

International Symposium and Workshop on  
"Comparative Perspectives on Austronesian Studies"

“從比較觀點看南島文化研究” 國際論壇暨研習會

June 23-25, 2006, Taitung

Organized by  
the French Center for Research on Contemporary China (CEFC) - Taipei Office  
and the Institute of Austronesian Studies (IOAS), Taitung University,  
with the support and collaboration of the National Museum of Prehistory and the  
French Institute in Taipei

Dates : 23-25 June 2006  
Venues : Taitung University, Taitung County, National Museum of Prehistory

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**Friday June 23**

**Symposium on "Comparative Perspectives on Austronesian Studies"**

**14:00 Welcome speech, Chairs :**

**Prof. Tung Yuan-chao**, Institute of Austronesian Studies (IOAS), National Taitung University; Dpt of Anthropology, National Taiwan University

**Dr. Frank Muyard**, Taipei Office, French Center for Research on Contemporary China

**14:10-15:45 Keynote speech :**

**Prof. Cecile Barraud**, National Center for Scientific Research (CNRS, France)

– “Man-woman relationship in a South-East Moluccan society: houses and millet ritual”

15:45-16:00 Coffee Break

**16:00 Prof. Tung Yuan-chao**, IOAS, National Taitung University

– “Austronesian Studies at National Taitung University”

**16:15 Prof. Tan Chang-kwo**, IOAS, National Taitung University

- “Christianity, Culture, and History: Comparative perspectives of religious change among the Austronesians”

**16:30 Prof. Scott Simon**, Dpt of Sociology and Anthropology, University of Ottawa

- “Development and Austronesian Culture: Observations from the Taroko Nation”

**16:50 Prof. Lo Su-mei**, IOAS, National Taitung University

- “Is Age Group a Men’s Organisation ? Distinction of sex and Maturity in the Amis Society”

**17:10 Dr. Elizabeth Zeitoun**, Institute of Linguistics, Academia Sinica

– “The kinship terms of Mantaoran Rukai or why are there 5 words for ‘father?’”

**17:30 Dr. Hsu Koun-min**, National Palace Museum

- *To be announced*

17:50- 18:15 Round-table – Discussion

**Saturday June 24**  
**Workshop Day 1 – Field Visit**  
**(Advance registration required for participation to the June 24-25 Workshop –  
Conducted in Chinese and French)**

9:00-11:30 **Field visit to Tolan Village**, Taitung County – Amis Aboriginal Tribe  
Presenter : Prof. Lo Su-mei, IOAS, Taitung University

11:30-13:30 Lunch (offered by the IOAS), Tanan Village

14:00-18:00 **Field visit to Tanan Village**, Taitung County – Rukai Aboriginal Tribe  
Presenter : Prof. Tan Chang-kwo, IOAS, Taitung University

**Sunday June 25**  
**Workshop Day 2 – Museum and Archeological Site Visit**

9:00-11:30 **Visit of the National Museum of Prehistory** (NMP, 史前文化博物館)  
Presenters : Prof. Lin Chih-Sin & Prof. Hsu Yu-chun

11:30-13:30 Exchange with the researchers and Lunch at the National Museum of  
Prehistory (NMP)

13:30-16:00 **Visit of the Peinan Archeological Park**, National Museum of Prehistory  
Presenters : Prof. Lin Chih-Sin & Prof. Hsu Yu-chun

**16:00 End of the workshop**

主辦：法國現代中國研究中心-台北分部  
台東大學南島文化研究所  
贊助：國立臺灣史前文化博物館  
法國在台協會

**Registration and Contact:**

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<http://www.nttu.edu.tw/ioas>

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Abstracts

**Dr. Cecile Barraud**

Senior Research Fellow, National Center for Scientific Research (CNRS, France)

Title: **“Man-woman relationship in a South-East Moluccan society: Houses and millet ritual”**

Abstract:

Considering a society as a socio-cosmic order, this paper looks how, in the South-East Moluccan society researched here, society houses and millet cultivation are the basis of a ritual and social morphology which incorporates the different modalities of the sex distinction. Houses are considered here as social units, the relations of which constitute human beings. In that respect, all human beings are not the same, among whom men and women. Notions about conception and childbirth exemplify how differentiation occurs in relation to houses. On behalf of their houses, members of the society participate in the long ritual process necessary to the growing of millet, which allows for the renewal of the society each year. Houses are thus defined at different levels of relationships, whether their concern is the life-cycle of human beings or the life-cycle of society. Sex distinction articulates different temporalities in relation to these aspects of life renewal.

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**Dr. Hsu Koun-min**

National Palace Museum

Title: *To be announced*

Abstract:

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**Prof. Lo Su-mei**

Assistant Professor, Institute of Austronesian Studies, National Taitung University

Title : **“Is Age Group a Men’s Organisation ? Distinction of sex and Maturity in the Amis Society”**

Abstract:

The age group ‘Amis *masakaputay* is usually considered as a men’s organisation by the former researchers. But in the village of ‘Tolan, there is a female attach group in this organisation which seems to pose a question to the idea of the male dominance. The talk will show how the distinction of sex implies in this important social organization of the ‘Amis society. And the different criteria of the male and the female maturity become a key to incorporate the two sexes in the modernized age group. This

re-examination of the age system will lead us to complete the study of what the distinction of sex does imply in the ritual system of the 'Amis

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**Prof. Scott Simon**

Associate Professor, Department of Sociology and Anthropology, University of Ottawa (Canada)

Title: **“Development and Austronesian Culture: Observations from the Taroko Nation”**

Abstract:

Indigenous nations throughout the world have become “conscripts of development,” providing both labour and land to national and economic projects designed by others. This is just as true in Taiwan as it is in the Americas and in Oceania. This paper, based on ongoing anthropological field research with the Taroko Nation, explores how the Taroko understand economic life and new relationships with state and market. It looks at Taroko ethics of economic behaviour, from the revered hunter’s spirit of *phaling* to the despised behaviour of *ungat lbbun*, heartless people. Taroko understandings of social and economic behaviour reveal much about both their culture and their relationship with wider social and political processes of development.

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**Prof. Tan Chang-kwo**

Assistant Professor, Institute of Austronesian Studies, National Taitung University

Title : **“Christianity, Culture, and History: Comparative perspectives of religious change among the Austronesians”**

Abstract:

The Austronesians began their contact with Christianity since the 17<sup>th</sup> century, when the Dutch colonized Insular Southeast Asia and Formosa. Since the 18<sup>th</sup> century, European and North American churches tried to evangelize peoples in the Oceania. Though the scale and degree of Christian conversion are different in different places, Christian institutions around the world continue to evangelize the Austronesians till today. Reviewing this history for three hundred years, we can find Christianity has made great impact on Austronesian cultures and societies. Just see the fact that Christianity has become the official religion among many Pacific countries. I am interested in the comparative study of historical process of the contact between the Austronesians and Christianity, and I am concerned with how the Austronesians and Christianity transform each other during this process. In particular, I attempt to explore the issues about history of missionaries, the translation of the Bible and the indigenization of Christianity, conversion and resistance, syncretism, charismatic movements, the role of church in culture revival and the construction of cultural identity.

My ethnography comes from the Paiwan, an Austronesian people in Taiwan. Recently I published an essay focusing on the complex dialectical relationships among Christian doctrines, traditional cultures and practices in historical process through the example of Taiban Presbyterian Church in Laliba settlement of Eastern Paiwan. I found there are three periods of church history: the initial cultivation, the growth and consolidation, the revival and schism. Within these three periods, there are different pattern of relationships between Christian doctrines and traditional cultures, and conflicts between them could

be resolved through different practices. In the initial period, proselytizing efforts were confronted with the resistance from traditional authorities, and the missionary had to engage in the power encounter between Christian God and spirits in traditional cosmology. The missionary therefore stressed the great power of God in doctrines, and competed with the sacrifice of female shamans by Christian prayer healing. As a result, traditional authorities gradually declined and were replaced by the church, which played the key role of reconstituting ethical and religious order. In this period, the doctrines concerning with love, forgiveness and the correspondence of faith and conduct were highlighted so that the believers could develop new work ethics and cope with the problems of marital relations. In the long process of adaptation to local cultures and articulation with social forces from the outside, the church developed a kind of ‘church culture’ regarded as too this worldly-oriented and conservative by a young pastor. She made attempts to renew the church and emphasized the transformation of inner life and the transforming power of Holy Spirit. The practices for church revival, however, led to the church schism which was also related to the conflict in doctrines between two parties. In conclusion, it is argued that Christine doctrines were shaped by traditional cultures and the practices of pastors and believers; on the other hand, in the process of the practice of Christine doctrines, traditional cultures were shaped and transformed. Moreover, traditional cultures were not necessarily totally eliminated by the practice of Christian doctrines. The traditional belief of death, particularly, co-exists with Christian doctrine of death and continues to influence the practice of local Christians.

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**Prof. Tung Yuan-chao,**

Director, Institute of Austronesian Studies, National Taitung University; Associate Professor, Department of Anthropology, National Taiwan

Title: **“Austronesian Studies at National Taitung University”**

Abstract:

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**Dr. Elizabeth Zeitoun**

Associate Research Fellow, Institute of Linguistics, Academia Sinica

Title: **“The kinship terms of Mantauran Rukai or why are there 5 words for ‘father’?”**

Abstract:

Among the fourteen Formosan languages still spoken today (cf. Atayal, Saisiyat, Pazeh, Thao, Bunun, Tsou, Saaroa, Kanakanavu, Rukai, Paiwan, Puyuma, Amis, Kavalan, Seediq), Rukai forms a small communalect, both in terms of population (estimated at 11,200 as of 2005) and diffusion of the language. However, it differs from these by its overall complexity. It includes only six dialects (Tanan, Labuan, Budai, Maolin, Tona and Mantaaran) but their internal relationships have, to date, not been completely clarified.

The Rukai dialects stretch across the south of Taiwan: Tanan is located in the east (Taitung county); Budai and Labuan are situated in the south (Pingtung county); Maga, Mantaaran and Tona of the “Lower three villages” are found in the north (Kaohsiung county).

The present paper focuses on kinship terms in Mantaaran, the most endangered Rukai dialect. Preliminary reports regarding the phonological and morpho-syntactic divergences that the Rukai dialects exhibit are found in Li (1977, 1996) and Zeitoun (1995 and forthcoming) and suggest that Mantaaran is the most “aberrant”

among the six. It has undergone a series of sound changes that renders any comparative analysis very difficult, and has developed a “verb-object” agreement not reported in any other Formosan language.

Kinships terms (and more specifically those referring to one’s older generation, e.g., ‘father’, ‘mother’, ‘grandparent’ etc.) are interesting to look at, because for each notion, e.g., ‘father’, Mantauran exhibits five different lexical items. The goal of the present paper is to show the distribution and the function of each of these different items. The paper will conclude with a short discussion on the position of Mantauran within Rukai, based on its kinship system.

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