

台灣原住民語言民俗研究

歸原



主 編：黃 東 秋

省 立 花 蓮 高 級 中 學

美雅農語言研究社

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台灣原住民 泰雅族(太魯閣族) 語言民俗研究
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美雅農語言研究

歸 原

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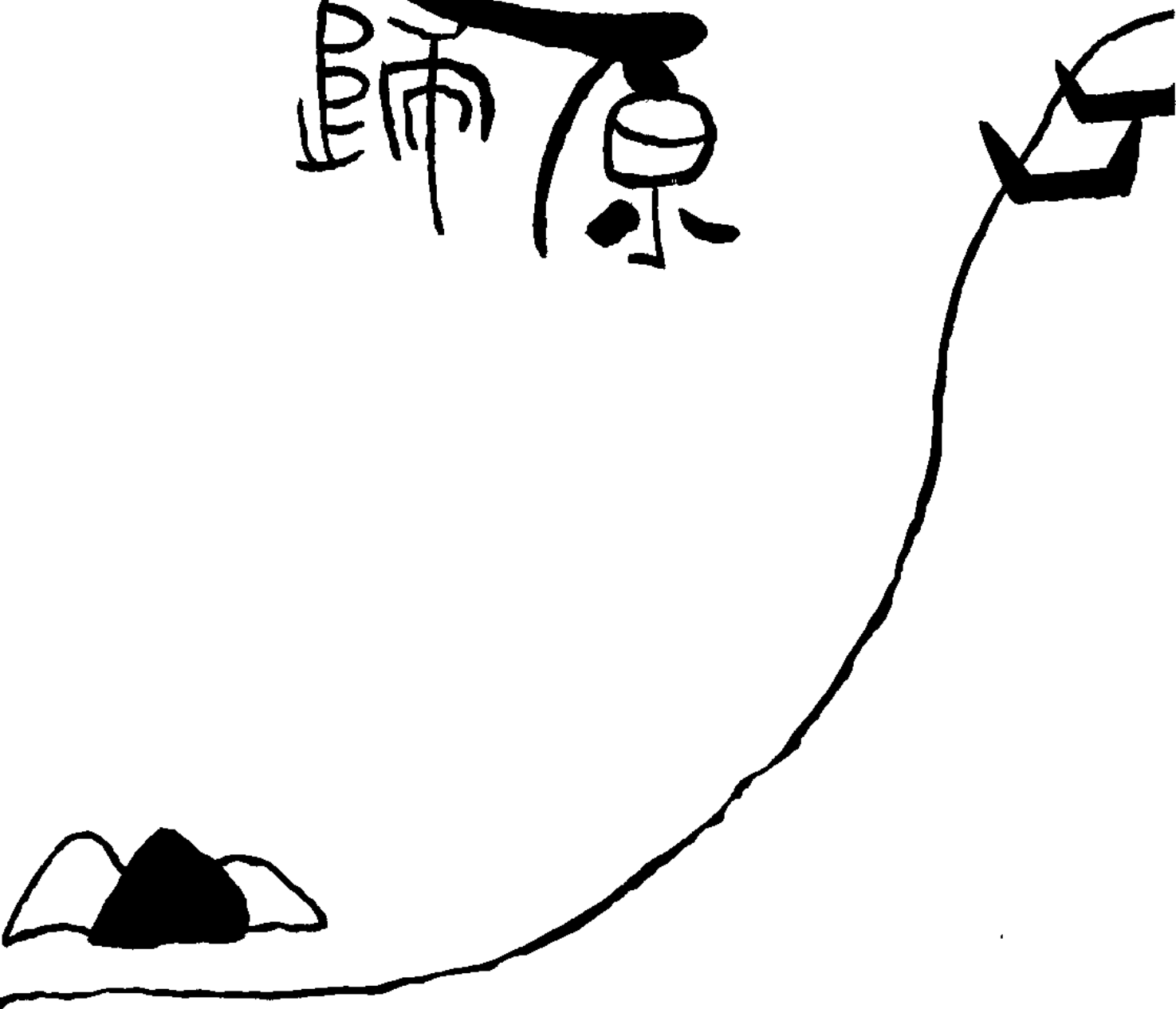
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壹、序 言 PROLOGUE

一、校長序

不同的種族有不同的文化及風俗習慣，因此彼此的溝通及交流是非常重要的。常有所謂的種族的歧視、偏見均起源於未能相互的，深切了解，彼此的民俗風情所至，每個民族在發展的過程當中，都是自動的單獨的創造文化，並應吸收他人文化的優點，充實自己的文化的內容，因而提高了自我民族的生活品質。因此本校在三年前就由本校英文教師黃東秋老師籌備成立美雅農（阿美族、泰雅族、布農族）語言研究社，其目的不僅照顧輔導本校全體原住民學生並肩負下列使命及責任：

- (1)兼顧文化傳承與文化創新。
- (2)積極發掘文化並予以提昇使民族文化受到尊重。
- (3)緬懷先民生活而創造的發明智慧，從而啟示新生代未來的生活方式及創新。
- (4)保存優良傳統，賦予時代的精神，使其推陳出新，成為民族獨具的文化產物。

語言乃是文化的根。語言是民俗習慣，表達思想的直接工具。語言中可以反映出文化背景和社會價值觀。英國有位有名的作家William Hazlitt 曾說過這樣一句話「唯有文字才能永存」。而整個臺灣的原住民還仍停留在有音無文字的階段，代代口傳。因此本校利用每週三下午的聯課活動，實施母語教學，黃老師一直致力於應用當前的教育制度的恩賜，只要學過英文的學生就能應用語音符號音標系統簡表的拼音方式原理去記載自己母語的音，並加以反覆練習，以達到熟習自己的母語及認同自己的文化。進而能了解母語與英語、中文的語法、詞彙、發音有何異同。從而接受上一代的智慧經驗，努力維護其傳統文化特色，以培養自尊與自信。因而成為社會中堅，免除弱勢民族的憂慮與徬徨的心情。

I. PROLOGUE

Different races have different customs and cultural backgrounds, and communicating between or across different cultures is important. In some cases, as we know, racial prejudice results in those differences. What one tribe considers a normal part of life is strange, bad, or impolite to another. This can naturally lead to misunderstandings.

Each tribe of the Taiwan Aborigines has his own distinctive cultural heritage and the varieties of every culture have already made Taiwan's indigenous cultures more interesting and dynamic, but their survival is in jeopardy. Three years ago, one of our English teachers, Mr. Huang Tung-Chiou, an Amei teacher, decided to fight this cultural decline, and set up MIYANUN ABORIGINAL LANGUAGES CLUB. He hopes this will help them rebuild the structure of their traditional culture. The main missions and goals are as follows:

1. To acquaint students with their own cultural heritage and to bring their culture and history alive.
2. To discover the graceful cultural heritage through patience, confidence, and determination to win others' respect and recognition.
3. To hold the ancestors in high esteem and to allow the younger generations to absorb their own origins and to give them contact with their mother tongues.

黃東秋 謹誌于
省立花蓮高級中學
中華民國 82 年 4 月 20 日

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4. To preserve their own cultures and understand the great wisdom of their elders as well as their own individual insignificance.

It is said that culture develops the language, and the language helps culture to develop. Language is the root or part of the culture; it is also the means through which most of culture is learned and communicated. We hope that that Mr. Huang's endeavors will help aboriginal students grow in knowledge, strength and confidence through their study.



二、主任序

民國七十六年接掌花中訓導工作後，深深感覺到，原住民文化的薪傳與生活改善，其最好的方法便是教育；而透過優秀的原住民人才來教育其族群，更是最佳方式。

就讀本校的原住民同學，都是各族群中青少年的菁英份子，假如在此成長的重要階段，讓他們了解原住民文化的精華及如何在快速變遷社會中調整自我，必能有助於原住民同學的自我認同及角色調整。

遺憾的是，從小至大學正式的課程中，皆無此項安排；本校特別於民國七十九年創「美雅展」語言研究社，聘請熱心關懷其族群的黃東秋老師擔任指導老師，藉著語言的學習，來達到認識族群文化的目的。

三年來，「美雅展」研究社，陸續辦理各項活動，並出版刊物，成效卓著。

黃東秋老師在課餘時間，默默從事「阿美」、「泰雅」、「布農」三族的語言研究，受到了各界的重視，「美雅展語言文化」這本書的出版，又是黃老師另一心血的結晶，更是對「美雅展」文化保存與傳承的貢獻。

林福樹 謹誌
省立花蓮高中訓導處

一九九三·四月

林福樹

FOREWORD

Since taking over as dean of school in 1987, I have been deeply convinced that the plight of Taiwan's aboriginal people has improved. This is most visible in the area of education, and in particular the education of the young students by fellow aboriginal teachers.

We must help our aboriginal students to understand the beauty and importance of their culture at this crucial stage of their lives, and help them gain confidence in today's rapidly changing world. If we can do this, these students will have gained a sense of identity and the ability to shape their own roles in society.

Unfortunately, aboriginal students pass from elementary school through the university without a single course to help them in this manner. The one notable exception is the MIYANUN ABORIGINAL LANGUAGES CLUB begun at this school in 1990. Mr. Huang Tung-Chiou, a tireless crusader for aboriginal students, is leading his students towards this goal. For the past three years, the members of the club have participated in numerous contests and cultural performances with excellent results.

Mr. Huang, in his research and efforts, had earned the respect of teachers and students alike. The appearance of this book is a further proof of his dedication to the preservation and transmission of aboriginal culture.

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原



三、長者的叮嚀

永恆的期許與盼望

～承先啓後，繼往開來～

INHERIT THE BENEVOLENT TRADITION AND

BE A PRIME MOVER IN THE UNENDING GROWTH OF OUR ROOT

過去的歷史不能改變，但未來的歷史可以創造。過去的歷史是由先人爲生存靠智慧去奮鬥的結果，而未來的歷史須賴後代子孫爲適應生存環境來開創。人類社會在長期生存的競爭下，常發現有如英人達爾文學說：「物競天擇，適者生存」優勝劣敗的交替情形。因此，一個民族爲立於不敗之地，必須發揮自己民族的生命力，而民族的生命力就是民族文化、民族的自信心、民族的榮譽感。

臺灣原住民同胞，原是這塊土地的主人，但今天這塊土地的主人並不是他。在優勝劣敗下，它由強勢淪爲弱勢，甚至即將在這地平線上消失，成爲歷史的名詞，其原因乃在於過去漠視它的存在以至於它已經沒有屬於自己的文化，所遺留痕跡及文字記載，這歷史的悲劇，應由誰來負責？而現在一般的知識青年，對這些嚴重的問題，有自覺意識者有多少？幸賴近期有許多有識之士，不時地在掀起研究發揚原住民文化的運動，這道微弱的光，正需要我們知識青年再造新機。

文化是我們精神生活與物質生活，自古至今知識、經驗、智慧的結晶，它常受時間、空間的影響在改變，唯有經調適與創新者才能存在。許多國家民族，爲樹立高度的榮譽心，無不標榜他們自身文化的優越性，以強化國家民族的生命力。反觀我們臺灣原住民同胞，過去曾經以這塊土地的主人而自豪，我們也有智慧毅力開創優秀的文化。但今天這些文化的特點，被我們這些後代子孫所淡忘，致使我們遭到自生自滅的地步。

我原住民同胞的先祖，究竟遺留給我們那些珍貴的文化資產，茲略舉如下：

一、高昂的生存鬥志：

先祖一山越過一山，一河越過一河，爲開拓新的生存疆場，不畏艱難與大自然搏鬥。這種精神今天我們可應用於求學或工作的敬業精神上。

History past can not be changed, but the history of the future is still to be created. The history of the past is a result of earlier generations' struggle for survival; the future is our descendants' adaptation to our environment. Human society, in its competition for survival, shows a Darwinist "survival of the fittest" aspect. For a people to survive, it must express its own racial life force; this expression is the culture, the confidence and the pride of its people.

Taiwan's aboriginal inhabitants were once the rulers of this island. Today this is no longer true. In the struggle for the "survival of the fittest", the strong have become weak. They are disappearing on the horizon, soon to be nothing more than a historical noun. The reason for this is that these people no longer belong to their own culture. This is a tragedy which is attested by the scars of written words in historical records. Who is responsible? Among the educated young people of today, how many are conscious of this very serious problem? The occasional glimmer of light from scholars should come from our young people themselves.

Culture is both a spiritual and a material entity, an ensemble of knowledge and experience gained over the ages. It is constantly changing under the influence of time and space, and survives only by adapting itself through innovation. Many of the traditional peoples of the world

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二、和諧的社會制度：

先祖教親睦鄰、敬老尊賢、團結合作、服從階級領導、利益共享……使社會安和樂利，這些特性今天可應用在多元化的社會中，大家互相關懷，共謀生存的方法。

三、蓬勃的民族朝氣：

健碩的體魄，豪邁的歌舞，可表徵這個民族生龍活虎的朝氣。這些文化特色，我們不僅可在運動場及豐年祭廣場上去表現，在積極的行動中，應廣泛表現於民族生命的衝動上。

其他尚有許多有形或無形的文化特性，我們後代子孫應維護並發揚光大，以立下千秋大業。維護與發揚的方法我們可以引用孝經的一段話：『身體髮膚受之父母，不敢毀傷，孝之始也；立身行道，揚名於後世，以顯父母，孝之終也。』精選自己原有優良的文化，擇取別人文化的優點，再將兩者綜合成爲最適合於現在生活的新文化，這樣我們不再是沒有根，沒有目標、沒有方向的民族。

一九七七年，美國一位傑出的黑人作家，艾力克斯·哈雷（Alex Haley 生於一九二二年）出版一本書，轟動美國及全世界，其內容要點描述美國黑人的身世。他花了十二年的時間去尋根搜集資料，這本書出版後最大的價值，在於啓示美國黑人力爭上游的動力，他們找到了自己的根，他們自覺不再是這族群的孤兒，帶給了美國黑人奮鬥的自信心。

本校美雅農研究社，在黃東秋老師熱心指導下成立，成立動機主要的目的，在於喚醒我們原住民的知識青年，要熱愛自己的文化，要如同美國這位黑人作家，爲自己民族做尋根的工作，我們期待大家輝煌的成果，由於你的參與，這個民族還有希望。

張文良

張 文 良

once loudly proclaimed their cultural superiority, thus maintaining their sense of group pride. Such virtues and ideas have been forgotten by their descendants, who today have nearly reached the point of extinction.

Our aboriginal ancestors have left us a precious cultural legacy:

First, a strong will to survive, inherent to their hunting and fishing in mountains and rivers. We can preserve this spirit today in our academic and working lives.

Second, a harmonious social system which dictates benevolence towards one's family and neighbors, respect for elders, submission to leaders, and sharing. All of these may still be followed in our daily life today, in mutual caring and working together towards our future survival.

Third, joy in physical activity expressed in robust physiques and in an energetic song and dance tradition. This prowess need not be limited to sporting events or harvest festivals; it may be channeled into all aspects of group life.

Other characteristics, both the readily visible and the less obvious, should be uncovered and promoted among our people. To quote from the Classic of Filial Piety, "Seeing that our body, with hair and skin, is derived from our parents, we should not allow it to be injured in anyway. This is the beginning of filial piety. Build our character and improve our knowledge so as to be successful and

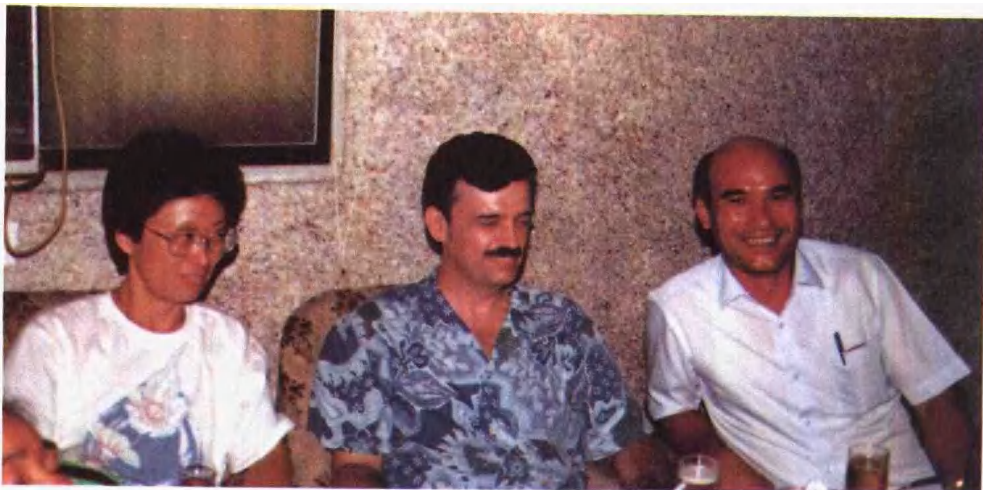
原



make our parents proud of us. This is the completion of filial piety." By choosing the best aspects of our own culture, and joining them with the good qualities of other cultures, we are no longer cut off from our roots, or without goal or direction.

In 1977, the Black American writer Alex Haley published the book *Roots*. Haley spent twelve years researching the chronicle of Black America's history, which was to be a revelation of Black America's struggle. This book helped them find their roots,

The Hualien Senior Boys' High School's Amis-Atayal-Bunun-MIYANUN ABORIGINAL LANGUAGES CLUB, under the leadership of Mr. Huang Tung Chiou, has given aboriginal students the motivation to reach a goal: to wake up the educated young people of our race, to cherish our culture, and like Haley to follow the process of rediscovering our own roots. There is still hope for great success if we all work together.



歸

四、智者之言

原住民文化的失落是令人憂心的，然而文化復興與建設的工作卻也極其艱鉅，需要持續的關懷和點點滴滴的耕耘。黃東秋老師站在其教育工作的崗位上，率先成立了國內高中第一個原住民語言學習社團——「美雅農語言研究社」，又出版了相關的教材，他紮實的步伐，令人鼓舞。

無可諱言，原住民文化過去在國內的學校教育中一直受到忽視。經濟勢力無孔不入的臺灣社會中，原住民們爲了生計，不得不離鄉背井，至西、北部的城鎮爲製造業、建築業付出勞力，換取現金。在外地成長新生的一代，既無法得到母文化的滋育，也無法得到四週漢人對其文化的肯定與尊重。長期以來，漢文化成爲其學習的唯一對象，母文化逐漸被揚棄或遺忘。文化無以延續的危機之下，其民族生機受到最大的考驗。許多原住民知識青年曾爲此發出不滿的怒吼。所幸經過一段時間的奮鬥，原住民文化終開始受到政府和社會重視。文化復興的生機因而不冉渺茫。

此時，黃老師出版了他個人第二本語言學習教材，並加入配合時代需求的新內容。讓我們在此對黃老師持續的努力和日新又新的毅力，由衷致敬，並預祝他成功。

張 慈 端

國立自然科學博物館張慈端博士

CONSIDERATE AND WARM ADVICE

The plight of Taiwan's aborigines today is a sad one, and the task of reviving this culture is a arduous one requiring patience and perseverance. Mr. Huang Tung-chiou stands in the vanguard of education in Taiwan today, having created the country's first aboriginal language-study class in the public school system, the MIYANUN ABORIGINAL LANGUAGES CLUB. The group has also published its own teaching materials.

It must be said that aboriginal culture has been entirely overlooked in this country's educational system. With Taiwan's economic boom many aborigines have been forced into the big cities for sustenance wages. A new generation is growing up outside its own culture, with no recourse to education in their native language, and with no respect from the Han Chinese around them. In the long run, Han culture replaces their own and they lose their mother language. In the midst of this crisis a few young aboriginal intellectuals have put up cries of outrage. After some struggle, this problem has been recognized by the government.

Mr. Huang Tung-chiou's second book contains much new information of a timely nature. We should all be grateful to him for his concern, his hard work and his unfailing dedication.

原



五、原住民——我親愛的朋友們

接觸到原住民同胞，可以追溯到童年時代，家住在花蓮南區的富里鄉，那是個民風樸實，五穀豐登的村莊，人們日出而作，日入而息；我們常涉水橫渡蜿蜒的秀姑巒溪和依傍中央山脈群居的布農族同胞一起上山種玉米、植花生，採野菜，砍柴火。每逢年節，我們也盛情邀約布農族同胞入村共飲杯酒，同唱情歌，給農村辛勤而平淡的生活，增添幾許歡樂；終年勞苦的歲月，也透過彼此真誠交融的友誼，得到相互的認同與鼓舞。

小學三年級到六年級的導師竟然是一位剛自軍中退伍的布農族青年，潘福春老師對我們四年似嚴苛實慈愛的教誨都化作顆顆感恩的淚珠，串成每個農村孩童的成長。我們學到的不只是布農族的粗獷與豪邁，熱情與勇略，更有老師的正直、果敢、堅強與剛毅！在每一首樂山樂水的原住民歌謠中，闊闊明朗的性靈於焉蘊涵，活潑躍動的智慧也深刻啟發。假日，老師踩著破舊的腳踏車，我們一群孩童跟跑在後，穿梭在村莊小巷中、田野陌路上的這一幅師生周遊圖是當年最受歡迎的家庭訪問團，正因為老師是原住民，他對學生的關懷與照顧，得到村裏更大的肯定與讚美！

如果說自己從事教育工作是因為幼年深受原住民師長的啓迪一點也不為過；今天，我們也抱持同樣熱忱來教導我們善良的子弟。俊雄（阿美族）、坤烽（布農族）、少青（泰雅族）……都是極其優秀的原住民青年，他們強壯、健朗、刻苦、上進，樸實而敦厚，純真而善良。音樂與運動是他們傳統的天賦，難能可貴的是：現代生活知識的充實，未來文明智慧的涵養，他們毫不遜色於一般人，無論將來習醫、學農或從事工礦林牧，他們將是新一代原住民的菁英與領導者是毋庸置疑的。

近年世界各國對少數民族文化的尊重與鼓勵均不遺餘力，早期約翰韋恩式的美國西部開拓史已受到各界強烈的重新檢討；馬龍白蘭度因「教父」一片獲選奧斯卡金像獎最佳男主角時，派了一位印第安少女代表上台拒絕接受，因為他要抗議一般美國電影與社會對原住民同胞的不夠尊重與照顧，這多少喚醒了美國白人社會達爾文主義的再度反省；凱文科斯納自導自

TO MY DEAR ABORIGINAL FRIENDS

Meeting fellow aborigines, I am always taken back to my childhood years in Fuli, south of Hualien. It was a simple farming village amid rich fields where people worked from dawn to dusk. We often forded the meandering Hsiukulan River with our Bunun friends from the Central Mountain Range, and went to plant corn and peanuts, pick lettuce or cut firewood. Every year at the Harvest festival we would meet our Bunun friends for a cup of wine or a song. This brought joy to our hard and monotonous farming existence. Over the years of work and struggle, this contact also forged a deep and true friendship and mutual respect.

From the third to sixth grade in elementary school I was fortunate enough to have as my teacher Mr. Pan Fu-chuen, a young Bunun man who had just finished his military service. Guiding us with a stern but loving hand during those four years he helped us, the farm children, grow up. We learned more than just the bluff and generous Bunun nature with its passion and strength - he also taught us honesty, courage and toughness. In our folk songs of mountains and streams there was open and carefree spirit, as well as lively and optimistic wisdom. On holidays, we would run alongside our teacher on his rusty old bicycle, crossing the lanes and paddies of the village as we paid visits. Because he too was an aborigine, his concern and care for his students made him even more welcome and deeply appreciated.

It would not be an exaggeration to say that my own dedication to teaching comes from these early years. Today we still give the same

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演的「與狼共舞」更直接對印第安原住民作真摯的關懷與認同，不僅贏得電影藝術的最高榮譽（最佳影片、導演），也反映了美國歷史學家對西部開拓史的人權觀點與人性考量。吳鳳的傳奇在臺灣原住民發展史上多少帶點大漢沙文主義色彩；好在透過教育的普及，臺灣原住民生活的改善已逐漸接近與整體社會的水平；當然，政府還可以作更積極的鼓勵與支持，加速原住民物質生活的開發與精神文化的發揚。而無可諱言的，這文明躍昇的動力更需要原住民同胞的自覺、自立與自強！

吾友黃東秋君，熱情好善，年富力強，致力於原住民文化教育十餘年，對原住民同胞的生活提昇與整體社會的文化交流均有卓著貢獻，給新一代的原住民青少年尤其具有無限的鼓舞力量，其恢宏世界觀的胸襟與氣度令人欽敬。在這生生不息的文化傳承上，臺灣原住民同胞在未來中華民族發展史上的定位，是吾人可以深深期許的。願和每一位原住民在這塊美麗的土地上共適共榮，我親愛的朋友們！

（作者為花蓮高中歷史教師，閩南人。）

石秋亮



loving guidance to our dear students, such as Ker Chun-Hsiung (Amis), Liyaw Ken-fung (Bunun), and Lu Shao-ching (Atayal), all kind, diligent, and exemplary boys. While they love music and sports, they work devotedly at their studies, whether in medicine, agriculture, mining, forestry, etc. These young men are the future of our aboriginal peoples.

In recent years, there has been a greater respect and appreciation for aboriginals all over the world. The images of the old John Wayne movies are undergoing a revision in the world of film. Marlon Brando, winning the Oscar for "The Godfather", sent an American Indian woman to refuse the award in his place, on the grounds that American cinema and society lacked respect for its own native peoples. This brought a pause for reflection among whites immersed in their Social Darwinist mentality. "Dances with Wolves", not only won Oscars for Best Film and Best Director, but caused many people to reconsider the history of the American pioneers with regard to human rights and human nature. The story of Wu Feng in Taiwan is not without tinges of Han chauvinism, but it is praiseworthy in that, it has brought aboriginals closer to general culture through exposure to education. Of course, the government could do more to support and speed up the development of our aboriginal peoples' material and spiritual culture. This, however, will also require greater learning, greater determination and greater strength on the part of the aboriginal peoples themselves.

My good friend Mr. Huang Tung-chiou, the motivating force behind this book, has proved himself for more than ten years to be not only a warm and sincere friend, but also an enthusiastic champion of aboriginal

education. In him the new generation of aboriginal students have a tireless source of support and inspiration, and guidance on the path to their rightful place among the races of the Republic of China. We are deeply grateful to him, and can only hope that others will join him in working towards our common goals as the aboriginal inhabitants of this beautiful island.



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