竹拉起。

Fishing ground partition (Esa-no-tsongo-eha)

Fishing ground partition (esa-no-tsongo-eha) is partition streams into sections and assigns the right of fishing to different families or clans. People will not fish in the area of no right, or otherwise will be cursed. Only sorcerers of their tribe have the ability to rescue the cursed person. Therefore, there is an invisible and effective restriction for clansmen to follow the rule of fishing. Tsou people will not rudely transgress the bounds. Tsou in the early time commonly use bamboo woven baskets to catching fishes. They also use tied leaves of Formosa giantreed to catch fishes and shrimps. They put the binds of Formosa giantreed leaves into streams and wait a period of time then pull those binds up and collect hiding fishes and shrimps.

狩獵教育

鄒族獵人被賦予教化社會倫理及尊重自然的責任，因此族人非常重視獵人的養成；狩獵教育從童年就開始，透過實際的狩獵活動及長者口述經驗來進行；鄒族小朋友經常跟著父兄前往較近的山林狩獵，從簡易的技術開始學習起，待稍長就要學習獨立狩獵。狩獵成績是鄒族男子擁有社會地位的必要條件，所以每個鄒族男子都非常積極地學習每一項的狩獵技能，從訓練中學習傳承的經驗，期望具備尊重自然生態與土地倫理的智慧、願意分享的美德、知足感恩的胸懷。立志成為山林守護者是代代相傳鄒族獵人的精神。

kuba是部落教育訓練所
Kuba is the place for education
and training for Tsou.



Hunting education

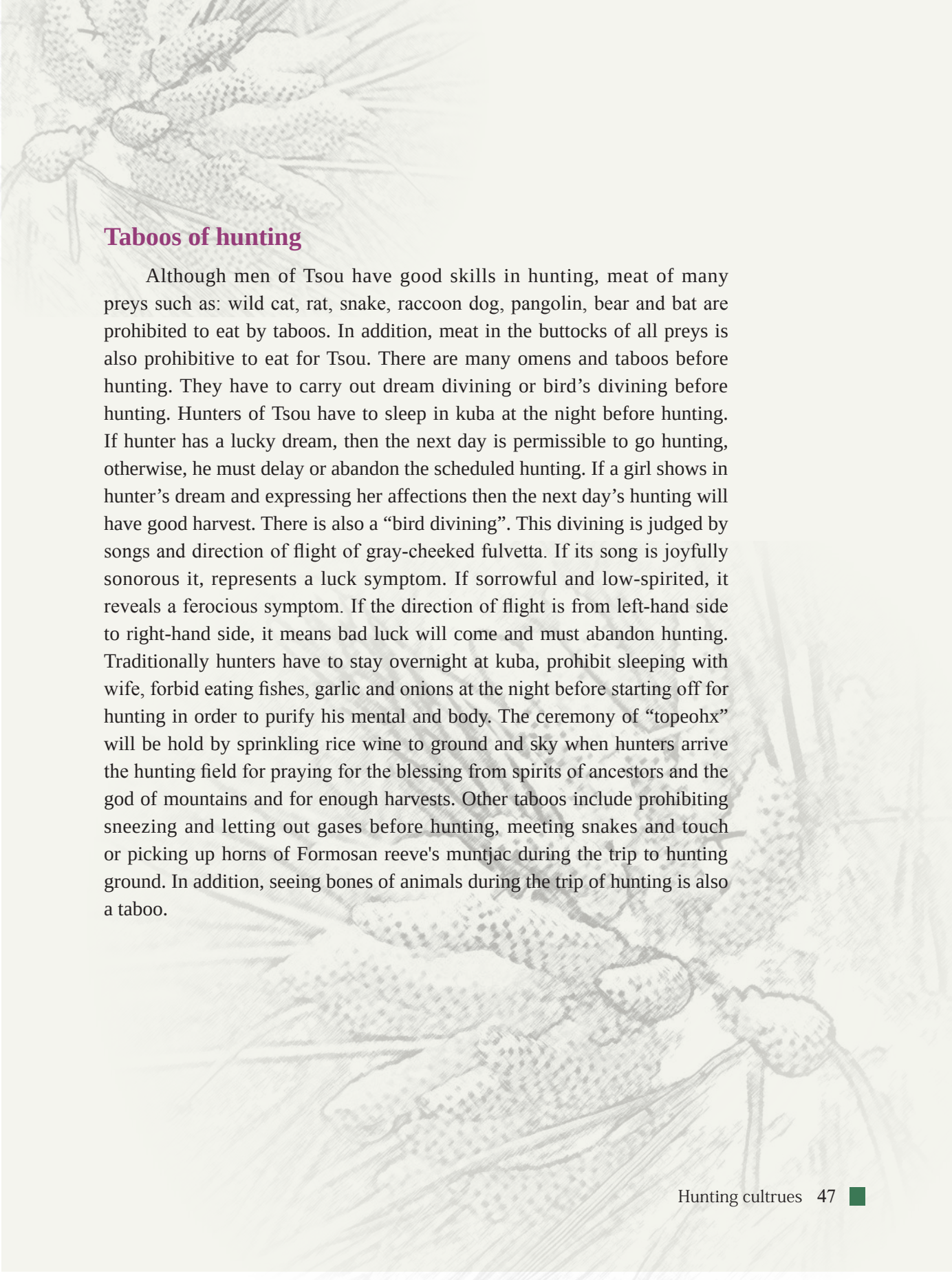
Hunters of Tsou have the responsibility to teach their clansmen the social ethics and doctrines of respecting nature. Therefore Tsou pay much attention to education for hunter development. Hunting educations begin from childhood through actual hunting activities and elderly people's oral experiences. Children of Tsou are commonly go hunting with their father or elder brothers in the nearby hunting areas. They learn hunting techniques beginning from the simple skills. When they grow up, they learn how to hunt independently. Hunting performance is the must requirement for men of Tsou to have social position. So each man of Tsou is eagerly to learn every hunting skills. They learn heritage experiences from training and expect to have wisdom of respecting natural ecology and land ethics, virtues of willing to share, and grateful minds of contentment. Aspiring to be a forest guardian is one of the handed down spirits of Tsou's hunters.



狩獵禁忌

男性族人雖擅長狩獵，但有很多動物是禁食的，如山貓、野鼠、蛇、狸、穿山甲、熊、蝙蝠。所有動物的臂部則是族人忌食的部位。此外，獵人準備上山打獵前有很多禁忌；如夢占，鄒族男子狩獵的前一夜，要在kuba做夢占，夢吉隔天就可上山，夢兇則延後或放棄；若夢見女孩喜歡你，就代表隔天會有收穫。鳥占，以繡眼畫眉的聲音及飛行方向判定吉凶，鳥聲若洪亮、喜悅之音為吉，反之，如果鳥聲悲哀或低沈則為凶；鳥飛行方向如果從左急飛至右為凶示，則放棄打獵。傳統狩獵出發前要睡在kuba，目的之一是要潔身，禁夫妻同房，禁食魚肉、蒜、蔥類以潔身。在抵達獵場時，會舉行topeohx儀式，用米酒灑向土地及天空奠祝，祈求祖靈及山神保佑，祈求這次打獵能有夠吃的收穫。其他如不能打噴嚏及放屁、路途中見到蛇、撿到或摸到山羌埋於土內的角，均被視為大凶。狩獵途中見到動物自然死亡的白骨等都是打獵前的忌諱。





Taboos of hunting

Although men of Tsou have good skills in hunting, meat of many preys such as: wild cat, rat, snake, raccoon dog, pangolin, bear and bat are prohibited to eat by taboos. In addition, meat in the buttocks of all preys is also prohibitive to eat for Tsou. There are many omens and taboos before hunting. They have to carry out dream divining or bird's divining before hunting. Hunters of Tsou have to sleep in kuba at the night before hunting. If hunter has a lucky dream, then the next day is permissible to go hunting, otherwise, he must delay or abandon the scheduled hunting. If a girl shows in hunter's dream and expressing her affections then the next day's hunting will have good harvest. There is also a "bird divining". This divining is judged by songs and direction of flight of gray-cheeked fulvetta. If its song is joyfully sonorous it, represents a luck symptom. If sorrowful and low-spirited, it reveals a ferocious symptom. If the direction of flight is from left-hand side to right-hand side, it means bad luck will come and must abandon hunting. Traditionally hunters have to stay overnight at kuba, prohibit sleeping with wife, forbid eating fishes, garlic and onions at the night before starting off for hunting in order to purify his mental and body. The ceremony of "topeohx" will be hold by sprinkling rice wine to ground and sky when hunters arrive the hunting field for praying for the blessing from spirits of ancestors and the god of mountains and for enough harvests. Other taboos include prohibiting sneezing and letting out gases before hunting, meeting snakes and touch or picking up horns of Formosan reeve's muntjac during the trip to hunting ground. In addition, seeing bones of animals during the trip of hunting is also a taboo.

傳統祭儀

Ritual ceremonies



鄒族人非常重視各種祭儀，大如每年舉行的戰祭、收穫祭，小至出遠門、外出打獵前的占卜祭祀，都很慎重其事。對鄒族人來說，收穫祭與戰祭是兩個非常重要的祭典，收穫祭屬於家族祭祀，戰祭則是部落祭典。兩者除了祭天、地、祖靈外，更有調節與整合部落各社、氏族成員之和諧與安定。

Tsou people pay much attention to all kinds of ceremonies and worships. They take careful precautions to pretty things in daily life such as leaving home, hunting, sowing, mowing grasses and harvesting, and each of those activities have a corresponding ceremony. The harvesting ceremony and triumph ceremony are the most magnificent ceremonies for Tsou people. The former is belonged to family's or clan's ceremony while the latter is belonged to tribe's ceremony. The reasons for holding those two ceremonies are to tune and integrate members of all clans and families into harmony and stability.



這些祭儀活動細節繁瑣且抽象，旁人有時很難理解其中真意，但可從充滿禁忌與玄機的祭儀中體會其莊嚴。鄒族從亙古流傳至今的祭儀，是教育族人如何敬天、敬神與尊重生命，其中更含有凝聚部落向心力的意義。

鄒族目前還在進行的祭典有四個，包括小米播種祭 (miapo)、凱旋祭或稱戰祭 (mayasvi)、小米收穫祭 (homeyaya) 及子安貝祭 (miyatjgu)。分別敘述如下：

小米播種祭
miapo



凱旋祭
(或稱戰祭)
mayasvi



It is hard to understand the implicit meanings of those rites to an outsider. However, the solemnity of the occasion is revealed through taboos and mysteries of those rites. The doctrines passed down from their ancestors are how to revere heaven, gods and life, and also implicitly have the function of concentrating solidarity and self-confidence.

There are four ceremonies still holding at present, including miapo (sowing ceremony), mayasvi(triumph ceremony), homeyaya (harvesting ceremony) and miyatjgu ceremony. They are described briefly below:



小米收穫祭
homeyaya



子安貝祭
miyatjgu

小米播種祭 (Miapo)

鄒族的生活祭儀中，最先進行的祭祀活動，是在聖誕節後至元旦期間舉行的小米播種祭，藉著播種儀式祈求今年的小米豐收。傳統上由女性擔任祭司，目前則無此限制，是一種家族性的祭儀。

Millet sowing ceremony (Miapo)

The millet sowing ceremony is the first holding activity in a year among all ceremonies of Tsou. It is generally held in the period between Christmas to the New Year's Day. They pray good harvest of millets through rites of this ceremony. Traditionally, the priest of this ceremony is women but there is no such restriction at present. This ceremony is belonged to familial activity.

鄒族人以農獵為生，夏季農耕，冬季狩獵，農耕活動的開端，先舉行播種儀式，求得小米女神與土地神的庇佑。族人認為若無祂們的庇佑，收成將無望，甚至會災禍連連。

The life of Tsou is depended on agriculture. They generally cultivate in summer and hunt in winter. The beginning of a year is also the beginning of cultivation for Tsou. Therefore, they will hold sowing rites before cultivation for receiving blessings from millet goddess and land god. People of Tsou believe that if there is no blessing from gods then a good harvesting is hopeless and even disasters will followed.

櫻花初開就是播種季節
It is the time for sowing when
sakura begins to bloom.



小米是鄒族主要糧食，因此族人非常重視小米耕作的相關祭儀，歲時生活主要也依據小米生長過程運作。當山上的臺灣欒樹 (*Koelreuteria henryi*) 掛滿紅色果莢 (約十月)，便是一年農事開始的時候。耕種從預先選好的山林開始伐材、整地 (mo-to-u)，砍除的林木雜草就地燒毀，並將灰燼作為播種時的肥料。播種前會舉行播種祭 (miapo)，宣示小米生長週期的開始。當小米發芽長苗時，就要舉行除草祭 (busufeu)，祈求小苗無阻礙順利成長。莫約四月時，即舉行疏作祭，疏拔多餘苗株，使苗株得到充足養分，可以成長得更好。六、七月小米開始抽穗，就要架設嚇鳥響板，並舉行驅鳥祭；驅趕鳥類掠食，祈求神明保佑。七月小米成熟，開始收割，八月舉辦小米收穫祭 (homeyaya)，並宣告一年農事即將終了。祭典結束後，各氏族長老集合開長老會議，討論戰祭 (mayasvi) 之相關事宜。



Millet once was the main food of Tsou, therefore they pay much attention to ceremonies concerning millet cultivation, and the calendar for daily activities was also operated on the basis of millet growth. When red legumes of *Koelreuteria formosana* (*Koelreuteria henryi*) fully hanged on twigs (about October) is the beginning of agricultural activities of a year. Cultivation of millets is generally initiated from cutting woods and land reclamations. The cut shrubs, weeds and tress are burned in situ and the left ashes can be used as fertilizer. They will hold the sowing ceremony (miapo) before sowing to declare the beginning of growth cycle of millet. Weeding ceremony will be held when seeds of millet begin to germinate for praying smooth growth of seedlings. After 4 months when seedlings of millet grow enough tall and strong, then the thinning ceremony will be hold. At this time, the excess or unhealthy seedlings will be removed to make the left seedlings having more nutrients and better growth. When spikes of millet begin to show up at June or July, then the bird expelling ceremony will be hold and bird expellers will be set up in the field. The ceremony is for praying gods blesses for good harvesting and avoiding bird predation. Millets commonly mature and ready to reap in late July. The harvesting ceremony will be held in August and declare the ending of a yearly farming. The senior meeting will be hold immediately after the closure of harvesting ceremony to discuss the related issues about the triumph ceremony.

相關祭儀的舉行時間以及主要內容如下表：

祭 儀	時 間	內 容
開墾祭	10月	伐採、開墾、整地。
播種祭	1月	播種，祭期為三天。
除草祭	2、3月	祭期為當小米出芽時。
疏作祭	4月	拔摘、疏作。
驅鳥祭	6、7月	田中置放嚇鳥響板
收穫祭	7月	收割
	7月、8月	第一日：釀酒 第二日：團獵 第三日：舂粟 第四日：祭品上供 第五日：送小米女神



播種前整地
Land preparation before planting.



疏作 Thinning.

The holding time and main activities of those ceremonies are tabulated below :

Ceremonies	Time	Main activities
Plowing	October	Cutting trees or shrubs and reclamation.
Sowing	January	Sowing millets and will last for two days.
Weeding	February and March	Weeding when millets begin to germinate and grow.
Thinning	April	Picking up bad or small crops and thinning.
Birds expelling	June and July	Putting bird expellers in the millet field.
Reaping	July	Reaping.
Harvesting	July and August	First day: Brewing millet wine Second day: Group hunting Third day: Pounding millets Fourth day: Presenting offerings Fifth day: Sending off the millet goddess.



結穗前即可準備架設嚇鳥裝置
Bird expellers are ready to set up before spike growing.

五、六月的小米，再過一個多月就可採收。
The millet field in May or June. Millets are to be harvested about one month later.

播種祭祭司，前一天須禁食蒜、蔥等禁忌食物，以示潔身。且須由長老率領前往預備播種的耕作地舉行祭祀，並在該地過夜，藉著託夢的內容，決定在何處開始播種。祭祀當天，族人須穿著傳統服飾，從祭屋內取出小米，前往耕作地播種。為求風調雨順，祭司還需進行祈雨儀式；再由各家族舉行報戶口活動，以茅草結計算人口數，綑綁後置於會場中央。最後點燃周圍的火柱，以火苗燃燒的方向來預測未來一年的運勢。過去的播種祭大約要六、七天才完成，然為因應現代的生活步調，已簡化為二、三天，有些甚至已不再舉行了。

Garlic and green onion are forbidden to eat for priest of sowing ceremony in the day before the ceremony. The purposes of fasting are to purify bodies and express respects to gods. Rites of sowing ceremony generally start with seniors leading all participators to the millet field and stay overnight there. The sowing location is decided by dream of the priest or seniors. All participators must dress in traditional clothes at the day of ceremony. They pick up some millet from the worshipping house and then sow in the millet field. After the priest leads all participators praying for timely rain and favorable weather for millet growth, they make a census of each family and count the number of people by tying knots of slivergrass. Finally they burn all pillars of fire around the millet field and judge fortune of the next year by the direction of flames. The sowing ceremony will last about 6 or 7 days in the past, however in response to the quick pace of the modern life, the ceremony has simplified to 2 or 3 days. Some joint families no longer hold it.





茅草結代表家中人口數
The number of knots on silvergrass cane represent
the number of people in a family.

祈雨儀式是由祭司在田地中央挖小洞，代表神靈所管轄的天，再將姑婆芋葉片平鋪在上面，在葉片上倒水，祭司祈求耕作順利後用茅草刺破姑婆芋葉片，讓水滲下，代表神靈將賜下豐沛的雨水，滋潤大地使萬物興旺。

In the rituals of praying for rain, the priest generally digs a hole in the center of millet field to represent the heaven which administrated by gods before sowing. Then he or she put horizontally a leaf of hooded draft elephantear above the hole and pour some water on the leaf. At this moment, the priest recites prayers with silvergrass holding on hand for praying the cultivation will go smoothly. Finally the priest punctures the leaf and let water draining into the hole. This movement represents that gods will bestow abundant of rainfall to nourish the land and thrive all living things.

姑婆芋的葉片是祈雨的祭物

Leaves of hooded draft elephant-ear are offerings for praying rain.



凱旋祭 (或稱戰祭Mayasvi)

早期主要在征戰前或取得敵人首級時才舉辦，重建男子會所(kuba)或小米欠收時，也會舉行。凱旋祭 (mayasvi) 是鄒族最重要也是最具特色，屬於全部落性的大型祭典，通常只在達邦及特富野二大社舉行。現在雖早無征戰，小米也不再是主要食糧，但為保存民族傳統及開發生態旅遊特色，每年八月收穫祭後由長老會議決定是否舉行。

Triumph (war) ceremony

The triumph ceremony will be hold mainly before war or when heads of enemy were obtained in the previous time. It also will be hold at the time of rebuilding “kuba” or poor millet harvest. This ceremony is the most important and characteristic ceremony of Tsou. It is a tribal large ceremony and generally holds at the Tapaytt and Tfuya two large united clans. Although there is no conquest now and millets are no longer a main food for Tsou, whether the ceremony will be held or not is decided by the senior meeting after millet harvested in August of each year for reserving tradition and developing eco-tourism.

全體族人吟唱

All clansmen are in singing.



戰祭可細分為四部分：1.祭典前置作業 (smouyu'ho) 2.正式祭典 (mayasvi) 3.歌舞祭 (pasu-mayasvi) 4.結束祭 (mepungu) 等，分述說明如下：

The triumph ceremony has preparing activities (smouyu'ho), formal worship (mayasvi), singing and dancing worship (pasu-mayasvi) and ending worship (mepungu) four main procedures. They are described in details below :

懸掛山芙蓉樹皮，趨吉避凶，保平安。
Barks of Taiwan hibiscus are hung on beams of kuba.



一、祭典前置作業 (Smouyu'ho)

由各大氏族男子代表修建或整理會所(kuba)，栽種神花(fiteu)；婦女準備祭典所需之祭品。頭目在正式祭典 (mayasvi) 前一天晚上，會舉行請神的儀式，並將祭祀品從kuba沿路擺放到頭目家，沿路祭品通常是血桐包裹的山豬肉、小米糕、糯米糕、竹製酒杯及金花等，為避免被他人弄翻或被鳥叼走，會用竹子吊起來，或插在高處；頭目家裡亦會準備各式祭品，祭拜戰神 (posonghifi)。

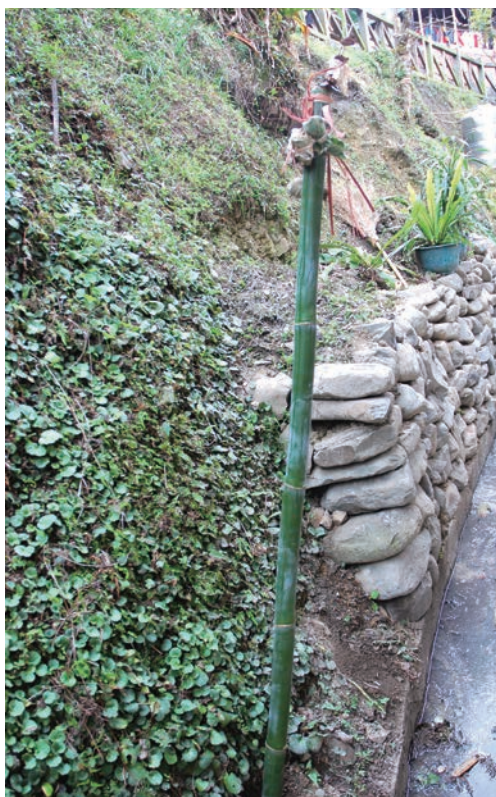


1.Preparing activities (Smouyu'ho)

Jobs like construction or repairing “kuba”, planting fiteu (*Dendrobium loddigesii* Rolfe) (by the representative of each clan), clearing trails to hunting ground (symbolizing the successful and easy hunting and conquering) are done by men. Preparing offerings such as brewing wine, sticky rice cakes is done by women. Rites of inviting gods will be held one day before the formal worship and hosted by the tribe chief. In this rite, offerings are displayed along the road from “kuba” to the house of chief. Offerings are generally meats of wild boar wrapped by leaves of macaranga, millet cakes, sticky rice cakes, wine in the bamboo-made cup, and flowers of *Dendrobium loddigesii* Rolfe. To prevent from being tipped over by careless people or picked away by birds, those offerings are generally hang on canes of bamboo. In addition, the family of chief will prepare other offerings for worshipping the god of war (posonghifi).



往kuba的路邊擺設以血桐葉包裹的祭品
The macaranga leaves wrapped offerings are displayed along trails to kuba.



A person in traditional indigenous attire, including a colorful headband and a blue and red tunic, stands in a crowd, holding a bundle of sticks or branches. The background shows other people in similar traditional clothing.

二、正式祭典 (Mayasvi)

正式祭典(Mayasvi)是一個冗長又複雜的祭儀。迎神的儀式，由各家族派代表至會所(kuba)，引聖火到廣場中央，修剪神樹(yono)，並在神樹前恭請戰神蒞臨會場；然後是敬獻牲畜(原來應是敬獻勇士獵獲的獵物，但近年普遍用飼養的山豬代替)。正式祭典，部落所有族人均盛裝赴會；男士著勇士裝、戴皮帽並插fiteu(神花)，fiteu要配戴穩固，祭典期間不可掉落，若掉落將會招來不幸。胸前佩帶木芙蓉(fkuo)樹皮製成的護身符，以防止惡靈於祭典時入侵。



修剪神樹
Trimming the holy tree.



神樹修剪成三根枝條，一根指向男子聚會所，一根指向頭目的家屋，另一根則指向戰神降臨的方向。

The holy tree is trimmed to left three branches. The ends of pruned branches generally are toward to the “kuba”, house of chief and the direction of god advent.

2. Formal worship (Mayasvi)

It is a redundant and complicated worship beginning with rites of greeting gods. The representatives of each family gather at the “kuba” to ignite the holy fire and the fire is forwarded to the center of plaza of the “kuna”. They pruned branches of the holy tree (yono) and then greet the war god in front of the holy tree. The following rites are offering meat of livestock. The offering meat originally is meat of preys but is substituted by meat of raised wild boars. It is the main procedure with formal rites of the triumph ceremony, therefore all participators are in full dress. Men generally wear costumes of warrior and put on a holy flower (fiteu) decorated leather hat. Holy flowers must firmly be tied on the hat and can not be fallen during the whole ceremony, otherwise evil omens will follow. An amulet made by bark of Taiwan hibiscus is worn on the chest for preventing bad evils approach during the ceremony.

配戴神花的勇士

The warrior wearing with holy flowers.



三、歌舞祭 (Pasu-mayasvi)

祭典結束後，族人不分男女老少，大家手牽著手，在長老們的引領下，合著舞步歌頌戰神及祖先英勇的事跡，砥礪族人，並增進氏族之間的緊密關係，為期三天兩夜。

3. Singing and dancing worship (Pasu-mayasvi)

All clansmen of all ages with hands in hands and leaded by seniors to cheerfully sing praises to the war god and the brave accomplishments of their ancestors and to dance simultaneously. The worship lasts for three days and two nights for disciplining clansman and improving the relationship among them.



四、結束祭(Mepungu)

午後歌舞祭結束前，婦女及外人或服裝不整者均須退出行列，由頭目再度帶領勇士唱迎神曲、送神曲和戰歌，然後將廣場中央的火堆熄滅，戰祭正式結束。

4. Ending worship (Mepungu)

Women, foreigner of Tsou and people without appropriate garments must retreat from the celebration at the midnight before the closure of singing and dancing worship. Then warriors led by chief sing the greeting gods song, farewell song and the war song and extinguish the fire on the plaza. The ceremony is formally closed .



戰祭其間不得打罵孩童
It is forbidden to curse children during the triumph ceremony.



舉行Mayasvi祭典時，有一些口傳的禁忌，包括祭典過程中不能碰觸雞、家中爐火不能熄滅以及祭典日不可以打罵孩子等，據說如有上述行為將觸怒天神，招來不幸。

There are verbal taboos during the triumph ceremony, including: not to touch chicken, not to allow fires on furnace being extinguished, and not beat and scold children. If any above mentioned taboos is offended, gods will be infuriated and miserable events will follow.



三、小米收穫祭 (Homeyaya)

小米收穫祭是鄒族主要的祭典之一，如同漢人的春節，家族的所有成員都必須回家團圓。過去小米祭全程需一個月的時間，但現今生活型態改變，族人在不斷調適與嘗試之後，已把祭儀濃縮，達邦社的小米收穫祭為二天，特富野社則集中於一天舉行。

這是一個家族性的祭祀；過去在每年第七個到第八個月圓間舉行，大約在每年的七月或八月小米收割後舉行。小米是鄒族最主要的糧食，每個家庭都有栽種。小米的收穫量是家庭貧富的一個明顯指標，所以族人都竭盡心力栽植小米，希望有好收成。

過去小米收穫祭都在禁忌之屋舉行
The millet harvesting ceremony was hold at
the house of taboo in the past.





3. Millet harvesting ceremony (Homeyaya)

The millet harvesting ceremony is also one of the main ceremonies of Tsou. Its importance for Tsou is similar to that of the lunar New Year festival for the Han people, and all members of family must go home for reunion. The millet harvesting ceremony will last for about one month in the previous time, however, now they have shortened the ceremonial period into one or two days after repeat adjustments and adaptations due to the life style has been changed. The period of ceremony of Tapaytt is two days and that of Tfuya is only last for one day.

Millet was one of the main foods for Tsou people and nearly all families plant it. The amount of millet harvested is an index of judging the richness of a family. Therefore Tsou people always devote all efforts to cultivate millets and hope a good harvesting.



小米收穫祭要製作糯米糕
Making millet cakes is
essential in the millet
harvesting ceremony.





小舌菊淨身

Purification by *Microglossa pyrifolia*.

收穫祭主要祭祀小米神（ba'e ton'u，司掌族人耕作之神），通常會由主祭長老率眾在小米田（pookava）中搭蓋的小米祭屋舉行。祭屋以前是茅草及木頭搭建，近代則多用竹子建造；屋內主要放置祭的祀物品，通常是樹皮籬條、火具箱、聖粟倉、獸骨架、松鼠（或松鼠尾巴）及箭竹杖等祭品。

The millet harvesting ceremony is mainly to worship the millet goddess (ba'e ton'u, the god who takes care of and controls cultivations of Tsou). The ceremony is generally initiated by priest leading all participators to the sanctuary (the worshipping house) in the millet field (pookava). The sanctuary was built by silvergrass or wood in the previous time, but most of them are built by bamboo at present. The main inner displays of the sanctuary include: amulets (bark of Taiwan hibiscus), weapon boxes, the holy barns of millet, frame for placing animal's skeleton, squirrel or tails of squirrel and canes of fargesia.

祭祀期間，各氏族長老要求全體族人潔淨身體及房舍，並用小舌菊把祭儀將使用的器物清洗，因為族人相信小舌菊有去邪之用，並可以避免惡靈入侵。長老們認為小米神有古怪的脾氣，如果族人的舉止輕浮怠慢，這位女神就會轉身離開，所以族人必須以最虔誠的心迎接，以免觸怒這位左右耕作成果的女神。小米祭有許多禁忌，包括前一天禁食蔥、蒜、魚類等食物，小米祭時禁止接觸雞舍及喧鬧，並嚴禁孕婦參加祭儀、接觸武器獵具，狩獵途中忌諱見到動物自然死亡的白骨，禁吃蛙類、灰林鸚鳥、貓頭鷹、飛鼠、老鼠等的肉。



Seniors of all clans will ask all all clansmen to clear themselves, houses and all ceremonial articles by mugwort (or boiled mugwort) during worship because Tsou believe that mugwort has the ability of expelling bad evils and anything washed by mugwort can avoid the invasion of evils. Seniors consider that the millet goddess has queer tempers and she will leave immediately without any warning if the behaviors of clansmen are flippant and negligent. Therefore all clansmen must greet her with the most reverent attitudes to avoid offending her. There are many taboos for the millet harvesting ceremony, including: green onions, garlic, and fishes are forbidden to eat in the day before the ceremony; can not contact chicken coop; can not make noisy; pregnant women are forbidden to attend the whole ceremony; women are strictly prohibited to touch weapons during the ceremony; it is ominous to see the skeletons of animal during hunting; and meats of frog, owl, flying squirrel, mouse, rat and fishes without scale are forbidden to eat during the whole period of ceremony.



氏族互訪，長老傳授收穫祭儀。

收穫祭以氏族為祭祀單位，氏族互訪問之是祭儀中重要的活動，氏族互訪，鄒語稱mokayo，由長老們到其他氏族的小米倉，進行祝神、道賀、享用傳統食品等活動。年輕人也跟著到其他氏族的小米倉，學習長老們mokayo的儀式。互訪結束，長老與年輕人全部集中在頭目家族的小米倉，聆聽頭目及長老的訓勉，在長老帶領下唸誦族人的史詩(tu'e)及唱幾段戰歌後結束祭典；如此長幼有序、氏族融合、薪火相傳的意義，在祭儀過程中，呈現出來。

Although the worshipping rites of harvesting ceremony are done by each family individually, they will enhance the friendship among families by visiting each other after the breakfast. Family visiting each other is called “makayo” in Tsou’s language. The activities are prologued by the visiting of seniors to the holy barn of each family and then worshipping gods, congratulating and enjoying traditional foods. The senior visiting is followed by the visiting of youths. The youths come to other family’s holy barn and mimic the rites done by seniors. After the visitation of youths, all participants come to the chief’s holy barn and receive exhortations and encouragements from chief and seniors. Then they will recite the historical poems led by chief and sing the war song. The whole harvesting is epilogue in the singings. The ethics of senior and young, harmony of families and dissemination and discrepancy of methodologies and customs can be achieved and practiced through rites of those ceremonies.

子安貝祭 (Miyatjgu)

子安貝祭是高雄市桃源區沙阿魯阿族 (Saarua) 特有的祭典，每二年舉行一次，然已失傳多年，在西元1993年才恢復。相傳鄒族發源自一處叫「拉蘇納」靠近日出的地方，並與一群小矮人同住。後來鄒族人為求更好的生存環境，準備他遷，臨別時小矮人送給他們十二顆貝殼，並稱這些貝殼可帶給族人豐收、健康、聰明、勇猛等。鄒族祖先深信不疑並視為珍寶，特將這十二顆貝殼封存在一個甕中，埋在頭目家中。據說曾多次顯靈，從此貝神就成為鄒族的主要神明，每兩年必舉行貝神祭，祈求貝殼之神降福族人。

Sacred shell ceremony (Miyatjgu)

It is a special and unique ceremony of the united clan Saarua in the Tanyuan District of Kaohsiung city. It was held every two years. Before its restoration in 1993, it was lost for a long time. The ancestors of Tsou were originated from a place near sunrise called “Lasula” and lived together with a group of dwarfs according to legends. Tsou found another place which has better living environments and prepared to move. The dwarfs gave them 12 shells before their leaving and claimed that those shells will bring good harvesting, health, intelligence and bravery for Tsou. Tsou’s ancestor believed without a shadow of doubt and treated them as priceless treasures. They sealed those shells into an urn and buried in the yard of chieftain. It is said that the shell has manifested its power many times then the god of shells became one of Tsou’s gods, and Tsou worship shell god every two years for praying god blessing.



子安貝
The sacred shells.



生命豆祭

Life bean festival





生命的傳承
The symbol of Life heritage.

阿里山鄒族生命豆祭自2002年開始舉辦，是一個藉鵲豆 (fo'na) 旺盛的生命力為象徵，以族人集體婚禮為主軸的活動，由地方政府輔助舉行的節慶。這個活動沒有宗教的肅穆氣氛，是張燈結綵，喜氣洋洋，如嘉年華會一般，歡迎遊客上山來同歡的活動，與 Mayasvi（戰祭）和 Homeyaya（小米收穫祭）兩個祭儀的氣氛截然不同。

The life bean (hyacinth bean) festival of Tsou in the Alishan region was initiated at 2002. This local government sponsored festival is taking the vigorous vitality of hyacinth bean as a symbol, and mass wedding is the main activity. It has no religious solemnity but all houses are well decorated with colored hangings and everyone enjoy the joyful atmosphere just like a carnival. They welcome visitors to join with them and enjoy the happy time. The mood of this festival is quite different from that of triumph ceremony and millet harvesting ceremony.

「生命豆祭」的緣由，主要是因為鄒族長老憂慮族內人口日漸減少，為繁衍後代，並延續族群生命，在地方政府及鄉公所的協助下，特別於2002年開始舉辦集團結婚，鼓勵族內青年男女參加。所謂的生命豆，其實是一種隨處可見的豆科蔓藤類植物，也是族人傳統美食的材料。鄒語稱作「fo'na」，也就是臺灣人俗稱的「肉豆」。由於其旺盛的生命力，任何惡劣的環境，仍能堅強生長，因此取為活動的象徵，命名為「生命豆」。

The population of Tsou is decreasing rapidly, therefore, seniors encourage young people to marry each other for proliferating their people. Under such consideration and the financial and administrative helps of local governments, they initiated a mass wedding ceremony in 2002. The so called “life bean” in fact is hyacinth bean (*Lablab purpureus*). It is an annual climbing plant in the pea family and is widely grown in the territory of Tsou. Hyacinth bean will bloom in November, and its legumes are traditional delicious foods for Tsou. It is called “fo'na” in Tsou’s language and also has a nickname “meat bean” for Taiwanese. It can grow vigorously even in barren land and bad environment, therefore Tsou consider it is as “the life bean”. This activity is named after the bean’s name for symbolizing the never giving up and fortitude spirits of Tsou.





根據耆老的敘述，早期原本就有生命豆祭，然而卻因發生了令人遺憾的事故，而中斷舉行。目前雖然舉辦，但部落裡仍有不少女性耆老有不同的看法。

The life bean ceremony was existed in the early time according to senior's memory, however, the ceremony was canceled due to it implicitly offended and not respected to women. Use old ceremony name might have some controversies in the current women's right time.





玉山圓柏



植物應用

Plant uses



作物

相較於臺灣其他原住民族，鄒族雖居住在海拔較高的地區，但食物的來源與其他民族卻是大同小異，生活形態也以狩獵及農耕為主。小米、地瓜、芋頭是傳統的主要食糧，其他則來自生活周遭的自然資源。鄒族婦女幾乎每天都會上山採取當季的野菜或生活所需。如血桐是部落週遭都可見到的植物，它的葉子可為煮飯的鍋蓋，煮出的米飯特別香，亦可當竹筒飯的蓋子，增添香氣。昔日沒有塑膠袋的時期，都拿血桐的葉子包裹食物，外出攜帶相當方便，用完後可直接丟掉當作肥料，無污染又環保，是族人婦女的生活好幫手。

Crops

The altitude of Tsou's inhabitation is higher than that of other indigenes, but sources of food are similar to that of other indigenous people in Taiwan. The way of their life is mainly depended on hunting and cultivating. Millet, sweet potato and taro were the traditional staple foods for Tsou. Other necessities of foods are collected from natural resources in vicinity of inhabitations. The utility of macaranga (*Macaranga tanarius*) which is a widely distributed plant and can be found in every tribe is a good example. Leaves of macaranga can be used as cover of cooking pots or the cover of "rice in bamboo tube" not only for convenience but also for increasing special fragrance. In addition, leaves of macaranga are also used for packing foods, and the abandoned packing covers can be served as fertilizers. Such utility of vegetative resources will not create pollution and is also good for environmental protection.



血桐



小米



芋頭





小米果實 Millet spikes.

小米

Setaria italica 禾本科

【英文名】millet

【鄒名】don'u

小米又叫粟，一年生草本，莖直立高約7、80公分，穗長10-30公分，成熟時呈金黃色懸垂。19世紀水稻引進前，小米一直是臺灣原住民族群重要且神聖的農作物，從播種到收割，都有不同的祭儀，可見族人對小米的重視。鄒族對小米的利用，除食用外，亦為祭祀的主要供品。小米一般可炊飯、煮粥、製飴、麻糬及釀酒 (moyai emi) 等。因時代變遷，年輕一輩的族人，已不太吃小米，加諸產量不足以供應日益增加的家族成員，稻米早已取而代之，小米從鄒族主食逐漸變成為保留傳統文化而栽植的作物。



小米田 Millet field.



小米去梗後，搗成小米粉末，可製作各類小米食品。
Millets are pounded into power for making all kinds of millet foods.



播種用的小米，成把懸掛儲藏。
The reserved spikes of millets are hung
for sowing in the next year.

Millet

Setaria italica

Grass family, don'u

Millet is also known as coarse grain. It is an annual herb. Culms are about 70~80 cm long, spike inflorescence is about 10-30 cm long and is in gold color when ripen. Before the introduction of rice in the nineteen century, millet was one of the main crops and precious staple food for indigenous people of Taiwan. From sowing to harvesting, there are many ceremonies related to millet cultivation process. Those ceremonies show Tsou pay highly attention to millet. Millets are mainly served as cooked millet, millet congee, millet jelly, millet dumpling and millet wine (moyai emi). However, millets were transformed from staple food to a special crop planted by a few people for reserving ancestor's customs or serving as offerings in worship ceremonies due to the changes of society.



小米、紅藜間植，是原住民常見的耕作方式，有時，一塊田裡會同時栽植數種農作物，聽耆老說，這是預防其中一種作物收成不好時，還有其他作物可替代，可見生物多樣性的觀念，早就深植原住民心中。

Millet, goosefoot and other crops are mixed planting in one field. The way of mixed planting is commonly used by indigenes in Taiwan. It not only can avoid crop failure due to pests and diseases but also prove that the concept of biodiversity has already been rooted in indigene's mind.



小米苗長至約1呎高時，就要開始疏作。
Thinning starts when seedlings of millet grow up
to about 1 foot high.

稻穀 Upland rice grains.

旱稻

Oryza sativa 香米、稻子 禾本科

【英文名】upland rice

【鄒名】pai

旱稻在鄒族人心目中是非常珍貴的傳統作物，因為有股特殊的香味，所以又稱為香米。族人何時開始種植香米已不可考，但是耆老都說很早以前就栽植並食用這種作物。目前因為栽植旱稻產值太低，不敷成本，僅剩少數族人為保存種源而持續栽植。根據農業試驗所研究報告，鄒族栽植的旱稻，是臺灣少數保存良好的旱稻種源。事實上鄒族祖先視水稻為禁忌作物，但在日據時代日本人強制種植水稻後，因產量較高，族人多已改種水稻，並逐漸成為主食。



收成後的旱稻，要曝曬後才能儲存。
The harvested upland rice must be completely
sundried before storage.



旱稻田 Upland rice field.

Upland rice

Oryza sativa

Grass family, poi

Upland rice is considered as valuable crop for Tsou. It has a very special and delightful fragrance after cooked and also known as fragrant rice. The earliest time for planting upland rice is difficult to identify but all elder people of Taso believe that the grown and eating upland rice can be traced to very early time. There are only few people still grow upland rice for reserving gene due to the minor production and high cost. Researches from the Agricultural Research Institute of Council of Agriculture, ROC indicate that the upland rice planted by Tsou is considered as the original upland rice in Taiwan from genetic data and should be worthwhile conserved. Growing aquatic rice had been considered as a taboos for ancestors of Tsou and was restricted. However, Tsou were forced to grow aquatic rice during the period of Japanese occupation. Growing aquatic rice is more and more common, and aquatic rice has gradually become the staple food for Tsou because of the high production. Not many people at present eat millets and upland rice, although they were staple food in the past. Millets and upland rice are only used for brewing wines or serve as offerings in worship ceremonies.



結穗 Spikes of upland rice.



族人在家門前栽植小面積旱稻，只為保存其種源。

Tsou plant small area of upland rice in their yards for reserving species.

鄒族所謂的野生稻並非為水稻的原生種，而是屬於旱稻的一種，米粒煮熟後具有特殊的香味，又稱為香米。鄒族人會將香米煮熟成米飯或製成麻糬，亦有將旱稻、豬肉及香料等裝入桂竹筒製成竹筒飯，香味撲鼻，非常有特色。

The so called “wild rice” by Tsou is not the native species of rice but a kind of dry land rice or upland rice. It has a very special and delightful fragrance after cooked and also known as fragrant rice. Tsou generally eat upland rice after steamed or to pound the steamed rice to make dumpling. They sometimes put upland rice, pork and spices into tube of Makino bamboo to make “rice in bamboo tube” for easy carriage especially when working in the fields or hunting. However, the production of upland rice is minor and generally is replaced by common rice(aquatic rice).

將香米煮熟，搗成米團製作麻糬。
Pound and knead the cooked upland rice for making rice dumplings.



地瓜塊根
Tuberous roots of sweet potato.

甘藷

Ipomoea batatas 旋花科

【英文名】sweet potato

【鄒名】f'ue

俗稱地瓜，為旋花科多年生蔓性草本，肥大的地下塊根是主要食用的部分。地瓜含豐富的澱粉及纖維，族人直接用水煮、蒸煮或火烤方式食用；其莖葉，可水煮或快炒食用，因為沒什麼病蟲害，所以是非常好的養生食品。

Sweet potato

Ipomoea batatas

Morning glory family, f'ue

Sweet potato is also known as barbarian potato and is perennial herbaceous vine. The main edible portion of sweet potato is its tuberous roots. the roots are rich in starch and fiber. Tsou people eat sweet potato after boiled or toasted and they also use leaves and tender shoots as vegetable after boiled or fried. It has little or no pests or diseases in the whole growth period and is considered as one of a health food.



甘藷的花很像牽牛花
Flowers of sweet potato are similar to that of morning-glory.



地瓜沒什麼病蟲害，且生命力強。
Sweet potato has less pests and diseases and is vital.



地瓜含豐富的澱粉及纖維
Roots of sweet potato are rich in starch and fibers.



芋頭

Colocasia esculenta 天南星科

【英文】taro

【鄒名】ucei

芋頭是非常好消化的食品，也是泛太平洋島嶼族群最早食用及栽植的作物。

Subterranean stems of taro are considered as easy digestible food. They are one of the earliest crops for people of the Pacific islands.

芋頭為多年生草本植物，因栽植容易，耐旱、管理粗放，為多數原住民的主食。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。其葉片大、葉柄肥厚而長，常被原住民族用來當作野外臨時的遮雨工具。而芋頭葉搗碎塗抹於蜂螫傷口，可作為解毒劑。芋頭加樹豆及排骨煮湯，可幫助產後婦女泌乳。

Taro

Colocasia esculenta

Arum family, ucei

Taro is a perennial herb with the characteristics of easy growing, drought resistance, and less management; therefore, it has become one of the main staple foods for most indigenous people. The edible portions of taro are subterranean stems, leaves and sheaths. Subterranean stems of taro contain abundant starch and some potassium and protein, and are considered as easy digestible food. The large leaves with long and thick petiole are commonly used as temporary umbrella by indigenous people. Tsou use taros as antidote for injuries by stings of wasp. Cook ribs soup with taros and pigeon peas are helpful for secreting milk after laboring.



芋頭葉搗碎，塗抹於蜂螫傷的傷口，聽說有解毒的效果。

Smearing pounded leaves of taro on wasp stung areas is believed by Tsou to have the ability for antidoting.



芋頭用途極廣，全株幾乎可食。

Taros have very wide use. Nearly all plants are edible.

玉米

Zea mays 禾本科

【英文】corn

【鄒名】bohegagoji

族人的主食之一，採收果實曬乾後，種子磨成粉食用並方便儲存。亦可作為雞、鴨飼料。將外觀完整漂亮的玉米，兩兩綁住，曬乾後作為裝飾及食用。

玉米是族人的主食之一，磨成粉後，可製成各種糕點餅類，亦可為家禽的飼料。

Corns are one of the main staple foods for Tsou. Powders of corn can make all kinds of pastries and also can be serviced as feeds for poultry.

Corn

Zea mays

Grass family, bohegagoji

Corn is also a staple food for Tsou. It is annual herb. Tsou generally ground sun-dried ripped corns into powder for easy storage and cooking. Grounded kernels of corn are good forage for chickens and ducks. Ties two corns one another can be used as ornaments.



玉米通常要乾燥完全才能儲存，一般會懸掛在屋簷，既可裝飾又能達到乾燥的目的。

Corns must be completely dried before storage. They are generally hanged under the eaves for seasoning and decoration as well.

樹薯的塊根含豐富的澱粉，但含有氰
氨酸，需要完全煮熟才能安心食用。
Tuberous roots of cassava are rich in
starch, but also contain hydrocyanic
acid and must be cooked before eat.



樹薯

Manihot esculenta 大戟科

【英文名】cassava

【鄒名】fue'vi

是多年生草本植物，根有細根、粗根和塊根，塊根含豐富的澱粉。樹薯最早在19世紀末由日本人引進臺灣，當時是以澱粉類經濟植物的名目，與葛鬱金 (*curcuma domestica*) 等植物大量栽植在中南部。樹薯適應性強，耐旱、耐瘠。鄒語fue'vi的中文，fue是地瓜的意思，vi是樹的意思，綜合起來就是「長成樹的地瓜」。早期鄒族人將之火烤或水煮後食用，並可當作主食之一；後來因稻米逐漸取代小米、甘薯與芋頭，樹薯也就逐漸被屏除於主食之外。近期鄒族人為了展現當地特色並推展觀光，遂有人種植樹薯製作樹薯餅，以吸引遊客。

Cassava

Manihot esculenta

Spurge family, fue'vi

It is perennial herb having fine, coarse and tuberous roots. The tuberous roots are rich in starch. Cassava was introduced to Taiwan in the late 19th century by Japanese under the item of starch economic crops and together with maranata arundinacea (*Curcuma domestica*) planted in central and southern Taiwan. It has characteristics of strong adaptability, drought resistance and barren resistance. It is called as "fue'vi" in Tsou's language. In which, the character "fue" means potato and "vi" means tree, combined together indicate that potato plants are as big as tree. The tuberous roots can be cooked by boiling and toasting and were served as staple food in the early time. However with the introduction of rice, the importance of millet, sweet potato and taro for Tsou is gradually replaced by that of rice and those crops as well as cassava are excluded from the list of staple foods. Recently, some people begin to cultivate cassava again and make cassava cakes for propagandizing unique features, improving sightseeing and attracting visitors.



鄒族人稱樹薯為長成樹的地瓜，其塊根含有豐富的澱粉，是著名的澱粉植物。

Cassavas are considered as sweet potatoes that grow on trees by Tsou. Its tuberous roots contains high amount of starch and is a famous starch crop.



樹薯為日本人所引進，主要為澱粉、酒精及火藥的原料。

Cassava was introduced to Taiwan by Japanese mainly for serving as raw materials of starch, alcohol and power.

樹豆

Cajanus cajan 豆科

【英文名】pigeon pea

【鄒名】anica



為多年生小灌木，又稱木豆或稱番仔豆。種子近圓球形，種皮黃、黑或暗紅色，為主要食用部分。研究顯示樹豆種子含蛋白質、蛋氨酸 (amino acids methionine) 及色氨酸 (tryptophan.)，可健胃整腸。以現代營養觀點而言，是非常好的健康食品。鄒族以樹豆湯為副主食，將成熟的豆子用薑一起煮湯，或和肉類一起烹煮，是很棒的搭配。此外布農族認為其有壯陽功效，鄒族則無此說法。

Pigeon pea

Cajanus cajan

Pea family, anica

It is a perennial shrub and also known as cajanus pea or tree bean. Seeds, the main edible part, are rounded, yellow, grey-black or red-yellow in color. It also contains high level of amino acids methionine and tryptophan which are conducive to the health of stomach and intestines by expediting food digestion. Therefore, seeds of pigeon pea are considered as a health food. Tsou people generally cook pigeon peas soup with ginger or meat and serve as the supplemental foods. In addition, people of Bunum believe pigeon peas have the function to improve men's ability of sex, however, Tsou people do not believe.



即將收成的成熟樹豆，撥開豆莢，生鮮即可與肉類燉煮，或曬乾方便儲存。

The ready ripen pods of pigeon pea. Fresh peas after poking pods are ready cooked with meats or sundried for storage.



樹豆花

Flowers of pigeon pea.





紅藜

Chenopodium album

【英文名】goosefoot

【鄒名】veyuel

紅藜為藜科一年生草本植物，可高達3m，大多分布在臺灣南部地區。葉互生三角狀狹卵形，先端鈍葉緣呈不規則狀，莖具稜，綠白紅三色條紋交錯。春至夏開花結果，花序頂生，可長達1m，果色多變，具綠、紅、橙紅、粉紅、紫紅等顏色。鄒族人對紅藜的利用不像排灣族那麼廣泛，最常見以紅藜與小米或芋頭共煮，以增加香氣，亦有單獨煮食紅藜嫩葉。除食用外，巫師也會用紅藜的葉子為病患驅魔避邪保平安。紅藜的營養價值非常高，含豐富的氨基酸，中南美洲國家最近用紅藜開發了很多健康食品的市場。聯合國農糧組織(FAO)也基於其生物特性與營養價值特選定紅藜為重要的替代作物之一，宣導各國栽植。



紅藜含有相當多的氨基酸，被西方人譽為最好的健康食品。

Seeds of goosefoot are rich in amino acids and are hailed as the best health food by Western.



紅藜耐旱、耐貧脊，施作簡單，管理方便。

Goosefoot is drought and poor resistance, easy to cultivation and less management.

Goosefoot

Chenopodium album

Chenopodium family, veyuei

It is an annual herb and some can grow more than 3 meters. They are mostly cultivated in the southern Taiwan. Leaves are alternate, ovate to triangular in shape with large blunt lobes and notches but very variable in size and shape. There are green, white and red intersecting strips on the prism like stems. Blossom period is from late spring to summer and flowers are in numerous close spikes, some of which can grow to 1 meter. Color of pericarps is variable including green, red, orange, pink, and purple. The utilization of goosefoot by Tsou is not so diverse as that of the Paiwan. They commonly boil millets or taros with goosefoot for enhancing flavor and also boil its tender leaves as vegetable. In addition to food, wizards of Tsou also use leaves of goosefoot to exorcise evils and bless peace and securities for patients. Goosefoot has a very high nutritional value and is rich in amino acids. Therefore, many countries of Central and Southern America have successfully developed a lot of related health foods recently. It is recommended by the UN Food and Agriculture Organization (FAO) as an eligible crop species due to its biological characteristics and rich nutrient content and is widely advocated to plant.

香料植物

香料在飲食中雖非必要，卻有畫龍點睛的效果，有人說；生命不能沒有香料，就像植物生長不能沒有陽光，對鄒族人來說，有些食物是配角，香料才是主角，比如說山葵之於生魚片，沒有山葵就不是sasime，不同的香料有不一樣的效用，味道及特性，一般常用的香料有辣椒、大蒜、蔥及薑，鄒族則有不同風味的香料，如山葵、香椿、食茱萸等都具有非常特殊的風味。

Aromatic plants

Although spices are not absolute necessary in daily life, they can transform foods from ordinary to delicious and have the effects of finishing touch to upgrade foods. Some people consider if diets without spices are just like plant growth without sunshine. For example, if sashimi without wasabi then there is no sashimi any more. Some foods are supporting but spices are the main protagonist for Tsou. Different species have different effects, tastes and characteristics. The generally used species are pepper, garlic, onion and ginger, however, Tsou have different species of special favors. Wasabi, Chinese mahogany, and Alianthus prickly ash are some of them.

羅氏鹽膚木

Rhus javanica var. *roxburghiana* 漆樹科

【英文名】Roxburgh sumac

【鄒名】yubuku

落葉小喬木，羽狀複葉，葉柄、葉背，花序均被毛。由於果實表面有鹽分，因而得名。廣泛分布於臺灣全島。鄒族食用果實內含有乳脂狀之物質，並作為食鹽代替物。嫩葉可當野菜。將樹幹燒成灰後，可以做為火藥，防禦敵人。



鹽膚木果實可作為食鹽替代品
Fruits of roxburgh sumac can be used as salt substitute.

Roxburgh sumac

Rhus javanica var. *roxburghiana*

Cashew family, yubuku

It is a deciduous small tree. Leaves are oddpinnately compound. Petiole, lower part of leaf and inflorescence are puberulous. Endocarps contain salt, therefore its Chinese name is named after the word "salt". It is widely distributed in all elevations of Taiwan. Tsou eat the butter like substance in its fruit and also use its fruit as the substitute of salt. Tender leaves are used as vegetable. Embers of stems can be made to dynamites.



鹽膚木的果實

Fruits of Roxburgh sumac.

薑

Zingiber officinale 薑科

【英文名】ginger

【鄒名】gugu aulu

多年生宿根性草本，全株有刺激性香味，地下莖為不規則扁塊狀。根莖鮮品或乾品可作為調味品，經過泡製作為中藥的藥材之一。薑汁亦可用來製成甜食，如薑糖、薑汁撞奶、薑母茶等。鄒族利用塊莖搗碎後泡水，利用薑黃素將麻布染成黃色。使用其塊莖作為調味料，煮湯、烹調均使用。昔日在物資缺乏的年代，樹豆湯加生薑調味，配地瓜或芋頭，幾乎是每一家的基本飲食。

Ginger

Zingiber officinale

Ginger family, gugu aulu

Ginger is a perennial herbaceous plant having well developed rhizomes. The whole plant stimulating fragrance, and especially the irregular rhizomes have. Fresh or dried ginger rhizomes generally consumed as a delicacy, spice and medicine. The soaked ginger rhizomes can be served as Chinese medicine. Saps of ginger rhizomes can be manufactured as dessert like ginger candy, ginger tea. Tsou pound and soak its rhizomes for making dyes to stain linen into yellow color. They also use its rhizomes as spice for making soups and many kinds of cooking. Soups of pigeon peas and sweet potato or taros with ginger flavoring were the most common diet during the period of supply shortage.



生薑是很好的調味料
Ginger is a good seasoning.



薑喜生長在乾燥的地方
Gingers are fond of growing in dry and well drainage areas.

山葵

Eutrema japonica 十字花科

【英文名】tenuous eutrema

【鄒名】wasabi

山葵醬

Wasabi thick sauce.

山葵胡椒鹽

Wasabi pepper salt.

為多年生草本植物，全株具強烈辛辣味，臺灣主要栽種於嘉義阿里山區。主要實用部位為根部，通常需要磨成細泥狀食用；葉亦可以食，亦具風味。民國76年由於日本市場需求，阿里山地區開始引進山葵種植，當時因價錢甚好而成為鄒人競相種植的經濟作物。阿里山區水流清澈且溫低於18℃，適宜栽種山葵，族人種植於林地下方，成為該地區經濟來源之一。

Tenuous Eutrema

Eutrema japonica

Mustard family, wasabi

It is a perennial herb, and also known as wasabi. The whole plant has special strong spicy favor. The cultivation areas in Taiwan are in the Alishan region. The main edible portion is roots and is generally needed to ground into fine pulpy before eating. Leaves also have the same spicy favor as that of roots but less people eat them. The cultivation of wasabi in Alishan region was initiated in 1987 due to demands of Japanese market. Because it has good price in the market, wasabi was rapidly become the most popular cash crops for Tsou in the Alishan region. It is generally cultivated under canopy of conifer and hardwood mixed forest. The high level areas of Alishan region has yearly average temperature less than 18°C and clear streamflow all year round and are very suitable for planting wasabi. Wasabi cultivation is the main sources of income for that region.

山葵具強烈辛辣味，尤其根部，通常拿來做生魚片的沾醬。

The whole plant of wasabi has strong spicy favor, especial its root, and is commonly used as sauce for sashimi.



山葵

Tenuous eutrema.



水芹菜

Oenanthe javanica 繖形科

【英文名】 wildcelery herb

【鄒名】 mistuva



水芹菜的花

Flowers of wildcelery herb.

為多年生草本植物，莖中空有稜。如同芹菜具有特殊香味，嫩頂芽莖葉，可素炒、炒肉絲或煮湯，味道可口。早期的鄒族人生活自給自足，都會在後院種植許多香料，水芹菜即為其中之一。

Wildcelery herb

Oenanthe javanica

Carrot family, mistuva

It is an annual herb having hollow and edged stems. As celery, the whole plant of wildcelery herb has special fragrance. Fired tender leaves and sprigs along or with shredded pork or to make soups are all delicious foods. Tsou people will plant many spicy plants in the previous self-sufficient time and the wild-celery herb is one of those spicy plants.



水芹菜特殊香味既可為蔬菜也可當調味料

Wildcelery herb has a special fragrance and can be used as seasoning and vegetable.

食茱萸

Zanthoxylum ailanthoides 芸香科

【英文名】alanthus prickly ash

【鄒名】nai

落葉喬木，全株有刺又有香蔥味，故名紅刺蔥、刺江某等。嫩枝密布銳利的尖刺，枝幹上長滿瘤刺，鳥雀兒甚至不敢棲息，又叫雀不踏。一回羽狀複葉，葉柄及心部常呈紅色。食茱萸自古以來即為入藥植物。其嫩葉片具有強烈的香氣，鄒族人喜作為各種肉類的沾醬，用葉子與龍葵合炒，風味獨特，煮魚湯時加點食茱萸葉子可去腥，其特殊的辛香味，也能增加風味。

Alianthus prickly ash

Zanthoxylum ailanthoides

Citrus family, nai

It is a deciduous tree and also known as the Japanese prickly-ash due to the special fragrance of whole plant similar to common schefflera but with stems covering with sharp thorns. Stems no matter twigs or old branches are covered with thorns and thus even birds will not perch on them. It also has a nickname as "birds do not perch". Leaves are pinnately compound, petioles and young stems are generally red in color. Alianthus prickly ash has been one of medical plants from very ancient time. Tender leaves have strong aroma and commonly used as spice to make special dishes. Tsou generally fry its tender leaves with leaves of black nightshades (*Solanum nigrum*) or used as spice when making fish soup to decrease the offensive smells of fish and increase favors.

食茱萸幹上長許多刺，故又名雀不踏，因為多刺所以連鳥雀都不願意站踏。

There are a lot of thorns covered on branches and stems of alianthus prickly ash, and therefore the plant also has a nickname "birds do not perch".



食茱萸有香蔥味所以又叫紅刺蔥

Alianthus prickly ash has green onion favor and therefore is also called as "red thorny onion".



族人喜珠蔥，直接與醬油拌成
沾醬風味無窮。

Tsou are very fond of shallots.
They mix shallots with soy sauce
to make delicious seasoning.



珠蔥

Allium cepa var. *aggregatum* 蔥科

【英文名】 shallot

【鄒名】 neng

珠蔥為一年生草本植物，又稱紅蔥、四季蔥頭、大頭蔥等，原產於巴勒斯坦，是一種屬洋蔥家族小型蔥，長相介乎洋蔥、蒜頭間。成熟時，基部結成紡錘形鱗莖，鱗衣紫紅，裡面的肉則呈淺紫近白，曬乾後即是「紅蔥頭」。紅蔥也可以整株當蔬菜炒來吃。朱熹曾作詩提及珠蔥，可見蔥作為蔬菜的歷史久遠。鄒族人用其作為炒菜香料之一。

Shallot

Allium cepa var. *aggregatum*

Onion family, neng

It is an annual herb and also known as red onion. Shallot is the member of the onion family and is believed to originate from the Palestine. Its appearance is similar to onion and garlic. There is a spindle-shaped bulb on the base of stem when matured. The inner bulb is near white purple and the sun-dried bulb is used as spice and generally called “red onion”. Shallot can be fried as vegetable or used as green onions to flavor food. The poet Zhu-xi in Song Dynastic has mention shallot in his poet and proved that shallot has been used as vegetable from a long time ago. Tsou use it as vegetable or as spice.



珠蔥是很容易栽培的作物
Shallots are easy growing plants.



香椿

Toona sinensis 楝科

【英文名】Chinese mahogany
【鄒名】canaiisapone

落葉喬木，羽狀複葉，花白色，果長橢圓形或倒卵形。原產中國大陸華中與華北區。香椿用途廣泛，是景觀及造園上常見之樹種，木材可為傢俱及建築材料，同時也是蜜源、油料、飼料、及食用植物，更是傳統的藥用植物。樹皮、根皮、葉及果實，具有除熱、止血、消炎、止痛、殺蟲及治療、疽等功能。鄒族人喜歡拿嫩葉剁碎作為各種肉類的沾醬。



香椿的嫩葉是甚佳的調味料
Tender leaves of Chinese mahogany
can make a delicious seasoning.

Chinese mahogany

Toona sinensis

Mahogany family, canaiisapone

It is a deciduous tree. Leaves are pinnately compound, flowers are white, fruits are oblong or obovate in shape. It is native to Central and North China. Chinese mahogany has a wide range of uses, including: gardening, furniture, building, nectar source, oil producing, forages and eating. It is also a traditional medical plant. Bark, root bark, leaf and fruit all have medical effects including reducing fever, bleeding, anti-inflammatory, relieving pains, insecticide and curing gangrene. Tsou generally use its tender leaves as sauce after minced.



野菜

鄒族傳統食用的野菜，幾乎都是部落附近的優勢草本植物，在生態適應上具有相對的優勢，族群繁盛且來源不虞匱乏。如山蘇、龍葵、昭和草、桂竹等，都是最常看到的種類，從野菜的栽採利用，可以窺視該民族飲食文化中所蘊含的生態知識。

Wild vegetables

Most vegetable in Tsou's diet are collected from wild edible plants rather than from cultivated vegetables. Almost all traditional wild vegetables in their diet are dominant species in the vicinity of tribes. Those plants exhibit vigorous vitality and adaptability in ecological competence and have thriving population. Therefore, the supplement of wild vegetable is never in shortage and consequently reveals the wisdoms of Tsou in the culture of eating and foods.



山蘇

Asplenium australasicum 鐵角蕨科

【英文名】bird's-nestfern

【鄒名】efuhu/Lapanin

鐵角蕨科多年生之蕨類植物，原產於日本琉球、臺灣及中國南部地區。臺灣全島海拔2000公尺以下山區均有生長。葉圓環形排列，葉片劍狀披針形，葉面光滑明亮；又因其葉片排列呈簇生之漏斗狀，頗似鳥巢，亦稱為鳥巢蕨。葉背之孢子囊群幾乎長滿葉背至葉緣處。山蘇之耐陰性強，在強光下植株之生長不佳，葉片易黃化，新芽亦易老化。嫩芽煮食，脆香可口。鄒族語Lapanin是捲曲的意思。鄒族人甚早即將山蘇嫩葉視為佳餚，亦會取用老葉前方的黑色莖部，作為綑綁物品的繩索。

Bird's-nestfern

Asplenium australasicum

Spleenwort family, efuhu' /Lapanin

Bird's-nest fern is a perennial fern. It is from the Ryukyu, Taiwan and south China and can be found in mountainous areas below 2000 meters of Taiwan. Leaves are in circular arrangement, with lanceolate shape and polish. The arrangement looks like nest of bird, therefore is named. Sporangium is grown on the back of leaves and nearly covered the area from vein to margin. Bird's-nest fern is shade-living plant and its leaves are easily turned to yellow under full sunshine. Tender leaves after boiled or fried are delicious.



人工栽植的山蘇
The cultivated bird's-nest ferns.



野生的山蘇
The wild bird's-nest ferns.



昭和草的花具有獨特的美感
Flowers of Brazilian fireweed
have a unique beauty.



昭和草嫩葉可作為一般青菜食用，全株曬乾
可當藥材使用。

Tender leaves of Brazilian fireweed can be used as vegetable and the whole plant after seasoned can be used as medical materials.

昭和草

Crassocephalum crepidioides 菊科

【英文名】Brazilian fireweed

【鄒名】faa'ohu

為一年生草本，高30~150cm，原產熱帶非洲、馬達加斯加，今已成為全球泛熱帶地區歸化植物。葉互生，臺灣全年可見開花植株，瘦果圓柱形，冠毛白色細柔。鄒族婦女採集其嫩葉，當作一般青菜食用。

Brazilian fireweed

Crassocephalum crepidioides

Sunflower family, faa'ohu

Brazilian fireweed is an annual herb about 30~150 cm in height. It is native to tropical Africa and Madagascar but now has become a naturalized plant widely distributed in the tropical and subtropical regions. Leaves alternate, blooming all seasons in Taiwan, achene cylinder-shaped, corolla white and slender. Women of Tsou generally collect its tender leaves as vegetable.



山萵苣

Pterocypsela indica 菊科

【英文名】wild lettuce

【鄒名】samaka

為1至2年生草本植物，分布臺灣全島平地至中海拔開闊地，俗稱鵝仔菜。植物體可高達2公尺，全株幾乎光滑無毛。不同植株間葉形變化極大，全緣至深羽裂的各形狀葉子都有。花圓錐狀排列，直徑約3cm，花冠淺黃色。鄒族人採其嫩葉，當青菜或煮小米菜粥。

Wild lettuce

Pterocypsela indica

Sunflower family, samaka

Wild lettuce is annual or biennial, herbaceous, and also known as geese lettuce and Indian lettuce. It is distributed in the low to mid-elevation full sunshine areas of Taiwan. The whole plant has no vesture and can grow as high as 2 meters. Margins of leave are diverse including: entire, sinuate and parted. Paniculate inflorescence about 3 cm in diameter and corolla is light yellow in color. Tsou pick its tender leaves as vegetable or making millet gruel.

苦苣菜嫩葉有些苦味，與小米粥同煮，可舒緩腸胃不舒服的症狀。

Tender leaves of wild lettuce have a little bitter taste and gruel of them and millets can relieve the symptoms of intestinal and stomach upset.



臺灣原住民幾乎都會食用山萵苣

Nearly all indigenes of Taiwan are eating wild lettuce.



山萵苣俗稱鵝仔菜

Wild lettuce is also known as geese lettuce.



大白花鬼針草

Bidens alba var. *radiata* 菊科

【英文名】big bidens

【鄒名】shu áeu no kos' oza

為一年生草本植物，原產琉球、太平洋諸島，臺灣野外隨處可見，已成歸化種。全草可作為藥用，具有清涼退火的功效，也是青草茶的重要原料之一。鄒語shu áeu no kos o za的意思為「蝦子的腳」，根據它的果實的外型，前端有兩個凸起，遠遠看起來很像蝦子的腳，故以為名。鄒族婦女在炎熱的夏天，常至田野採集大白花鬼針草，曬乾後洗淨加水煮成青草茶，當作飲料飲用，可降火氣。

Big bidens

Bidens alba var. *radiata*

Sunflower, shu áeu no kos' oza

It is an annual herb belonging to the family Compositae. Big bidens is native to the Ryukyu, islands of Pacific Ocean but now become a domestic species in Taiwan and can be easily found in most areas of Taiwan. The whole plant can be used as Chinese medicine and believed to have the ability of reducing inner fever and making body cool down. It is the main gradient for making green-grass tea (a kind of beverage). The word “shu áeu no kos o z” in Tsou language means feet of shrimp and the name of big bidens in Tsou’s language is named after the appearance of its achenes because the two convex hooked calyxes look like feet of shrimp. Women of Tsou will collect abundant big bidens in summer then boil to make beverage after sun-dried.



大白花鬼針草具清涼退火功效

Big bidens have the ability of reducing inner fever and making body cool down.



山藥

Dioscorea batatas 薯蕷科

【英文名】nigaimo

【鄒名】willfon

為多年生蔓性藤本，又名山藩或淮山藥。單葉互生或對生，形狀隨品種不同而有心形、戟形、箭形、卵狀心等多種，葉端銳尖，全緣葉，網狀脈。花雌雄異株，花小白色，種子圓翼形狀。原產於中國黃河流域，但現已遍及熱帶、亞熱帶及其他地區，臺灣中低海拔地區有野生族群。山藥為多年生蔓性藤本，又名山藩或淮山藥，品種甚多，一般食用部位為肥大的塊根，依據不同品種，有球狀、塊狀、橢圓形及長柱型等。據說山藥共含九種以上水解胺基酸，為素食者攝取植物性蛋白質的最好選擇。鄒族對山藥的利用方式是去皮後加肉塊或排骨煮湯、火烤或水煮食用。

Nigaimo

Dioscorea batatas

Yam family, willfon

Nigaimo is a perennial liana, and also known as Chinese yam, huai-shan and huai-shan-yao. Leaves are simple, alternate or opposite, with diverse shapes varied from: cordate, hastate, arrow-shaped to ovate in different varieties, and with acute apex, entire margin and reticulate vein. Flowers are white divecious. Seeds are rounded in shape. It origins from the Yellow River basin of China but now is introduced to tropical and subtropical regions all over the world. It has many different subspecies and some wild species can be found in low to mid-elevation regions of Taiwan. However, most of them on the market are cultivated. The edible portion of nigaimo is its tuberous roots which commonly have spherical, oval, irregular and long cylinadrical shapes. Researches indicate that roots of nigaimo contain 9 different dissolvable amino acids and are the best source of vegetative proteins for vegetarian. Tsou generally eat its tuberous roots after toasted or boiled with ribs.



山藥又稱淮山藥，是目前非常風行的養生食材。

Nigaimo is also known as huai-shan-yao and is currently a very popular health food.



山藥是多年生蔓性藤本

Nigaimo is a perennial liana.

龍葵

solanum nigrum 茄科

【英文名】black toflowered

【鄒名】mici

為一年生草本植物，廣泛分布於全球熱帶和溫帶地區，在臺灣則普遍分布於臺灣全島低海拔山野。葉互生長約4~7.5公分、寬約2~5公分，四季開花，漿果球形，垂生，初時為綠色，成熟後是紫黑色。鄒族人摘採龍葵的嫩葉，當作一般蔬菜食用，或煮成菜飯。據說對腸胃不適者，有舒緩的效果。

Black nightshade

solanum nigrum

Nightshade family, mici

Black nightshade is an annual or short-lived perennial shrub belonging to the family Solanaceae. It is widely distributed in the tropical and temperate regions but is believed native to Eurasia. It is commonly found in low elevation natural areas and as well as disturbed habitats all over the island of Taiwan. Alternated leaves are about 4~7.5 cm and 2~5 cm wide; ovate to heart-shaped, with wavy or large-toothed edges. It blooms all year round, pendulous fruits are round berry in green color but turn to dull black or purple-black when ripe. Tender leaves and sprigs are generally used as vegetable or cooked with pork as accompany of the main dish. It is believed that the whole plant has the effect to relieve stomach discomfort.



龍葵
Black nightshade.



龍葵的葉子當蔬菜食用

Leaves of black nightshade are used as vegetable.



竹筍類

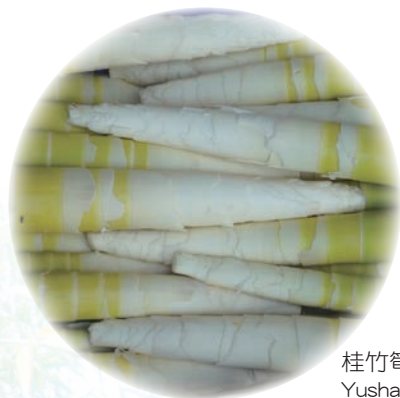
於禾本科的竹子廣泛地分布於南北回歸線間之溫濕地區，是與人類生活息息相關的植物之一。鄒族部落四周竹子種類甚多，因此將竹類利用的淋漓盡致。常被利用種類有桂竹、麻竹、孟宗竹、綠竹、玉山箭竹、臺灣蘆竹等，其中尤以桂竹及麻竹為最。其中最直接的利用就是食用其竹筍，桂竹筍與箭竹筍是常食用的竹筍。

Bamboo shoots

Bamboo is a group of perennial evergreens in the family Poaceae. They are widely distributed in the warm and moist regions between Tropics of Capricorn and Cancer and are one of economic, cultural and daily life significant plants for human. There are abundant bamboos of different species in the territories of Tsou and therefore, the utility of bamboos by Tsou people is thorough. Species of bamboo frequently used by Tsou people are Makino bamboo, ma bamboo, moso bamboo, green bamboo, Yushan cane and Taiwan giantreed. Among them, Makino bamboo and ma bamboo are the most. However, the most direct utilization of bamboos is eating its bamboo shoots. Shoots of Makino bamboo and Yushan cane are the most common foods for Tsou.



桂竹筍
Shoot of Makino bamboo.



桂竹

Phyllostachys makinoi 禾本科

【英文名】Makino bamboo

【鄒語】kaapa no aulu

桂竹筍

Yushan cane shoots.

臺灣特有種，分布於臺灣中北部海拔100-1500m地區，為單桿散生竹種，地下莖匍匐狀，混生於闊葉樹林中，或自成純林，為臺灣地區面積分布最廣的竹子。

族人上山打獵時，所攜帶的竹筒飯，是獵人的主食。竹筒飯係將糯米和適量清水放入一年生的桂竹筒內，再於竹節頂口以高麗菜、構樹或血桐葉子封蓋，放入火堆中燒烤至熟。一年生的桂竹含有適當的水分與香氣，且大小適中可使糯米容易烤熟且香氣十足，故選用之。

Makino bamboo

Phyllostachys makinoi

Grass family, kaapa no aulu

It is endemic to Taiwan, distributed on slopelands with elevation from 100 to 1500 meters of central and northern Taiwan. Makino bamboos are characterized by horizontal creeping rhizomes with lateral monopodial culms and adventitious roots. It generally mixes with broadleaf trees in hardwood forest or becomes the only dominant species in a woodland. It has the largest area among all bamboo woodlands.

The “rice in bamboo tube” is the primary food for Tsou in hunting. It is made by inserting sticky rice, pork and suitable amount of water into tubes of Makino bamboo and sealed the opens of tubes by leaves of macaranga or paper mulberry then toasted. Culms of one-year old are generally used as the tube of “rice in bamboo tube”, because of the right amount of moisture contained, having special fragrance and suitable in size.





桂竹單桿生長，樹形優美，可為圍籬或庭園景觀植物
Canes of makino bamboo are grown scattered and its exterior
is graceful. They generally used as fences and garden trees.

副食品

早期鄒族人過著自給自足的生活，生活所需多取自週遭環境。除了小米、地瓜及芋頭等主食是以農耕栽植外，不足之處則自大自然這個儲藏箱擷取。鄒族人得天獨厚，擁有其他族群所欠缺的中高海拔溫涼氣候，此種環境適合生長如愛玉、高山茶等高經濟森林副產品。

Plants for snack

Tsou made a self-sufficient life in the previous time and nearly all necessities of life were obtained from surroundings. Except for millet, sweet potato, taro and other staple are cultivated, other plant foods are obtained from the big storage box i.e. the nature. Tsou are particularly favored by nature to own the high altitude cool climate which is the lack of other ethnic groups in Taiwan. Such environment is most suitable for cultivating the high economic forest by-products as jelly fig and tea.



芭蕉

Musa basjoo var. *formosana* 芭蕉科

【英文名】hardy banana

【鄒名】cnumu

多年生草本植物，具匍匐莖，植株形態酷似香蕉，高約1-3公尺。開花時節為春末至夏、秋季，花朵為黃色，穗狀花序顏色鮮豔悅目，果皮青綠成熟後轉黃色，果肉白色。

除作為水果外，芭蕉糯米糕亦是以前鄒族人的主食之一。製作方法是將糯米充分泡水後，搗碎瀝乾水分，取一小塊煎熟，再與其餘糯米粉混合揉搓至黏稠狀，之後加入芭蕉或香蕉，再次同樣搓揉至完全混合後，放入蒸籠內蒸熟。芭蕉與糯米搭配，香味獨特，令人齒頰留香。而其葉鞘的纖維為生火火種，葉片可做為糕點的裹衣、菜餚的蓋子或盤飾。

Hardy banana

Musa basjoo var. *formosana*

Banana family, cnumu

Hardy banana is an herbaceous perennial belonging to the family Musaceae. It has trunk-like pseudostems growing to around 1~3 meters and a crown of mid-green leaves. The external look of the whole plant is very similar to that of banana. The blooming season is from late spring to autumn, male and female yellow bright-colored flowers on the same spike inflorescence, color of skin of fruits is green but transform to yellow when ripe and that of pulp is white. It is widely distributed in the low elevation areas of Japan, Taiwan and southeastern China.

Beside served as fruits, the hardy-banana sticky-rice cakes were one of the staple foods of Tsou. The produces of cuisine of banana rice cakes are: soak sticky rice with suitable amount of water, pound soaked rice and drip water, fry a piece of drip-dry sticky rice, mixed the fried rice with other soaked rice and knead to dough, add pounded hardy banana or banana into the rice dough and knead again, and steam the mixed dough. The hardy-banana stick-rice cakes have a special flavor by combining two fragrances of banana and rice and always attract people to eat. Dried fibers of sheathes are used as tinder to start a fire preservations and leaves are used as covers and decorations of dishes.



愛玉

Ficus pumila var. *awkeotsang* 桑科

【英文名】jelly fig

【鄒名】skieki ya

為多年生藤本植物，為臺灣特有種。主要生長在臺灣中央山脈及1000-1800m多雨濕潤的中海拔闊葉林中。雌雄異株，開花期為5-8月間，果實成熟期在9-12月間。雌果具豐富果膠酯酶、果糖與葡萄糖，混水搓揉可產生半透明膠狀物的愛玉凍，有消暑、生津、止咳、清涼、解熱之效。

愛玉是鄒族人的經濟植物，每當採收季節，部落各角落，都可看見曝曬的愛玉子。阿里山鄉塔山下方的來吉部落，有一座愛玉生態公園，種植各類愛玉，部落村民結合民宿設計生態導覽，解說愛玉的生長、採收及曝曬等過程，為部落帶來許多經濟效益。



Jelly fig

Ficus pumila var. *awkeotsang*

Mulberry family, Skieki ya

It is a perennial vine and endemic to Taiwan. The main distribution areas in Taiwan are moist hardwood forests about 1000~1800 meters of elevation in the Central Mountain Range. It is dioecious with blooming period from May to August and fig ripening from September to December. The female figs contain abundant of pectin esterase, fructose and glucose. Kneading figs with water can produce translucent jelly. The jelly has functions of refreshing, quenching thirst, relieving cough, and antipyretic.

Jelly fig is a cash plant for Tsou. The scene of sun-dried figs of jelly fig can be seen at every corners of tribe during the harvesting season. In addition, there is an ecological garden established for displaying jelly fig at the Laiji village of the Alishan Township. The garden has planted all kinds of jelly figs and also has an eco-tour leading by Tsou's clansmen for introducing the growth of jelly fig, the procedures of cultivation, harvesting and sun-drying. Jelly figs really have brought a lot of economical benefits for Tsou.



愛玉的果實以及其處理方式
Figs of jelly fig and its treatments.

百香果

Passiflora edulis 西番蓮科

【英文名】passion flower

【鄒名】to' keiso

多年生蔓藤植物，原產於南美洲巴西，目前已廣泛分布於臺灣2000公尺以下之山區。花單生於葉腋而且有香味，因其花朵盛開時像時鐘表面的刻劃，日本人稱之為「時計草」，臺灣則俗稱為「時鐘花」。果實外形近似雞蛋，又稱雞蛋果，果實汁多，果肉呈濃黃色，香味濃烈，可為果醬或濃縮果汁。



百香果的果實
Fruits of passion flower.

Passion fruit

Passiflora edulis

Passion flower family, to' keiso

Passion flower is a perennial liana originated from Brazil of South America. It is widely distributed in mountainous areas with altitude below 2000 meters in Taiwan. Solitary flower grows on leaf-axils and is aromatic. The full blooming flower looks like the labels on clock and therefore passion flower is called "clock grass" by Japanese and "clock fruit" by Taiwanese. The shape of flower is similar to that of egg and generally known as egg fruit. Pulp of fruit is juicy, dark-yellow in color and having strong fragrance. There are many factories process the pulps into condensed juice or jams for sell. Tsou only eat its fruit.



百香果花似時鐘，又稱時鐘花。
The exterior of flower of jelly fig is similar to that of clock and therefore jelly fig has a nickname "clock flower".

小葉桑

Morus australis 桑科

【英文名】Taiwan mulberry

【鄒名】duhiyuzu'

落葉性大灌木或喬木，樹皮灰白色，葉互生，三出脈，葉型變化大，為桑蠶的主要食物。果實為多花聚合果，可食。鄒族利用其嫩葉，搗汁後與數種植物混合敷於傷口，可治療止血。莖部可做為住屋柱子建材。果實味酸甜，可當零食，也可作為果醬，是目前十分強手的養生食品。

Taiwan mulberry

Morus australis

Mulberry family, duhiyuzu'

It is a deciduous big shrub or small tree. Bark is in ashen color. Leaves are alternate, tri-veined, no regular shapes and are the main food for silkworm. Fruits are polythalamic and edible. Tsou pound its tender leaves with other vegetations and smear on the wound areas for stopping bleeding. Stems can be used for construction. Fruits are tasted sweet and sour and can be used as refreshments or jam. They are one of the most popular health foods at present.



小葉桑的聚合果可生食

Fruits of Taiwan mulberry are edible.



小葉桑的枝條，柔軟堅韌，可做為束腹具的材料。

Twigs of Taiwan mulberry are soft and tough and are used as materials of corset.



小葉桑雌花 Female flowers of Taiwan mulberry.



小葉桑雄花

Male flowers of Taiwan mulberry.

香苦草

Hyptis suaveolens 唇形科

【英文名】wild spikenard，俗稱山粉圓

為一年生植物，俗稱山粉圓，高50至150公分，單葉對生具葉柄，莖方直粗壯，多分枝。果實為小堅果，可食。分布於臺灣全島低海拔山區。

鄒族利用葉子汁液，將嫩葉揉碎後，其汁液塗抹至蚊子叮咬處，可止癢消腫；黑色種子泡在水中，表面會產生膠質，加糖水即為消暑甜點。

Wild spikenard

Hyptis suaveolens 唇形科

Mint family

It is an annual herbaceous about 10~150 cm in height and also known as False Ironwort. Leaves are opposite and have petioles. Stems are thick, square shape in cross section and have a lot of branchlets. Nuts are about 0.3~0.4 cm long and edible. It is commonly found in low elevation areas of Taiwan,

Tsou pound its tender leaves and smear on the mosquito sting area for reducing itch and swelling. A kind of gluey materials will be produced after soaked and boiled its black seeds. The boiled seeds add suitable amount of sweetened water are good beverage for relieving summer heat.



揉碎山粉圓嫩葉
Mashed leaves of wild spikenard.

利用其汁液，塗抹在蚊蟲叮咬處，止癢消腫。Smearing saps of wild spikenard on mosquito bitten areas can mitigate symptoms of swelling and itching.



香苦草淡紫色的花，相當柔美。

The lavender flowers of wild spikenard are very exquisite.

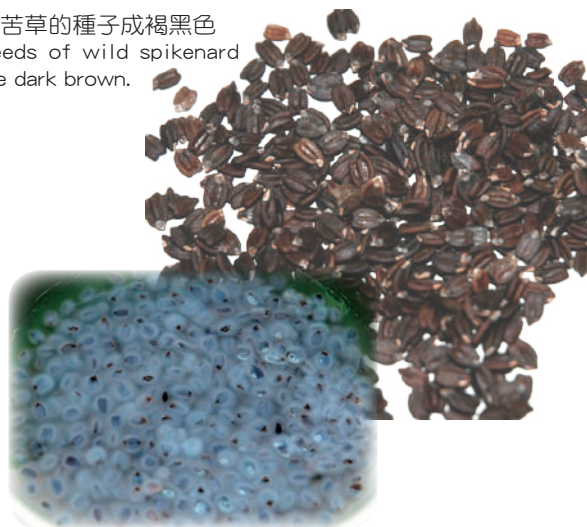


香苦草為一年生植物，常見於臺灣低海拔山區。

Wild spikenard is an annual herb and commonly found in low elevation mountainous areas of Taiwan.

香苦草的種子成褐黑色

Seeds of wild spikenard are dark brown.



泡過水的種子成透明狀，加檸檬及糖水後，就是夏天最受歡迎的飲品。

Seeds of wild spikenard are transparent after soaking. Putting lemon juice and syrup into the soaked seeds is popular beverages.



番石榴

Psidium guajava 桃金娘科

【英文名】guava

【鄒名】kamae

多年生常綠灌木，樹皮光滑，淡赤色；葉橢圓形，表面粗糙。漿果球形或梨狀卵圓形，果肉白色或胭脂紅色。原產熱帶美洲，臺灣各地有栽培，野生種以廣泛分布於低海拔區域。

鄒族利用其葉子煮汁或生吞其嫩葉，可減緩拉肚子及肚子痛等症狀。平日將果實作為水果食用。



番石榴是常見的水果
Guava is one of common fruits.

Guava

Psidium guajava 桃金娘科

Myrtle family, kamae

It is a perennial evergreen shrub. Stems are polish and in light red color. Leaves are in oblong shape and rough on both sides. Berries are in round or pear-like obovate shape, Fruit flesh is in white, pink or red flesh color. It is native to South American. They are widely cultivated in Taiwan but wild plants are commonly found in the low elevation areas of Taiwan.

Tsou boil its leaves to make soup or eat tender leaves directly for curing diarrhea or bellyache. Fruits are refreshments.



番石榴的葉子有整腸的作用
Leaves of guava have function of curing diarrhea.

檳榔

Areca Catechu

【英文名】betel nut

【鄒名】fieí

多年生植物，單桿通直，高可達20公尺。葉長1.5-2.0公尺，小葉長30-70公分。原產於馬來西亞，臺灣中南部栽培非常普遍，尤其嘉義地區許多山坡地都栽植檳榔。檳榔味辛辣，有提神作用。族人食用檳榔外，也取檳榔心涼拌或煮湯，涼拌方法大多為川燙後冰鎮，最後加沙拉調味，檳榔心煮雞湯風味獨特，是老饕眼中的珍饈。

Betel nu

Areca Catechu

Palm family, fieí

It is a perennial medium-sized palm tree. It has only a single straight trunk growing to about 20 meters tall. Leaves are 1.5~2.0 m long, pinnate, with numerous, crowded leaflets which are 30 ~70 cm long. It is native to Malaysia and is widely cultivated in Taiwan. Tsou eat its fruits and tender top stem. Fruits are generally eaten with leaves of *Piper taiwanense* to increase its flavor. Betel nut top stems are used to make soup or as salad, both of them are delicious foods. Cooking chicken soup with betel nut's shoots is an excellent delicacy for most gourmets.

檳榔心味道獨特，是老饕心中難以割捨的最愛。Betel nut's shoots have special flavor and are hard to refuse delicacy for most gourmets.



檳榔含有植物鹼及其他酚化合物，有止痢、驅蟲、興奮等效果，但多食易罹口腔癌。

Betel nuts contain plant alkali and phenolic compounds, and have function of stopping dysentery, repelling worms, and exciting. However, eating too much may cause oral cancer.



野外求生

有些植物食用價值不高，可能也不甚可口，但可能含有特殊成分，且分布極廣隨處可得；在特殊情況下能助人解決當下問題，甚至能挽救生命，就是所謂的野外求生植物，如腎蕨、五節芒、土肉桂等，此等植物在危急時就是保命聖品。認識並能利用野外求生植物，是狩獵、登山或其他戶外活動，必須具備的基本技能之一。鄒族人與大自然相處有代代相傳的嚴謹態度，野外的一山一石、一草一木都有其存在的價值，鄒族是對野外植物了解甚深的民族，對其特殊用途亦不例外。

Plants for wild survive

Some vegetation may have no value as food and not delicious either, however, they have special ingredients and are widely distributed. They can help people solving problems under some critical circumstances and even saving life. Those are characteristics of plants that can help survival in the wild. For example, tuberous sword fern, silvergrass, and indigenous cinnamon tree are plants on that list. Those plant are life insurance in case of emergency. Knowing and exploiting those plants are fundamental skills in hunting, mountaineering and other outdoors activities. Tsou have their hand down cautious attitudes to get along with nature, they consider each mountain, stone, grass and tree have its value of existence. They have extensive knowledge about vegetations, and also mastered in using plants which have special functions.

土肉桂

Cinnamomum osmophloeum 樟科

【英文名】indigenous cinnamon tree

【鄒名】n' ike

常綠中型喬木，為臺灣原生種。幹皮平滑，富黏質，嚼之有辛辣的肉桂香味，可代替肉桂。葉互生或近對生，革質，三出脈。葉子具有肉桂香味，做為菜肴香料；在野外打獵缺水時，含著樹根會有甘味，可解渴。



土肉桂的葉子，揉起來有一股辛辣味。

Leaves of indigenous cinnamon tree have spicy flavor after rubbing.

Indigenous cinnamon tree

Cinnamomum osmophloeum

Laurel, n' ike

It is an evergreen tree and native to Taiwan. Barks are smooth and rich in clayey. The whole plant has strong cinnamon favor. Leaves are alternate, leather texture and ternate vein. Taou use its leaves as spice as a substitute of cinnamon. They also believe that its roots have the ability of thirst quench. Hold roots in the mouth will create sweet taste and will quench.



葉互生，三出脈，族人外出打獵缺水時，含著樹根有辛辣味，可以解渴。

Leaves of indigenous cinnamon tree are alternate and ternate veined. If in the shortage of water in the wild, holding its roots in the mouth can quench.



土肉桂的幹材也可為佩刀的刀鞘

Timber of camphor tree can be used as scabbard.

五節芒

Miscanthus floridulus 禾本科

【英文名】silvergrass

【鄒名】haengu

多年生草本，高約1-3公尺，地下莖非常發達，莖節處有粉狀物。花絮紫紅色，9至10月間開花；葉緣含矽質物，會割傷皮膚。五節芒分布廣泛，是臺灣最常見的草本植物。生長快速，繁殖力強是其特色。五節芒長到約一尺半長的時候稱為feufeu，這時期的莖富含水份；在山間行動而沒有水喝的時候，feufeu是很好的解渴替代物。



食用嫩莖，吸取水份解渴。

Eating tender canes of silvergrass and sipping its sap for quenching.

Slivergrass

Miscanthus floridulus

Grass family, haengu

It is a perennial herbaceous plant about 1~3 meters in height. Subterranean stems are thriving grown. Nodes of stems have powder like materials. Inflorescence is in purple color and blossoming seasons are from September to October. Margin of leaves has silicon-like materials and can hurt skins. It is the most common herbaceous plant and can be found everywhere in Taiwan. Fast growing and high propagating ability are its characteristics.

Tsou call canes of silvergrass as “feufeu” when it grows to about 1 and half inches tall. Stem of “Feufeu” contains abundant moisture and are good thirst quenching substitution when traveling in mountains or fields.



兩根五節芒打結，代表領土。

Binding two canes of silvergrass is used as boundary marker.



五節芒的桿莖，是很好的火把材料。

Canes of silvergrass are good materials for making torch.

腎蕨

Nephrolepis auriculata 藤蕨科

【英文名】tuberous sword fern

多年生蕨類植物，根莖短，葉叢生、直立，葉柄堆密生赤褐色毛狀鱗片狀複葉，光滑孢子囊群位於羽片兩緣之細脈尖端。嫩芽及球狀根莖可食，是重要的取水植物，於野外可補充水份。族人在山上沒水時，可吃其根莖解渴。耆老說如吃太多咬人狗 (*Dendrocnide meyeniana*) 的果實，可食用其球莖解毒。

Tuberous sword fern

Nephrolepis auriculata

Oleandraceae family

It is a perennial fern with short rhizomes. Leaves are clustered and upright growth. Auburn hairy scales are densely covered with petioles, and sporangia are fully grown on tips of veinlets. Tender buds and rhizomes are edible to render this as water supplementing plant. Tsou use its rhizomes as thirst quenching substitution during water shortage. It also can be served as antidote if eating too many fruits of poisonous wood nettle (*Dendrocnide meyeniana*).

腎蕨是臺灣常見的蕨類
Tuberous sword fern is very
common fern in Taiwan.



腎蕨的球狀莖是野外求生最好的解渴品
Rhizomes of tuberous sword fern are best
quenching materials in the wild.



紫花酢漿草

Oxalis corymbosa 酢漿草科

【英文名】lavender sorrel

【鄒名】pilizin

多年生草本，全株都帶有酸味，嫩莖葉是酸酸的清爽野菜，而鱗莖具有一條粗根，形狀像小蘿蔔，略具甜味。葉根生，叢生狀，三出複葉，倒心臟形。花粉紅或紫紅色，繖形花序。族人認為紫花酢醬草的花及莖吃起來酸酸的，在野外可解渴。



Lavender Sorrel

Oxalis corymbosa 酢漿草科

Oxalidaceae family, pilizin

It is a perennial herb. The whole plant is tasted sour and can be served as fresh vegetables. There is a coarse root which looks like radish growing beneath its bulb and tasted a little sweet. Leaves are clustered, ternate compound, obovate in shape. Flowers are red or purple and in umbel inflorescence. Tsou consider that the whole plant is tasted a little sour and believe that it has the ability to be quenched in the wild.





編織

原住民對於編織有著與生俱來的天份，鄒族不分男女，幾乎都會自行編織一些如網袋、背籃、肉盆等簡單的日常生活用品。族人亦能充分利用纖維植物，如青苧麻、構樹、山芙蓉及雀榕的樹皮等做為織品、繩索和捆帶的材料。麻線編袋是早期族人為了裝放用獵物而編織，以粗麻繩束口，現多用於裝放各種物品。編織品的材料，大多取自部落或住家附近的黃藤、竹、苧麻及月桃等。最具特色的編織為黃藤編織而成的背籃、肉盆，以及苧麻編織背負獵物用的網袋；鄒族背籃形狀為上大下小，開口方形，早期多由黃藤及竹片編製而成。

Plants for weaving

Indigenous Aboriginal people of Taiwan have natural talents in weaving and basketry. No matter men and women, nearly all Tsou can weave articles like net baskets, containers and basins for daily necessities. Therefore, technologies of weaving and basketry have significant meaning in the society of indigenous people. Tsou are also making full use of fiber plants. They generally use barks of green ramie, paper mulberry, Taiwan hibiscus and large-leave banyan as basic materials for weaving, ropes and belts. Jute bags are the inventory by the early people of Tsou for carrying preys but now are used for carrying anything which is suitable. It is weaved from ramie threads and its mouth is bound by thick threads. The primary materials for weaving used by Tsou are yellow rattan palm, bamboos, ramie and showy galangal which are easy found in the vicinities of inhabitations. The most special and representative woven articles of Tsou are back-carry baskets and jute bags which are made from yellow rattan palm and ramie, respectively. The shape of back-carry basket is reversed pyramid with rectangle open on the top. The basket is generally made from yellow rattan palm or bamboo slips.





黃藤

Calamus quiquesetinervius 棕欖科

【英文名】yellow rattan palm

【鄒名】ue

多年生攀緣藤本，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，臺灣的原住民族幾乎都用到黃藤編織各式工藝品或傢俱，是臺灣各原住民族不可或缺的重要民族植物之一。

黃藤在鄒族有多種利用方法，如祭典用火把、製作陷阱時之固定工具、固定建材之材料，編織物品，甚至使用黃藤做門栓，可見其用途之廣，並佔有十分重要的地位。



鄒族男人背帶

The yellow rattan palm woven strap used by men of Tsou.



Yellow rattan palm

Calamus quiquesetinervius

Palm family, ue

It is a perennial climbing liana. Leaves are pinnate compound with sharp prickles on sheathes and petioles. Stems can grow more than 70 meters and have characteristics of polish, tough and good in elasticity. Nearly all indigenes in Taiwan use it for weaving all kind of crafts or furniture. It is one of the most important and necessity plants for indigenous people in Taiwan.

Yellow rattan palm has plenty utilizations by Tsou. It can be used as torch in worship ceremonies, binding ropes in making traps, fastening timbers in building, weaving materials and even the door latch. It is very useful and important plant for people of Tsou.





山棕的果實可食

Fruit of Formosan sugar palm are edible.



山棕

Arenga tremula 棕櫚科

【英文名】Formosan sugar palm

【鄒名】nehu zi

常綠叢生，分布琉球、臺灣全島800公尺以下低海拔山麓森林林下。葉為羽狀複葉，長可達2-3m，表面濃綠色，葉背灰白色。嫩葉及果實可食。鄒族利用其葉鞘製作蓑衣，葉軸纖維製作繩索、掃帚、鬃刷等生活物品。

Formosan sugar palm

Daemonorops margaritae

Palm family, nehu zi

It is an evergreen perennial shrub with clustered stems and can be easily found in the under canopy of forests with elevation below 800 meters in Okinawa and Taiwan. Leaves are odd-pinnate compound about 2~3 meters long, upper surface dark green and below surface gray white. Tender leaves and fruit are edible. Tsou use sheathes to make raincoat, fibers of petioles to make ropes, brooms and brushes.

山棕掃把
Formosan sugar
palm broom.



山棕
Formosan sugar palm

麻竹

Dendrocalamus latiflorus 禾本科

【英文名】ma bamboo

【鄒名】pco knu'

為叢生型的大型竹類，分布於中國華南地區、緬甸和臺灣，壽命可達60年。葉7-8片簇生，長披針形，葉寬約10公分，長可達50公分。昔日族人用麻竹建造橋樑，桂竹做扶手，並用黃藤網綁，也利用麻竹製作各種生活器具，如竹水桶、酒杯或竹簍、竹篩等，麻竹筍較其他筍類大一些，族人多煮湯或炒肉片，製作筍乾可延長食用期，亦可銷售增加收入。

Ma bamboo

Dendrocalamus latiflorus

Grass family, pco knu'

Tsou use canes of ma bamboo to make buckets or public wine cups used in ceremonies. Barks can be woven to bamboo basket and other articles. Life span of the public wine cups can be extended by only toasting the outer part of those cups (the function similar to painting) until it change colors. However, eating ma bamboo shoots or making dried bamboo shoots are the most direct ways of utilizing them.



編織用的梭
Shuttle used in weaving.



青苧麻

Boehmeria nivea var. *tenacissima* 蕁麻科

【英文名】green ramie

【鄒名】maolan

多年生草本植物，高可達2公尺，莖部韌皮纖維有光澤，耐霉、易染色，為早期重要的紡織作物。臺灣於1889年左右，陸續引進苧麻、瓊麻、馬尼拉麻等纖維植物，青苧麻就是當時引進的一種。族人取其莖部曬乾後剝皮，利用其纖維製作網帶(額掛網帶、肩掛網帶)，繩索及漁具等生活用品，在尚有拔齒文化的時代，族人會將苧麻纖維棉成的細繩線，係在小樹枝上，另一端套住牙，用力即可拔掉，傷口用五節芒的灰燼敷著，防止發炎，是早期生活中不可或缺的重要植物。



Green ramie

Boehmeria nivea var. *tenacissima*

Nettle family, maolan

It is a perennial herb and some can grow as tall as 2 meters. Fibers of the phloem are polish, tough, mold resistance and easy to dye and were the most important weaving materials in the previous time. Many fiber plants including green ramie, sisal hemp (*Agave sisalana*) and musa textilis (*Musa textilis*) have been introduced successively to Taiwan in 1980s and green ramie is one of them. Tsou use its barks after sun-dried to make linen, ropes and fish nets. Green ramie was one of the essential plants in the previous time.

青苧麻是使用非常廣的纖維植物
Green ramie is a widely used fiber plant.



構樹

Broussonetia papyrifera 桑科

【英文名】paper mulberry

【鄒名】ta pa ungeo su

落葉性中喬木，原產中國南部、臺灣。小枝密生短毛；葉心狀卵形；葉可以為豬、牛、羊、鹿的飼料，在臺灣民間俗稱鹿仔樹，就是給鹿吃的樹。樹皮的纖維長，是造紙的好材料；因耐空氣污染，常作為工廠和礦山區的綠化樹種。

鄒族利用其樹皮纖維製作各種生活用品，如頭帶、背帶、腰帶及編繩等；果實可食，葉子作為家禽的飼料。

Paper mulberry

Broussonetia papyrifera

Mulberry family, ta pa ungeo su

It is a deciduous medium tree, native to south China and Taiwan. Branches are cover with velutinous hairs. Leaves un-lobed, ovate, cordate to deeply lobed, paper texture. Leaves can be served as forage for pig, cow, goat and deer. It is also known as "deer's tree" in Taiwan. Barks can be used as materials of paper pulp. The endurance of smokes and dusts for paper mulberry is excellent. Therefore, it is commonly used as greening plants in factories and mining areas.

Tsou use fibers of bark to make girdles and suspenders, fruits as snacks, and leaves as forage for poultry.



構樹的雄花

Male flowers of paper mulberry.



構樹的果實

Fruits of paper mulberry.



盛開的花
Flower in full bloomong.



山芙蓉的樹皮可製作各類織品、繩索及網。

Barks of paper mulberry can produce all kinds of fabric, rope and net.

臺灣山芙蓉

Hibiscus taiwanensis 錦葵科

【英文名】Taiwan hibiscus

【鄒名】fino' o

落葉小喬木或灌木，全株披茸毛；葉略圓形，具長柄，互生，有3-5淺裂。花單生，白或粉紅色；蒴果球形，有毛。為臺灣特有種。鄒族人利用其纖維做衣物，族人認為其樹皮有強大的韌性，曬乾做編織頭部背帶的原料以及戰祭時的護身符。



戰祭之護身符

Amulets used in the triumph ceremony.

Taiwan hibiscus

Hibiscus taiwanensis

Mallow family, fino' o

It is a deciduous shrub or small tree. The whole plant is covered with tomentose hairs. Leaves are slightly rounded shape with long petiole, alternate, and 3~5 parted. Flowers are solitary, white or pink color. Capsules are spherical shape covered with dense hairs. It is endemic species to Taiwan. Tsou use its bark fibers to make clothes and consider those fibers to be in great toughness after sun-dried. They also use it to weave straps or amulets (especially used in the war ceremony).



染料

鄒族男子的傳統服飾是紅色衣服配有羽飾的帽子，女子服飾則為頭巾纏髮，藍色長袖上衣與黑裙，紅色刺繡胸衣。族人原有紡紗編織的技術，因為日據時期的限制幾乎失傳。衣物編織的材料，大部分使用青苧麻及構樹之纖維，再利用山黃梔(黃色)、薑(黃色)、血藤(紅色)、薯榔(紅色)、茜草樹(藍色)、青剛櫟(灰色)等染料植物染色。

Plants for and dyeing

The traditional attires for men of Tsou are red garments with feathers decorated hat and that for women are red long sleeves upper garment with embroidery decorations, black skirt and turban wrapped hairs. Cloth of their dresses is made from fibers of ramie and dyed by cape jasmine (yellow), rusty-leaf mucana (red), *Dioscorea matsudai* (red), *Randia cochinchinensis* (blue), and ring-cupped oak (gray).



染成不同顏色的苧麻纖維

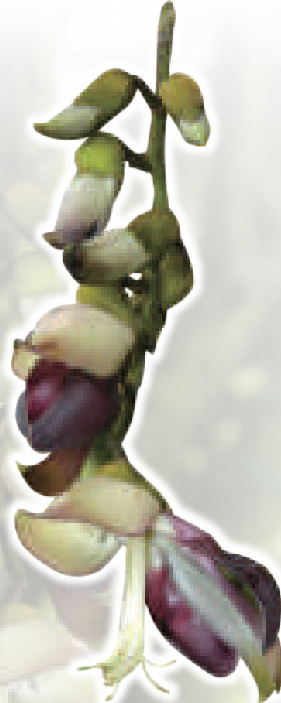
Fibers of green ramie after dyeing to different colors.

血藤

Mucuna macrocarpa 豆科

【英文名】rusty-leaf Muuna
【鄒名】damou

為常綠蔓性木質大藤本植物。莖具攀緣性，可長達 20 公尺以上，小枝具鐵鏽色茸毛，莖汁紅色。葉互生，三出複葉，葉背及葉柄被褐色柔毛。花大形深紫色，花軸被銹色柔毛。鄒族人利用其莖幹的汁液，作為染色劑，將麻線或麻布染成紅褐色，再編織利用。



Rusty-leaf muuna

Mucuna macrocarpa

Pea family, damou

It is a evergreen woody big vine. Climbing stems can grow as long as 20 meters and have red stem saps. Twigs are covered with rusty colored hairs. Leaves are alternate, ternate compound and underneath and petioles are covered with brown puberulous hairs. Deep-purple colored flowers are big and rusty hairs cover on racemes. Tsou use its sap of stem to dye hemp threads or linens into red-brown.

血藤莖幹的汁液可作為紅褐色染料

Sap of stems of rusty-leaf mucuna can be used as red-brown dye.



山黃梔是黃色染劑的主要原料
Fruits of cape jasmine are the
main materials of yellow dye.



山黃梔種子
Seeds of cape jasmine.



山黃梔

Gardenia jasminoides 茜草科

【英文名】cape jasmine

常綠灌木或小喬木，高約 3 公尺，葉對生，長橢圓形或倒披針形，具光澤，葉深綠色，全緣。繖型花序，花瓣 6 枚深裂，花香清雅，白色。果實黃紅色，含藏紅花素(crocin)，為古老的天然染料及食品的黃色著色劑。鄒族人用其為黃色染劑。

Cape Jasmine

Gardenia jasminoides

Coffee family

It is a evergreen shrub or small tree about 3 meters in height. Leaves are alternate, oblong or oblanceolate shape, shiny, deep green in color and entire. Umbel inflorescence, 6-merous valvate flower. Flowers have elegant fragrance and white when beginning to bloom and turn to cream when beginning to fall. Fruits are yellow-red, rich in crocin and are ancient natural dye and yellow food colorant. Tsou use its fruits as yellow dyes.



青剛櫟是天然的灰色染劑
Leaves and twigs of glaucous oak
are natural dye for gray color.

青剛櫟

Cyclobalanopsis glauca 殼斗科

【英文名】glaucous oak

常綠中型喬木，樹高可達20公尺，樹幹灰褐色，有不明顯縱向細紋裂。單葉互生，長卵形或橢圓形，長8至14公分。廣泛分布於東亞地區，在臺灣則分布海拔2000公尺以下之闊葉樹林內。木材質地堅硬，常用於船艦、車輛、農具、工作臺、薪炭材等。

鄒族人除用其木材製作杙及鋤頭柄外，尚用其為天然灰色染料。染色步驟為先將其枝葉泡水一至兩星期使水變色，再將麻線或棉布浸置入內一至兩天，待其均勻上色後，取出曬乾即可。

Glaucous oak

Cyclobalanopsis glauca

Oak family

It is an evergreen medium tree but some can grow as tall as 20 meters. Barks are dust-color with obvious vertical cracks. Leaves are alternate, long ovate or elliptical shape about 8~12 cm in length. They are widely distributed in East Asia including hardwood forests with elevation less than 2000 meters in Taiwan. Timber has hard texture and frequently used in building ships, vehicles, farm tools, working table and firewood.

Tsou not only use its timber to make mortars and hoe handles but also use its leaves and twigs as gray dye. Procedures for dyeing are: soaking leaves and twigs about one to two weeks until the water turn to gray, soaking linen threads or cotton into the gray-colored water about one or two days, taking out threads or cottons and seasoning.



狩獵

狩獵在鄒族文化中有重要的意義，除了維持生計需求外，更是訓練未成年男子膽識及學習傳統狩獵文化，並藉以維繫族人與自然永續依存的关系。鄒族對狩獵相當重視，因而衍生出許多嚴謹的狩獵祈福儀式與禁忌。行前祈福與占卜（鳥占）儀式中，若中顯示不祥的徵兆，絕不會貿然上山狩獵。此外在動物繁殖期嚴禁狩獵，獵捕到懷孕、幼獸則要放生；且捕獵所獲數量以足夠族人所需為限，不能大肆濫捕。在祖先智慧規範下，鄒族領域內的山林生生不息，有取之不盡、用之不竭的食物來源。

An aerial photograph of a mountain valley. A river flows through the center of the valley, surrounded by dense green forest. The mountains in the background are also covered in forest. The sky is clear and blue.

Plants for hunting

Hunting has significant meanings in cultures of Tsou. It is not only a basic technique for living but also is a training of young men's courage, a way of learning traditional hunting cultures and maintaining sustainable relationships between clansmen and nature. Tsou pay considerable attentions on hunting, and therefore derive a number of strict blessing ceremonies and taboos. If ominous signs are shown during ceremonial rites or on divinations before hunting, they will not rashly go to mountainous for hunting. In addition, hunting is strictly prohibited in animal breeding period and preys of pregnancy and cubs must have to release. The amount of meats of preys is limited to the necessary of tribe and can not wanton hunting. All lives are endless under norms of wisdoms of ancestors and there are inexhaustible sources of foods in mountains and forests of Tsou's territory.



構樹

Broussonetia papyrifera 桑科

【英文名】paper mulberry
【鄒名】ta pa ungeo su

構樹果實成熟時會吸引松鼠及其他動物前往覓食，鄒族人於夜晚守候在構樹下，等候獵物前來覓食進而獵捕。特別是小米祭時，一定要有松鼠肉祭小米女神。

Paper mulberry

Broussonetia papyrifera

Mulberry family, ta pa ungeo su

Animals like squirrels will be attracted by the ripen fruits of paper mulberry, so hunters of Tsou generally taking this phenomenon catch their preys by waiting under the canopy of paper mulberry during the period of berries maturity. This kind of hunting skill is significant for Tsou's hunters because meat of squirrel is essential offerings for worshipping millet goddess.





山棕

Arenga tremula 棕櫚科

【英文名】Formasan sugar palm

【鄒名】nehu zi

常綠灌木，分布琉球、臺灣全島800公尺以下低海拔山麓森林林下。葉為奇數羽狀複葉，長可達2~3m，表面濃綠色，葉背灰白色。鄒族利用其果實成熟時，深受獼猴、鳥類的喜愛，獵人常在其附近設置陷阱捕捉獵物。

Formasan sugar palm

Arenga tremula

Palm family, nehu z

It is an evergreen perennial shrub and can be easily found in the under canopy of forests with elevation less than 800 meters. Leaves are odd-pinnate compound about 2~3 meters long, upper surface dark green and below surface gray white.

Formosan macaques and birds are very fond of its ripe fruit and will be attracted to visit. Therefore, hunters of Tsou generally set traps under those plants.





紅楠

Machilus thunbergii 樟科

【英文名】red nanmu

【鄒名】m'ho

常綠喬木，為臺灣中低海拔山區常見的樹種，具芳香氣味，木材可作為線香的心。冬季時花芽與葉芽包裹在鱗苞內，初春才挺出。嫩葉與鱗苞遠看像是豬腳，所以又叫做豬腳楠、楠仔。紅楠與大葉楠(*Machilus japonica* var. *kusanoi*)、香楠(*Machilus zuihoensis*)同為線香之原料。

鄒族人瞭解松鼠及鳥類喜愛吃紅楠的果實，因此將此樹種作為主要的狩獵地點之一，或於其樹下設置陷阱捕捉獵物。鄒人亦喜愛吃肉類(如飛鼠、山豬肉)加紅楠煮湯，增添獨特的香味。

Red nanmu

Machilus thunbergii

Laurel family, m'ho

It is an evergreen tall tree and a frequent seen species in the low to mid elevation mountainous areas of Taiwan. Timber has fragrant smell and generally used for making joss sticks or in building. Buds of leaves and flowers are wrapped by sheathes and sepals, respectively, in winter and sprout in spring. The tender sheathes and sepals look similar to hoofs of pig, therefore, it has a nickname as hoof nanmu. This and another two plants in the same genus i.e. large-leaved nanmu (*Machilus kusanoi*) and incense machilus (*Machilus zuihoensis*), they are the materials for making joss sticks.

Tsou realize that squirrels or birds are fond of fruits of red nanmu, therefore they think that the vicinity of red nanmu is a good hunting ground as well as setting traps. They are very fond of meat (squirrel or wild boar) soups with red naamu because of the special spicing.



臺灣枇杷

Eriobotrya deflexa 薔薇科

【英文名】 Taiwan loquat
【鄒名】 etuu

常綠中型喬木，株高可達20餘公尺，樹幹通直，樹幹淡灰褐色。葉叢生，長橢圓形，紙質，葉脈顯著。花白色，圓錐花序。果實小球形，可生食。因其枝條韌性佳、彈性好，族人將其枝條削成桿後，彎曲枝桿作為陷阱，捕捉大型獵物。

Taiwan loquat

Eriobotrya deflexa

Rose family, etun

It is an evergreen medium tree and some can grow as tall as 20 metres. Trunks are commonly straight with light-gray barks. Leaves are clustered growth, oblong shape, paper-like texture, and with remarkable veins. Flowers are in white color, panicle inflorescence. Fruits are small, spherical and edible. Tsou use its branches to make trap after sharpening and bending to catch large prays due to its good toughness and flexibility,

玉山箭竹

Yushania niitakayamensis 禾本科

【英文名】Yushan cane

為小型竹類，生長在臺灣1800公尺以上山區。族人食用其幼筍。經驗豐富的老獵人會將竹子削尖製作獵山豬陷阱，也可當弓箭的箭。老莖筆直彈性佳者，可作為矢桿或做織布機。

Yushan cane

Yushania niitakayamensis

Grass family

It is small bamboo distributed in mountainous areas with elevation above 1800 meters. Tsou not only eat its tender shoots but also use its canes to make traps to capture wild boars and make arrows. They generally put sharpened canes in trap pit and those canes have function similar to spears. They also select straight and highly elastic canes old to make arrows or weaving shuttles





臺灣蘆竹

Arundo formosana 禾本科

【英文名】Formosan giantreed

【鄒名】e' no c' oe ha

多年生草本植物。桿中空，葉長披針形，寬約1公分，基部被有長絲狀的毛，圓錐花序。早期老人利用其葉，捆成一大束，放入溪中，溪蝦喜好躲避蘆竹葉內，隔夜再將蘆竹拉起，就可捕捉到溪蝦。

Formosan giantreed

Arundo formosana

Grass family, e' no c' oe ha

It is a perennial herb with hollow canes and long lanceolate leaves. Leaves are about 1 cm in width, and base of them covered with long puberulous hairs. Inflorescence is panicle. Tsou in the early time commonly use tied leaves of Formosa giantreed to catch fishes and shrimps. They put the binds of Formosa giantreed leaves into streams and wait a period of time then pull up the binds and collect hiding fishes and shrimps.



臺灣蘆竹
Formosan giantreed.

臺灣二葉松

Pinus taiwanensis 禾本科

【英文名】Taiwan red pine

【鄒名】seongu

常綠大喬木，樹高可達30公尺，為臺灣特有種，分布在臺灣海拔650-2800公尺之間。毬果卵圓形，長約6公分。主幹直立且質地堅硬，可作建材、傢俱、枕木、造紙和採脂等。樹幹亦可採松脂，入藥後可消腫、止痛。鄒族利用其樹幹油脂較多的特性，作為夜間狩獵用之火把。而松鼠愛吃其種子，可在夜間守候樹下等待松鼠及其他獵物前往覓食。



Taiwan red pine

Pinus taiwanensis

Pine family, seongu

It is an evergreen big conifer distributed in elevations between 600 to 2800 meters in Taiwan. It is endemic to Taiwan. Some can grow as tall as 30 meters. Cone is ovate in shape about 6 cm long. Trunk is straight and texture of timber is hard. Timber can be used as constructive materials, furniture and railroad ties. Resin can be collected from its trunk and is believed to have the function of reducing swelling and stopping pain after refining.

Tsou use its stem to make torches for lighting in night hunting because it is rich in resin. Many animals like squirrel will be attracted by its cones, therefore, the vicinity of red pine is good place for hunting.



姑婆芋

Alocasia odora 天南星科

【英文名】giant elephant's ear or giant taro
【鄒名】cohu'

多年生草本，莖肉質，粗壯，葉心型，分布於臺灣全島低海拔地區。山豬愛食其地下莖部，鳥類也會覓食其果實，因此獵人常在姑婆芋附近設置陷阱捕捉山豬、竹雞或其他獵物。

Giant elephant's ear

Alocasia odora

Arum family, cohu'

It is perennial herbaceous. Stems are succulent, thick and stout and can grow as high as 80 cm. Leaves are in cordate shape. It is widely distributed in low elevation areas of Taiwan. Tsou generally set traps around the vicinity of giant elephant's ear to catch wild boars, Chinese bamboo partridge and other preys as boars are fond of its roots and birds are fond of its fruits.





生活及童玩

原住民善於利用自然資源，對生活周遭植物的利用及尊重大自然的法則，由祖先口口相傳，成為一種生活習慣，最後演變成一種風俗。

承襲祖先流傳下來的智慧，不僅利用植物特殊香氣作為烹調食物的佐料，也會利用植物的特性，製作各種日常生活所需用品。如白桧取其木質輕製作搗米用的杓、杵則用杉木或龍眼木製作、取樟木的芳香製作飯桶、用不易龜裂的楠木製作糕模，並利用竹類取得方便的優勢製作如背架Nuf'oya、酒杯、水筒、小弓箭、弩弓、弓琴、釣竿、趕鳥器等各類用具。

Plants for living and toys

Indigenous people of Taiwan are mastered in utilizing natural resources. They use various plants in the inhabitation nearby followed the rules of nature. Techniques of plant utilities are passed or taught orally from ancestors and generally become of daily habits or even customs of daily life.

Tsou not only use some plants which have special fragrance as spices but also take the advantage of characteristics of plants to make tools and daily necessities. Those techniques are inherited from the wisdom of ancestors. For examples: mortar is made from Taiwan sapium for light timber; pestle is made from timbers of large-leaved China fir or lungan for not easy splitting; bucket for storing cooked rice is made from timber of camphor tree for its fragrance; mold of cakes is made from timber of *Phoebe zhennan* for its not easy crack; and articles such as: wine cup, water bucket, bow and arrows, cross bow, bow-shaped lute, fishing poles and bird expeller are made from all kinds of bamboo for its toughness and inexhaustible supply.





血桐的葉常用來包裹食物
Leaves of macaranga are commonly used to wrap foods.



驅鳥器 Birds expellers.



血桐

Macaranga tanarius 大戟科

【英文名】macaranga
【鄒名】humu

常綠小喬木，為臺灣低海拔常見原生植物。當血桐的樹幹表面受損時，流出的樹液及髓心遇圍經氧化後會轉變成血紅色，狀似流血故而得名。盾形葉片直徑可達30公分，可作為牛羊飼料；木材輕軟，可供作建材、火柴及火柴盒之用。鄒族利用其葉子當鍋蓋或竹筒飯蓋子並藉以提升米飯香氣，外出時使用其葉子包裹食物，方便攜帶且環保。

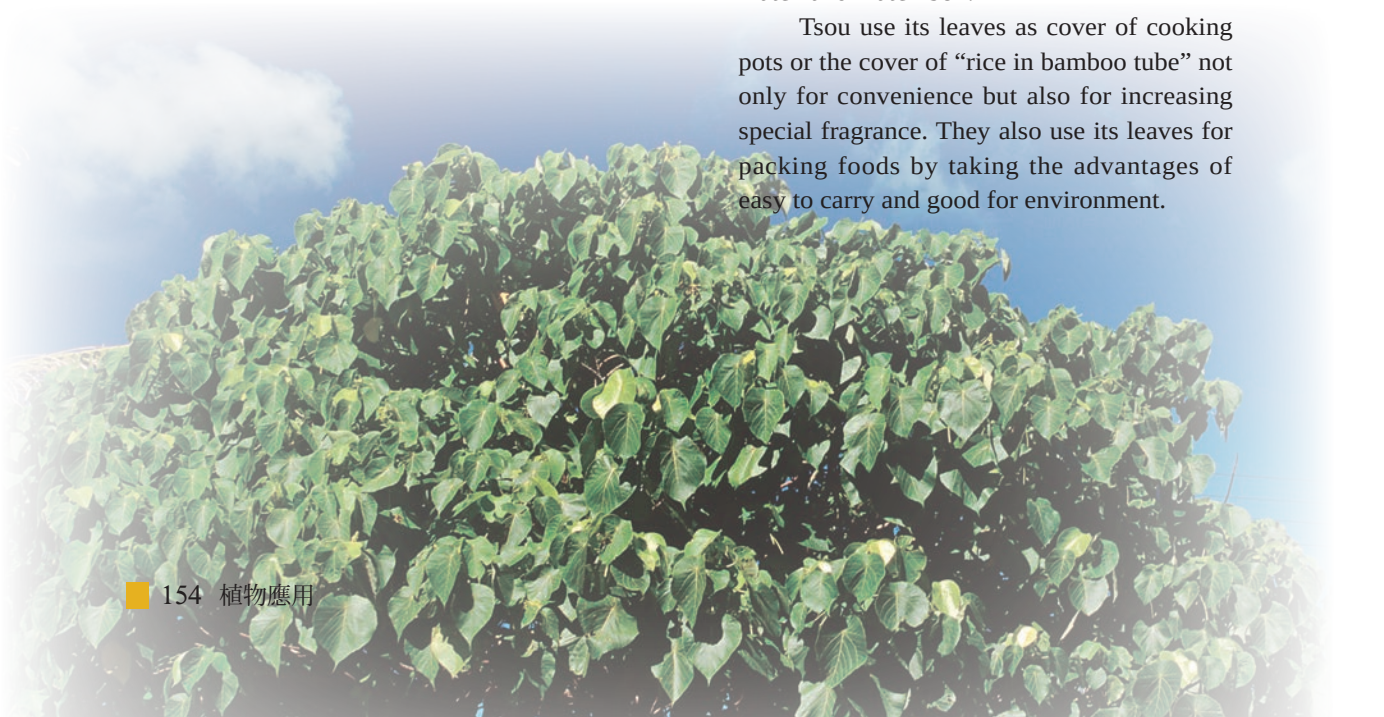
Macaranga

Macaranga tanarius

Spurge family, humu

Macaranga is an evergreen small tree. It is indigenous species of Taiwan and distributed in low elevation open or disturbed areas. Its trunk will secrete sap when injured and the color of sap will turn to scarlet after oxidizing. Therefore, its Chinese's name is named after the scarlet sap. Leaves are reniform, maximum 30 cm in diameter and can be served as forage for cattle and goats. Timber is soft and light used for construction, match and match box.

Tsou use its leaves as cover of cooking pots or the cover of "rice in bamboo tube" not only for convenience but also for increasing special fragrance. They also use its leaves for packing foods by taking the advantages of easy to carry and good for environment.



烏心石

Michelia compressa 木蘭科

【英文名】 Formosan michelia
【鄒名】 simi simi

常綠大喬木，幹皮灰褐色。單葉互生，革質，葉形為長橢圓狀倒披針形或長橢圓形。產臺灣2200公尺以下之森林地中。因其木材質地堅硬，亦利用其木材為切菜板。

Formosan michelia

Michelia compressa

Magnolia family, simi simi

Evergreen large tree with dust-gray bark. Leaves are simple and alternate, leather texture, oblong or oblanceolate in shape. It is distributed in hardwood forests under 2200 meters of elevation. Tsou use its timber as the main beams of kuba and cutting board due to its hard texture.

烏心石材質良好，是上等的建材。

Timber of Formosan michelia is excellent in quality and is the best building material.



烏心石果實
Fruits of Formosan michelia.





樟樹

Cinnamomum camphora 樟科

【英文名】 camphor tree
【鄒 名】 c' osu

常綠大喬木，樹高可達 30公尺，樹幹皮暗褐色縱向深溝裂。全株具芳香味，可提煉樟腦及樟腦油，但精油含量以幹材較多。木材是良好的雕刻、建築、傢俱 用材，亦具防蟲效果。普遍分佈於臺灣1800公尺以下地區。

鄒族利用其樹幹做為會所及屋舍的主要樑柱或為雕刻用材。將老樹皮水煮30分鐘，放涼後泡澡可減輕皮膚癢的症狀。

Camphor tree

Cinnamomum camphora

Laurel family. c' osu

It is an evergreen large tree and some of them can grow more than 30 meters. Barks are dark brown in color and having vertical fissures. The whole plant contains essential oil and has special fragrance. The essential oil which is abundant in trunk can be refined to camphor or camphor oil. Timber is free of insect-eaten and good material for carving, building and furniture. They are widely distributed in areas with elevation less than 1800 meters in Taiwan.

Tsou use its timbers as the main pillars of "kuba" or living houses and also use it for carving. Making a bath by the boiled old barks water can reduce the symptom of itches.



龍眼

Euphoria longana 無患子科

【英文名】longan

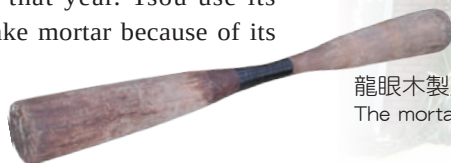
常綠大喬木。葉為偶數羽狀複葉，互生，全緣、革質。果肉味甜可食。原產華南，引進臺灣甚早，現已成野生狀態。臺灣有一個民間傳說，龍眼結的果多，颱風就多(龍眼多，風颱風多)。因其木材質地堅硬，族人用來當杵。

Longan

Euphoria longana

Soapberry family

Evergreen large tree. Leaves are even pinnately compound, alternate, entire, and leather texture. Fruit flesh is sweet and edible. There is a folk legend in Taiwan saying that the more abundant of longan fruits the more typhoons in that year. Tsou use its timber to make mortar because of its hard texture.



龍眼木製成的杵
The mortar made by wood of longan.



飯桶內部
Inner view of cooked rice bucket.

白柏

Sapium discolor 大戟科

【英文名】Taiwan sapium

中或大喬木，葉長橢圓形或長卵形，全緣。材質輕軟，可利用其木材製造箱板；另外其種子製造蠟燭及肥皂。族人祖先智慧即知曉其木材耐熱，適合蒸煮，因此利用其木材製作飯桶。

Taiwan sapium

Sapium discolor

Euphorbiaceae

It is a medium or large tree. Leaves are oblong or long ovate in shape, entire. Timber is soft and light and commonly used to make box board. Seeds are rich in wax and oil and those wax and oil are used to make candles and soap. Tsou know its timber having characteristics of light, thermal resistance and suitable for steaming, therefore, use it to make bucket for holding cooked rice.



白柏製飯桶
Cooked rice bucket made by woods of Taiwan sapium.



白柏枝葉
Leaves and twigs of Taiwan sapium.



臺灣紅檜

Chamaecyparis formosensis 柏科

【英文名】Taiwan red false-cypress

【鄒名】hinoki

針葉大喬木，為臺灣特有種，常與臺灣扁柏形成混交林，分布最低至海拔1,050m。樹幹皮灰紅色至紅褐色，葉銳形，毬果橢圓形。木材市場上，與臺灣扁柏，混稱為檜木，具怡人芳香。常利用於建築、傢俱、棺木、雕刻、橋樑、澡盆、造船、合板。族人則用作kuba、住屋樑柱、傢俱、雕刻或裝飾。早期族人建造kuba都使用檜木或牛樟(*Cinnamomum kanehirae*)，但日據時代時日本人禁止族人砍伐檜木及牛樟，族人只好尋找其他木材替代。

Taiwan red false-cypress

Chamaecyparis formosensis

Cypress family, hinoki

It is a big conifer, endemic to Taiwan and often found to grow with Taiwan yellow false-cypress in mixed forests of Taiwan. The lowest elevation of habitat in Taiwan is about 1050 meters. Trunks are red-gray to red brown in color, leaves are acute shaped and cones are elliptical shaped. It has a pleasant fragrance, together with Taiwan yellow false-cypress are called "hinoki" in timber market. Timbers are commonly used in building, furniture, coffin, carving, bridges, bathtub, shipbuilding, and plywood. Tsou use its timber for the main beam of kuba, making furniture, carving and decorating. Tsou only used Taiwan red false-cypress or stout camphor tree (*Cinnamomum kanehirae*) to build kuba in the early time, however, those two species were abandoned to fell during the occupation of Japanese, they have to find another substitutes.





臺灣扁柏

Chamaecyparis obtusa var. *formosana* 柏科

【英文名】Taiwan yellow cypress

【鄒名】hinoki

常綠針葉大喬木，特產臺灣中央山脈海拔1300-2800公尺山區。外型及性狀與臺灣紅檜及為類似，鄒人對其利用方式與紅檜相仿。

Taiwan yellow false-cypress

Chamaecyparis obtusa var. *formosana*

Cypress family, hinoki

It is a big evergreen conifer and distributed in mountains of the Central Mountain Range with elevation about 1300~2800 meters. Its appearance and characters are similar to that of Taiwan red false-cypress. The utilization of it is also similar to that of Taiwan red false-cypress.

臺灣扁柏為珍貴的針葉木

Taiwan yellow cypress is a precious conifer.



姑婆芋

Alocasia odora 天南星科

【英文名】 giant elephant's ear or giant taro
【鄒名】 cohui

多年生草本，地下莖肉質，粗壯，最長可長達80公分。族人利用其汁液舒緩咬人貓與有毒植物引起之痛癢。葉可當舀水的容器、包裹肉類、臨時雨傘、盤飾、蓋子等多重用途，是族人不可或缺的好幫手。

Giant elephant's ear

Alocasia odora

Arum family, cohui

It is perennial herbaceous. Stems are succulent, thick and stout and can grow as high as 80 cm. Tsou use its sap to neutralize the formic acid of stinging nettle (*Urtica thunbergiana*) for reducing itchy. Leaves can be used for or used as ladling water, wrapping meats, umbrella substitution, dish decorations and cover of pots. It is an essential plants for Tsou.





驅鳥器 Birds expellers.

桂竹

Phyllostachys makinoi 禾本科

【英文名】Makino bamboo

【鄒名】kaapa no aulu

桂竹鄒語為kaapa no aulu 其意義乃真正的竹子，因為桂竹的用途很廣，包括食用、建材以及製作日常生活如弓琴、口簧琴、竹槍、舀水杯、畚箕、弓箭、打獵陷阱、背柴架、掃把桿、酒杯、驅鳥器等；祭典使用的酒杯，亦由桂竹製成，若將桂竹外部綠皮去除，可延長使用時間。

驅鳥器為鄒族獨特的竹製品，其做法為將桂竹幹切成30至40公分小段，將7-8段以黃藤固定成一束，將之綁在田內所插置的竹竿上，其上設一引線連接到住家附近或瞭望臺上。一旦發現鳥或是破壞作物的動物出現，即拉扯引線搖晃驅鳥器，利用竹筒相互碰撞發出聲響，達到嚇跑動物的功用，以提高作物收成率。

口簧琴

Makiino bamboo made harmonica.



竹筒飯

Rice in bamboo tube.





Makino bamboo

Phyllostachys makinoi

Grass family. kaapa no aulu

The name of Makino bamboo in Tsou's language means the real bamboo due to its wide utilization. In addition of eating bamboo shoots and making "rice in bamboo tube", Makino bamboo also can be used as building materials and to produce many articles. For examples: strips of stem or canes can be manufactured of bamboo lute, bamboo harmonic, bamboo gun, cups, bow and arrows, traps, dusk-basket, building materials, bird expeller, and other articles of daily necessities. Cups used in ceremonies are commonly made by Makino bamboo canes and the life time of those cups can be extended if the outer green bark of canes is removed.

Bird expeller is one of the unique bamboo-made articles of Tsou. The way of making bird expeller are: cut canes of Makino bamboo into sections about 30~40 cm long, bind 7 or 8 sections to a bundle by yellow rattan palm, fasten the bundle on bamboo pole, tie one end of a thin thread on the pole and another end on watch tower which is generally in the houses nearby, insert the bamboo pole into ground of crop fields. The line is hauled once they observe birds or animals coming close to crop fields or ready to destroy crops. The bird expeller will make a loud noise by bamboo canes colliding each other and birds or animals will be expelled.



桂竹編織成的各式竹籃

All kinds of Makino bamboo made baskets.

建材

原住民善於利用自然資源，並遵循大自然的法則，取之於自然用之於自然。鄒族領域附近缺少可供建築的石材，因此建築材料多用木材，樸實卻實用。

Plants for building

Indigenous people of Taiwan are mastered in utilizing natural resources. They use various resources in their inhabitant nearby followed the rules of nature. There is a lack of available building stones in the territory of Tsou, therefore, Tsou's building are most built by wood or grass materials. Their builds are simple but useful.







筆筒樹

Cyathea lepifera 桫欏科
【英文名】common tree fern

為大型樹蕨類，不開花，以孢子繁殖。莖幹高約三至十公尺，臺灣全境山麓至1,000公尺之山谷及陰濕地矮林中。族人利用其樹幹作為涼亭樓梯的支柱及裝飾。

Common tree fern

Cyathea lepifera
Tree fern family

It is a large tree fern, not flowering and reproduces by spores. Trunks are about 3~10 meters in height. They are widely distributed in valleys and moisture forest lands with elevation less than 1000 meters in Taiwan. Tsou use its trunks as pillars of thatched houses or for decorating.



筆筒樹樹幹及其橫切面
Trunk of common common tree fern and its cross-section.

福州杉

Cunninghamia lanceolata 杉科

【英文名】China fir

【鄞語】fahei

大喬木，樹皮紅褐色或灰紅褐色，幹材通直；常為建築、製板及造紙原料，用途甚廣。族人利用其幹材，作Kuba樑柱及住家之樑柱。一般涼亭，亦使用杉木建造。

China fir

Cunninghamia lanceolata

Cypress family, fahei

It is a big conifer. Barks of trunk are red brown or gray brown color having vertical fissures. Timber is a good material for building, wood-board and paper pulp.

Tsou use its timber for the pillar of “kuba” or building. The main pillars of many booths or sheds are made from the timber of China fir.



杉木

Cross-section of China fir's trunk.



內部結構

Inner structure of arbor.



涼亭樓梯

Stairs of arbor.



涼亭屋頂

Roof of arbor.



九芎的花與枝葉

Flowers and twigs of subcostate crape myrtle.



春天的九芎神木

The huge subcostate crape myrtle.

九芎

Lagerstroemia subcostata 千屈菜科

【英文名】subcostate crape myrtle

【鄒語】cu' e su'

落葉喬木，樹幹光滑，俗稱猴不爬。幹材密緻、堅硬，族人常作為住屋之邊柱或矛之柄。

Subcostate Crape Myrtle

Lagerstroemia subcostata

Loosestrife family, cu' e su'

It is medium to large deciduous tree with polish barks and commonly known as “monkeys do not climb”. Some of them can grow as tall as 14 meters. Bark is thin, red brown in color, polish, flaky stripping off and the striped areas is in gray-white or red-brown color. It can be found in low-elevation mountainous areas of Taiwan.

Tsou use its trunk as the pillar of living houses. Stems can be made into the handle of lance.

臺灣櫟

Zelkova serrata 榆科

【英文名】Taiwan zelkova

【鄒語】teuf shi

落葉大喬木，俗稱雞油，樹幹灰褐色，葉紙質，長卵形，產於中國大陸及臺灣300-1000公尺的地區。木材常利用於建築、橋樑、車輛、船艦、農具、傢俱、樂器、雕刻、裝飾用材。由於其木材質地堅硬，族人用其木材製作杵、杓、住屋樑柱及傢俱等。

Taiwan zelkova

Zelkova serrata

Elm family, teuf shi

It is a large deciduous tree also known as Japanese zelkova. Barks are in dust-gray color, leaves are paper texture, long ovate shape and distribute in mainland China and areas of 300~1000 meters of elevation in Taiwan. Timber is hard and generally used in building, bridges, vehicles, ships, farm tools, musical instruments, carving and decorating. Tsou use its timber to make pestle, mortar, beams of houses and furniture due to its hard texture



臺灣櫟的枝條

Leaves and twigs of Taiwan zelkova.





鵝掌柴

Schefflera octophylla 五加科

【英文名】schefflera Tree

【鄒語】toano

小型喬木，俗稱江某，葉片五裂狀似鵝掌，故稱之。木材刨削及其他加工容易，材質輕質地細白，作為餐桌或工作臺之面板；惟現在已不易見到此種傢俱。



Common schefflera

Schefflera octophylla

Ginseng family, toano

It is a small tree. Leaves are pentafoolate and shape similar to that of goose feet and its Chinese name is named after. Timber is easy to pare and the pared surface is smooth. Timber can be processed to furniture, match sticks, clogs, wood board and paper pulp. This plant is commonly found in the understory of hardwood forests.

Tsou use common schffera's timber as the board for floor or furniture. Its texture is smooth and strips are beautiful and most suitable for the surface of dinner table or working platform. However, furniture made from this kind of timber is rarely seen at present time.

鵝掌柴的掌狀複葉

Palmately compound leaves of schefflera tree.



檳榔

Areca catechu 棕櫚科

【英文名】betel nut

【鄒語】fieí

多年生植物。原產於馬來西亞，臺灣栽培甚為普遍。族人將其葉子作為屋頂材料，通直的樹幹可做牆。

Betel nut

Areca catechu

Palm family, fieí

It is a perennial medium-sized palm tree. It is native to Malaysia and is widely cultivated in Taiwan. Tsou use its leaves as the cover materials for roof. Trunks can be arranged as the wall of buildings.



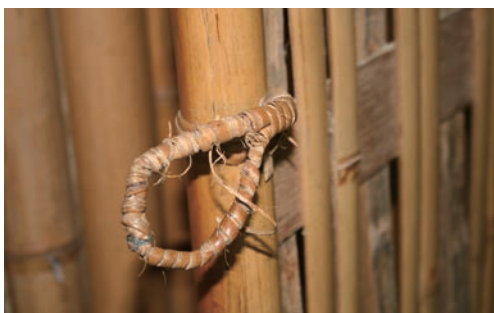
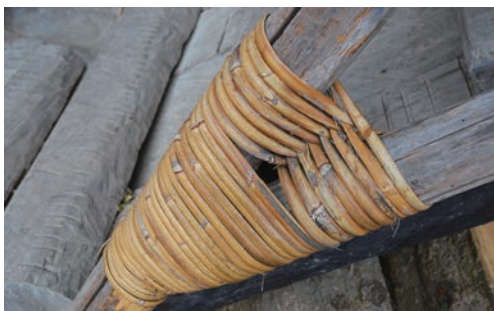
黃藤

Calamus quiqueternivius 棕櫚科

【英文名】yellow rattan plam

【鄒語】ue'

多年生攀緣藤本。莖可長達70餘公尺，外皮光滑，堅韌、彈性佳。是鄒族最常用的一种植物，食衣住行都有黃藤的影子，如建造kuba時使用黃藤網綁將樑柱固定。莖部可作為祭典用火把，亦可加工製成藤椅等傢俱。



Yellow rattan palm

Calamus quiquesetinervius

Palm family, ue'

It is a perennial climbing liana. Stems can grow more than 70 meters and have characteristics of polish, tough and good in elasticity. It is one of the most important and necessity plants for Tsou. The utility of yellow rattan palms is extensive and nearly every thing in daily life including; eating, clothing, dwelling and travelling can found them for Tsou. Barks of stems after sun-dried can be used as ropes for binding beams of kuba and other objects. Stems can be manufactured into torches used in ceremony or furniture.



藤製涼椅

A bench with yellow rattan palm made top.



黃藤製作男子聚會所外壁

Wall of kuba made from yellow rattan palm.



黃藤皮是網綁器物的材料

Barks and fine stems of yellow rattan palm used for binding.



五節芒

Miscanthus floridulus 禾本科

【英文名】silvergrass

【鄒語】haengu

臺灣最常見的草本植物；生長快速，繁殖力強是其特色。

五節芒長成以後稱為haengu，主要為屋頂的覆蓋物或是鋪在地上作為臨時蓆墊之用。





Silvergrass

Miscanthus floridulus

Grass family, haengu

A most common herbaceous plant in Taiwan. Fast growing and high reproduction are its characteristics. It is called "haengu" after its full growth. Its main usages are for roof-covering and temporary sitting mats.





樟樹

Cinnamomum camphora 樟科

【英文名】camphor tree

【鄒語】c'osu

大喬木，木材是良好的雕刻、建築、傢俱用材，亦具防蟲效果。鄒族利用其樹幹做為會所及家屋的主要樑柱或為雕刻用材。

Camphor tree

Cinnamomum camphora

Laurel family, c'osu

It is a big tree. Timber is free of insect-eaten and good material for carving, building and furniture. Tsou use its timbers as the main pillars of "kuba" or living houses and also use it for carving.



桂竹

Phyllostachys makinoi 禾本科

【英文名】makino bamboo

【鄒語】kaapa no aului

桂竹用途非常廣泛，除了桂竹筍是高經濟作物外，族人尚會利用其堅硬的竹桿作建築用途，如桂竹剖半作祭屋或家屋的外牆及屋頂橫柱等，或者用其枝葉作清掃工具。

Makino bamboo

Phyllostachys makinoi

Grass family, kaapa no aului

Makino bamboo has a wide range of utilization. In addition of its shoots are valuable cash crops, its hard and tough canes also can be used in building. Tsou use its canes after cleaving into two parts for building walls of offering houses or fastening thatches on roof.



以桂竹建造的各式房舍

All kinds of makino bamboo built houses.



烏心石

Michelia compressa 木蘭科

【英文名】Formosan michelia
【鄒名】simi simi

烏心石是一種材質細緻並堅硬的一級木。樹幹灰褐色，具有斑紋，略光滑。臺灣很多原住民族都利用烏心石作各種利用。鄒族人則利用其幹材做為會所或家屋的樑柱，因其木材質地堅硬，族人亦會作切菜板。

Formosan michelia

Michelia compressa

Magnolias family, simi simi

Its timber has characteristics of fine and hard texture and is graded as the first class timber in Taiwan. Barks are gray-brown colored, having stripes and slightly polish. Many indigenes in Taiwan are prefer to use them to make all kinds of articles. Tsou use its timber as the main beams of kuba and cutting board due to its hard texture.



小葉桑

Morus australis 桑科

【英文名】Taiwan mulberry
【鄒語】duhiyuzu'

落葉性大灌木或喬木，木材灰白色且堅硬，常有黃褐色的皮目，枝幹折斷處會流出白乳狀液汁。鄒族利用其莖部做為住屋柱子。



Mulberry

Morus australis

Mulberry family, duhiyuzu'

It is a deciduous big shrub or small tree. Timber is gray-white colored and hard. There are many tan scars and white saps secreted from broken twigs or branches. Tsou used its timber as the pillar of living houses in the previous time because it is hard and rotten resistance. They think houses having mulberry timber pillars are more stable and durable.



民俗醫療

鄒族屬於多靈信仰，巫師 (yoifo) 被認為是處於人與超自然的媒介，並賦予其扮演特殊角色的能力。據說這種超自然的能力，往往起自於巫師受到某種超自然啟示，經過老巫師的指點與訓練，而漸漸成就其法力。

早期族人醫病、占卜、預言、祈禱，皆由巫師進行，每個部落皆有一或數位巫師。每位巫師都有其不外傳的醫術(topeohu)，通常僅直系血親而且是男性才擁有繼承權，傳承世襲藥用植物的寶典，例如某種草藥位於哪座山上或溪谷，何時摘採，食用或塗抹、單方或複方，均有其獨特性。

Plants for folk medicine

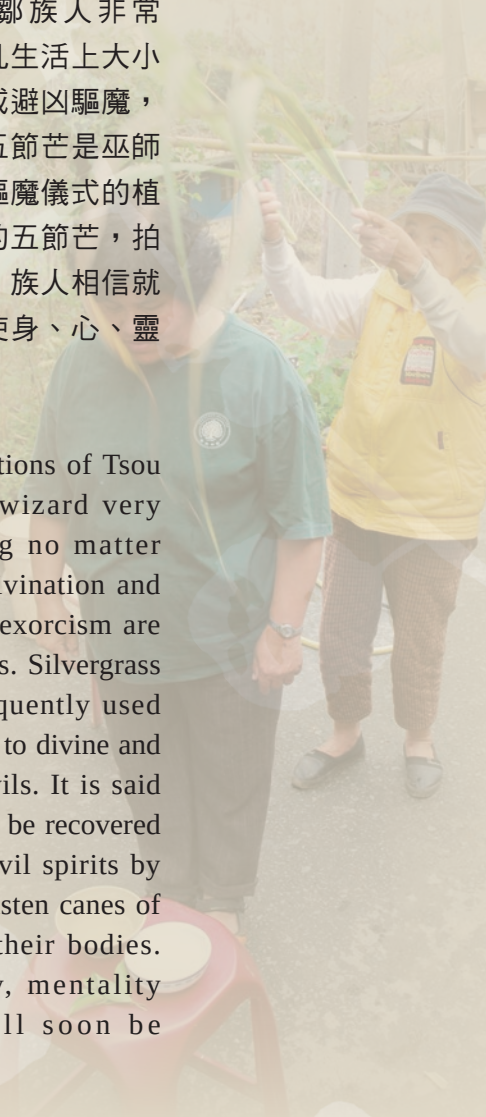
Religious of Tsou are belonged to many spiritual beliefs. Wizards (yoifo) in their tribe are considered as the media people between human and supernatural and have the ability to play a special role. It is said that the supernatural ability is often starting from the revelation of supernatural and gradually enhanced by elder wizard's guidance and training.

There were one or several wizards in a tribe and many things such as medical treatment, divination, prophecy and praying were conducted by wizards in the previous time. Each wizard has his or her special medical skills and only lineal male is qualified to inherit those medical skills. The inherited skills including the knowledge of application of medicinal plants, as the locations of certain medical herbs, the time of picking, eating or smearing, and the treatment of one or multiple herbs. All have their unique formula.



老一輩的鄒族人非常相信巫師，舉凡生活上大小事，問事占卜或避凶驅魔，都仰賴巫師。五節芒是巫師常用來作淨身驅魔儀式的植物；沾了淨水的五節芒，拍打在病患身上，族人相信就能驅除惡靈，使身、心、靈康復。

Old generations of Tsou trust skills of wizard very much, anything no matter big or trivial, divination and avoiding fierce exorcism are relied on wizards. Silvergrass is the most frequently used plant by wizards to divine and avoid fierce devils. It is said that patients will be recovered and get rid of evil spirits by patting with moisten canes of silvergrass on their bodies. Patient's body, mentality and spirit will soon be rehabilitated.





鄒族人常用的傳統草藥非常多，例如：頭痛的時候，會飲用秋天摘採的臺灣金線蓮(savali)，曬乾後熬煮成湯，有減緩頭痛的效果。族人亦常在入冬前食用，可使臟腑舒暢。臺灣澤蘭是非常神奇的植物，花、葉、根、全部都有藥效，葉子攪碎外敷，可以幫助傷口消炎；臺灣澤蘭的根搭配數種其他植物煮水喝，對胃痛、降火氣、降血壓都有效。

Herbs used by Tsou are plenty and diverse. For example, drinking sun dried autumn-picked *Anoectohilus formosanus* soup has the effect of reducing headache. They also take that soup before winter and believe that can make organs comfortable. Tsou consider that Taiwan agrimony is a very magical plant because all of its flower, leaf and root have medical efficacies. Smearing pounded leaves of Taiwan agrimony on wound areas can help anti-inflammatory. Drinking boiled roots of Taiwan agrimony and several other plants is effective in reducing stomachache, inner body fever and blood pressure.



臺灣金線蓮
Taiwan jewelorchid



含羞草 (*Mimosa pudica*，sen mucuengucu)，鄒語是「葉子會縮起來的草」的意思，葉子搗碎後外敷在受傷處，可化膿消腫；其根部煮排骨可降低尿酸。長穗木可以治療香港腳，直接拿長穗木的葉子抹在腳上，據說香港腳很快就會治癒；其葉子曬乾後味道很重，也可放入衣櫥內驅蟲。車前草 (supie mo f'okn'ge)，全株曬乾後煮湯，可降火氣及降血壓。小葉桑的樹幹鄒語為 kaniucu，切片煮湯，有降火氣與降血壓的功能；果實煮湯也有降火氣的功效。山粉圓的葉子，揉碎後直接塗抹在蚊蟲叮咬處，可以減緩紅腫及止癢；其種子曬乾後煮湯，可以消暑解渴。昭和草 (sen mawvucai)、葛藤、廣東山葡萄、火炭母草等數種植物，葉子攪汁後外敷，可消炎止血。在山上跌倒或砍傷，海金沙葉子可以止血，其煮湯有降血壓、火氣的功效。絲瓜 (kapabin)，發燒頭痛時利用未成熟的果實，熬煮喝湯，有降熱、解熱的效用。龍葵 (namici) 葉子煮湯可以解酒、治療心臟病、高血壓及肚子痛，其甜甜的果實亦可當零食。冇骨消葉子搗汁後直接敷在傷口，有止血消腫功用。



The name of sensitive plant (*Mimosa pudica*) in Tsou's language is "sen mucuengucu" and means leaves that can shrink. Taking soup of sun-dried whole-plant of sensitive plant can reduce inner fever and blood pressure. Smearing mashed leaves of Jamaica false-valerian on the inflected part of athlete feet can remedy this symptom. Dry leaves of Jamaica false-valerian also can be used as an insect repellent for wardrobe because it has strong smell. The name of Asiatic plantain in Tsou language is "sen paezu" and means the shape of leave likes spoon. Boil sun-dried whole-plant of Asiatic plantain can reduce the inner fever and blood pressure. Trunk of mulberry in Tsou's language is "kaniucu". Boiled the slices of trunk or fruits of mulberry also have the remedy for reducing inner fever and blood pressure. Smearing the pounded leaves of *Hyptis suaveiens* on mosquito stung areas can alleviate itching and reduce swelling. Boiled dry seeds of *Hyptis suaveiens* can relieve summer heat and quench thirst. Smearing pounded leaves of Brazilian fireweed (sen mawvucai), kudzu-bean, Canton ampelops and rice saartweed can eliminate inflammation and stop bleeding. Leaves of *Lygodium microphyllum* have the function of stopping bleeding and those after boiling can reduce blood pressure and inner fever. The unripen fruits of vegetable sponge (kapabin) after boiling can remedy symptoms of fever and catch cold and also can be used as an antipyretic. Boiled leaves of black nightshades (namici) can alleviate the effect of alcoholic, remedy heart diseases, reduce blood pressure and alleviate the symptom of bellyache. The sweet fruits of black nightshades are treated as good snacks by Tsou. Smearing pounded leaves of Formosan elderberry on the wound areas can stop bleeding and reduce swelling.



葛藤莖部用來固定傷口
Stems of kudzu can be
used as rope for fixing
packages.

葛藤的葉子
Leaves of kudzu.

葛藤

Pueraria montana 豆科

【英文名】kudzu

【鄒名】vici

葛藤屬藤本植物，莖枝及幼芽被褐色毛，三出複葉，總狀花序，花淡藍色或淡紫色，莢果，種子長橢圓深褐色；具粗厚深褐色塊根。原產印尼、馬來西亞、印度等國，分布整個亞熱帶區；臺灣低海拔陽光充足地區常見其芳蹤。葉可作牲畜的飼料。

鄒族人在刀傷或是擦傷時，將葛藤葉子揉碎敷蓋在傷口上，具有止血功效。其莖部富含汁液，眼睛不舒服或是疼痛，可取其枝條，擠出汁液滴入眼睛，即可緩和眼睛不適的症狀，亦可將汁液吹進耳朵治療耳疾。輕微腹痛也可食用嫩葉治療。葛藤很有韌性，可作固定傷口之材料。

Kudzu

Pueraria montana

Pea family, vici

Kudzu is a perennial liana. Branches and shoots are covered with brown tomentoses. It has ternate leaves, raceme inflorescence, light blue or purple flowers, legume fruits, brown and oblong seeds, and brown and thick bulb roots. It is native to Indonesia, Malaysia and India, and now widely distributed over the whole tropical areas. It can be found in low elevation and sunny areas of Taiwan. Leaves can be used as forage for cattle.

Tsou considered that smearing pounded leaves on knife wound areas can stop bleeding. Dropping couple drops of saps from its stems into eyes or ears can relieve the uncomfortable feelings. Taking tender leaves can cure light bellyache. Stems are tenacious and often used for binding materials or fixing articles.



漢氏山葡萄

Ampelopsis brevipedunculata var. *hancei* 葡萄科

【英文名】 Taiwan wild grape

【鄒名】 valu

落葉木質藤本。常見於中國大陸東半部地區，臺灣則以中低海山區為主要生育地。漿果球形，果實成熟時黑紫色。

鄒族取其莖去節後揉碎，將汁液吹入耳朵，可治耳痛及化膿。利用其嫩葉，搗汁後與數種植物直接敷於傷口，可治療止血。



Taiwan wild grape

Ampelopsis brevipedunculata var. *hancei*

Grape family, valu

It is a deciduous liana. Commonly found in the eastern China and low to mid elevation mountainous areas of Taiwan. Berries are rounded in shape and in black color when ripen.

Tsou pound its stems and collect its saps for curing ear ache and pustules (by brow the sap into ears). Tender leaves with other plants after pounded and smearing on wound areas can stop bleeding.

山葡萄的嫩葉搗汁後敷於傷口可止血
Smearing pounded leaves of Taiwan wild grape on wound areas can stop bleeding.



番石榴的嫩葉可治肚痛
Tender leaves of guava can cure bellyache.



番石榴

Psidium guajava 桃金娘科

【英文名】guava

【鄒名】kamae

多年生常綠灌木，樹幹光滑，淡赤色；葉橢圓形，表面粗糙。漿果球形或梨狀卵圓形，果肉白色或胭脂紅色。原產熱帶美洲，臺灣各地有栽培，野生種以廣泛分布於低海拔區域。

鄒族利用其葉子煮汁或生吞其嫩葉，可減緩拉肚子及肚子痛等症狀。

Guava

Psidium guajava

Myrtle family, kamae

It is a perennial evergreen shrub. Barks are polish and in light red color. Leaves are in oblong shape and rough on both sides. Berries are in rounded or pear-like obovate shape, and fruit flesh is in white, pink or red flesh color. It is native to South America. They are widely cultivated in Taiwan but wild plants are commonly found in the low elevation areas of Taiwan.

Tsou boil its leaves to make soup or eat tender leaves directly for curing diarrhea or bellyache.



冇骨消

Sambucus chinensis 忍冬科

【英文名】Formosanum elderberry

【鄒名】moho

多年生常綠灌木，頂生繖房花序，具蜜槽，為良好的蜜源植物。核果成熟時為成紅色，十分顯眼。嫩莖及果實具有特殊異味，但可食。在臺灣平地至海拔2500公尺山區均可見其蹤影。

鄒族巫醫利用其汁液使傷口消腫；頭痛時將葉子貼於額頭，睡一覺後就會復原。族人也利用葉子治扭傷，火烤葉子直接敷於患部，可消炎消腫。



Formosan elderberry

Sambucus chinensis

Honeysuckle family. moho

It is a evergreen perennial shrub. Flowers are in corymb inflorescence with nectar. It is a good honey attraction plant. Drupes are red in color when ripe and are very conspicuous. Tender leaves and drupes have special smell and edible. Widely found from plain to areas below 2500 m of elevation in Taiwan.

Witch doctors of Tsou use saps of leaves and stem for reducing wound swelling. They also believe that put a leaf of Formosan elderberry on forehead when headache and will recover after sleeping.



車前草

Plantago asiatica 車前草科

【英文名】asiatic plantain

【鄒名】supie mo f' okn' ge

多年生草本，具粗短地下莖；葉匙形，叢生，紙質，具長柄。為臺灣原生種，廣泛分布於全島低海拔地區空曠地。可當野菜食用，也是一種藥材。

鄒語supie mo f'okn'ge意思為「癩蝦蟆的腳」，因為癩蝦蟆常趴在上面，故取名癩蝦蟆的腳。鄒族巫醫會將葉子洗淨後煮水可治肝病，煮湯可降火氣及血壓。

Asiatic plantain

Plantago asiatica

Plantain family, supie mo f' okn' ge

It is perennial herbaceous with thick and short subterranean stems. Leaves are in spatulate shape, fascicled, paper texture and having long petioles. It is an indigenous species of Taiwan and widely distributed in low elevation open areas. Leaves are vegetable and the whole plant can be used as Chinese medicine.

The name of Asiatic plantain in Tsou's language is "supie mo f'okn'ge" and means feet of toad, because toads are often found on the plant and therefore named. Wizards of Tsou generally use the boiled Asiatic plantain leaves to cure liver ailment and to reduce inner heat and blood pressure.



含羞草

Mimosa pudica 豆科

【英文名】humble-plant

【鄒名】sen mucuengucu

為多年生匍匐性草本植物，輕輕觸碰葉子會下垂閉合，因此得名。含羞草原產於中南美洲，現已擴散至世界許多地方

sen mucuengucu鄒語的意思「葉子會縮起來的草」，葉子搗碎後外敷在受傷處，可化膿消腫；其根部煮排骨可降低尿酸。



Humble-plant

Mimosa pudica

Pea family, sen mucuengucu

It is a creeping perennial herb. Its compound leaves fold inward and droop when touched or shaken, re-opening minutes later. The species is native to South America, but is now a pan-tropical weed.

The name of humble plant in Tsou's language is "sen mucuengucu" and means the grass that leaves can shrivel. The pounded leave of humble plant salving on wound can eliminate inflammation and mature purulence, and boiling roots of humble plant boil with ribs can reduce uric acid.





青牛膽

Thladiantha nudiflora 瓜科

【英文名】nakedflower tubergourd

【鄒名】sfu' u

草質藤本多年生植物，葉長橢圓形，長10-15公分，寬6-9公分；花鮮黃色，果圓卵球形，成熟時為紅色。分布於臺灣全島1300公尺以下山坡地，惟不常見。

鄒族生食其苦澀嫩葉汁液，據說可治療肝病，降低高血壓。另外，嫩葉揉碎後敷於傷口可止血。

Nakedflower tubergourd

Thladiantha nudiflora

Gourd family, sfu' u

It is a herbaceous vine. Leaves are oblong in shape and about 10-15 cm long, 6-9 cm wide. Flowers are in bright yellow color. Fruits are rounded and turn to red when ripe. Distributed in the slopelands at the elevation below 1300 meters but is rare.

Tsou consider its bitter saps of tender leaves can cure liver ailment and reduce blood pressure. Pound tender leaves and smear on wound areas can stop bleeding.

土樟

Cinnamomum reticulatum 樟科

【英文名】 reticulate-veined cinnamon tree

【鄒名】 tano' oeng

常綠小喬木，樹高3-7公尺，樹皮灰褐色，樹枝短。葉對生或近似對生，倒卵形或倒卵狀長橢圓形。為臺灣特有種。搓揉其葉片可產生芳香之味。族人將莖部切片後泡酒或熬排骨湯，可治腰痛或腎痛。

Reticulate-veined cinnamon tree

Cinnamomum reticulatum

Laurel family, tano' oeng

It is an evergreen small tree about 3-7 meters in height. Barks are in dust-gray color, branches are short. Leaves are opposite or close to opposite, obovate or oblong in shape. It is endemic to Taiwan. There is a fragrant smells after kneading its leaves. Tsou cut its stems and soaked in wine or making ribs soup to cure lumbago and kidney pain.





火炭母草

Polygonum chinense 蓼科

【英文名】rice saartweed
【鄒名】si bunn ku

多年生草本，葉卵形全緣，葉柄短小，托葉鞘膜質，花白色或粉紅，漿果卵球形，成熟時黑色，味甜可食。族人取其葉子與其他樹種植物搓揉出汁後，敷於傷口，有消炎止血的作用。

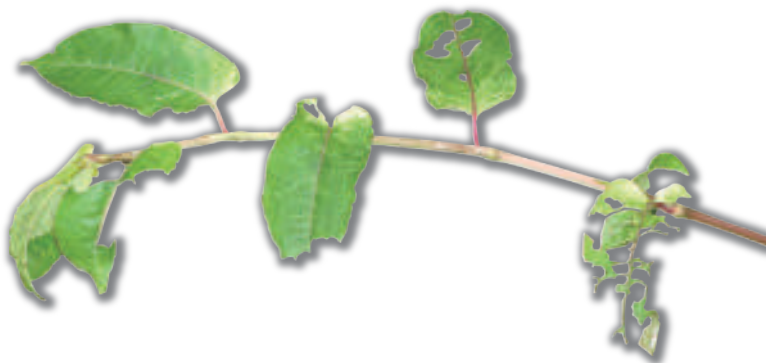


Rice saartweed

Polygonum chinense

Buckwheat family, si bunn ku

It is a perennial herb. Leaves are entire and ovate, petioles are short, stipules are membranous. Flower are white or pink. Berries are ovoid, black, sweet and edible when ripening. Tsou salve its pounded leaves to eliminate inflammation and stop bleeding.



臺灣金線蓮

Anoectochilus formosanus 蘭科

【英文名】Taiwan jewel orchid

【鄒名】savali

金線蓮葉面墨綠色，有金色條紋，金線之名由此而來。據臨床實驗中發現，它具有治糖尿病，降低血壓、預防腦中風和心臟病、治療氣管炎、肺結核病、調節急慢性肝炎及去除青春痘、雀斑等功能。

鄒人認為金線蓮(savali)，曬乾後煮成湯，有減緩頭痛的效果，族人亦常在入冬前食用，可使內臟舒暢。



Taiwan jewel orchid

Anoectochilus formosanus

Orchid family, savali

It is a kind of orchid and named because top of leave are dark green with gold stripes. It is found in clinic trials that Taiwan jewel orchid has the function of curing diabetes, lowering blood pressure, preventing of stroke and heart diseases, remedying bronchitis and pulmonary tuberculosis, regulating acute and chronic hepatitis, and removing acne and freckles.

Tsou consider that soup of dry Taiwan jewel orchid can remedy headache and make internal organs comfortable by taking it before winter.





天門冬

Asparagus cochinchinensis 天門冬科

【英文名】cochinchinese asparagus

【鄒名】sen pakhalucel

多年生攀緣植物，有簇生紡錘形肉質塊根；葉子退化不顯著。漿果球形，熟時紅色。天門冬在中藥一般都是指天門冬的塊根，塊根長紡錘形。鄒語sen pakhalucel意思為降雨草，意指摸了就容易下雨。族人將果實煮後食用，據說有威爾剛的功效，但是打獵時避免食用，以免獵物嗅到其味道。

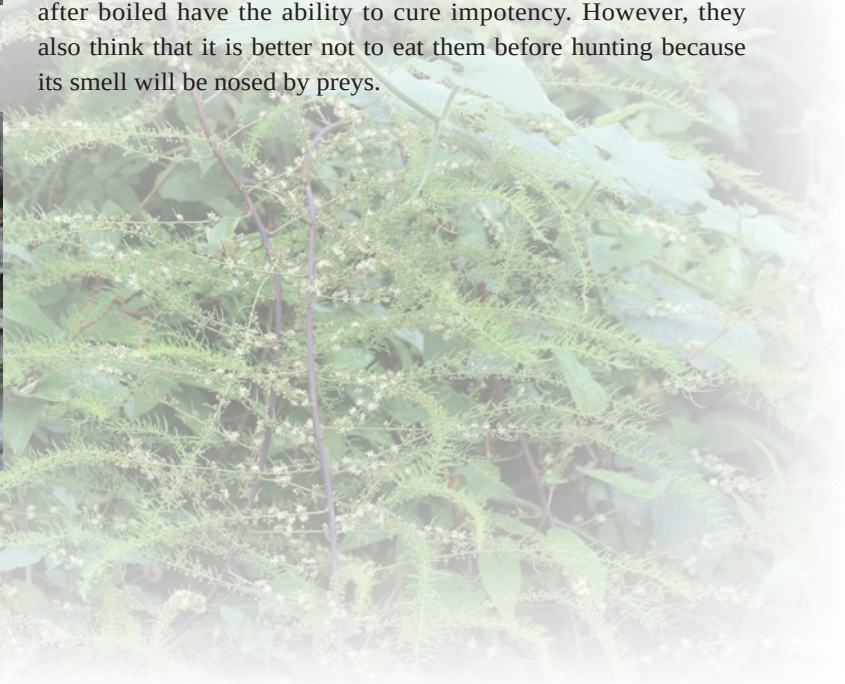


Cochinchinese asparagus

Asparagus cochinchinensis

Asparagus family, sen pakhalucel

It is a perennial climbing herb having clustered spindle-like bulb roots. Leaves are degenerated and not significant. Berries are spherical shape and turn to red when ripen. The name of Cochinchinese asparagus in traditional Chinese medicine is generally referred to its spindle-like bulb roots. While the name in Tsou's language means rainfall and means that the grass will trigger rainfall when touched by human. Tsou believe its berries after boiled have the ability to cure impotency. However, they also think that it is better not to eat them before hunting because its smell will be nosed by preys.



長穗木

Stachytarpheta urticaefolia 馬鞭草科

【英文名】Jamaica false-valerian

年生草本，花穗細又長，全年開花，為蜜源植物。分布臺灣新竹以南之荒地、路旁或海邊陽光充足之處。全草具有利濕化痰、清熱解毒及舒筋活血的功效。

族人利用長穗木治療香港腳，老人家都說直接拿長穗木的葉子抹在腳上，香港腳很快就會治癒；其葉子曬乾後味道很重，也可放入衣櫥內驅蟲。

Jamaica False-valerian

Stachytarpheta urticaefolia

Verbenaceae family

It is a perennial herb having thin and long inflorescence. It blooms all year round and is a kind of nectar plants. It is distributed in sunny wastelands, road sides, coast areas south of Hsinchu, Taiwan. The whole plant has function of eliminating stasis, detoxification, relieving muscles and helping blood circulation.

Smearing pounder leaves of Jamaica false-valerian on the inflected part of athlete feet can remedy this symptom. Dry leaves of Jamaica false-valerian also can be used as an insect repellent for wardrobe because it has strong smell.



臺灣澤蘭

Eupatorium cannabinum subsp. *asiaticum* 菊科

【英文名】Taiwan agrimony

多年生草本，為臺灣特有植物。葉對生，有葉柄，披針形。聚繖花序，果實為瘦果。臺灣澤蘭的根、葉子、花全部都有藥效，葉子攪碎外敷，可以幫助傷口消炎；搭配數種其他植物煮水喝，對胃部不適、降火氣、降血壓都有效。



Taiwan agrimony

Eupatorium cannabinum subsp. *asiaticum*

Sunflower family

It is a perennial herb and endemic to Taiwan. Leaves are opposite, having petioles, and lanceolate in shape. It has a cyme inflorescence, and fruits is achene. Tsou consider that pounded leaves of Taiwan agrimony salving on wound areas can eliminate inflammation and making soup with other plants can reduce the uncomfortableness of stomach, inner fever and blood pressure.





絲瓜

Luffa cylindrica 葫蘆科

【英文名】vegetable sponge

【鄒名】kapabin

一年生攀緣藤本植物，具卷鬚，花黃色，原先產在亞洲的熱帶地區。果長圓柱形，成熟時呈綠色，果內具網狀纖維，早年常被作為洗刷工具，因而有菜瓜布的號稱，愛美的女性也常用絲瓜露保養皮膚。而鄒族人則在發燒頭痛時，用未成熟的果實，熬煮喝湯，有降熱、解熱的效用。

Vegetable sponge

Luffa cylindrica

Gourd family, kapabin

It is an annual climbing vine also known as luffa. It has tendrils and larger yellow flowers. Origins are tropical and subtropical areas. Fruits are long cylindrical shaped and in green color when ripen. The matured fruits can be used as kitchen sponge after being processed to remove everything but the network of xylem or fibers. Therefore, it has a nickname as “kitchen sponge”. Saps from stems are also used as skin care products by females. The unripe fruits after boiling can remedy symptoms of fever and headache and also can be used as an antipyretic.



海金沙

Lygodium japonicum 海金沙科

【英文名】Japanese climbing fern

為攀緣性蕨類植物，葉軸很細長且柔韌，主要分布在熱帶地區。海金沙葉子可以止血，煮成湯有降血壓、火氣的功效。

Japanese Climbing Fern

Lygodium japonicum

Schizaea family

It is a climbing fern, mainly distributed in the tropical areas. Slender and flexible petioles are its character. Tsou believe its leaves have the function of stopping bleeding and can reduce blood pressure and inner fever after boiling.





九芎

Lagerstroemia subcostata 千屈菜科

【英文名】subcostate crape myrtle

【鄒名】cu'e su'

臺灣有幾種秋天會變色，而且會落葉的樹種，九芎就是其中一種。樹幹光滑，材質細緻是九芎的特性，草嶺地區居民利用幹材作蜜蜂的窩。鄒族人則利用其嫩葉，與其他植物搗汁直接敷於傷患部，對於傷口有止血、消炎的作用。

Subcostate crape myrtle

Lagerstroemia subcostata

Loosestrife family, cu'e su'

There are only a few species in Taiwan that leaves will change colors and fall in autumn, and subcostate crape myrtle is one of them. Its trunks and branches have characteristics of smooth bark, fine and hard texture. People in the Tsaoling village use its hollow trunk as nests of bees. Tsou pound its tender leaves with other vegetations and smear on wounded areas for stopping bleeding and anti-inflammatory.

香苦草

Hyptis suaveolens 唇形科

【英文名】wild spikenard

一年生植物，俗稱山粉圓，高50至150公分，單葉對生具葉柄，莖方直粗壯，多分枝。果實為小堅果，長約0.3-0.4公分，可食。分布於臺灣全島低海拔山區。

鄒族利用葉子汁液，將嫩葉揉碎後，其汁液塗抹至蚊子叮咬處，可止癢消腫；或是採收其黑色種子泡在水中，表面會產生膠質，加糖水即為消暑甜點。



Wild spikenard

Hyptis suaveolens

Mint family

It is an annual herbaceous about 10-150 cm in height and also known as False Ironwort. Leaves are opposite and have petioles. Stems are thick, square shape in cross section and have a lot of branchlets. Nuts are about 0.3-0.4 cm long and edible. It is commonly found in low elevation areas of Taiwan.

Tsou pound its tender leaves and smear on the mosquito sting area for reducing itch and swelling. A kind of gluey materials will be produced after soaked and boiled its black seeds. The boiled seeds add suitable amount of sweetened water are good beverage for relieving summer heat.



茄苳

Bischofia javanica 大戟科

【英文名】autum maple Tree

【鄒名】suvu'ui

半落葉的喬木，三出複葉，小葉卵形。產於中國大陸南部及臺灣全島平地。果可食，葉可沖飲，根、皮可入藥，一般人喜用根部燉雞。族人則利用樹皮治胃病。

Autumn maple tree

Bischofia javanica

Euphorbia family, suvu'ui

It is a semi-deciduous large tree. Leaves are pentafoolate, ovate in shape. Fruits are berries. The species is distributed throughout southern China and low elevation areas of Taiwan. Fruits are edible, leaves are tea substitutes, roots and bulks are used as medicine. Tsou use its bulk to cure stomach ailments.





小葉桑

Morus australis 桑科

【英文名】Taiwan mulberry

【鄒名】duhiyuzu'

落葉性大灌木或喬木，樹皮灰白色，葉互生，三出脈，葉型變化大，為桑蠶的主要食物。果實為多花聚果，可食。鄒族利用其嫩葉，搗汁後與數種植物混合敷於傷口，可治療止血。

Mulberry

Morus australis

Mulberry family, duhiyuzu'

It is a deciduous large shrub or small tree. Bark is in ashen color. Leaves are alternate, tri-veined, with no regular shape and are the main food for silkworm. Fruits are polythamic and edible. Tsou pound its tender leaves with other plants and smear on the wound areas for stopping bleeding.



樟樹

Cinnamomum camphora 樟科

【英文名】camphor tree

【鄒名】c'osu

常綠大喬木，全株具芳香味。鄒族的巫醫將割取一段老樹皮，水煮30分鐘，放涼後泡澡以減輕皮膚癢的症狀。

Camphor tree

Cinnamomum camphora

Laurel family, c'osu

Evergreen big tree and the whole plant have special fragrance. Witch doctors of Tsou use its bark after boiling 30 minutes and making a bath by the cooled water to reduce the symptom of itches.

眾神的植物

鄒族的各祭典中都會使用不同的植物，以輔助儀式的進行；所採用的植物都有其代表的意義與隱含的故事。因此祭典中所使用的植物，可謂鄒族人的精神糧食。



The holy plants

Tsou use a lot of different plants in ceremonies for helping the progression of ceremony. Each plant they used has special meanings and implied stories. These plants play an important role in ceremony and are considered as spiritual foods for Tsou.



楓香

Liquidambar formosana 金縷梅科

【英文名】Formosan sweet gum

【鄒名】lawuya

落葉大喬木，高可達 40 公尺，徑達 1 公尺，葉互生，蒴果刺球狀。分布在中國大陸南方與臺灣中、低海拔，春季萌發嫩葉，至秋天葉變色後掉落，樹形非常優美。鄒族神話傳說鄒人是由天神Hamo搖落楓香樹的果實所創造出來的，因此鄒族人對楓樹懷有特殊的情感。樹幹材質細緻、硬度也夠，族人用來作樑柱或圍籬，近年則利用幹材栽植香菇。

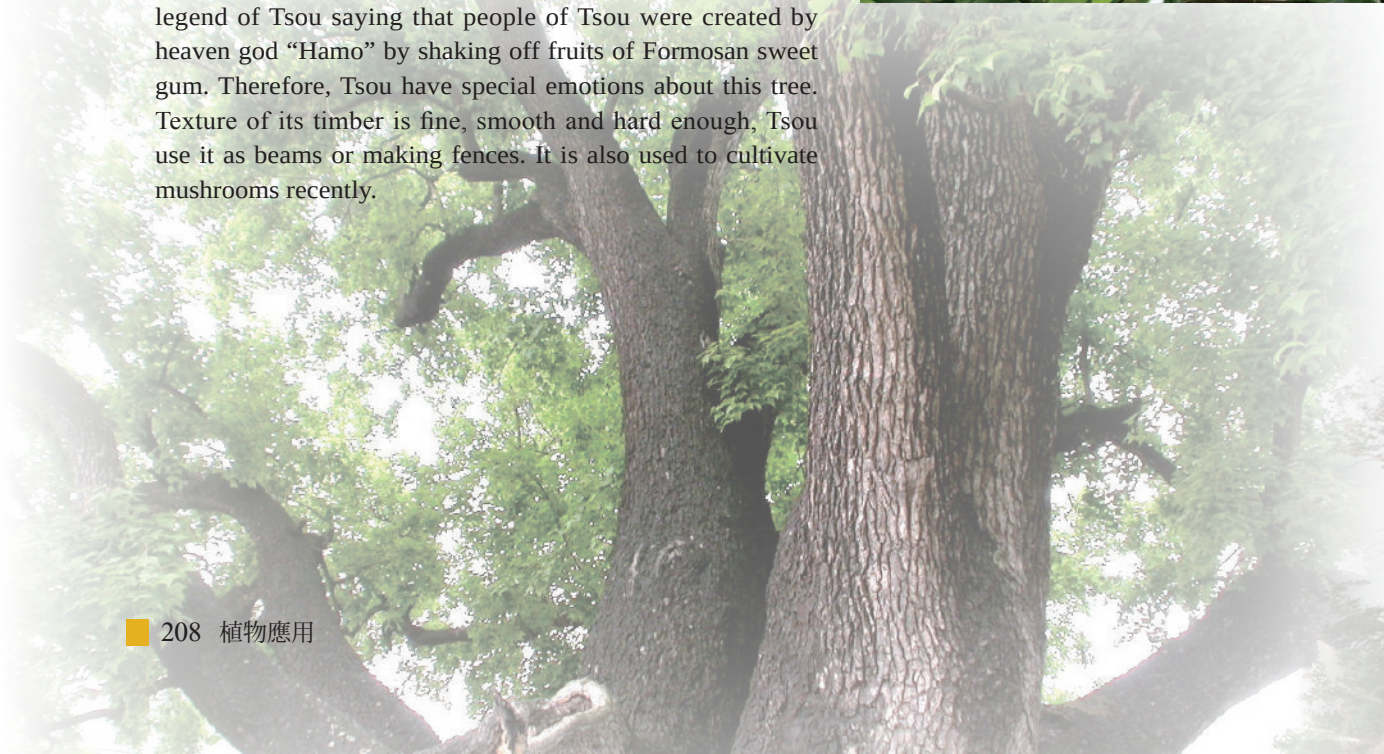


Formosan sweet gum

Liquidambar formosana

Witch Hazel family, lawuya

It is a deciduous large tree and some can grow as tall as 40 meters and 1 meter diameter. Leaves are alternate, capsules are spherical shaped and stabbing. They are widely distributed in southern China and low to medium elevation areas of Taiwan. Leaves sprout in spring and change color and fall in autumn. It is beautiful in appearance. There is a legend of Tsou saying that people of Tsou were created by heaven god "Hamo" by shaking off fruits of Formosan sweet gum. Therefore, Tsou have special emotions about this tree. Texture of its timber is fine, smooth and hard enough, Tsou use it as beams or making fences. It is also used to cultivate mushrooms recently.



茄苳

Bischofia javanica 大戟科

【英文名】autumn maple tree

【鄒名】suvu' ui

半落葉的喬木，三出複葉，小葉卵形，果實為漿果。樹幹常有凸起之瘤狀體，成樹可以長得很高大，樹冠幅寬廣，非常有氣勢。產於中國大陸南部及臺灣全島平地。

鄒族各部落入口處均會種植茄苳靈樹，樹前置大砥石一塊，為部落神坐鎮之處。鄒族人相信死後靈魂會住在高大的茄苳樹上，因此被視為「鬼樹」，非必要不敢輕易砍伐。



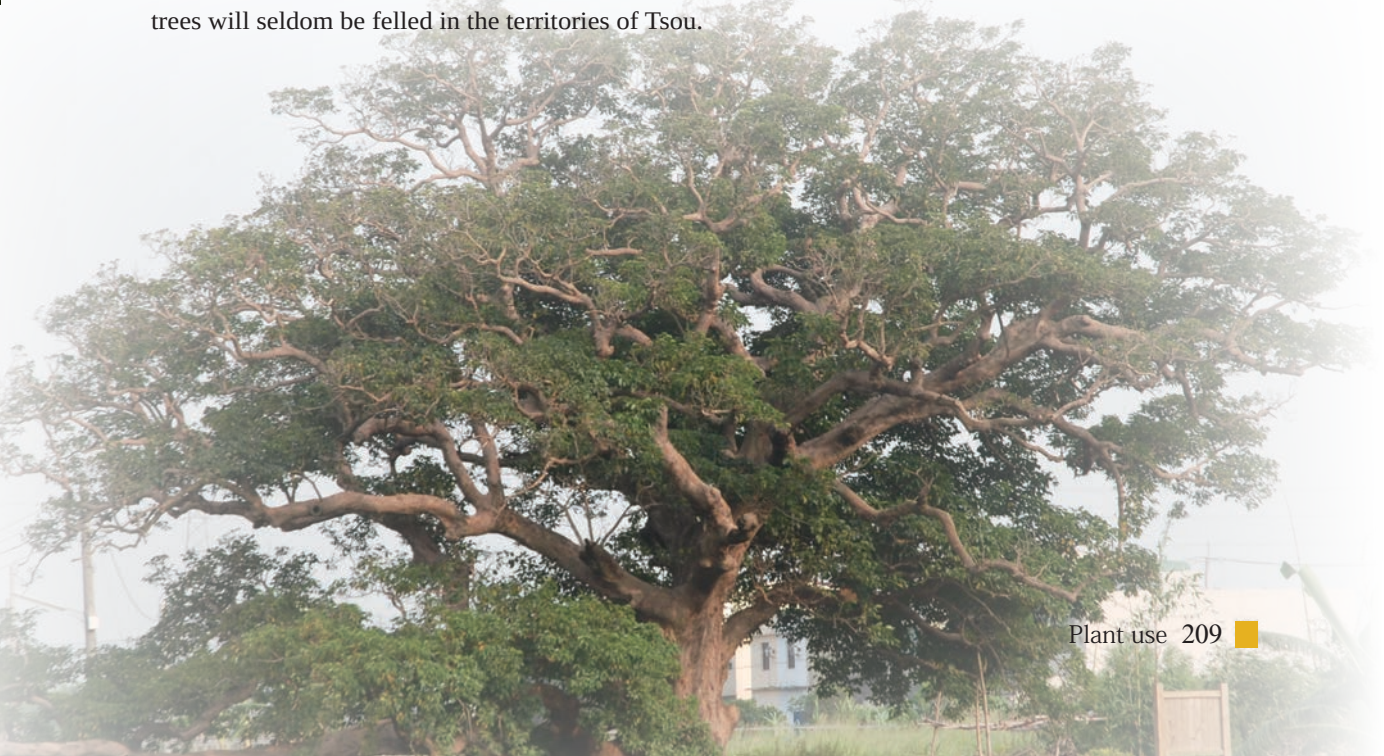
Autumn maple tree

Bischofia javanica

Spurge family, suvu' ui

It is a semi-deciduous large tree. Leaves are pentafoolate, ovate in shape. Fruits are berries. Trunks often have tumor-like bulges and can grow very tall and have large area of canopy. They are distributed throughout southern China and low elevation areas of Taiwan.

Tsou will plant an autumn maple tree at the entrance of each settlement and place a big stone beneath it as the landmark and also for settling gods. They believe the soul of dead people will live in big autumn maple trees and they consider those trees as "ghost trees". Therefore, autumn maple trees will seldom be felled in the territories of Tsou.





雀榕

Ficus superba var. *japonica* 桑科

【英文名】 large-leaved banyan

【鄒名】 yono

為落葉大喬木，葉長橢圓形，全緣，每年落葉2-3次。花細小，隱頭花序；隱花果，熟時呈淡紅色。具氣生根，隱花果眾多長於枝幹。常見於臺灣平地及低海拔山區，廣泛分布於日本、中國大陸東部、琉球、臺灣及中南半島。

雀榕會在數日間掉葉，並重長出新芽，鄒族人認為其蘊含無限生機，因此被視為神聖之樹。每年的戰祭儀式中，雀榕的修剪是非常重要的祭典儀式，族人認為雀榕是戰神來到凡間的梯子，且是辨識族人部落方向的指引。其纍纍的果實亦為松鼠、飛鼠等中小型哺乳動物的食物，亦可作為狩獵植物。

聖樹枝條指向男子聚會所

Only one branch is left after pruning
and the branch is pointing to kuba.





雀榕是一種大喬木

Large-leaved banyan can grow to big tree.

Large-leaved banyan

Ficus superba var. *japonica*

Mulberry family, yono

It is a deciduous large tree. Leaves are elliptical, entire, defoliation 2~3 times per year. Flowers are tiny, growing on hypanthodium inflorescence, and fig fruits are in light red color when ripen. It has aerial roots. Figs are plenty grown on trunk or branches. It is commonly found in low elevation areas of Taiwan and also a common species in Japan, eastern part of China, Ryukyu and Indo-China peninsula.

Old leaves of large-leaved banyan will be fallen completely within couple days and then new leaf buds will sprout simultaneously. This phenomenon of leaves defoliating and sprouting will take place 2 or 3 times within a year and expresses vigorous vitality of that tree. Therefore, Tsou consider the large-leaved banyans as holy trees and plant them in every tribe for hindering the invasion of bad evils. It is said that large-leaved banyan trees are ladders for the god of war descending from heaven during the triumph ceremony. One of the main procedures of triumph ceremony is pruning branches of the holy tree. After pruning, only several branches are left. The ends of pruned branches generally are toward to the “kuba”, house of chief and reputed families.



金花石斛

Dendrobium chryseum 蘭科

【英文名】yellow-flower dendrobium

【鄒名】fiteu

石斛屬植物，株高30-80公分，葉二列互生，花黃色亮麗。廣泛分布於亞洲及大洋洲熱帶地區，為臺灣原生種植物。

族人傳說美麗的天神Nivnu 在溪邊洗頭髮，水中就浮現許多美麗的fiteu，所以將fiteu視為鄒族的神花。與雀榕同為保護鄒族人生命及會所的植物。它每年開花前會更新葉子，有避邪除穢的功能，也有象徵「生命再生之力」。戰祭時戰神（posonghifi）可用金草及雀榕來辨識降臨地點。勇士配戴金草做的佩飾，方能得到戰神的祐助，因此戰祭典時，鄒族勇士會在皮帽側邊插上金草作為戰神辨識之標記。



金花石斛的枝條插在雀榕聖樹下
Stems of yellow-flower dendrobium are plugged in the earth beneath the holy tree.

配戴金花石斛的鄒族勇士
Warriors of Tsou wearing yellow-flower dendrobium on head.



金花石斛的果莢
Pods of yellow-flower dendrobium.

Yellow-flowered dendrobium

Dendrobium chryseum

Orchid family, fiteu

It is a species of orchid in the genus *Dendrobium* with 30-80 cm in height. Leaves are alternate and flowers are in bright yellow color. It is widely distributed in Asia and Oceania and has adapted to a wide variety of habitats. It is indigenous species of Taiwan.

In a legend of Tsou, that the god Nivnu once washed hairs along stream and many flowers of yellow-flowered dendrobium were emerged from the water. Therefore, Tsou are very fond of it and treat it as the holy flower, and consider it and the large-leaved banyan having the ability to protect them. Tsou consider the yellow-flowered dendrobium to symbolize the prosperous of life and has the ability of avoiding evil spirits because its leaves will be renewed annually before blooming. They firmly believe that the war god (posonghifi) uses the holy flower and large-leaved banyan to identify the landing location during the triumph ceremony. Only those warriors who wear the decoration made by the holy flower will receive blesses from the war god. Warriors of Tsou generally will insert the holy flower on each of their leather hat for helping their war god to identify them during the war ceremony.

昔日金花石斛僅栽植在頭目住家及
男子聚會所屋頂

The yellow-flower dendrobium was
only permitted to be planted on roofs
of kuba and chief's house.





鵲豆

Lablab purpureus 蝶形花科

【英文名】hyacinth bean

【鄒名】fo' na

一至多年生攀緣性草本，三出複葉長6-7cm、寬5-6cm。總狀花序，花萼鐘形；花粉紅色或白色。莢果扁平具長喙，長7-12cm。種子3-5粒，成熟時褐色至黑褐。多見於臺灣500公尺以下的地區。

生命豆，其實是部落週邊，隨處可見的一種蔓藤蝶形花科植物，鄒語稱作「fo'na」，也就是臺灣人俗稱的「肉豆」。因可生長在土壤貧瘠且惡劣的環境，耐旱、耐寒也耐熱，其旺盛的生命力作為活動的象徵，並命名為「生命豆」祭。





鵲豆種子

Seeds of hyacinth bean.

Hyacinth bean

Lablab purpureus

Pea family, fo' na

It is an annual or perennial climbing herb. Leaves are ternate compound about 6-7 cm long and 5-6 cm wide. It has a racemose inflorescence, and calyx is bell-shaped. Flowers are white or pink in color. Legumes are flat with long beak and have 3-5 brown or dark brown seeds (matured) per pod. They are commonly found in areas with elevation less than 500 meters in Taiwan.

The so called “life bean” in fact is hyacinth bean and also has a nickname as “meat bean” by Taiwanese. It is a liana plant in the family of Fabaceae and is widely grown in the territory of Tsou. It can grow vigorously even in barren land and bad environment. Therefore Tsou consider it is as “the life bean”.



小舌菊

Microglossa pyrifolia 菊科

【英文名】*microglossa pyrifolia*

【鄒名】*tapaniou*

半灌木，高70-150 cm，莖攀緣狀，被腺狀短柔毛；葉互生，紙質，卵形或卵狀長圓形；花期1-8月，聚散花序。

小舌菊對於族人非常重要，經常使用在祭典和巫術上。鄒族小米祭、戰祭或巫師祈福都常使用小舌菊作為驅邪之用，祭典中若不小心碰觸汙穢之物，都可藉此潔淨。祭典時將小舌菊浸入水中，再以浸過的水潔淨器具，以避免惡靈入侵擾亂祭典。小米祭時以枝條拂掃祭壇及祭屋內器具，再將枝條插在祭屋的門口，以防止邪靈進入。鄒族巫師(joifo)在治病時，常手持小舌菊，口念咒語，以驅除身體的痛苦；並用手搓揉小舌菊，如依然保持青綠，表示患者還有希望，如果枯萎，表示患者沒救。

有的族人會在小米祭儀式前，延請巫師前來替家人治病與祈福，此儀式稱為ba-meipo。此儀式需準備一碗水、一碗米、一些茅草和一支小舌菊的枝葉；每個人面向東坐，巫師拿起小舌菊沾水、米再從每個人的頭由上而下做淨除的動作，右手揮動小舌菊將「不好的東西」驅除。巫師也會用一種吟歌聲調和神溝通。對鄒族人而言ba-meipo是可以治病、祈福治療和預防的效果。





Microglossa pyrifolia

Microglossa pyrifolia

Sunflower family, tapaniou

It is a shrub about 70-150 cm tall. Climbing stems are covered with short glands. Leaves are alternate, paper texture and ovate or oblong in shape. Flowers are on cymose inflorescence and blooming period is from January to August.

This plant is very important to Tsou because it is frequently used in ceremonies or witchcrafts. Tsou will use *Microglossa pyrifolia* for expelling bad evils during millet harvesting ceremony and war ceremony or rites of blessing by sorcerers. If someone touches dirty objects or meets ominous things during worship ceremonies, he or she can use *Microglossa pyrifolia* to clear his or her body or expel misfortune. The procedures of purifying generally initiate by soaking a bunch of *Microglossa pyrifolia* into water then use the water to wash worship articles for expelling bad evils. In the millet harvesting ceremony, Tsou commonly tidy up the whole worship house then use the branches of *Microglossa pyrifolia* to brush worship platforms and articles and then insert the branches on the front door for preventing the approaches of bad evils. Sorcerers of Tsou will hold and rub *Microglossa pyrifolia* on his or her hand and chant curses when they are curing illnesses. If the rubbed branches of *Microglossa pyrifolia* remained green then the patients are considered to be recoverable, otherwise, are hopeless.

Some clansman will invite sorcerers to their house for curing illnesses or blessing before the formal rites of millet harvesting worship. This blessing or curing illness rites are called "ba-meipo". A bowl of water, a bowl of rice, several canes of silver-grass and a branch of *Microglossa pyrifolia* must be prepared for the rite of "ba-meipo". All participants are seated with faces toward east in the rite. Procedures of "ba-meipo" are: sorcerer pick up the branch of *Microglossa pyrifolia*, dip the branch by water and touch the bowl of rice several times, swing the branch above participant's head to purify his or her body. Sorcerers generally hold the branch by his or her right hand and swing it from right to left. This movement symbolizes driving out bad things or evils. In this rite, sorcerers also use a reciting tone to communicate with gods. For people of Tsou, "ba-meipo" has the function of curing illnesses, blessing and preventing unfortunate.

葫蘆

Lagenaria sciceraria 葫蘆科

【英文名】calabash
【鄒名】he'ufune'

屬於多年生藤本植物，原產於非洲。果實在未成熟時可作為蔬菜，成熟後經加工可做成容器，是人類最早栽植的作物之一。

族人利用成熟果實剖半後，作為盛水器具。傳統婚禮時，長老會使用葫蘆瓢裝盛聖山(塔山)的水，灑向新人祈福。

Calabash

Lagenaria sciceraria

Gourd family, he fu ne'

It is a perennial liana and originated from Africa. Fruits are vegetable before maturity and can be manufactured to container after maturity. It is one of the oldest cultivated crops in the world.

Tsou not only eat its tender fruit but also process the ripen fruit to containers for ladling water. Seniors will ladle holy water by the calabash ladle and sprinkle to the new couple for blessing.



黃藤包覆的葫蘆，用以祈福。

The yellow rattan palm coated calabash is used for blessing.









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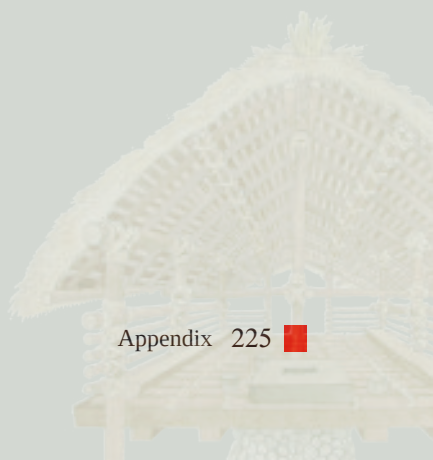
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邹族

之植物利用

Plants Used by Tsou in Taiwan



修剪神樹(yono)是戰祭(Mayasvi)的重要儀式之一。神樹修剪後，剩下三根枝條，一根指向男子聚會所，一根指向頭目家，另一根則指向戰神降臨的方向，與會的勇士們依循方位，敦請戰神蒞臨會場。

Pruning the holy tree (yono) is an important Mayasvi procedure. After pruning, there are three branches left on the holy tree. One branch is point to the "kuba" (men meeting building), one to the house of chief, and another one to the direction of war god advent. The meeting warriors will then follow the direction to greet the war god.



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