

INDIGENOUS SIGHT

Vol. 20

KAVAVATANEN NO KAKOWA

Genesis

The Formation of The World
The Birth of the Island



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Tel: 02-2581-6196 ext. 336
Fax: 02-2531-6433
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Looking at the world from an indigenous perspective.
Online version:



Revealing the Long History of Indigenous Peoples



For historians, the biggest challenge they face in their research is the diverse cultural backgrounds of their subjects, including faith, attitudes and mindsets, values, and others. Current history is mostly based on literature and evidence. To give an example, if we are researching the role the US plays in the world, we should consider America's participation in international conflicts and how they changed their traditional isolationism stance to supporting wars overseas in this century to protect the business interests of the US. Traditionally, historical records were written as appropriate examples or models for the later generations. Critical and honest documentations expose the mistakes, failures, weaknesses, and crimes in each historical event, even the most significant ones. History is second-hand knowledge of life; yet even though it is second-hand, it still has its value.

If we look into the long history of indigenous peoples, we often passively think that because Taiwan's Indigenous peoples did not have written languages in the past, so the only important literature and evidence for history, culture, and memories and experiences are the content passed down orally by our elders. Actually, historians are like the media. When they observe an incident, they have to maintain certain distance so that they can clearly see the whole picture, and be more objective when documenting the event. German philosopher Weber believed that the people, event, or issue we choose as subjects may change due to different time and space.

History is connected to our values. We study a certain period of history because we can find these values in it, because when the people involved in the historical event pass along data to historians, the data are often distorted since it has been transferred through many eras, spaces and cultures. Dutch historian G.J. Renier once wrote, "history is the story of people's life experiences in society."

All narratives must have a basic background, must describe and explain the event to help the reader understand what the story is about, and emphasize that economy and social trends and situations sometimes force their way into the story. For Hobsbawm, he believes that the trend of history development is change, therefore the most successful sociological (or social anthropology) theory construction is to remove all historical elements. Nevertheless, they will still continuously face changes in history. Roland Barthes pointed out that historical narratives have declined, and since then the foundation of history has been based on how easily it can be understood, and not on actual reality. Furthermore, history is transmitted through media. If we look back in history, in the history of Taiwanese indigenous peoples, there were not many documentation or descriptions. It is possible some precious data were not properly kept. However, after the 80s, we see an emergence of works regarding the history of Taiwan indigenous peoples, and our subjective narratives have increased.

In this issue, we collected our peoples' history and mythical stories. Every detail was dealt with carefully, so that they would not offend or affect our peoples' mindset and values. We hope to preserve valuable historical literature and data for the sixteen Taiwanese Indigenous peoples. When looking back into historical description and explanation, it is crucial to make them logical. Of course, when we collect data about past history from field research and interviews, it is inevitable that the writers' perspectives would affect documentation and interpretation. As a media responsible for transmitting ethnic culture, attitude is key when compiling the mass volume of trivial data. And we ask our readers not to hesitate to let us know if there are any improvements that can be made.

Chairperson, Indigenous Peoples Cultural Foundation

Delve into this fantastic and fun world of mythology

It is through oral narratives that history, culture, and memories are recounted. Though indigenous peoples have a rich history of oral tradition, we are mistaken as a people without written languages. As our ancestors could not record with written words the happenings or experiences in the past, we are often misunderstood as a people without history. Yet, works of indigenous peoples history written by other cultures have either twisted the thoughts of my people due to racial prejudice or cultural gap, or described us as objects with a lack of agency and ability to choose from the perspective of colonial history or developmental history.

Fortunately, for the past 10 years or so, a number of indigenous intellectuals have released works relevant to their own community history in Taiwan. Examples include “The History of Taiwan indigenous peoples: Paiwan People” by Professor Tong Chun-fa, the master’s thesis of Cai Guang-huei (a.k.a. Demiyap.Ruluwan) “The Establishment of Society and Ethnic Relations of Paiwan People ‘1630-1894’” based on the entire history of Paiwan, “In The Name of Indigenous Hunting Culture” by Tsou Professor Pu Jhong-yong, “Myths of Taiwan’s Tsou People,” “Oral Literature of Taiwan’s indigenous peoples,” and “Mythology of Taiwan’s Indigenous People” written by Pasuya Poiconu, Dean of College of Indigenous Studies, National Dong Hwa University, “Significant Historical Events of Indigenous People – Cikasuan Incident” and “Research on Religious Folk Beliefs of the Malan Amis People in Taitung” by Amis Professor Lin Su-jhen of the Department of Ethnic Relations and Cultures, National Dong Hwa University, and “Sinhua – The History of A Paiwan People” composed by the Paiwan doctor Jhang Jin-sheng as local history to depict the history from a local Paiwan’s perspective.



These writings enable the mythology and history of Taiwan’s indigenous peoples to be authentically presented in literary circles and academia in Taiwan.

These authors wrote the history of their ethnic groups based on their own identity, as and from the viewpoints of indigenous peoples to assert historical subjectivity. They reclaim the right to narrate the stories of indigenous people and construct an indigenous history with the indigenous peoples being the storytellers.

Mythologies that exist in all ethnic groups are concerned with their early life and life experiences. For Indigenous Sight, we have carefully set the theme “Begin The Journey along the Course of Indigenous History” for this issue. We have prepared and gathered relevant information, with evidence as well as invited articles from Indigenous scholars and authors. We take particular care when editing these articles, so that our people can read about the mythologies, history, and culture rich in content. Let’s unveil the mystery of history!

CEO of Indigenous Peoples Cultural Foundation

Kacan Fayan



KAVAVATANEN NO KAKOWA

Genesis

The Formation of The World
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In the world of mythology, indigenous people let their imagination run wild.
Atayal people walked from the crack of a stone
The Bunun were transformed from spider droppings.
The Hamo God in Tsou people shook a maple tree in order to create human beings.

Flood waters inundated the world putting humanity in peril.
The indigenous people ran for their life and tried to raise offspring in the plight.
Later, they travelled very far and fought against the Sun.

The legends passed down by ancestors drew reverence from indigenous people for Nature,
and have become a source of beliefs and taboos in different peoples.
On this precious island – Taiwan bears the most fascinating kavavatanen no kakowa.
This is just the beginning, not the summary of
the long history of indigenous people.

Unleash your curiosity about Taiwan's mythology
and imagine a whole new different indigenous culture.

Welcome to the world of Taiwanese mythology!

Note: kavavatanen no kakowa means mythological stories in Tao's language.






The Forgotten Creation Myths of Taiwan

Written by Jhong Jhih-Cheng; Illustrated by Lin Jia-Dong

Pangu Separates the Sky from the Earth, Nüwa Creates Human Beings, Kuafu Chases the Sun – these are stories that happened on the other side of the Taiwan Strait, myths that we have heard of and are familiar with since we were children. But did you know that on this island, we have our own creation myths - a giant holding up the sky, maple trees created mankind, and a goddess who created the world when she was out on a stroll? All these exciting and fantastic myths happened right here in the rivers and mountains of this very land where we grew up. Through these myths and legends, our ancestors passed down the stories of how they settled down in the wilderness and brought forth the next generations, and how Taiwan came into being.



When many ethnic groups and religions form their own cultures, they would begin to explore the origins of life, including the creation of the universe, sky and earth, and how their ancestors were born. All of these stories are categorized as Creation myths. Creation myths are usually passed down from prehistoric times through oral tradition. Neighboring peoples and villages would also exchange and share their stories, thus a lot of creation myths may sound similar. For example, in many ancient civilizations, villages were located close to water sources. Legends concerning floods gradually became a common theme in many ancient peoples' myths, such as the Epic of Gilgamesh from the Sumerian people in the Mesopotamia region, the story of "Noah's Ark" from the Bible, and the story "Dayu Tames the Flood" from China.

Taiwan's indigenous peoples also passed down many Creation myth stories. In the early days, villages were the basic administration and social unit, and they did not have written languages; therefore even among the same people, different villages may have slightly different versions of mythology stories, making the mythology system even more diverse and colorful.

If we look at mythologies from different indigenous groups, flood stories are a common theme found in every group. This shows that different ethnic groups share the experience of a large flood destroying the world during the ancient times. Water symbolizes a carrier of limitless power and energy. It destroys then rebirths, creating new civilization. Stories about shooting down suns are also commonly found among different groups, many indigenous mythologies tell of conflicts and battles between humans and the suns. In the world mythology system, sun-shooting legends are only found in China, Vietnam, and Greater Chinese culture regions such as Yunnan and Heilongjiang areas. Although Taiwan's indigenous people are Austronesian peoples, we also have sun-shooting stories. In addition to common experiences and memories related to the struggles between man and nature and fighting droughts, sun-shooting stories among indigenous peoples offer a more imaginative and complex storyline. These stories also explain the origins of night and day, and the relationship between humans and the moon.

In the mythologies of various peoples, we can find legends on how the gods created the world and how people appeared in Taiwan. Let's explore the Creation myths and common memories of Taiwan's indigenous peoples together!

The island Taiwan was an accidental landing spot of a goddess?!

The creation of the sky and earth is an indispensable creation story in many ancient cultures. Pangu Separates the Sky from the Earth, God creating the universe and all creatures and man in the Bible, and the frost giants creating the heaven and earth with their bodies in Norse mythology are stories that we are familiar with. Not many heaven and earth Creation myths from Taiwan's first peoples have been completely passed down. The most popular ones are the creation stories from the Tsou people ("Goddess Nivenu Creates the Land") and the Rukai people ("Goddess Megaigai Separates the Sky and the Earth").

In the Tsou legend, the earth was created by the goddess Nivenu. One day, Nivenu suddenly fancied a walk on the mortal world, so down she went. The gods in legends are usually bigger and taller than mortal men; and of course, a goddess would want to land gracefully, so Nivenu decided that two respective mountains would be the perfect spot to land. But since this was her first visit to the mortal world, Nivenu slightly lost her balance and accidentally stomped down on one of the mountains, flattening it. It is said this flattened area is where the present Tfuya Hosa ("village") on Ali Mountain is located, and the other mountain top she stepped on is where the present Tapang Hosa is.

However, after the goddess looked around the mountain area, she wanted to see more. So she walked to the coastal region. When she passed by mountains, walking on her big feet, the mountains collapsed and filled in the valleys, forming plains which gradually became the land we live on today. The might of these ancient giants are indeed powerful, as they can change the landscape just by strolling around.

There is another Rukai story related to the sky and earth. Once upon a time, the sky and earth was connected with a very long stone staircase. Back then there was a family that had a very beautiful clay pot at their doorstep. After a while, out of nowhere, an egg and a hundred-pacer snake appeared in the clay pot. The snake curled around the egg to protect it. Later the egg hatched, and out came a beautiful girl. Locals believed that this girl was an incarnation of a goddess, and thus named her Megaigai. Megaigai grew into an extremely beautiful young woman. (After all, when she was born, she was already considered as a goddess; of course she would grow to be as beautiful as one later.)

One day a god in the sky named Gulele happened to see Megaigai. He was deeply attracted to her beauty and instantly fell in love with her. Gulele hurried down the stone stairs to earth and began to passionately woo the girl. The charismatic god eventually won the heart of Megaigai and the couple married. After the wedding, one by one Gulele's family began to climb up the stone staircase back to their home in the sky. Seeing this, Megaigai was worried that her husband would one day return to the sky as well. So she found an ax and destroyed the stone staircase. Gulele had no choice but to stay and live on earth forever, and the mortal world and the sky was forever separated.





In Paiwan beliefs, there are also stories about the sky and earth. But theirs are not romantic love stories that talk about destroying your lover's way home to keep him beside you forever, nor stories about a playful goddess who wanted to visit the mortal world. In Paiwan beliefs, Dawu Mountain is a sacred space of the Paiwan people. The Paiwan people view Dawu Mountain as a shared space between the sky, mortal world, and earth. The top of the mountain belongs to the sky. They believe their ancestors came to the mortal world from there and settled down to a pleasant life here; therefore Dawu Mountain is very sacred to them. Later generations of Paiwan people still honor this belief which shows the ancestors' respect towards the land and their mythical interpretation of the environment they live in.

In the indigenous peoples Creation myths, the sky and earth already exist. The Goddess Nivenu and Megaigai changed and shaped an already existing world and space. The Katratripulr Village of the Pinuyumayan people has stories about an Elder God creating the sky and the earth, yet it did not say how the world was created. Maybe this also reflects the world view of our ancestors: they believe that the world was not created by mankind and had already existed for a very long time before human beings appeared. So we should respect the natural environment and live in harmony with all creatures, after all, human beings are not the greatest creatures on Earth!

Animals did not just randomly appear

Creation myths do not only talk about how the world was created, they also explain how all life forms appeared and grow. In Judaism and Christianity, God created all creatures; in Hinduism, the god Brahma created all life. In Greek mythology, when the city

Athens was built, they wanted to name it after a god. Poseidon, the god of the sea, and Athena, the goddess of wisdom, both wanted the city. Poseidon conjured a stallion which represented armed forces and war, and Athena produced an olive branch which symbolized peace and economic prosperity. The citizens choose Athena's offer and named the city "Athens", a city under Athena's protection. Western myths talk about the origins of the land and flora and fauna, and Taiwan also has native legends and myths that serve similar purposes. A Pinuyumayan legend explains the origins of plants and animals – the latter was actually born from plants!

Once upon a time, a couple had three children. All parents know that it is not easy to raise a child, as children need to have sufficient food and nourishment to grow healthily. But back then, there were not many plants and animals in the world to sustain the family. The parents decided to go the sky, where the gods lived, and ask for seeds for animals and plants so they could grow and raise them themselves. The couple successfully obtained the seeds, but when they were on their way home, they were trapped in the tunnel connecting the mortal world and the sky.

At this time, a drought ravished the land, only present Chulu in Taitung still had water. The three children, who were left behind in the mortal world, used part of their mother's weaving loom as a shoulder pole to go fetch water with the villagers. But the children could not keep up with the villagers, and eventually lagged so far behind that they lost their way. Suddenly, they found themselves in the tunnel connecting the mortal world and the sky and saw their trapped parents. The parents, unable to leave the tunnel, learned that their children were living very hard lives in the mortal world, so they gave the animal and plant seeds from the gods to the children, and told them how to plant and grow them.

The children followed their parents' instructions and returned to the mortal world. They planted the various melon seeds and waited. When the melons

ripened, a number of animals came out of the melons: sambars, muntjacs, boars, and goats. The villagers had never seen animals like this, much less animals that came out of plants! Many frightened villagers began to shoo these animals away with sticks. Some animals ran away and became wild animals, others that were afraid of living in the wild stayed behind and became livestock raised by the villagers.

This story is not only an indigenous peoples myth, but also shows how indigenous people define the role of animals. In the ancient times, animals and plants were food sources for humans. Adventurous wild animals roamed freely in the mountains and were not that afraid of humans. Hunters must be respectful and face various challenges during the hunt. On the other hand, livestock animals chose to be raised by humans, and thus have to be caged and will one day be slaughtered.

It goes both ways: Humans create poo, poo create humans

After talking about how the sky, earth, flora and fauna came into being, now let's talk about something important: how "we" came to this world. Stories about how human beings appeared show

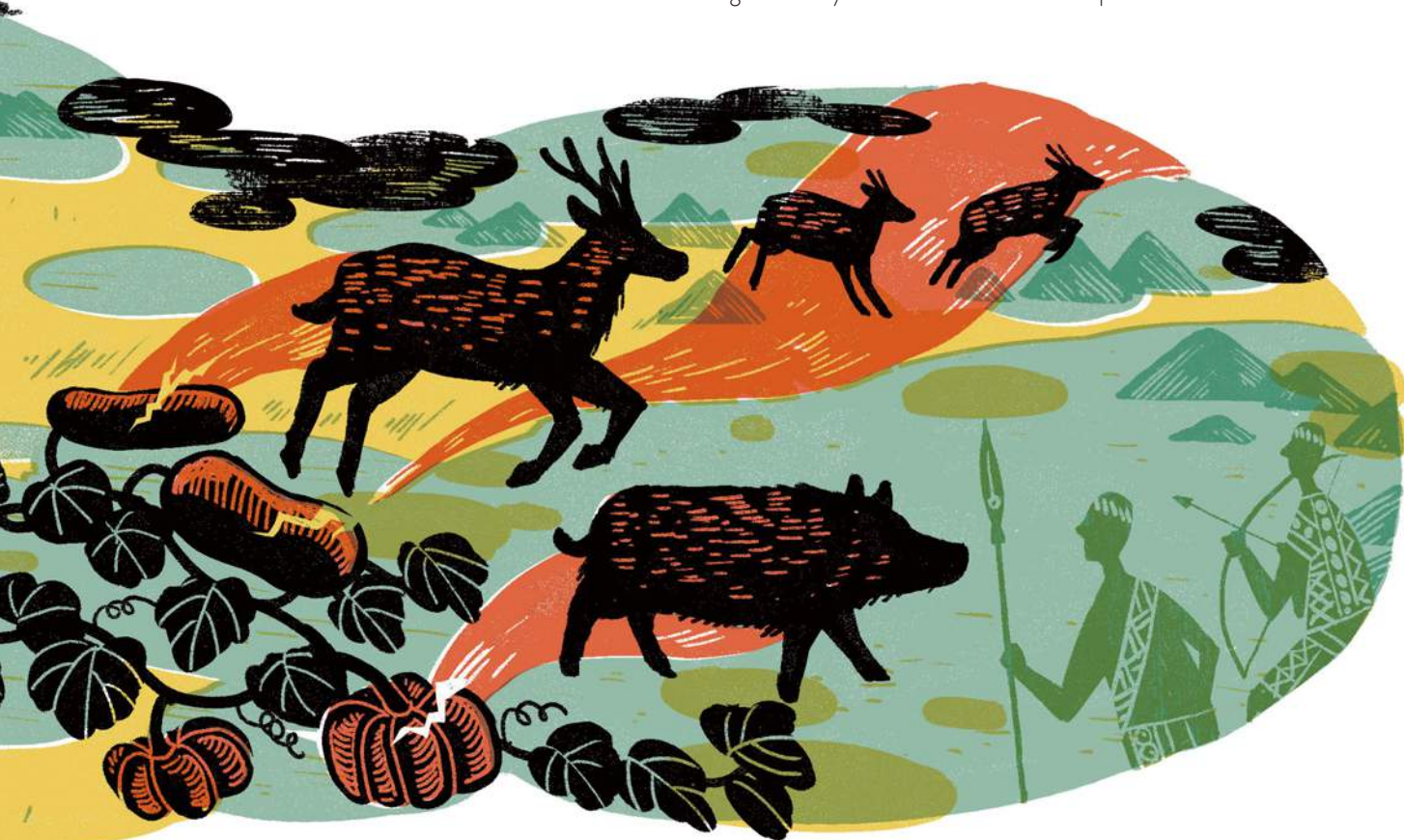




how different civilizations envision their ancestors. In many human creation myths that we are familiar with, the ancestors are usually made out of clay. For example, Nüwa made people out of clay, and God created Adam out of the dust of the earth. Many indigenous creation myths also mention how humans were created. The most popular versions being humans came from rocks, bamboo, or from a clay pot. In the Tsoi Creation myth, the god Hamo created humans, and the Bunun people believe that man was born from insects and feces. Both are very unique stories. After all, nowadays it's hard to believe that people would think their ancestors were born from insects or feces. There are two versions of the Tsoi

human creation myth. One is that the goddess Nivenu planted seeds and the seeds became humans; the other is that the god Hamo came down to the mortal world to live with the wild beasts. The gods in Tsoi myths are a rowdy bunch, and one day Hamo began to shake the maple trees on the mountains, because he felt like it. The fruit from the trees fell onto the ground and became the ancestors of the Tsoi people.

In the Bunun Creation myth, human beings were created in a special way: from feces. Bunun ancestors have a close link with insects and feces. These types of creation myths are relatively less seen in popular myths. After all, it is kind of embarrassing to admit you are the descendants of poo.





There are a couple of versions on how human beings came from feces. One of them goes like this: There was a kind of insect that lived in and ate tree trunks. After it digested its food and excreted to the ground, the dung became human beings. Another version says that man came from the dung pile made by spiders. In the past when people saw spiders making dung piles, they would help them, and it was forbidden to kill spiders. There is also another record that mentions in the ancient past, there were two holes. A bug pushed dung balls into the two respective holes and a man and a woman appeared from the holes. This pair then gave birth to the Bunun people and descendants.

Besides insect dung versions of the Creation myth, there is also a dog feces version. Once upon a time, a man was walking on the road. He hated the stink of poo so he would avoid them whenever he saw it. But life offers many surprises: the man's wife found dog feces in their millet basket multiple times. You can imagine how the wife felt when she found dog poo in the food basket, but she still had to get rid of it. One night, as the wife was cleaning up the mess again, the dog poo suddenly spoke! The feces told the couple that it had been secretly protecting them from enemies so that the family could live in peace. After hearing

that, the couple adopted the dog poo, which later became human and the ancestor of the Bunun people.

There is another Bunun myth in which human beings came from taro bugs. In the legends of different villages, there are also stories of humans coming from stone or gourds. Nevertheless, it is indeed very rare to hear origin stories that say the people's ancestors came from feces in the world mythology system.

Creation myths show how different peoples learn about their origins and the ways they view the world and life. Through these myths, different civilizations offer different explanations of where they came from. The indigenous mythologies illustrate the beliefs and respect indigenous people have towards all creatures in nature. Myths are not nonsense or ridiculous stories, they honestly reflect the mindsets and views on life of each ethnic group. These rich and exciting Creation myths of this island were often neglected or forgotten in the mainstream education system. Now we hope to introduce these mythologies and our ancestors' ways of understanding the world and universe to the public, so that everyone can learn more about this land we live on. ❖



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The Origin of Life: When Human Beings Were Born on This Island

Written by Gao Sui-Ping; Illustrated by James Lee

Since the very beginning, the origins of human life have always been a great mystery to us. Way before Darwin presented his *Theory of Evolution* which said that human evolved from primates, our ancestors were already thinking about this question. They used their limitless imagination and created many myths and legends, such as plants and animals gave birth to humans, God created Adam and Eve, etc. to explain where we came from. In Taiwanese indigenous peoples myths, which were passed down via oral tradition, there are also a lot of interpretations on how life began and humans appeared on earth.




Once upon a time, there was a beautiful island, Taiwan, sitting quietly in the Pacific Ocean. It has a mild climate, lush mountains and wilderness, and abundant resources. Our ancestors were born on this precious island and lived in harmony with nature and all creatures. Creation myths from different indigenous peoples display a wide array of different interpretations and legends on how life started. There are versions that say humans were made by gods, and also extraordinary stories of how other creatures created humans. For example, there are stories that tell of how humans were born from stone, trees, eggs, or even feces. This shows the connections between our ancestors and nature and all its creatures, and how our ancestors understood the universe and the world.


The Amis origin of life story belongs to the “god created man” branch. Legend has it that the Great Amis sky god discovered Taiwan and thought it was a good place to live, so he sent a god and goddess to live in Taiwan. The two gods eventually fell in love and married, and their children were the ancestors of the Amis people.

We Actually Came From Rocks!

In Atayal legends, they believe human beings came from rocks. Once upon a time, there was a huge rock on Nanhu Mountain (or, in some versions, Dabajian Mountain). The wise bird Siliq discovered the secret of the huge rock and prayed dutifully every day, hoping that the humans inside the rock would soon be born. Finally, on that fateful day, Siliq pushed the rock into the water where it split into two. A man and a woman walked out of the bright gold light and they became the ancestors of the Atayal people. The Atayal people interpret the calls made by Siliq, the hero that brought forth mankind, for divination purposes.


Even within the same group of people, their descendants may develop different versions of origin of life and place of origin stories since they live in different villages, areas, and environments. For example, there exists another origin of life story among the Atayal people, but both versions say that humans were born out of rocks. In this version, when the huge rock split open, there were two men and one woman, but one of the men was not used to the environment or thought Earth was too dangerous, so he immediately turned back into the warm embrace of the rock and refused to live and produce children in the world. The remaining couple stayed on the island to populate the land.





The Tao people also say humans were born from rocks. They believe children who come from rocks are the children of gods. Once upon a time, the thighs of a god suddenly began to swell, as if he had been stung by a mosquito. The swellings grew every day, until eventually a boy was born from his right knee, and a girl from the left. The god placed the boy in a rock, the girl in a bamboo section, and then left them on beautiful Orchid Island. The heavier rock landed on top of the mountain, and the lighter bamboo section was blown to the foot of the mountain. The rock boy and bamboo girl met on the island and gave birth to the ancestors of the Tao people.

We Are the Descendants of Hundred-pacer Snakes!



The Paiwan people have a different view on how humans came into being. According to legends, a long time ago the sun god laid two eggs in a clay pot on top of Dawu Mountain. A hundred-pacer snake was left there to guard the eggs. Under the warm sun, a man and a woman hatched from the eggs. And they were the ancestors of the Paiwan people. Another version says that the god lowered a bamboo to the mortal world. When the bamboo hit the

ground and split open, a lot of small snakes came out. These snakes grew and became humans, which are the ancestors of the Paiwan people. The Rukai people, who also have great respect towards the hundred-pacer snake, have similar legends as well. In the ancient times, a clay pot with two eggs in it floated over on the sea. Two hundred-pacer snakes hatched from the eggs and they were the ancestors of the Rukai people.

In the myths of the Paiwan and Rukai people, we see that both groups view clay pots as precious items, and have great respect towards hundred-pacer snakes. These all originated from the respect towards their ancestral spirits. Clay pots are the place of origin for their ancestors and the home of ancestral spirits; and the hundred-pacer snake is the embodiment of ancestral spirits and protectors of villages, thus should be highly respected and treated well, and should not be harmed or killed.

The Powerful Snake Spirit Fell in Love with Me: The Introduction of Village Chiefs and Villages

As more people were born, the groups began to split into different villages. The introduction of respective villages, village chiefs, and aristocracy systems also inspired many interesting legends.

Once upon a time, Pjajuyajuyan, the chief of a Paiwan village, had three beautiful daughters. His eldest daughter, Moakaikai, was the most beautiful of the three sisters. One day, Pjajuyajuyan went into the forest to cut firewood. He found many pretty atap flowers near a tree, so he picked some for his daughters. Suddenly, a large snake appeared. The snake demanded that the father must give his most beautiful daughter to him as a bride, or he will bite and kill the father. To save her father, kind Moakaikai agreed to marry the snake. On the day of the wedding, the large snake and many of his friends, who had all transformed into handsome men, arrived with gifts. The large snake was in fact the sacred snake Kujijijiji, and he had only one purpose here in the mortal world - to make Moakaikai his wife. After hearing such a romantic declaration, Moakaikai followed Kujijijiji back to his home in the

lake after the wedding and lived happily ever after. Their child also became a great village chief when he grew up.

In addition to the Paiwan people's romantic love story, the Rukai people offer another view on how villages appeared. Legend has it that the goddess on Dawu Mountain fell in love with the lily flower, and impregnated the blossom through telepathy. The child became the ancestor of village chiefs. This is why the lily is considered as the spiritual symbol of the Rukai people. In another story, the villagers went on a hunt with a clouded leopard. When they reached the lake, the clouded leopard refused to budge. The Rukai people thought this was a sign from the gods, so they built a village here that spread out from the lake. This story is similar to the white deer story from the Thao people. These stories show that the expansion of different populations and appearances of new villages were closely linked to nature and its creatures.

Imagination was the Superpower of Our Ancestors

Origin of Life stories from different indigenous peoples display the ancestors' rich imagination and wisdom. The emotional aspects in the stories also shape the cultural characteristics and original views of the universe and world of different peoples, joining together the hearts of community members.

These indigenous myths show people believed that mankind came from stone, trees, or eggs, and that all creatures in nature are linked together; and the shared stories prove that Taiwanese indigenous people treasure and respect the natural environment and its flora and fauna, and highlight that the cultural symbols worshipped by each group actually have an origin. These origin legends not only let us learn more about the land we live on and its history, but also indicate that at the very beginning of life, the distinction between nature and humans was not that definite as we thought. ❖

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The background of the page is a stylized illustration. The top half features a sky with broad, expressive brushstrokes in shades of pink, magenta, and light blue. A white spiral, resembling a galaxy or a storm, is visible in the upper right. Below the sky, a range of dark, silhouetted mountains spans the horizon. On the left side, a group of small, dark figures stands on a ridge. The foreground is a deep blue field with several dark green, conical evergreen trees. The overall style is painterly and evocative.

Rebirth after the Flood


Written by Liu Shui-Chi; Illustrated by James Lee

“In the six hundredth year of Noah’s life, on the seventeenth day of the second month, all the fountains of the great deep were broken up, and the windows of heaven were opened.” - Genesis



Floods in ancient times can be found in the legends of countries all around the world. A long, long time ago, a big flood destroyed everything in the world, which was a catastrophe for both humans and nature. But after the disaster, new civilizations and life orders were created.

For many people, the story of Noah's Ark tells us not only about the occurrence of a great flood that destroyed the ancient world, but also tells us of the opportunity to rise again from the debris. That story is not unique. Legends of floods can be found from oral interpretations and records in China, Greece, India, West Asia, Americas, and Africa. According to statistics, among 254 major ethnic groups and 84 language areas around the world have legends about great floods. We could say that floods are a part of the collective memory and nightmares of our human ancestors.

A stylized illustration of a landscape. In the foreground, two dolphins are leaping from blue water. Behind them is a green field with two deer. In the background, there are green mountains with white patches, and a vibrant rainbow arches over them. The sky is light blue with white clouds and several birds flying. The overall style is artistic and colorful.

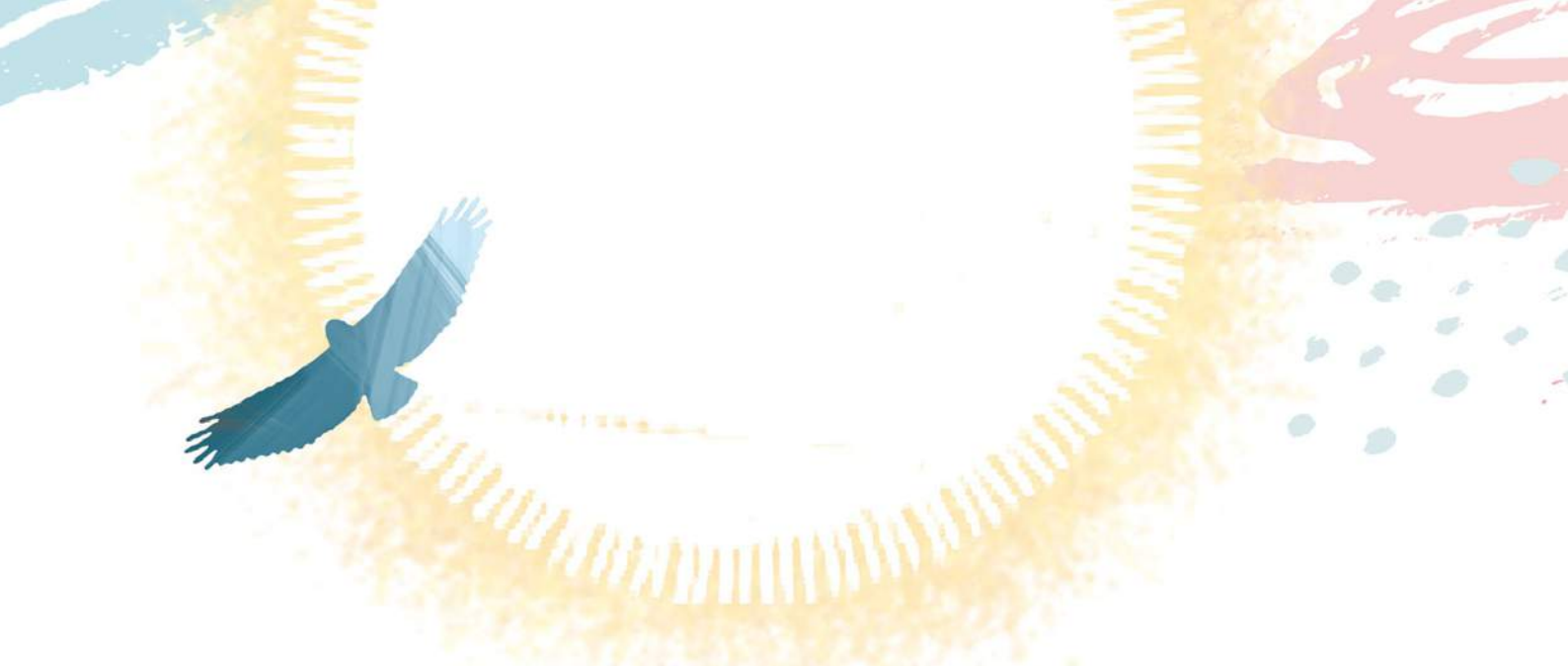
Located at the border of the spacious Eurasian Continent and the vast Pacific Ocean, Taiwan's climate is jointly influenced by both land ocean. Each year at the end of spring and before the arrival of winter, abundant rainfall is brought to the island, along with devastating typhoons. From ancient times up until now, experiences of floods have naturally left their impression on the people of Taiwan.

Indigenous peoples living in such a natural environment certainly have fought against floods and there remains today many touching and meaningful legends and life wisdoms about floods and co-existence. These legends have been handed down from generation to generation orally. For indigenous peoples, these are valuable historical texts through which they can trace back, restore and experience the lives of their ancestors.

Evacuate to the High Mountains to Avoid Floods; Assist Animals for Rebirth

A long, long time ago, Taiwan was a great flat plane where people lived happily, until a big storm struck Taiwan continuously for seven days and nights. (According to the Big Lakes Legend of the Atayal people, the storm came because of a marriage between a brother and sister that angered their ancestral spirits and gods). Floods destroyed many houses and took the lives of many people and animals, and eroded farm land. All survivors were led by the community leader to evacuate to Dajianshan (Dajian Mountain).

However, the flood did not go away and all the community people prayed to their ancestral spirits and gods. First, a healthy dog was offered as a sacrifice, but the flood just became more serious. An old lady was then sacrificed by drowning. The flood remained. Finally, the surviving community members decided to offer the most beautiful girl in the community and in order to save his people, the leader offered his daughter. (According to the Legend of Great Lakes, the married couple of a brother and sister were offered). After his



daughter was thrown into the water, the flood was drained and various types of fresh fish and shrimps were left on land. The Atayal people then successfully returned to their homeland to begin a new life. This flooded area became the topography we see now, with its different elevation levels.

The Atayal flood legend is a typical one amongst indigenous people in that the community members evacuate to the high mountains to avoid the flood, and the flood finally subsides because of offerings. The rebirth is gained. Bunun has a similar flood legend, but their story includes the saving of animals from the flood, which reflects their ideas about the co-existence of humans and nature.

In ancient times, according to Bunun legend, a giant snake got stuck in the river and flooded the land. The Bunun people and their animals evacuated to the highest mountain, Jade Mountain. But, as time went by, all the food was gradually consumed and the flood did not go away. The Bunun people therefore had to sustain their lives by hunting. They killed the strongest animals however, and let the weak ones run away.

During the rushed evacuation, the Bunun people forgot to bring any fire starters with them, and without fire, cooking became impossible. The cold weather in the mountain also brought them many inconveniences in their lives. One day, someone found some smoke on Zhuoda Great Mountain (There is a different legend about going from Zhuoda Great Mountain to Jade Mountain to find a fire starter). A toad was dispatched to fetch fire but it accidentally got the fire starter wet and extinguished the fire. The toad failed to carry out his assignment. A bird was then sent, but it also failed. In the end, a Kaipisi bird successfully brought home the fire





starter. A gigantic crab volunteered to fight with the giant snake stuck in the river and it used its big claws to cut open the belly of the snake. After the snake died, the flood eventually subsided. People then returned to their land and scattered to develop.

In this Bunun legend, the toad and Kaipisi bird made contributions to the Bunun people and they thus promise not to kill toads and Kaipisi birds. The Bunun tribe In central Taiwan's Luan Settlement, adds to the legend that after the flood all grains were lost and only a grain of wheat was left on Tabikannad grass. Tabikannad grass has historically been well conserved and removal of them is strictly prohibited.

Raising the Next Generation! Getting Married between Close Relatives after the Flood

Settled along the long and narrow coastal mountains and the Costal Range, the Amis people - compared to other indigenous groups boast a diverse variety of contents within their flood legends. Details also vary. Here is an example of a flood legend from the Amis' Malan community:

Malan's ancestors lived near Jilakashan (now Hualien Port) until one day, a devastating earthquake occurred. Hot currents floating underground became a flood which covered the whole land. Almost every living thing was destroyed. Only one brother and his two sisters survived, who rode on a hibiscus to drift away. They

moved along the coastline but found no place to go ashore. When they were desperately trying to find land, the elder sister became too exhausted and turned into a stone statue. The hibiscus was damaged by the flood and the surviving brother and sister depended on each other to live at sea.

After growing up, in order to extend the life of humans, they asked the sun when it was up about whether or not they should get married. The sun gave its permission and two tied the knot. However, they gave a birth to a mysterious monster and they threw it into the river. The monster became the ancestor of fish and crabs. On day two, the moon told them that because they were siblings, a grass mat would be placed between them so that they could conceive a regular human child. They followed the instructions given by the moon but a white rock was born instead. They thought the moon must have played a trick on them and they wanted to throw the white rock away. The moon, however, advised them, if they want to have their wish come true, they had to keep the white rock safe. The siblings listened to the suggestion of the moon.

Many years later, the brother passed away and the surviving sister held the white rock to comfort herself from loneliness; the moon tried to comfort her by saying that the feelings of loneliness were just temporary. After five days, four kids popped out from the white rock, two bare-footed and two with shoes. The younger sister, according to the legend,



raised the two bare-footed children and let them get married in order to raise the next generation, while the two kids with shoes became ancestors of the Han people.

The Pazeh people also have a legend about a married sister and brother couple who raise the next generation after the flood. According to legend, the ancestors of the Pazeh people are from the Makiyawasu who descended from heaven and lived on the planes of Central Taiwan. They raised many generations. One day, a flood suddenly occurred which buried the village, farm lands, people, and animals under water. Only two grandsons of Makiyawasu escaped, the elder sister, Sabongakaisi, and the younger brother, Wanakaisi. They fled to the mountains and after about six days, the flood went away and they returned to the plane and built the Waowarutsaru Community (meaning upper village). Later, they got married and had two kids. They then cut their kids into pieces and blew air on them, which transformed them into complete young men. These young men scattered to settle down and had their own communities (the lower villages). About 16 settlements were built on Taichung Plane.

Roll with All the Punches; Let us Fight until the Last Moment!

In summary, indigenous peoples have their own flood legends and contents which are specific to their geographical locations. The structure, however, is identical. In general, there are two types of flood legends.

The first is “evacuation to the mountains.” In ancient times, floods frequently occurred (caused by example monsters, the anger of the gods or great earthquakes or volcanoes) that resulted in the mass destruction of humans and animals while the survivors evacuated to the mountains to wait until the floods subsided. Then humans began raising the next generation for new communities and new lives.

The second type is “taking a boat or a hibiscus.” When a flood occurred, humans living on the plane suffered devastating destruction and only a few relied on floating or fixed objects during the flood. The Amis, for example, used the hibiscus to save their lives; the Saysiyat people relied on a weaving machine; and the Paiwan and Pinuyumayan peoples had some of their people grasp vine plants to save their lives. Finally, according to the legends, people might have floated to a new place or simply waited for the floods to subside before restoring their lives and rebuilding their homes and civilizations.



Furthermore, among legends of floods in Taiwan's indigenous groups, two things are observed: according to the Ameis, Pinuyumayan, Rukai, Paiwan, and Pazeh and Gemalan of Pinpu peoples, the generation raised after the floods came from a marriage between siblings. Initially, their children were born with disabilities or as non-human creatures. Then, a remedy was offered and the children were then born normally. Secondly, after the floods, people suffered devastating destruction but they were given opportunities to develop further. In the legends of the Paiwan, Bunun, Tsou and Rukai peoples, humans relied on red-billed hornbills, frogs, Formosan Reeve's muntjacs and deer, or were even inspired by fireflies to acquire fire and to relive through "a life of fire." Both Bunun and Paiwan legends mention this process for re-acquiring seeds and land cultivation.

For tribal ancestors, the occurrence of big floods was a disaster that could not be forgotten, but these legends also demonstrate the persistence and hardworking strength of the indigenous groups ability to survive.

The Rebirth of Civilization after Flooding

Flood legends play an important role in the heritage of human civilization, and the majority of these legends end with the beginning of new life, the initiation of civilization, and the development of cultures and customs. The aforementioned flood legends all end with the beginning of new life and the raising of future generations. The legend of Bunun has developed the principle of the relationship between humans and animals, as well as customs and taboos that have heavily affected future generations.

Sibling marriages were the only option after the occurrence of big floods, but in the legends, the risk of such a marriage is clearly described. In the Atayal legend, the sibling marriage was a taboo that mainly resulted in a flood, after which new technology, ethnic groups, and living environments were built as the beginning for future generations. Floods have religious implications, in that they cleanse the sins and abnormalities of humans for a fresh start. Flood legends serve as an important milestone that begins civilization and the world's creation. ❖

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A Long, Long Time ago, We Used to Shoot Down Many Suns

Written by Chou Ming-Yi; Illustrated by James Lee


One might immediately associate sun shooting legends with Hou Yi. But did you know that on this plentiful island there are various sun shooting legends, and that some of them are even more exciting than Hou Yi's?



There are various legends within Taiwan's indigenous stories of sun shooting which can be classified into several types. One type of legends goes that once there were two suns in the sky, and people were suffering as a result. As a solution, brave men from different communities were sent to shoot down one of the suns. The Atayal, Tsou, Bunun, Saysiyat, and Rukai peoples have this type of legend. Although there were two suns in this legend, the long 'sun expeditions' that the communities' warriors undertook had different causes.

The Father and Son's Sun Expedition

In an ancient Atayal legend, there were two suns in the sky and there was no moon. Thus, there was no cycle of day and night. The earth was extremely hot and living things had difficulty surviving. After much discussion, the community members agreed that one of the suns should be shot down or the suns would cause a global drought. Three brave men were dispatched to the east for the mission, armed with bows, arrows, and knives. The expedition required a long trip to "a faraway kingdom," which seemed like an endless journey. These three brave men felt themselves growing older with white hair, and decided to send one back to report to the community, whilst the other two continued their journey. After listening to the report, the community decided to send another three brave men equipped with dried foods and weapon, and they also each carried one baby boy.



With the fate of the whole community in their hands, these three brave men and three baby boys went straight to the east where they threw seeds of the oranges they ate along their way as markers for the return journey. Time went by as they travelled, and the second dispatched group met the first one and found that they had become white haired old men. The team continued their journey. The elderly in the first and second groups passed away one after one, and the three grown-ups continued according to the will of their fathers to continue the journey. Finally, they arrived at the residence of the suns.


They all pulled the bows to shoot at the unwanted sun and, not surprisingly, it was not affected at all. They then tried a secret weapon that was taught to them by the community elders, and placed a “wuzidasi” (penis) of a wood rat on to the arrow head to shoot the sun. According to the legend, the sun was successfully shut down and oozed with hot blood from the sky, and as it did so the head of one of the young men also poured with blood and he lost his life. The sun that was shut down then turned into a white moon and the blood drops became stars. Since then, there have been days and nights and people no longer suffer with only hot days.

The Drift Wood Son Death God and the Baby Sun Expedition

Unlike the legend of the Atayal fathers and sons who had worked together with great effort, the Tsou people has a different but equally mysterious sun shooting legend. Once upon a time, there was an orphan girl who had no one to help her hunt, and she had no choice but to go fishing with a net by the river. She did not catch any fish but instead caught a stick of drift wood. She put the stick in her pants pocket and comforted herself with the fact that at least she had caught something. After returning home, she found that her drift wood had disappeared and she had become pregnant.

The baby was named Nebalamuji and this so-called ‘drift wood son’ was smart and had curious abilities: When he raised his hand to point to a bird, the bird died; when he pointed to a deer, the deer died. Even when he used a bow and arrow to shoot at the footprints of animals, these animals mysteriously died. People in the community were not scared of his ability however, but instead laughed at his toy like weapon. Because of this, the “God Of Death” Nebalamuji was furious and decided to shoot the sun down.





During this time, in the sky there were also two suns and Nebalamuji took his friend with him for the shooting expedition. When they finally reached their destination, they first hid at the place where the suns rest. When one of the suns appeared, Nebalamuji told his friend “when I fire the arrow, you have to jump into the water with me.” Eventually, the sun was shot and oozed with hot fresh blood. Nebalamuji quickly jumped into the water but, due to hesitation, his friend was splashed with the blood of the sun and was killed. When the other sun discovered that his brother had been mysteriously shot, he was scared into hiding. The earth turned dark. The community members were scared and offered sacrifices to the sun. After some time, the sun finally appeared but returned to the west after a while, thus, creating days and nights.

The Angry Father Shoots down the Sun for his Son: The Promise between the Moon and Bunun

The sun shooting legend of the Bunun people is about the revenge of an angry father for his son. A long, long time ago, there was a diligent couple who went to the field to work every day at the time when the two suns brought the most severe heat.

One day, they brought their little son to the field while they worked, but because the baby could not put up with the hot sun he cried out loud. The mother used a flax seed leaf (sikul) to clothe the baby, but the leaf was dried out by the two suns and not comfortable. The couple had to take turns to carry the baby with a strap, but shortly, the baby stopped crying. After they finished their work, the couple went to attend to their baby and found to their disbelief that it had become a lizard!

The sad father brought his eldest son to help him shoot down the suns and finally, he shot into the eye of the sun. The sun was hurt and wanted to kill the father but it changed its mind after hearing that he had lost his son. It decided to let the father and son leave and to promise that there will be only one sun. The sun that had been shot in the eye gave some seeds to the father and son and told them that

it will soon turn into a moon, and that if they follow the change of the moon's shape when planting the seeds, a harvest will come. Because of this arrangement with the moon, the Bunun people conducts their millet cultivation, seedling plantation, weeding, harvest and warehousing at different times in the lunar calendar.

Sun Shooting? We Do not Need Weapons to Scare the Sun!

Compared to the aforementioned legends in which the main characters tried very hard to shoot down the sun, the Paiwan sun shooting legend is more casual and accidental. The story goes that once, there were two suns that sat low in the sky. Thus, the world had no nights and was very hot. Because there was no night time, all community members had to work without any rest. One day, when pounding millet, Tokanivon accidentally let a wooden pestle bash into the sky, knocking one of the suns down. In doing so, the sky was also elevated and there began the night time. Finally, people could sleep!

In addition to the Paiwan people, the Tao people also has its own similar sun shooting legend. There once were two suns in the sky and because of their super strong energy,, people did not need fire to cook. They only needed to put food under the suns and everything was then done. One day a couple from the Jimowrod village



brought their child to the mountain. They built a canopy to shield their kid from the sun, and went to work in the field with a peaceful mind, whilst they cooked their food with sun's rays. However, although their food was well cooked, their kid was killed due to the sun's strong rays. They were devastated. They hated the sun and pointed their fingers to one of the suns. They cursed, "You go to hell! You burned my son now you must disappear!" The cursed sun was scared off and lost its heat and glare before passing away. Since then there has been only one sun in the sky.

Another Side of Sun Shooting Legends: The Relationship between the Sun and the Moon

In the aforementioned legends, the moon the sun was turned into the moon after it lost its energy and passed away. But in the legends of the Pinuyumayan and Amis peoples, the sun and the moon are either siblings or husband and wife.

During a great flood, everything was covered with water including the sun and the moon in the sky. In the end, there were just five siblings riding in a hibiscus flower on the sea. Because it was dark, the siblings decided to put one man and one woman into the sky to become objects that could provide light. The man became the sun and the woman became the moon and they took turns to shine on the earth at day and night time.

In the Amis legend, the sun is female which reflects their matriarchal society. In ancient times, the sun and the moon were husband and wife. The sun, as the wife, is independent and outgoing, so the moon decided to leave the sun in order to pursue a better relationship. After the leaving of the moon, the sun began to look for her own happiness. One day, she saw the slender bamboo named "Pro" and found him very attractive. The sun came down from the sky to pursue Pro and wished to marry him. But Pro did not like the personalities of the sun and rejected her, and the sun went back to the sky with regret.

After leaving the sun, the moon felt very lonely and came down to the earth to marry a bamboo with fewer leaves named "Didadu", but this wife was still very outgoing and passionate. The moon then decided to leave her too and went back to the sky. Later Didadu found that she still loved the moon and tried very hard to climb up in order to make up with the moon. The sky, however, was too high and Didadu could not climb high enough. Since then, the sun and the moon have never got together and the bamboo sometimes grows high into the sky, whilst at other times, it stays low, whispering.

When Others Shut the Sun down, We Save it

In addition to the common "sun shooting" legends, there are other mythologies handed down by the Thao people. They did not shoot the sun down, but instead saved it, along with the moon.



Once upon a time, there was a young couple. The man was called Brother Dajian and the woman was called Sister Shuidu. They made a living by fishing. One day, the sky and earth were shaking and the sun and the moon disappeared. The world became dark and plants could not grow. People were suffering and thus, this young couple decided to search for the sun and the moon. After a long journey, they found a cave. At the entrance to the cave, an old woman told them that the sun and the moon were eaten by two evil dragons and that she alone was forced to cook for them day and night. The two evil dragons were scared of nothing but the gold axe and scissors which were at the foot of Ali Mountain.

Thus, the couple went to Ali Mountain with a spatula and fire fork which were given to them by the old woman to dig out the gold axe and scissors. Once they had dug them out, they killed the evil dragons and sent the sun and the moon back to the sky. They ate the eyes of the evil dragons which later turned into two high mountains, from which grew a palm tree for the sun and the moon to hold the sky. These two mountains that safeguard the sun and the moon which are located on the two sides of Sun Moon Lake, and are now known as Dajian and Shuidu Mountain. Each fall, the Thao people holds a ball and dances like the couple holding the sun and the moon.

Like All Living Organisms, the Sun also Has Life

The indigenous legends of sun shooting demonstrate the impact of the power of nature on life, and reflect the cosmic concept of indigenous peoples that everything has life. So, just like people, when the sun was shot, it bled. The sun as the source of energy will therefore burn people to death with its blood. In the Hou Yi legend that we are more familiar with, the moon and stars were not mentioned. The indigenous legends are filled with imagination and are logically presented. At the same time, the difficulty of the sun expedition was enhanced to teach later generations about the hardworking and persistent spirit of their ancestors.

The legends of sun shooting told by different peoples are all based on the idea of two suns, and the plots also help us to further understand the worship rituals and lifestyles of indigenous peoples. ❖

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Mythology And Taboos

Formations of Sacred Orders

Written by Lee Jin-Xian; Illustrated by Lin Jia-Dong

Taboos in Taiwanese indigenous mythology and oral literature are originated from the visions happening in ancestors' lives. In the awe of nature or the fears of spirits, taboos play a role of unseen restriction and religious prohibition within indigenous society.



The taboos derived from myths and legends have been passed on from generation to generation to shape the principles of behaviour, as well as cultural characteristics. Thus, the formations of these social norms are hidden in the texts of myths – they are embodied in tangible material culture and intangible cultural rituals, constructing the sacred order between heaven, earth, and human.

Home of Flying Fish Black Wing Flying Fish and Island of Men

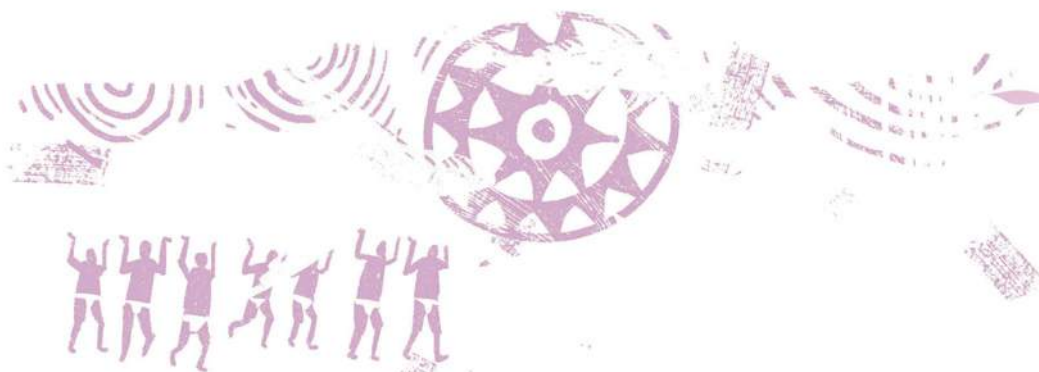
The Kuroshio Current (Black Tide) between February to March brings the rich amount of migratory flying fish to the North, signaling the start of fishing season for the Tao people – the indigenous peoples of the Island of Men (Lanyu). The Tao annually held Mivanuwa, a ceremony in which they launched a big boat for 10 people out to sea to announce the beginning of the flying fish festival, which would last through September. During this period, law-like taboos demonstrated their controlling power to regulate the Tao people's external behaviours and internal thoughts.

Do not catch any fish species other than flying fish; set nets are prohibited; do not catch shrimps on rock reef at night; do not cross others' house corridors in certain dates, fishing on others' boats are prohibited, do not come across anyone during fishing, no items exchange, women can't touch men's fishing gears, pregnant women can't visit friends. These noes and prohibitions of food, clothing, housing and transportation are based on the myth in between Tao ancestors and flying fish.

One day, a group of Tao people went to the coast for shellfish and shrimps. Suddenly two fish with wings hiding in the gap of reef rock were found. These people successfully caught one but the other fish jumped out of the gap flying to the ocean. Showing around this fish with wings happily, they cooked it with shrimps and shellfish and shared the meal with villagers. A few days after, the villagers either had skin ulcer or went ill incurably. Meanwhile, flying fish were suffering fatal disease problems. Black wing, the flying fish's leader, recruited other species of flying fish to discuss what caused plague. The leader eventually found out the reason while the runaway one said that the human on the island cooked them with crustacean. (Syaman Rapongan, Yatsushiro-wan Mythology, 1992)



Black wing appeared in an old man's dream, asking him to meet up with other fish besides the rock reef next morning after breakfast. The leader introduced various edible methods and associated restrictions of different fish such as which ones are for elders and which ones are for children: Black wing flying fish, the nobles in flying fish species due to the rarity, can't be grilled by fire and can only be net fished by fire in the evening and boat fished in the daytime. Red wing flying fish, which are the largest amount in the species, can only be fished by livestock's blood sacrifice. White wing species can only be net fished by fire at night and cannot be boat fished in the daytime. Glider Flying fish cannot be eaten by pregnant women. Smaller-sized Kakalaw are for suitable children and don't need to be sun-dried. Loklok, baits for dolphin fish, can be eaten by elders but not for children. Sanisi are also baits for dolphin fish but can't be human food. These handed-down edible methods from generation to generation are now categorised into "fish for men", "fish for women", and "fish for elders". Indeed, the mythological black wing also precisely notified the ancestral Tao the monthly must-do routines, rules, rituals, taboos, fish boat organising, fish gear and boat fixing, and how-to guideline for ceremonial offerings (taro, millet and livestock). What continued in this myth was that the ancestral Tao people followed all of black wing leader's guidelines and held the first praying ritual next year. This major foundations of Tao's social life is the typical mythology-supported taboo system and also the sample of a people's sacred orders.



Mice Love Millet Mythology Interpretation and Ceremonial Praying Before Harvesting Millet

Taiwanese indigenous peoples' farming patterns vary from community to community but commonly correspond to related myths to connect with rituals and taboos. Thus, the process of obedience from rituals and taboos is a way to understand the interrelation between communities and nature. For Taiwanese indigenous peoples, the most divine grain is millet, and it's also the most important ceremonial offering in communities' traditional rituals. There are mainly many taboos to follow during seeding, sowing, and harvesting. There's one Bunun story bringing out with their beginning of agricultural offering and taboo:

One day, a woman was so lazy to break each millet into half and remove bran that she directly put a bunch of millet into pot to cook. Unexpectedly, the millet multiplied rapidly and started popping out from the pot. By the time the house was filled with millet, woman suddenly aware that her kid was still in the room. The kid couldn't escape from the growing millet and then was forced to turn himself into a mouse. After the mouse got out from the house, "I'll come back to steal all of your food," the mouse said to the woman. This kid's name was Haisul, and this is how Bunun people call the wild mice. After this, Bunun can no longer cook a big pot of meal by a half millet but need to work harder than before for feeding themselves. (Chen-Yu, Wu, Bunun: Legends and Their Early Customs, 1995)

Since the woman disobeyed the process, the fulfilling good old day has gone and people need to put more efforts in work. In this case, the related rituals and taboos appeared in life.

If you see the millet float towards you or a snake suddenly show up, the millet must be harvested on the next day. Violating taboos will cause bad luck. For example, insisting to harvest millet on the wrong day regardless the taboos, this family will live in poverty or hunger. Besides, once everybody arrives the millet field, the elders will start some simple rituals. Firstly, the elders have to take a turn round the field and saying the blessing words for family, and also hand cut the grass in order to scare the bad things (snakes and mice) off. Normally, the harvested millet should be passed from right to left. The harvest workers will violate the taboos if they take the wrong turn. (Yo-Shui Fang, Li-Min Yin, Bunun, 1995)

The regulated rituals and taboos in each season's millet works present the Bunun people's dependence on crops. The reasons why the Bunun avoid to see mice and snakes before harvesting millet are because that mice cause harms for grain, and snakes is the symbol of massive water flooding and mysterious horror in ancient mythology. Many indigenous communities believe that snakes belong to god of mountain and the appearance of snakes is the omen of prohibition from god of mountain. Thus, the indigenous peoples will never continue any move of hunting, journey or headhunting once they see the snakes, just like the ominous sign of augury.



The Past Is Not Far Away. Origins, Wayfinding, and Coexistence with Nature

Early Atayal community inhabited around Ren Ai Township in Nantou County but gradually expanded their territory due to cope with the growth of population. It's said that when Atayal people tramped over the north peak of Nanhu Mountain, overlooking northward and eastward, they found an abundant land perfect for living in between Lanyu River and Heping North River. Thus, the Aatayal people divided into several groups to migrate. One of the groups headed down to the east near upper reaches of Zhuoshui River to build Tpiyahan Village as their first relocation and the branches of this group continued eastbound to follow Nan'ao South/North River and Heping River basin to settle down the villages one by one all the

way to the final destination: Da-Nan'ao Plain, where its southern coastline fronts onto the sea. An Investigation of the Customs of the Indigenous people in Taiwan, Vol.1 / Atayal recorded the migration route of Atayal people:

In the ancient time, there's a big rock with one man and woman inside up on Papak Waqa (Dabajian Mountain). When two birds, the crow and Siliq knew it, they visited there everyday to pray the birth of human being. One day, Siliq's pray was finally answered. This big rock cracked into half and the man and woman showed up. These two human beings got married and had their own child. Hundred years after, their descendants are called Atayal people nowadays. (Chi-Hui Huang, An Investigation of the Customs of the Indigenous people in Taiwan, Vol.1 / Atayal, 1996)

Pan-Atayal's life began from cracked stone as recorded in ancient mythology. Even though the territory were gradually expanded and population grew more and more, the stories keep reminding their people where they were originally from: Dabajian Mountain and Rueiyan.

One of the essential figure in Atayal mythology is Siliq, a gray-cheeked fulvetta with magic power. Everything happening in the community needs to be decided by Siliq's chirp or flying direction. According to the myth, Siliq used to had a competition with the crow to see which one could remove the stone that blocked the river and the road. None of human and crow could push it away. However, Siliq flew onto the stone, jumping up and down several times. Siliq succeeded. The landslide dam came back to life again. Some myths claimed that after Siliq pushed the big stone into water, a man and a woman, the Atayal ancestors, appeared from the cracked stone. Thus, Atayal people see Siliq as a divination bird with god's power. Before Atayal warriors went headhunting or regular hunting, the community would ask Siliq's divination first. In fact, indigenous people's early life revolved around natural environment and had very close relationship with the earth. Hunting and farming are their major ways to make a living. In this case, hunting plays an extremely role in Atayal life. They have very strong sense of territoriality and strictly followed the hunting rules and taboos such as, keeping a good mood before departure, joking or swearing are strongly prohibited while placing the traps, and respecting the hunted animals. Besides, if you meet some other people on your way back from hunting, you need to share some of your prey with them as a blessing. Sharing with others is an important tradition of Taiwanese indigenous peoples.

Apart from hunting, natural vegetables, fruits, fish and shrimps are all the important food sources. And bamboos, tree vines and woods can be used for house building and living appliance. All the lives from mother nature have their own values and the wisdom of life are shown in these details.

The origin and myths of Pan-Atayal reminds their posterity of human-earth interaction and the connection of communities through their migrational routes. And how Atayal people harmonise the peace and balance with nature can be found from their divinations, which clearly reveal the sense of coexistence.

Reappearance of Rituals and Taboos Possibility of Culture Revival

Faith assists human beings to built the world; mythology reveal the origins of necessary matters to signify the relationship between human and nature; taboos are the influential norms to integrate the society to support every race's core value of life. After the clashes brought by Taiwanese mainstream social value and modern regulation systems, indigenous people's mythology, rituals and taboos are differently presented in history and culture at the point of fading away or being wiped out.

From the past new years, each people's rituals and traditions can be found remained and even solider whether it's because of the official power or communities' efforts. The culture value and inheritance are highly emphasised nowadays after the combination between faith and modern regulations. The reappearance of rituals can be expected to be the tool of social cohesion and community rebuilding through the costumes, hunting gear, faming tools, houses, taboos or mythology. The comeback of "Sea Festival" by Kavalan people, developed "Night Festival" by Siraya people, and the reappearance ritual of objects(copper bell and belt accessory) uncovering by Amis people can be seen as the role models of ritual-oriented culture revivals.

For a long time, what support a people is the vision of universe as the collective faith, or in another word, an empowered taboo system. In fact, this inner power not only just shape the past, but precisely become the centre of the rebuilt ones. ❖

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The background of the entire page is a detailed, aged map of the Pacific Ocean. A compass rose is positioned in the upper left quadrant. A quill pen, with its nib pointing towards the bottom right, is superimposed over the map. The word 'Formosa' is written in a large, elegant cursive script at the bottom right, near the tip of the quill. The map includes various geographical labels such as 'Melville Peninsula', 'Cumberland', 'Hudson's Strait', 'Gale Hamkes Land', 'Scoresby's Sound', 'Jan Mayen I.', 'Bar of Panama', 'G. of Guayaquil', 'C. Blanco', 'Lima', 'S. Salvador or Bahia', and 'SOUTH AMERICA'. Longitude and latitude lines are marked with numerical values.

They, who Wrote Up the Mythical Stories


Written by Jhong Jhih-Cheng; Illustrated by James Lee

The indigenous peoples in Taiwan did not have written languages of their own.

Through word of mouth was the only way they could save the mythologies told by their ancestors.

Not until a British, George Taylor, published the stories, which he collected, about Taiwanese indigenous people in English in 1887, did the use of text to record indigenous mythology in Taiwan mark its renaissance.

Formosa



Since the focus of development under the rule of Dutch colonists and Koxinga was solely on Today's Tainan area, as a result there was insufficient understanding of Taiwan as a whole. Later on, though Taiwan was controlled by the Qing government for more than 200 years, the government's attitude towards Taiwan was quite passive. The government even implemented ethnic segregation policies between Han people and highland indigenous people. Borders between the Chinese-controlled area and the indigenous regions were indicated by ditches known as earth cows or red lines in order to prevent the two sides coming into contact, which was a form of "one side, one country" and "one country, two systems."

The earliest record of indigenous people in the reign of Qing Dynasty was kept in local chronicles. However, those records were mostly past evidence reorganised and copied by local officials or intellectuals sitting in the office. They seldom conducted field studies. In other words, the description about indigenous people in these local chronicles is simply plagiarism. No detailed accounts of each people's mythical stories and legends could be found. After 1860, Taiwan opened its ports for trade attracting international trade and visitors from abroad. In 1887, George Taylor, who managed the lighthouse in Eluanbi, Pingtung, released articles about the mythologies and legends of Taiwanese indigenous people, which he had collected, from an international point of view, serving as a prelude to the writing down of oral folk tales of indigenous people in Taiwan.

Full-scale Gathering of Evidence by Japanese Scholars Rich historical materials about indigenous people

During the Japanese occupation, the Japanese government carried out very thorough anthropological field work for the convenience of colonisation. The Japanese scholars left their footprints in almost every corner of Taiwan with the furthest to the Orchid Island where they made a long-term investigation. They recorded myriad data on indigenous peoples and mythical stories and legends of each community. This had been the first systematic and complete record on indigenous peoples.

Around Taisho period (1912-1926), Sayama Yukichi, who had produced fruitful written reports about indigenous people mythology, released "Report on The Barbarian Peoples," which dedicates a chapter to the legends and mythologies of indigenous peoples. In 1923, he and Onishi Yoshihisa also published "A Collection of Savage Myths and Legends," which puts indigenous myths and legends into categories ranging from creation stories, the origin of oral history, and the creation of traditions and customs.



Then approximately in 1931 during Showa period (1926-1989), Ogawa Naoyoshi and Erin Asai based their research on the investigation into indigenous peoples mother tongue and completed "The Myths and Traditions of the Formosan Native Communities." The stories narrated in Takasago-zoku languages (the generic term used by Japanese for highland indigenous people) were converted by using International Phonetic Alphabets (IPA) symbols. The book was published by Tokyo Toko-shoin in 1935. Since its publication, the book has served as important reference for research on myths and legends of Taiwanese indigenous peoples. The post-war writer, Chen Cian-wu, even translated the book and published "The Myths and Traditions in Native Languages of Taiwanese Indigenous people" in which the mythologies of each people were categorised and organised so as to help readers get to know the mother tongues and culture of indigenous peoples.

Others like the "Report on Barbarian's Customs" by Kojima Yoshimichi and "The Formosan Native Communities: A Genealogical and Classificatory Study" by Utsurikawa Nenozo also touched upon the folk tales of indigenous people.

Writing One's Own History

After the second World War, people continued to write about indigenous peoples mythologies with some scattering in local chronicles and others presented in specialist publications. At this point in time, quite a number of indigenous peoples intellectuals devoted themselves to the writing, preservation, and interpretation of myths thanks to the love and care for their own culture. Since the 1990s, the Taiwan Historica of Academia Historica had set out to compile, edit, and publish "The History of Taiwan Indigenous people," a series of introduction to the history of different indigenous communities. In the editing process, experts, scholars, and indigenous peoples intellectuals compiled history of each community based on oral narratives of old sages, field studies, and data collection. This series published by Academia Historica has been considered an important reference book for research on historical materials or mythology of indigenous people. It is literally the encyclopaedia of post-war indigenous people.

In addition, the prevalence of education among indigenous peoples urged indigenous intellectuals to reflect on the value of their culture. In order to preserve their culture, they dedicated their efforts in the study of materials about their history and the writing of oral narratives. Through these indigenous authors and scholars, a more in-depth and authentic analysis on the indigenous myths and legends could be produced. Tasi-ulauan Pima (Tian Jhe-yi as his Chinese name) of Bunun people compiled and edited a series of books entitled "A Collection of the indigenous Myths" in the form of one book for one people to discuss and introduce in detail the mythological system and expressions in each people. He further divided the mythical stories into the creation of the world, origin of the earliest ancestors, the Flood, taboos and diet, etc. Nevertheless, this series of books were published in 2003 and only included 10 peoples, which were recognised by the then authorities.

Over the long span of time, long live the indigenous history.

The incumbent Vice President of the Control Yuan, Mr. Sun Ta-chuan, who is also a Bunun, planned and published “A History of Taiwan in Comics” with 10 volumes for the 10 peoples mentioned above. This series introduces the mythical stories and legends of indigenous people. He is also the author of “The World of Mountains and The Sea: The Spiritual World of The Indigenous Peoples,” which elaborates on the beauty of indigenous peoples mythologies.

Mr. Pu Jhong-yong, assuming the role of the Minister without Portfolio at the Examination Yuan, is not only a Tsou, but also a very important indigenous writer. He has assisted Taiwan Historica in completing “The History of Taiwan Indigenous people: Tsou People.” He also published “Oral Literature of Taiwan’s Indigenous people,” which focuses on the background for the emergence of indigenous oral literature and its characteristics. On one hand, this book details the indigenous myths and their types and analyses the similarities among different communities in narrating mythologies. On the other hand, it depicts Pu’s viewpoints on indigenous oral literature. Examples include why indigenous people do not have written languages, his call for attention to the preservation and education of indigenous oral literature, and so on.

Up to now, there have been more diversified approaches to write and record indigenous peoples mythologies including prose, illustrations, picture books, novels, board games, etc. They are very popular with the young generations, and help more people know about the indigenous mythology.

The writing and preservation of indigenous mythology is a long and painstaking process. Each people and each village might have their own version of oral narratives. They might share similarities with neighbouring communities, yet they could also be very different and unique. Just because indigenous oral narratives are diverse and rich in content, one has to understand the features of each people in order to do in-depth analysis. To make things more difficult, indigenous people have a very long history, so even the indigenous scholars still have to pay tremendous efforts in visiting, double-checking, and writing. Hopefully, readers will know more about how the written indigenous people mythology was formed and have a sound understanding of the development of indigenous people literature. ❖

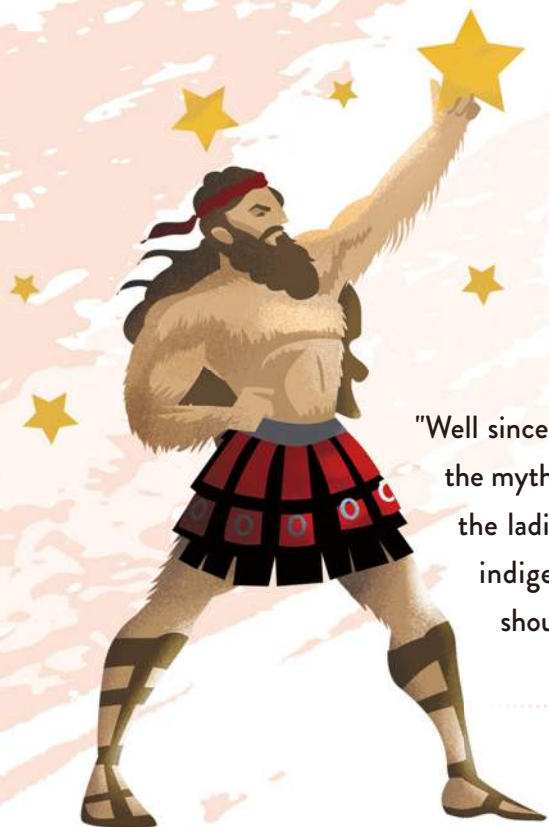
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Adawang of Myth

Written by Kuo Po-Jiun; Illustrated by James Lee



"Well since you've sincerely asked, here are my genuine answers." What glitters the mythology in indigenous religions are those lovely yet charming villains, and the ladies with beautiful souls. As the vivid figures strengthening Taiwanese indigenous religions, these are the backgrounds and characteristics you should know.

Amis People - Alikakay the Giant

"My interests are stargazing and eating tasty human flesh." Alikakay, the giant hairy spirits from Hualien, were notorious for disguising himself with formidably magic power to deceive the possessed victims to be their big meals. The Amis villagers had been frustrated by this devious enemy for long until the Kapit (Sea God) advised the leader that the key to exorcise Alikakay was porog (reed). The words of God worked out. Alikakay immediately surrendered once they saw porog. Also, the Amis would be blessed with fishery harvest if they regularly send their gratitude towards the sea. These ancient rituals later become the ceremony of Amis Harvest Festival and Ocean Worship.

Truku People - Mawa the Giant

"I'm the one and only clever and nimble giant."

Beyond everyone's imagination, Mawa wasn't a bulky giant at all. Besides, his slyness greatly bothered the villagers. Mawa always observed where hunters headed and then made his gigantic feet to the direction ahead. When the fleeing animals were running on their escape routes Mawa just opened his big mouth, Effortless meals!

Starving Truku people came up with an idea to defeat Mawa in one hunting day. Instead of living yummy prey, what's rolling into his throat this time was a sizzling crystal rock. Mawa sank upside down to the bottom off the coast of Hualien and Taitung. His two feet remained above the water are nowadays Orchid Island and Green Island.



Tao People - Sikakacho

"Weightlifting game? I'm the real man who can push the sky away from the ground."

Back in the ancient time of Orchid Island, Sikakacho was born as a little baby just like you and me. As times went by, Sikakacho became a sky-tall, strong one while other growing babies were just toddlers. No one was able to see his face, not even tried the best to look up.

At the same time, Sikakacho was aware that his life was in danger while he could barely breathe air. By taking a firm stand and lifting his flexing arms, Sikakacho pushed the sky further away from the ground until he could comfortably walk. Thanks to Sikakacho, today we all are favoured to have the chance to watch the sky.





← Saysiyat People - Black Dwarves

“My height is less than 100cm but the malice I left is deeper than the sea.”

One night, Saysiyat invited the black dwarves, who dwelled in a mountainside cave, to join the celebration together and looked forwards to their help with the food shortage. Although the crops problem was resolved, the black dwarves started stirring up the troubles of getting drunk and looting women.

The angry Saysiyat people dug a hole to fall dwarves to death. However, dwarves' remained black magic turned to heavy rains for months as a revenge. To ease black dwarves' anger, Saysiyat changed their annual harvest festival into the peace-seeking ritual to commemorate the black dwarves. This traditional ritual is where Pas-ta'ai ceremony originally from.



← Rukai People - Princess Balenge

“Who would resist my charms?”

As the daughter of the community leader, Princess Balenge was a gentle pretty lady gifted in mesmerising singing. Getting lost her way led 16-year-old Princess Balenge to meet her destined man, Adalio the Hundred-Pacer. Undoubtedly, who would resist her charms? Adalio soon asked Princess Balenge's parents for the permission of marriage. The chieftain agreed to marry his daughter if Adalio could bring the under-the-sea abyssal glass ball back. Romance in fairytales normally come with a happy ending. 3 years after, Adalio married Princess Balenge.

Since then, lily flower has become Rukai's symbol in memory of Princess Balenge.

Kavalan People - White gourd beauty ←

“I'm a virtuous cutie.”

Being a beauty sometimes doesn't need to be genetically inherited from parents. One beautiful girl walked out from a cracked white gourd from a peasant's farm. Instead of feeling weird, this happy peasant adopted this little girl and named her White Gourd Beauty.

Men in the village all tried to go for this befuddled lad. Every time White Gourd Beauty went out for water collecting, she never came back with a full bucket since the water was all shared to the guys who came to her on the way back. White Gourd Beauty was so annoyed by these guys that she hid herself on the rooftop to do her knitting work. However, she accidentally fell to death. In this case, what we can learn from this story that water collecting and knitting are the main chores for traditional Kavalan women. Furthermore, don't disturb women while they are doing their jobs, men. Show some respects! ❖





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- 三、倘金額塗改時請更換存款單重新填寫。
- 四、本存款單不得黏貼或附寄任何文件。
- 五、本存款金額業經電腦登帳後，不得申請撤回。
- 六、本存款單備供電腦影像處理，請以正楷工整書寫並請勿摺疊。帳戶如需自印存款單，各欄文字及規格必須與本單完全相符；如有不符，各局應婉請寄款人更換郵局印製之存款單填寫，以利處理。
- 七、本存款單帳號與金額欄請以阿拉伯數字書寫。
- 八、帳戶本人在「付款局」所在直轄市或縣（市）以外之行政區域存款，需由帳戶內扣收手續費。
- 九、所託收之票據於運送途中，若發生票據被盜、遺失或滅失時，同意授權由郵局或付款行代理本人辦理掛失止付及聲請公示催告、除權判決等事宜。

交易代號：0501、0502現金存款 0503票據存款 2212劃撥票據託收
本聯由儲匯處存查、保管五年。

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<https://donation.ipcf.org.tw>



郵政劃撥

郵政劃撥

戶名 財團法人原住民族文化事業基金會
帳戶 50135113



銀行匯款

戶名 財團法人原住民族文化事業基金會
帳戶 2360 0122 4871
銀行 臺灣銀行武昌分行

現金捐款

親送或現金袋郵寄本會：
11573 台北市南港區重陽路
120號5樓

支票捐款

親送或掛號郵寄
本會：
11573 台北市南港區
重陽路120號5樓



ATM轉帳

戶名 財團法人原住民族文化事業基金會
帳戶 2360 0122 4871
銀行 臺灣銀行武昌分行



- 提醒事項 |
- 轉帳或匯款後，請務必以電話或電子信箱方式將您的姓名、地址、電話提供本會，或直接前往本會捐款網站 <https://donation.ipcf.org.tw> 線上填寫捐款人資料。以俾本會寄發捐款收據與捐款贈品。
 - 每筆捐款交易都有一定須負擔的手續費用（本會受贈最低額度為100 元），建議您可累積一定金額後再一次進行樂捐。
 - 本會只蒐集您在自主意願下於線上填寫或回傳提供之個人資料（如捐款人之姓名、地址、電話、電子郵件、身分證字號、出生年月日等），目的是為提供您更佳的捐款服務，及業務相關之捐助和活動資訊。相關資料使用皆遵守《個人資料保護法》之規定，妥善保護您的個人資料。
 - 依法，您可隨時向本會行使個資權利，以查詢、補充、更正、處理及刪除您的留下的個人資料或聯絡方式。您可以來電或來信與我們聯繫，我們將由專人進一步為您服務。提醒您，若您拒絕提供相關個人資料，或選擇停止、刪除已提供之個人資料時，將可能對您在捐款收據開立/寄送、捐款徵信查詢、捐款贈品..... 等捐款人基本權益上產生影響。

98-04-43-04 郵政劃撥儲金存款單

收款帳號	50135113	金額	億	仟萬	佰萬	拾萬	萬	仟	佰	拾	元
		(阿拉伯數字)									

通訊欄(限與本次存款有關事項)

您的EMAIL:

開立收據方式：

- ☐ 不需寄發
☐ 每次扣款後寄送
☐ 年度開立

捐款徵信：以捐款芳名錄方式公開捐款姓名、金額於本會捐款網站及年報

- ☐ 我同意
☐ 我同意以_____之姓名公開
☐ 不同意

收款戶名 財團法人原住民族文化事業基金會

寄款人 ☐ 他人存款 ☐ 本戶存款

姓名			主管：
地址	□□□ - □□		
電話			
經辦局收款戳			

◎寄款人請注意背面說明
◎本收據由電腦印錄請勿填寫

郵政劃撥儲金存款收據

財團法人原住民族文化事業基金會

收款帳號戶名

存款金額

電腦紀錄

☎ 捐款專線
(02)2788-1600

✉ 客服信箱
ipcfservice@mail.ipcf.org.tw

虛線內備供機器印錄用請勿填寫

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