



台灣文化之美

1

台灣早期 服飾圖錄

TRADITIONAL DRESS IN TAIWAN 1860-1945

◆ 高本莉 著



臺灣早期服飾圖錄／高本莉著．-- 初版．-- 臺

北市：南天，民84

面； 公分--（臺灣文化之美）

參考書目：面

含索引

ISBN 957-638-302-1（精裝）

1. 服飾－中國－歷史 2. 臺灣－社會生活與風俗

538.182

84008276

台灣文化之美 1

臺灣早期服飾圖錄 1860-1945

精裝 2600元

發 行 民國八十四年十月初版一刷發行

著 者 高本莉

發行人 魏德文

發行所 南天書局有限公司

台北市羅斯福路3段283巷14弄14號

電話 (02) 362-0190

電傳 (02) 362-3834

郵政劃撥帳號0108053-8號

登 記 證 局版台業字1436號

原色製版 新豪華電子製版股份有限公司

台北市大理街157號4樓

電話 (02) 306-9881

原色印刷 皇甫彩藝印刷有限公司

台北市長泰街297巷14號

電話 (02) 303-5871

著作權所有・翻印必究

ISBN 957-638-302-1

台灣文化之美







台灣早期

TRADITIONAL DRESS IN TAIWAN 1860-1945

服飾圖錄

◎ 高本莉 著





TRADITIONAL DRESS
IN TAIWAN
1860-1945

Series Editor: Wei Te-wen

Author: Penly Kao

Planning: The Fu-lu Foundation for Culture and Education &
The Taiwan Folk Arts Museum

Associate Planning: The Chinese Ethnic Art Foundation

Author's Assistant: Chen Mei-lan

Artistic Design: Li Chun-hui Studio

Photography: IT Park Photography Studio

Copyright ©1995 by SMC Publishing Inc.

Published by
SMC Publishing Inc.
14, Alley 14, Lane 283,
Roosevelt Rd., Sec. 3
Taipei, Taiwan, ROC

Tel. (886-2) 362-0190
Fax. (886-2) 362-3834

ISBN 957-638-302-1

Printed in Taiwan





【目次】

凡例 —— 12

英文摘要 (INTRODUCTION) —— 14

王序 —— 22

自序 緣起 —— 28

前 言 —— 32

- ◆ 台灣開發移民史略
- ◆ 台灣早期服飾概況
- ◆ 台灣早期染織工業
- ◆ 閩客平埔服飾異同
- ◆ 傳統的服飾與禮俗





上衣的形制 —— 62

裙褲的類型 —— 130

髮型與頭飾 —— 162

披 肩 —— 198

肚 兜 —— 212

足 飾 —— 240

佩 飾 —— 266

裝飾風格 —— 286

◆ 刺繡特色

◆ 日常繡品

參考書目 —— 324

收藏提供 —— 328

索 引 —— 330



凡 例

中國傳統服裝，因國家的歷史悠久，幅員遼闊，名稱因時間、地方的不同而有不同的稱呼，例如：「衫」原指沒有夾裏且無緣邊的上衣。但在閩南語中對上衣都泛稱「衫」，因此本書在名稱上採現今一般的俗稱，如：「大襟衫」。或是依形制來稱，如：「背心」、「披肩」、「碗帽」、「虎頭帽」……等；儘量簡單，易於明瞭。

本書服飾，以1860年前後至1945年間，在台灣佔多數的漢族日常生活中所穿的服飾。但因限於實物的蒐集，很難各時期中男女老幼的服飾，及盛服、常服都能平均展現。再加上製作愈精美、刺繡愈細緻的服飾易於被收藏留傳，如：客家服飾雖純樸簡單，但肚兜、童帽、荷包……等小件繡品，因禮俗的關係，刺繡特別精彩。故整體看來，客家的刺繡品佔的比例多；又如：北部地區開發晚但發展快，老舊東西很容易就被淘汰，尤其服飾常隨人的過世而隨之焚燒、丟棄。所以除了新竹、苗栗客家保留較多，中南部地區留存實物較北部為多。另外男子服飾形式變化少，又沒有漂亮的刺繡，鮮少為收藏家所蒐藏。因此本書仍以婦女服飾為多，也因是圖錄的性質，讓讀者更能「賞心悅目」。

圖版編排順序：上衣、裙褲以年代的先後，肚兜按地域的不同，其餘頭飾、帽子、佩飾等則依形制相同的排在一起。

本書圖片皆由各收藏家及文物館提供實物拍攝而成，若確定蒐集來源，則在圖版中註明。依資料的可靠性，例如有的資料是《苗栗南庄田美村》，因是實地蒐集，有的僅寫《台中地區》只能確定是這個區域，有的因是輾轉蒐藏，無法確定來源地，則不註明。

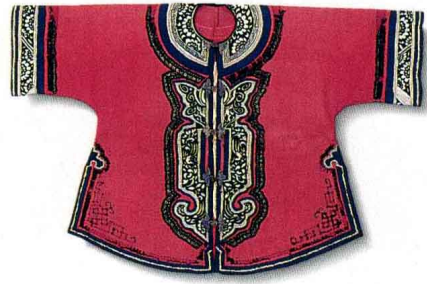


Introduction

Clothing and adornments are outward manifestations of a rich inner life. They are closely bound-up in the daily life, rituals, ceremonies, and customs of a people and inseparable elements of the social, political, economic, and cultural trends of any age. Popular dress in particular is a concrete reflection of the overall spirit of an era.

The subjects of this volume are the traditional clothing and adornment of Taiwan's most numerous ethnic group—the Han—between 1860–1945. We have at our disposal a rich collection of actual specimens from this period. In addition, the photographic records from the late Qing Dynasty and the period of Japanese occupation provide an excellent means for understanding the design and manner in which clothing was worn, as well as culture, society, and aesthetic values. The 1858 Treaty of Tianjin opened Taiwan's Tamshui Harbor as one of five trading ports. In addition it granted consular jurisdiction to foreign powers and freedom to religious missions. The influx of traders and missionaries had an enormous impact on Taiwan's culture. There is universal agreement among historians on the importance of the tenth year of the Xianfeng reign (1860) as a historical watershed after which Taiwan was transformed from an immigrant society to a resident society. In 1887 Taiwan was established as a province of China, and in 1895 the Maguan Treaty ceded Taiwan to Japan, thus marking the beginning of the period of Japanese occupation. With the 1945 retrocession, Taiwan was returned to China. The interim witnessed two world wars as well as the establishment of the Republic of China in 1911 on the mainland, thus ending millennia of imperial rule. Amidst the tide of Westernization that swept the world, the foreign influence on Taiwan's clothing and adornments was enormous, and this period saw rapid changes in fashion.

The photographs in this volume are all of authentic specimens. They have been arranged according to clothing design, time period, and geographical area. The book is divided into three main parts. Part one contains sections on the history of Taiwan's immigration, traditional clothing and adornments in Taiwan, the early textile industry, differences in dress between Taiwan's immigrants from the Chinese mainland and her indigenous people, and traditional dress for ritual customs. Part two contains discussions of the design, origins, and ceremonial significance of upper garments, skirts and trousers, head adornments, capes, camisoles, foot adornments, and jewelry.



A comparison of the photographs will give readers a concrete picture of traditional clothing styles in Taiwan from 1860–1945. Part three is an appendix in which women's clothing styles are discussed. There is also a section on embroidery, including a brief introduction to some common embroidered items that are not clothing.

A Brief History of Taiwan's Immigration

There is a strong connection between the peoples and the cultures of Taiwan and the southeast seacoast of mainland China that reaches back to prehistoric times. At present the Han ethnic group comprises a majority of Taiwan's population. Large migrations of Han people began during the Ming Dynasty. Lian Heng's *Comprehensive History of Taiwan* states, "The people of Taiwan are Chinese belonging to the Fukienese and Cantonese ethnic groups."

Although the development of Taiwan began relatively late, it was Sinocized rapidly by Han settlers who comprised a large proportion of the island's population. In addition to the intermingling of Taiwan's original inhabitants and its Han settlers, the mixing of immigrants from Min and Hakka language groups also exercised a large influence on the formation of Taiwan. Of the earliest Han immigrants to Taiwan, more than ninety-eight percent were from Fujian and Guangdong provinces. Hakka immigrants from Guangdong and their descendants comprised 15.6 percent of the Han population while immigrants from Quanzhou comprised 44.8 percent and those from Zhangzhou constituted 35.2 percent. On the other hand, Taiwan's indigenous peoples numbered just over 100 thousand during the Qianlong reign, yet had only increased to 140 thousand by the period of Japanese occupation (1931). In addition to large numbers of Han immigrants, the Han influence on indigenous people was considerable. Frequent contact between ethnic groups including intermarriage eventually led to the assimilation of indigenous Taiwanese peoples. Eventually it became difficult to distinguish between ethnic groups, and original inhabitants were simply included in the Han population. Thus it is clear that by the beginning of the Qing Dynasty Taiwan had changed from an immigrant society into a stable, predominately Han resident society.