

Introduction 介紹

This field trip involves immersion into the life world of the Tao (Yami). It encourages wisdom and local participants to recognize the value of traditional knowledge in environmental management. We observe the mountain, river, and oceanic environment around us and cultivate the ability to identify and solve problems. Actively caring about the original environment and exploring the prudence of traditional culture can bridge traditional knowledge and science.

本活動以人之島-蘭嶼達悟(雅美)族的生活領域為情境，融入傳統智慧與地方知識，讓參與者體認傳統知識在環境管理上的價值，亦觀察生活周遭的山河與海洋環境，培養發現問題、解決問題的能力。希望藉著活動的引導，讓大家可以透過自己的觀點訴說人之島-蘭嶼的海洋和土地故事，主動關心原鄉環境與探求傳統文化的內涵，甚至能成為聯繫傳統知識與現代科學之間的橋樑。

Indigenous Space-time, Indigenous Knowledge



(I) *angit** – sky – 天空 (II) *wawa* – ocean – 海洋 (III) *vanwa* – beach – 部落灘頭
(IV) *ili* – village – 聚落 (V) *kahasan* – forest – 山林 (VI) *solì* – taro field – 芋田

*Tao Language 達悟語

In the Field 1

Ili - Living spaces and villages 達悟人的聚落空間

Background 背景知識

The social life of Tao people is mainly the interweaving of the geographical relationship of the people and the blood relationships of the tribal community. The tribe is an independent unit composed of all members living in the same tribal area. The fisheries, pastures, and agricultural lands of each tribe are commons, not to be used by others. A complete Tao home must have *vahai* (main house), *makarang* (high house) and *tagakal* (hill table). The *vahai* faces the sea and is where you live, cook, store, and sleep. The *makarang* is the place where objects are manufactured. The *tagakal* is an activity place for daily life, leisure, chatting, children's play, and adults singing.

達悟人之社會生活主要是居住的地緣關係及親族的血緣關係交織而成。部落是一個獨立自主的單位，由共居於同一部落領域內的所有成員組成，部落擁有的漁場、牧地、農地，他部落的居民不得擅入擅用。一個完整的達悟住家須有 *vahai* (主屋)、*makarang* (高屋) 和 *tagakal* (涼臺) 主屋的正面朝向大海，是日常生活起居、煮飯、儲藏、睡覺之處；工作房是製造器物的場所；涼台是日常生活休閒、聊天、兒童嬉戲、大人唱歌的活動場所。



In the Field 2

Angit: 'Eyes of the Sky' Indigenous ways of star observation 天空、潮汐及傳統曆法

Background 背景知識

Flying fish season is the core of Tao culture. The year is divided into three seasons: the *rayon*, the *teyteyka* and the *amiyan*. The meanings of each season are as follows.

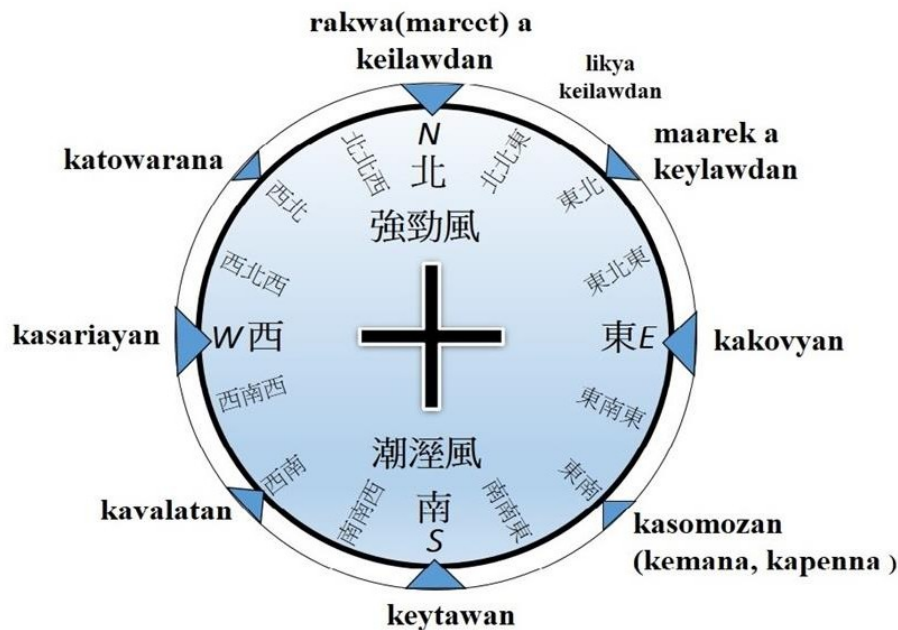
飛魚是達悟文化的核心。傳統的曆法依飛魚的到訪分為三個季節：飛魚季、飛魚後、及飛魚前季節。各季節及月份的名稱與意義如下表。

達悟傳統曆季節、月份、名稱及陽曆月份對照

Season	Traditional Name	Name of Month	Month's meaning	Western calendar
Spring	Rayon Flying Fish Season	Kapowan (Paneneb)	Closed door, abstinence	FEB
		Pikawkaod	Separation and sharing	MAR.
		Papatow	Fishing Dolphin fish	APR
		Pipilapila	Netting fish	MAY
Summer	Teyteyka End of Flying Fish Season	Apiavean	Good Moon Month	JUN
		Omood do piavean	Harvest festival	JUL
		Pitanatana	Making pottery	AUG
		Kaliman	Last flying fish	SEP
Winter	Amyan Month of Waiting fish Season	Kaneman	Bead ash, ghost	OCT
		Kapitowan	a fiesta in honor of a deity	NOV
		Kaowan	Coolest Month	DEC
		Kasiaman		JAN

As oceanic people, Tao is sensitive to the changing wind, weather and currents. The names of wind show their knowledge n weather observation and risk responses.

身為海洋民族，達悟民族對於風向與氣候的觀察十分敏銳。從詳細的風的名稱，可見對於天氣觀察與因應的豐富知識。



達悟（雅美）人對風的知識：

- ◆ **Kakovyan:**東風（吹的時間特別短，約吹一小時，任何季節會吹，此代表著風與浪即將轉變。）
- ◆ **KakovIyan:**東南東（微風微浪，適合出海船釣；對西南岸部落而言，夏季的午後從小蘭嶼返航是最佳的風向。）
- ◆ **Kasomozan:**東南風（也是微風微浪，氣後涼爽宜人。對達悟族人來說這是最好的風向，族人可以很安心的在海上從事漁事的工作。）
- ◆ **Keytawan:**南風（風浪大，不易船釣。）
- ◆ **Kavalatan:**西南風（這是島上最惡名昭彰的風向。）
- ◆ **Rakwa Keilawdan:**北風（意指遠方來的風，是最惡劣的天候，僅次於颱風。）

In the Field 3

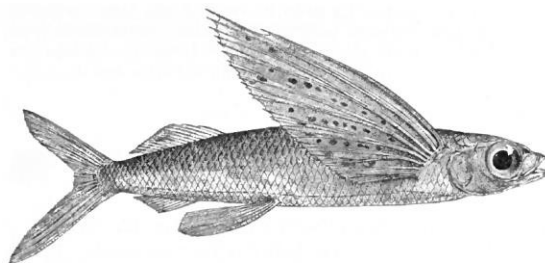
Wawa: Ocean, currents, and fish 達悟傳統海洋知識分享

Background 背景知識

Libangbang (flying fish) culture is an important cultural feature of Tao. They believe that the flying fish is managed by *tao do do* (the people in the heaven). The time of fishing and the way of cooking should be in accordance with taboos and rituals. The tribe believes that as long as the various ceremonies and taboos in the flying fish season are properly performed, the flying fish will automatically swim to the beach of the tribe.

The Tao people establish the order and taboos of eating by the mythical story of flying fish. The essence is to let marine life have a chance to breathe and maintain the balance and sustainability of the marine ecology.

Libangbang (飛魚) 文化是蘭嶼達悟族的一個重要文化特徵，耆老認為飛魚是 *tao do do* (天上的人) 所管理的魚類，捕撈的時節與煮食的方式都要按照禁忌與祭儀，族人相信，只要正確履行飛魚季中各項祭儀及禁忌，飛魚就會自動游到近海或是部落灘頭前海域。達悟族藉著飛魚的神話故事建立吃的次序與禁忌，其真諦在於讓海洋生物得以有機會喘息，維持海洋生態的平衡與永續。



Exocoetus pacilopterus.

In the Field 4

Kahasan: Forest, Taboo and Materials for *Tatala* (Traditional Canoe) building 山林及造舟知識分享

Background 背景知識

The *tatala*, traditional housing construction and paddy farming are closely related to the use of forest plants of Tao. Each tribe has its own irrigation channel system, hillsides, forest areas and pastures.

達悟的拼板舟文化、傳統住屋建築、水田耕作等，都與山林植物的利用息息相關，每個家族都各自擁有的灌溉水渠系統、山坡地、林區、牧場等。



In the Field 5

Vanwa: Ceremony, boat launching and folk singing

部落灘頭祭儀、船舟下水祭和吟唱的知識分享

Background 背景知識

As a meeting place between the ocean and the land, the *venwa* is a very important and sacred ceremonial field in the Tao culture. If the tribe has important public issues, members of the tribe gather here to discuss and resolve. The tribal beach head is not only the central point of tribal space, but also the core of the cultural, social system and public power operation in the Tao society. It is a sacred space reflecting the social culture of the Tao people.

部落灘頭（*venwa*）做為海洋與陸地的交會區域，是達悟族文化中極為重要且神聖的儀式性場域。部落若遇有重要的公共議題，各家族成員便會聚在此同討論、決議。部落灘頭不僅是部落空間的中心點，更是蘭嶼社會中文化、社會制度與公共權力運作的核心，是反映達悟族社會文化的神聖空間。



In the Field 6

Soli: Taro fields and women's spaces 芋田 達悟婦女傳統智慧

Background 背景知識:

The main crop of the Tao people is taro. In order to irrigate the fields, natural mountain streams are adapted and built into irrigation systems. Such major projects are usually completed by a large number of people. Therefore, the construction of canals usually involved mobilization of several families.

達悟族主要農作物為水芋，為了水芋田之灌溉，需要將天然的山溪修築成灌溉系統，龐大的工程通常是由大量人力共同完成，所以通常水渠的修築都是動員一個或數個親族的力量。

