

遍佈阿里山區的北鄒族部落

Tsou Aborigines of Alishan

賞遊
2

高

山青、澗水藍，阿里山的姑娘美如花，阿里山的少年壯如山！」這首詠嘆阿里山的歌謠，家喻戶曉，歌頌的對象，除了美景之外，正是世居於阿里

山的原住民：鄒族。鄒族文化已成為阿里山國家風景區人文觀光最重要的選項，他們透過社區總體營造、護溪保魚及祖先流傳下來的祭典、工藝等文化傳承，發展出鄒族部落深度觀光最淳厚的旅遊資源。

早期，鄒族其實廣泛分布在台灣的中南部，因為長年征戰及瘟疫等影響，人口及勢力範圍大減，主要分布在玉山西南方的嘉義縣境內，人口總數約為7千。目前分成北鄒及南鄒兩大區塊，北鄒集中在嘉義縣阿里山鄉的曾文溪上游及陳有蘭溪左岸、清水溪上游，南鄒分布在高雄縣三民鄉的楠梓仙溪上游。

居住在阿里山地區的北鄒族，共有兩大社，一是達邦社，主要聚落分佈在曾文溪兩岸，包括達邦村、里佳村、茶山村、新美村及山美村。另一是特富野社，涵蓋特富野社區、樂野村及來吉村。這兩大社的重心達邦及特富野，都保存了男人聚會所「庫巴」(Kuba)及族人聚會的涼亭(Hufu)，每年的鄒族凱旋戰祭，也在這兩大社間輪流舉行。

北鄒分布的村落，若依照道路動線來分，可分為嘉129線鄉道上的山美、新美及茶山，統稱為「南三村」，從石桌轉169縣道可進入達邦、特富野、樂野、里佳，稱為「北四村」，而在阿里山公路另一側的來吉村位置更北，雖可列入北四村的動線上，但與奮起湖、豐山同遊較便捷。



The Tsou aborigines are a people of both beauty and power, like the mountains of Alishan that they call home. They are also a people of age-old traditions, many of which remain closely interwoven in the fabric of their life today. From costume and customs, festivals and food, the Tsou culture continues to convey the spirit and passion of these early settlers of Alishan.

The Tsou tribe once prospered throughout the central and southern parts of Taiwan, but war and pestilence greatly reduced their numbers to only about 7,000 people concentrated on the southwest side of Yushan (Mt. Jade) in Chiayi County. Today the tribe is divided into northern and southern groups. The northern tribe inhabits the upper reaches of the Zengwen River, the left bank of the Chenyoulan River, and the upper reaches of the Cingshuei River in Alishan Township, Chiayi County. The southern tribe makes its home at the upper reaches of the Nanzihshian River in Sanmin Township, Kaohsiung County.

The northern Tsou can be further divided into two major sub-groups: the Tapangu (Dabang in Chinese) and the Tfuya (Tefuye). The Tapangu villages are Dabang, Lijia, Chashan, Sinmei and Shanmei, which are located along the banks of the Zengwen River. The Tfuya live in the villages of Tefuye, Leye and Laiji. The main villages of the two sub-groups are Dabang and Tefuye, respectively. Both villages have preserved traditional kubas (meeting places for tribal males) and hufus, where the entire tribe assembles for special occasions. The two villages also annually host the Mayasvi (War) Festival in rotation.

Shanmei, Sinmei and Chashan, situated along County Hwy 129, are jointly known as the three southern villages; while Dabang, Tefuye, Leye and Lijia, along Route 169 from Shihjhuo, are collectively called the four northern villages. Laiji, on the other side of Alishan Highway and further to the north, is also included in the four northern village route.



鄒族部落慶典

Traditional Tsou Festivals

鄒族可算是台灣原住民中，保存傳統祭典最完整的一族。目前鄒族尚存的祭典有瑪雅斯比祭典（或稱戰祭）、小米播種祭、小米收穫祭等，民國90年11月下旬，停辦50年的鄒族河祭再度舉辦，讓鄒族另一傳統祭典得以保存。

瑪雅斯比祭典，屬於全部落性的大型祭典，原本在達邦及特富野兩大社各別舉辦，現在訂在每年二月由兩大社輪流舉行。早期則在鄒族出草歸來、重

Among all of Taiwan's aboriginal tribes, the Tsou have retained their traditions most intact. This is apparent in the many traditional festivals and ceremonies that the tribe continues to observe today, including Mayasvi (War Festival), the Millet Harvest Festival, Millet Sowing Festival, and Cowry Festival. In November 2001, the tribe held the River Festival for the first time in 50 years, bringing this traditional back from the verge of extinction.

The Mayasvi Festival is a huge event in which the



PART2: Traditional Tsou Festivals

entire tribe takes part. In former times, the festival was held annually in both Dabang and Tefuye, but today the two villages host the event in rotation. Traditionally the festival was celebrated upon the return of tribal braves from war or a hunt, the building of a kuba (meeting place for tribal males), or when the tribe experienced a major change or setback.

The Mayasvi Festival is held in the village kuba. Braves from each clan don the traditional warrior attire, with leather cap, and go up the mountain to pick fideus-a flower sacred to the tribe. At sun-up, the flowers are planted on both sides of the kuba entrance and on the roof ridge (at a different position for each clan) to welcome the arrival of the gods.

The chief celebrant leads the village braves into the kuba and presents to each the bark of the Chinese hibiscus. The braves bind the bark to their arm or knife to guard against evil spirits. They also insert the sacred flower into their cap and belt to seek the protection of the gods.

The braves enter the kuba holding torches and place a small pig in front of a fruit fig tree. The chief and tribal elders kill the pig to lure hostile spirits and prune the fig tree to serve as a ladder for the descent of the War of God. The god is welcomed with a sacred song and sacrificial offerings, and words are chanted to mark the

god's
triumphal
return. The

god is then seen off with a farewell song and the singing of the song of war. The clans then offer their respective sacrifices and the coming-of-age ceremony for the youths of the tribe. This is followed by three days and two nights of singing, dancing and other ceremonial activities. The tribal members join hands and dance as one, together praising the God of War and recounting stories of the tribal ancestors and braves.

The night of the ceremony marks the start of the Tsou song and dance season. Visitors are welcome to partake in the festivities and enjoy the roasted boar, millet wine and of course the warm hospitality of the tribe.

Visitors should remember, however, that the Mayasvi Festival is sacred to

the Tsou, and be sure to respect the tribal customs and traditions during this event.

The Millet Harvest Festival and Millet Sowing Festival are both clan-based occasions, and thus smaller than Mayasvi Festival. The former is held after the millet harvest in July and August, and the latter is held between Christmas and New Year's Day.

The Tsou River Festival was held in November 2001 for the first time in over half a century. At the time of its revival, only two tribal elders remembered how the ceremony was originally observed, and without them this tradition would surely have been lost. The Tsou are a polytheistic tribe of nomad farmers. Every time they cultivate a new area they pray to the gods of heaven, the mountains, and the rivers. The Northern Tsou settled in the Zengwen River and Chenyoulan River valleys, and their life was closely related to these rivers. The tribe revived the River Festival in the hope of seeking the protection of the River God's for the ku fish, shrimp and crab on which they traditionally have depended for food.



鄒族祭典歌舞 Tsou festival performance

賞遊二：鄒族部落慶典



建會所，或是部落遭逢重大變故時才舉辦。

祭典在男子集會所「庫巴」舉行，各家族的勇士戰士們要著勇士裝、戴皮帽，上山採神花石櫟蘭，等到天亮時，再把石櫟蘭種在「庫巴」入口兩側及突起的屋脊上，不同姓氏的家族，種植的位置不同，用神花歡迎天神的降臨。主祭者的頭目，會率領族中的勇士登上「庫巴」，並分發紅木槿樹皮，讓勇士們綁在手臂或束在刀上，做為護身符以防惡靈入侵，還要將神花插在皮帽及腰際，得到天神的保護。

戰士們手持聖火前往廣場，並將

小豬放在神樹雀榕前，由頭目和長老刺殺野豬來誘敵靈，再砍雀榕樹做為戰神降臨之梯，唱迎神曲、獻祭品，誦凱旋文，再唱送神曲、唱戰歌，各氏家族進行家祭，及舉行成年禮，接著，三天兩夜的歌舞祭活動，大家手牽手踏步跳舞，讚頌戰神及祖先英勇事蹟。

當夜晚降臨，鄒族的歌舞祭登場，原住民拿出烤山豬、小米酒，熱情地招待客人，由勁歌熱舞與烤肉香，最能感受鄒族人的熱情。由於瑪雅斯比祭典是阿里山鄒族最重要而且神聖的祭典，遊客切記要遵守鄒族的習俗。

小米收穫祭及小米播種祭則屬於家族性祭典，前者在每年7到8月間小米收割後舉行，後者則在耶誕節到元旦間舉行，規模不若凱旋祭大。

90年11月恢復舉辦的鄒族河祭，已經停辦逾50年，族內僅有兩位長老還記得儀式過程，再不傳承，這項河祭便要流失了。鄒族是多神論的遊耕民族，族人每到新地開墾，便要祭拜天、山、河神，北鄒沿著曾文溪、陳有蘭溪谷分布，與河關係密切，再恢復這項河祭，希望能祈求河神保佑河川鱈魚、蝦蟹生生不息。



鄒族南三部落

Southern Tsou Villages

賞遊
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沿著曾文溪上游一路走，可見白色沈積岩裸露在河谷間，土耳其藍的溪水在巨大岩石間竄動著，水墨畫難以描繪如此絢爛，上點藍吧，讓藍水、白石與綠野融合，讓畫筆與視線，隨著潺潺溪水流動。這就是南三村最引人入勝的地景之美。

南三村是沿著曾文溪上游而居的三個鄒族村落，從阿里山公路上的龍美，轉嘉129線鄉道，由北而南可造訪山美、新美及茶山三個村落，而從茶山可接台3線省道通往大埔、嘉義等地，及經產業道路通往高雄縣三民鄉。

這裡是達邦社分布的南界，也

At its upper reaches, the Zengwen River courses blue over a white rocky bed in a tumbling dash through giant boulders and a lush canopy of trees. To compare it to a Chinese landscape painting would not fully do it justice, and it is hardly any wonder that the river is one of the chief attractions of the three southern villages.

The three southern villages can be reached by taking the Alishan Highway to Longmei and there turning onto County Hwy 129. As you head south, the first village you arrive at is Shanmei, followed by Sinmei

以達娜伊谷溪自然生態公園及山美社區營造聞名，緩緩行駛在蜿蜒山徑間，每遇到一個鄒族的涼亭(Hufu)，就知道經過另一個鄰里，花木扶疏，山嵐偶爾飄渺屋舍之前，彷彿桃源仙境。

山美村

山美村，是達娜伊谷溪自然生態公園所在的鄒族聚落，在社區發展協會的規畫下，村內七個鄰里，由居民合力建造出各鄰的集會涼亭，



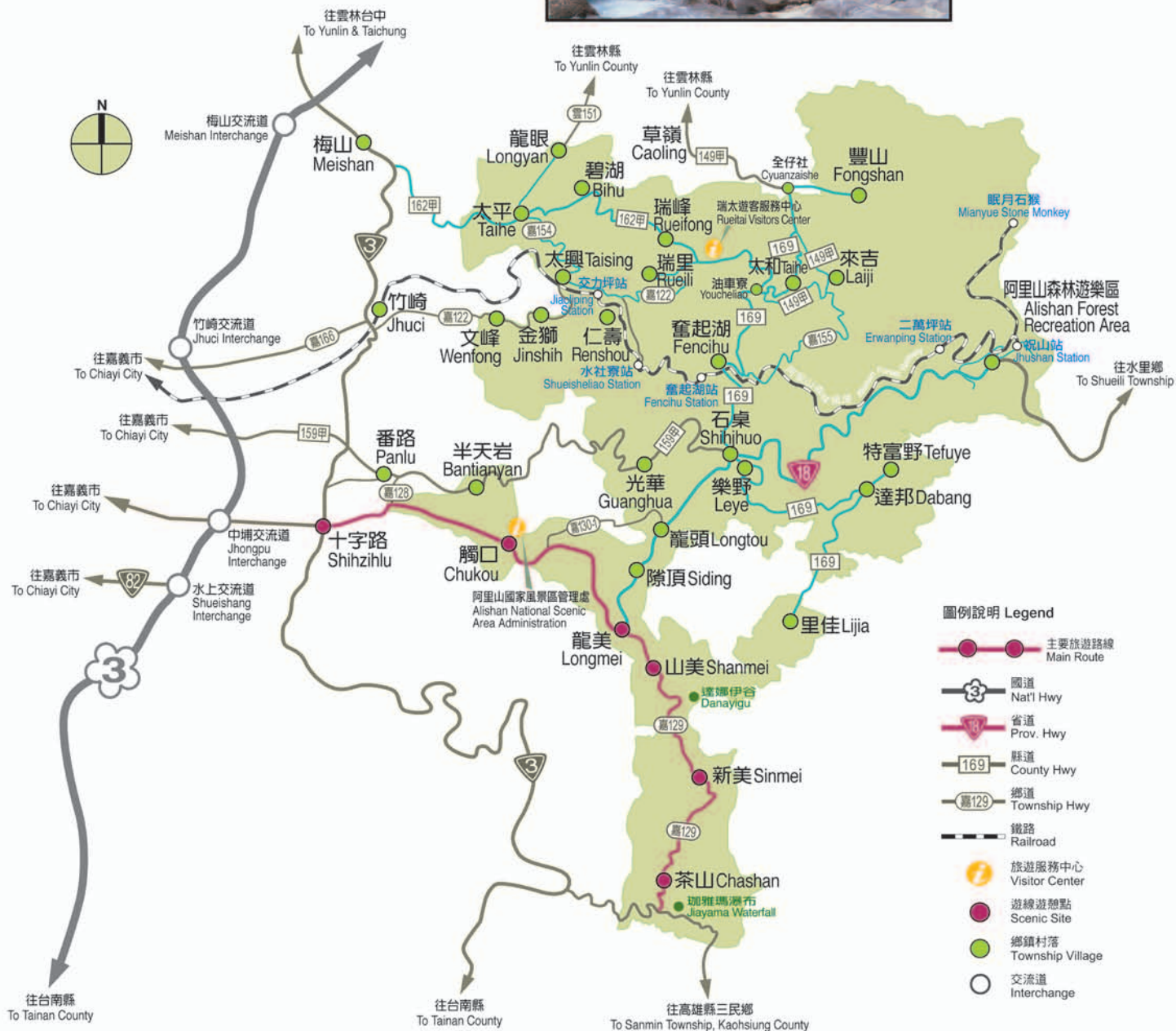
and Chashan. From Chashan, Provincial Highway 3 continues onto Dapu and Chiayi; and an industrial road connects with Sanmin Township in Kaohsiung County.

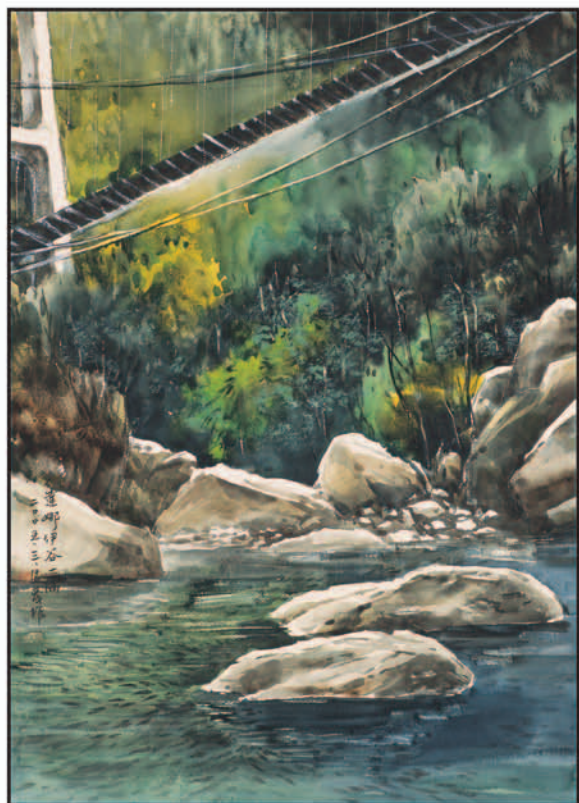
This area, representing the southern edge of the Tapangu sub-group, is known for the Danayigu River Ecological Park, as well as the community developments in Shanmei. A mountain road snakes up to connect with the various Tsou

communities, each marked by a hufu. Surrounded in greenery and graced by the occasional passing mist, visitors to this region may feel they have stumbled into paradise.

Shanmei (Saviki)

Shanmei is aptly known in the Tsou tongue as "Saviki," or "great beauty." This is the site of the Danayigu River Ecological Park, and there are also several recently





成為山美村獨特的社區意象。

札札亞，是山美村第一鄰，村內居民及社區發展協會在這裡成立傳統技藝工作坊，開辦竹編、編織等課程，讓村民們學習，完成的作品還可以在工作坊內展售。為了讓遊客們了解鄒族傳統服飾特色，札札亞工作坊還擺出模特兒，穿上鄒族衣飾。男模特兒戴上插有羽飾的山羌獸皮帽，穿上獸皮褲，女子穿上紅胸衣，戴上刺繡頭巾，藍衣黑裙襯著青山綠水，真是「姑娘美如花，少年壯如山」。

再深入札札亞村落，另一個竹子建造的涼亭－花香亭跳入眼簾，村民們在這裡召開里鄰大會，或是假

日聚會烤肉、野餐。札札亞工作坊還提供遊客社區導覽服務，及預訂鄒族烤肉、餐點，到花香亭享用野餐。

達娜依谷

巨石層層疊疊散落在急速陡降的溪床上，強勁水流切割著河床，石縫中夾著大小不一的深潭，黃綠色的苦花魚在碧綠色的溪水中，循著縫隙、頂著水流快速遊著。這裡是達娜伊谷，鄒族的故鄉，也是苦花的樂園。

達娜伊谷，其實是曾文溪上游的支流所在。曾文溪發源於阿里山山脈西南側，主流經過特富野、達邦兩社南流之後，先匯流里佳社的烏奇哈溪、接著在山美村附近納入達娜伊谷溪，續往南流經新美、茶山，進入曾文水庫。

山美村鄒族稱這條支流所在為達娜伊谷，名字並沒有特殊意義，不過因為河床高低落差大、下切力量大，溪長才短短18公里，卻由海拔2000公尺的中央山脈，陡降到海拔500公尺之處。乾季時河床裸露，就像是個谷地，便直稱為達娜伊谷，1995年山美村鄒族居民的通力合作，成立達娜伊谷溪自然生態公園，封溪復育苦花，登上台灣生態旅遊的地圖。

從默默無聞到一年遊客量超過10萬人次，年收入達1千5百萬元，山美村以社區居民力量，為大阿里山旅遊史上寫下一頁奇蹟，以復育

溪流結合生態觀光的旅遊模式，也為偏遠山村聚落開出一條活路，不僅阿里山地區其他風景點羨慕不已，也帶動下游新美村達谷布雅努溪生態園區的規畫，從社區總體營造、復育溪流環境的基礎，來發展溪流賞魚、生態步道及鄒族文化觀光。

達娜伊谷溪自然生態公園，在山美社區發展協會的規畫下，以生態步道、吊橋串起三個賞魚區。入園處的展演場在星期假日上午10時30分及下午2時30分，表演鄒族傳統小米祭、成年禮及勇士舞等歌舞，往賞魚區走去，沿途步道也針對溪谷植被製作解說牌，包括咬人狗、茄苳、構樹、山黃麻、大葉楠等。

山美居民們近幾年來在達娜伊谷溪內放流了數萬尾苦花魚苗，希望透過人工方式，快速增加魚群數量，在長18公里的達娜伊谷溪中，開放約2公里的溪流做為遊憩賞魚區，三個賞魚區利用天然巨石形成的深潭，或是地勢高低落差，以塑膠紙截流溪水及魚兒，讓魚群集中，方便民眾賞魚，一次看得到數近萬條魚兒同游的壯觀景象。

溪水實在清澈，成群苦花在陽光下翻滾游著，銀光斑斑透出水面。在大群苦花中，眼尖遊客還可以發現身上有著深色橫帶的馬口魚，因為那一條深色的橫帶，又稱為一枝花，而身上七條縱紋的石斑魚，也是溪中常見的魚兒。

達娜伊谷溪自然生態公園開放時間每日上午8時到下午5時，假日



(左)山美達娜伊谷 (left) Danayigu in Shanmei
(右)鄒族手工藝 (right) Tsou handicrafts



built hufus in each of the village's seven neighborhoods, adding to the traditional flavor of the village.

In Shanmei's first neighborhood, Cacaya, the villagers and community development association have established a traditional handicraft workshop where courses are offered for local residents in bamboo plaiting, weaving and other Tsou handicraft skills. The workshop also exhibits and sells finished works, and there even models displaying traditional Tsou clothing. The male models wear feathered caps and pants made of muntjac hide, while the female ensemble consists of a red shirt, embroidered scarf, set off with blue top and black pants. There is a popular song comparing the beauty of the Tsou women to a flower and seeing them thus attired, it is easy to discover the resemblance.

PART2: Southern Tsou Villages: Shanmei, Sinmei, and Chashan

Further into Cacaya Village is another bamboo hufu, where villagers hold large community assemblies, weekend barbecues and picnics. Visitors can also arrange guide services at the Cacaya Workshop, as well as make reservations to enjoy a barbecue and other Tsou cuisine.

Danayigu

The Danayigu River flows rapidly over rocky beds and through narrow boulder gaps. In places it forms deep pools that serve as a natural refuge for the Taiwan shoveljaw carp. Indeed, the yellow-bodied fish can be seen swimming by the thousands in the pristine river water today, although it was not always so.

The Danayigu is an upper tributary of the Zengwen River. It originates on the southwest slope of the Alishan range and flows past Tefuye and Dabang, converging at Lijia with the Wuciha River. From there it merges with the Danayigu near Shanmei and continues on its journey past Sinmei and Chashan to Zengwen Reservoir.

It is a fast and steep journey down. The Danayigu falls from an elevation of 2,000 meters in the Central Range to a height of 500 meters in only 18 kilometers. During the dry season the riverbed resembles a ravine, and thus the river's name literally means "Danayi Valley."

In 1995, the Shanmei villagers came together to create the Danayigu River Ecological Park with the aim of restoring the river's depleted stock of shoveljaw carp. Since its opening, the park has become a major tourist

destination, attracting over 100,000 visitors a year and injecting about NT\$15 million into the local economy. It has also provided a successful model for the development of ecotourism in the greater Alishan area, including a similar protected area developed downstream by village of Sinmei on the Dagubuyan River. Like its Shanmei predecessor, the Dagubuyan park has fish watching areas and hiking trails, and also hosts Tsou aboriginal performances.

The Tsou have long lived by the rivers and depended on their bounty for their sustenance. The Danayigu River is a traditional fishing area of the Shanmei Tsou, but in recent years the fish populations plummeted with changes to the river ecology brought about by the development of the Zengwen Reservoir and the Alishan Highway. Dynamiting, poisoning and other abusive fishing practices also seriously reduced fish numbers in the river. The loss of this precious traditional resource inspired the villagers of Shanmei in 1989 to form a river patrol team and embark on an ambitious fish conservation project.

The Danayigu River Ecological Park, planned by the Shanmei Community Development Association, comprises three fish viewing areas connected by nature trails and suspension bridges. Various aboriginal festivals and dances are performed on weekends at 10:30 a.m. and 2:30 p.m. at the assembly hall near the park entrance. There are also well-marked trails along which visitors can learn about the local tree species,

新美村

在新美，還有個神奇的趣味傳說：荷蘭水。從北邊的第一鄰走亞依薩那步道，約1個小時可到古阿娜瀑布，這裡就是傳說中的荷蘭水。村民們口耳相傳：在鄭成功時代，有兩個荷蘭士兵在鄭成功部下的追捕中流亡到新美，跋山涉水，身心俱疲，喝了這裡的山泉水，突然體力大增，有如神助般大步奔跑，擺說了鄭成功的追兵，也成功的逃到東海岸。來到新美，千萬不要忘記喝一口荷蘭水。

茶山

其實茶山部落的歷史才70多年，是一個年輕的迷你部落，6成是鄒族人，1成是布農族，其餘則是漢人。多民族融合的茶山，也充滿各種型式的涼亭，有傳統鄒族六角型

細細遊賞村子，處處可見涼亭、家族木雕、鄒族民宿，和曬在屋簷下的小米串。但是名為茶山，卻不見茶園，問了當地人才知道，原來茶山並不產茶，而是早年這裡栽種大片葉苦茶樹，生產苦茶油，才會取名為茶山。





(左、右) 新美景色
(left & right) Scenic Sinmei

PART2: Southern Tsou Villages

such as the stinging tree, autumn maple, paper mulberry, charcoal tree and large-leafed machilus.

The Shanmei villagers quickly repopulated the shoveljaw carp population of the Danayigu River through a restocking program. The fruits of their efforts today can be enjoyed at three fish viewing areas along a two-kilometer stretch of the Danayigu. Viewing areas include natural pools in the river as well as fry sections set off from the river current by plastic netting. Visitors to these spots can see thousands of fish swimming together. It is quite a magnificent sight.

In the clear river water the spotted silver shoveljaw carps can easily be seen gleaming in the sunlight. Sharp-sighted visitors may also catch a glimpse of the horizontally-striped *Candidia barbata* and the vertically-striped grouper.

The Danayigu River Ecological Park is open daily from 8:00 a.m. to 5:00 p.m. Adult admission is NT\$100 on weekends and holidays, and NT\$80 on all other days. Guide service can be arranged in advanced at: (05)251-3022.

Sinmei

Sinmei is situated about six kilometers south of Shanmei Bridge between. Wedged between the better-known areas of Danayigu and Chashan, the village is somewhat off the beaten track and all the more surprising a find as a result.

Sinmei covers over an area ranging

in elevation from 400 to 800 meters above sea level. The crystal clear Puyanu and Dagubuyan rivers pass through the northern and southern sides of the village, respectively, before converging at the Zengwen River. The village administrative center, situated at an elevation of 560 meters, is the site of a cultural assembly hall and Presbyterian church.

Surrounded by a bamboo fence, the assembly hall is used for teaching handicraft skills and displaying student works for sale. Objects on show include bamboo art, woven rattan containers, textiles, and other hard-to-resist items. The Presbyterian church is the religious center of the village. It is built in the style of a traditional kuba, though with a stone wall. The villagers enjoy telling visitors of the time when the church caught fire and yet still remained standing.

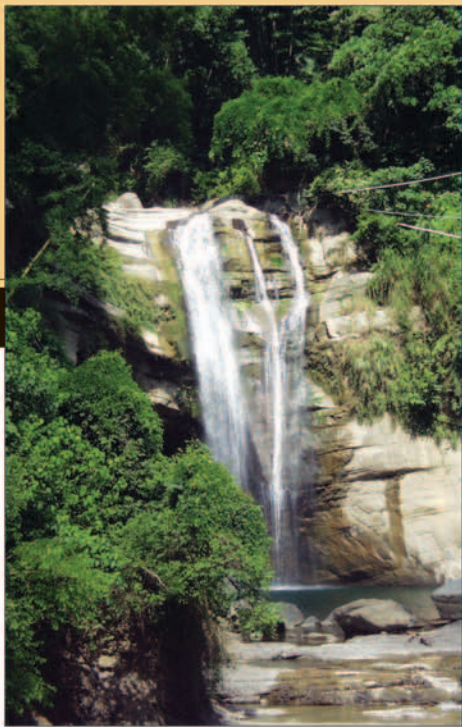
Another interesting story associated with Sinmei is the tale of the Dutch Springs, situated by the Guana Waterfall about an hour's walk on the Yayisana Trail. According to a village legend, two Dutch soldiers were driven across rivers and mountains to this spot by the forces of Ming loyalist Cheng Cheng-kung. Exhausted, body and mind, they drank from the spring and instantly felt their energy was restored. They ran ahead like the gods, escaping their pursuers and eventually making it safely to the east coast. Visitors to Sinmei may also discover their spirits revived with a sip from the Dutch Spring!

Continuing south from the Visitors Center, one soon arrives at a pair of archeological sites with stone coffins, axe heads, hoes and other relics of the Takopueanu (Dagubuyan) culture. The oldest of these sites dates back 3,800 years and is considered to be the most ancient highland archeological find in Taiwan. It was discovered along with a 1,700-year-old site in 2002 by an archeologist with the aid of a Tsou elder.

The Dagubuyan fish viewing area can be reached by Route 129 en route to Chashan. Not about to be outdone by the Danayigu River Ecological Park in Shanmei's, the Sinmei villagers have been developing an ecologically protected area on the Dagubuyan River upstream from Sinmei Bridge. A trail connects the three fish viewing spots and other attractions here, including the Sinmei Suspension Bridge, Lovers' Rock and a Tsou medicinal herb area. From the viewing areas visitors can see plenty of shoveljaw carp, river shrimp and mitten crabs. The trail is about one kilometer long and can be easily walked in an hour.

Chashan

Known to the Tsou as "Ca Yama Ca Na" (later shortened to "Cayama"), Chashan is reached by Route 129 heading downstream along the Zengwen River. The village name means "mountainside plain." The area was developed as farmland and pasturage during the Japanese colonial period, and later it was populated by



茶山瀑布景緻
Waterfall in Chashan

(右上圖)生命豆
(右下圖)生命豆祭鄒族創新歌舞
——「神勇飛鄒」

Fona Bean(above) and
Dance of the Fona Festival(below)

大石壁、蝙蝠洞、水火同源與珈瑪雅瀑布，是到茶山村的必遊之地。從茶山村開元農場對面的產業道路，約走30分鐘可以抵達珈瑪雅瀑布。約10餘公尺長的水瀑，打在水深及腰的潭中，是當地村民最愛流連的地方之一。在瀑布附近還有著名的水火同源奇景，燃燒中的沼氣與湧泉同時併存，景象奇妙。

珈瑪雅瀑布旁的小徑可通往大石壁與蝙蝠洞。這片大石壁，是茶山村最具代表性的地質景觀，為一個向西傾斜的厚層砂岩，岩性堅硬，但是岩質卻非常細緻，約長400公尺、傾斜約30度，壁面光滑。

在枯水期時，大岩壁看來是個乾河床，夏、秋兩季水量較為豐沛，壁面濕滑，村民們喜歡採一片山棕葉當墊子，從上往下溜，滑進石壁下方的水池，像天然的滑水道，成了當地人的秘密遊樂基地。開車旅客，可在茶山村第二鄰後方左轉上坡，坡道轉彎處即是岩壁下方，不過，路徑狹窄而且陡峭，要特別注意安全。

蝙蝠洞是數座不規則的巨大岩塊交疊而成的天然洞穴，少有人煙，因此成為蝙蝠棲息的洞穴。



Tsou villagers from Lijia and Dabang. Today the village is best known for the distinctive variety of thatch roof hufus found there.

Chashan is a small village with a history dating back only about 70 years. Around 60 percent of the population are Tsou, 10 percent are Bunun, and the rest are Chinese. This multicultural community has given rise to an equally eclectic mix of hufu styles, including the hexagonal hufus of the Tsou, the rectangular Bunun hufus, and the conical-roofed Chinese hufus. These different structures offer a vivid testimony to the harmonious coexistence of the Chashan's various ethnic groups.

The village covers a wide elevation range from 260 to 1,600 meters above sea level. Situated at the southern edge of Alishan Township, it is the first stop for travelers arriving from or going to Dapu in Chiayi County and Sanmin Township in Kaohsiung County.

It is worth taking the time to carefully explore the many different hufus and clan carvings dotting the village. Tsou-style inns and millet stalks drying from the eaves are other common sights here. Strangely, for a village whose name means "tea mountain," there are no tea plantations in Chashan. In fact the name owes to the broad-leaved tea tree forests that in earlier days supported the local tea tree oil industry.

Equally worthy of a visit are the natural attractions of Chashan, which include Dayanbi (Big Rock Cliff), Bat Grotto, the "Fire and Water

Source," and the Jiayama (Cayama) River Waterfall. The falls can be reached in about 30 minutes by foot along the industrial road across from Kaiyuan Farm. The waterfall plunges from a height of over ten meters into a deep pool. The spray moistens the surrounding rock surfaces, creating a natural slide that provides endless amusement for the locals. Close to the falls is the "Fire and Water Source," an aperture in a rock through which methane and spring water jointly spout, creating quite an unusual site.

A small trail next to the Jiayama Waterfall leads up to Dayanbi and the bat grottoes. The westward sloping cliff, a geological landmark of Chashan, is composed of hard thick-bedded sandstone. The cliff is about 400 meters long with a smooth slope projecting at an angle of about 30 degrees.

During the low water season, Dayanbi looks like a dry gulch, but in the high water seasons of summer and fall, the cliff is smooth and glistening. The local villagers can often be seen cascading down this natural slide on palm leaves and plunging into the pool below. Dayanbi is located at the bend in the road heading up the hill to the left from behind the second neighborhood in Chashan Village. It is a narrow road, so visitors should drive with special caution.

The Bat Grotto is formed by the intersection of several huge boulders. Rarely disturbed by humans, it offers a perfect perch for its namesake denizens.





觀光化節慶 Tourist Festivals

PART2: Southern Tsou Villages: Shanmei, Sinmei, and Chashan

近年來，觀光化的節慶也出現在鄒族部落中，茶山部落每年的涼亭節，及山美村的寶島鯛魚節、阿里山國家風景區舉辦的生命豆祭，及來吉的聖山節，都成為大阿里山鄒族的觀光化節慶活動。

樂野生命豆祭

每年在10、11月間舉行的生命豆祭，已經成為大阿里山地區重要的

節慶之一。

生命豆是一種常年生的蔓藤類植物，每年十一月開花，其後長出許多豆莢，隔年二月成熟，是鄒族食物之一。若不予採摘，豆莢內的豆粒落地，又會生根結果，即使再貧瘠的土地，也能成長，舉辦生命豆祭，就是要展現鄒族人強烈的求生意志。根據鄒族世代相傳的說法，生命豆祭在三百多年前即存在。

從2002年起，阿里山鄉公所與阿里山國家公園管理處將這項生命豆祭重新活化，賦予新的時代意義，

並開放給外族參加。活動是取生命豆旺盛活力之意而舉辦，並以鄒族傳統婚禮為主軸，由長老主持成年禮、提親、搶婚等儀式，一般遊客可以參加，只要是有情男女報名，就能穿上鄒族傳統服飾，得到眾人的祝福。

茶山涼亭節

為了保存鄒族的涼亭 (Hu Fu)文化，茶山村涼亭節已經連續舉辦多年，不僅有文化傳承的意味，更能



In recent years, the Tsou have organized various festival activities aimed mainly at visitors. For example, Chashan holds an annual Hufu Festival, Shanmei organizes a Ku Fish Festival, the Alishan National Scenic Area holds the Fona (Bean of Life) Festival, and Laiji hosts the Sacred Mountain Festival.

Fona Festival

Held annually between October and November, the Fona ("Bean of Life") Festival has grown to become one of the biggest festivals in the greater Alishan area.

The fona is a perennial vine plant that flowers in November and is ready to harvest by the following February. Unharvested beans fall to the ground

and easily give sprout to new plants, even on the most infertile soil. The Fona Festival therefore is a celebration of the Tsou people's intense will to survive. The festival itself has long endured, with a history dating back more than three centuries according to the tribe.

Since 2002, the Alishan Township Hall and Alishan National Park Administration have reinvigorated the Fona Festival by bringing it up to the modern age and opening it up to visitor participation. The festival coincides with the peak fona season, and the main activity is a traditional Tsou wedding ceremony, including a coming of age ceremony, marriage proposal, and the marriage (known as "stealing the bride" in a nod to the traditional custom), all officiated by tribal elders. Any couple can take part in the ceremony, don the traditional Tsou costume and receive the blessing of the tribe.

賞遊二：鄒族南部落

讓遊客體驗茶山的部落生活。

因為外來文化的衝擊，茶山已多年不見涼亭等傳統建築，鋼筋水泥房舍隨處可見。為了重建部落文化，村民們發動重建涼亭活動，目前村內有近70座大大小小涼亭，而造就了今日的涼亭節。

其實，鄒族的涼亭與世襲的習俗有關。在日據時代以前，鄒族有一項非常特別的傳統，當長老級的長者去世時，家人會在家中的地下挖洞穴，鋪上石板，並採屈膝葬，即遺體以蹲坐姿勢綁住固定後，垂直放入洞穴中，再蓋上石板。家人要連續三天在石板上生火，讓屍體烤乾，而且，要確保火苗不能熄滅，而從遠方歸來奔喪的親友，更不能進入室內，吃住都要住在涼亭內。

這項習俗早在日據時代就被禁止，現在茶山村民們重蓋涼亭，並在柱子上雕刻各種鄒族或是氏族的意象，從涼亭就可知道到了誰家門口了。例如，鄒族的涼亭一定是圓頂的，而且木雕人物必頭戴羽毛。而頭戴尖帽子的，涼亭屋頂是長方形的，就是布農族。涼亭內通常還會掛著小米串、芭蕉等飾品，當然還有鄒族最愛的烤肉架。

山美寶島鯔魚節

達娜伊谷溪自然生態公園，因為社區發動的護魚、護溪行動，而成為全國知名的生態旅遊地點，每年10月，山美社區也固定舉辦寶島鯔魚節，與全國民眾分享鄒族人對河川、大地的情感。



鄒族的聚落多依山傍水，對於河川及魚類更是尊重與愛護，以求資源永不枯竭。各氏族還會分配河川的狩獵區域，成員要分配管理河川的工作，更不可以侵犯其他氏族的領域。

傳統的捕魚方式有叉魚、網魚、釣魚、堰魚、毒魚等。毒魚是比較特別的方式，鄒族搗碎毒藤取汁，這種植物有毒汁液會讓魚兒暫時麻痺，只要一拿走，魚兒就會慢慢清醒。不過，毒魚不能個別行動，而是要各部落約定或是特定的日子，並於毒魚前一段時間不得捕魚，日子一到，各部落在特定區域毒魚，所有漁獲必須由全體部落共享。

活動期間，除舉辦河祭外，假日還有鄒族歌舞嘉年華表演，及由鄒族民俗中發展出來的趣味遊戲，例如鄒式傳統射箭、鄒式打彈弓、鑽木取火，其中竹筒槍是鄒族童玩，利用竹片彈力發射橡皮筋。

來吉聖山節

居於塔山腳下的來吉部落，為歡慶物產豐收，吸引遊客觀光，每年

11月村落規劃「來吉聖山節鄒族展翼慶豐收」活動，有農特產品展、工藝展售、鄒族傳統歌舞表演等，另外還有一系列的部落巡禮、百洞探訪、傳統技藝等活動。

在傳統文化裡，鄒族視塔山山系為聖山，亦是先人靈魂安息之所。善良的人或善終者死後到大塔山，惡人或惡死者則到小塔山。雖然阿里山一帶是他們的傳統獵場，但族人絕不輕易靠近大塔山，以免冒瀆祖靈。

達邦、特富野愛玉季

達邦、特富野是阿里山鄒族兩大社，是鄒族政治、文化中心。每年11月規劃愛玉季活動，讓遊客認識好吃的天然愛玉，進一步遊賞達邦、特富野自然景致。活動安排有參觀愛玉生態園區、製作愛玉子、採愛玉、愛玉大胃王趣味競賽、鄒族歌舞及部落景點賞玩活動。據說阿里山鄉位於玉山和阿里山山脈下，早年即是全國最有名的愛玉子產地，達邦是阿里山愛玉子主產地。



Hufu Festival (Chashan)

This festival has been held in Chashan for several years to preserve the Tsou hufu culture and introduce visitors to the tribe's traditional way of life.

Under the influence of outside cultures, the hufus of Chashan were steadily replaced by concrete houses until none of the tribe's traditional buildings remained. The villagers therefore organized hufu building activities, and today, nearly 70 hufus of various size can be enjoyed in Chashan during the Hufu Festival.

The hufus are closely related to the traditional life and customs of the Tsou. Before the Japanese colonial period, it was a Tsou custom to inter the dead in a sitting position in stone-covered holes under the clan home. The clan then kept a fire burning continuously on the stone lid for three days to dry the corpse. During this time relatives and friends arriving from afar to mourn the dead were not allowed into the room, and instead ate and slept in a hufu.

This burial custom was eventually outlawed by the Japanese. Today, the Chashan hufus are adorned with carved columns depicting various tribal and clan images. The hufus in the village are also differently designed according to the ethnicity of their builders. The Tsou hufus have round roofs and wood figurines with feathered caps. Bunun hufus, on the other hand, are rectangular and have

figurines with conical hats. Various foods can also be found hanging in the hufus, such as stalks of millet, bunches of bananas, and racks of barbecue meat.

Ku Fish Festival (Shanmei)

The Danayigu River Ecological Park in Shanmei earned its ecotourism credentials from its achievements in fish and river preservation; and every October, the village highlights these achievements and the Tsou affinity for the rivers and land by holding the Formosa Ku Fish Festival.

The Tsou have long depended on the bounty of the rivers as a means of sustenance. This dependency has fostered a deep respect for the river and care for the sustainability of its resources. Each clan is allotted a segment of the Danayigu to fish and manage, and no clan may trespass on the areas of others.

Traditionally the Tsou fished with forked spears, nets, hooks, weirs and natural poisons extracted from poison ivy. With the latter method, the fish are temporarily paralyzed but shortly become active again if they are not caught. It is a method that must be used with care. A moratorium on fishing is imposed for a period prior to the use of the poison, the poisoning must be coordinated among the clans at one area, and the poisoned fish are shared among all of the participating clans.

During this event, the Shanmei villagers not only hold the Ku Fish Festival but also organize weekend

carnivals and performances of aboriginal dancing and song. Visitors can also take part in the fun of traditional Tsou games, like archery, slingshot shooting, traditional fire starting, and the making of toy bamboo guns.

Sacred Mountain Festival (Laiji)

Situated at the foot of Tashan, Laiji (see "Four Northern Villages" section) hosts the Sacred Mountain Festival every November to celebrate the harvest and stimulate tourism. Festival events include displays of local agricultural products and handicrafts for sale, traditional Tsou dance performances, sightseeing tours, cave exploring and acrobatics.

Tashan is considered in traditional Tsou culture to be a sacred mountain range and also the resting place of the tribal ancestors. The spirits of those who were good in life are believed to dwell on "Big Tashan," while those who were bad are consigned to "Little Tashan." Even today, Tsou hunters do not lightly venture into Big Tashan for fear of disturbing the ancestors.

Little Tashan is situated about five kilometers northwest of the new Alishan Train Station. The mountain is 2,482 meters high and has clearly delineated geological strata. From Erpingwan Train Station, one can see the mountain's dramatic 1,500-meter cliff. From the Alishan Forest Recreation Area one can also see Big Tashan -a bare projecting rock marking the mountain's highest point.

