

# LAIPUNUK (NEI BEN LU) 內本鹿 —THE LAST FRONTIER OF THE BUNUN DURING THE JAPANESE OCCUPATION ON TAIWAN: ETHNOGRAPHIC NARRATIVES OF AN ISBUKUN ELDER



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# Taiwan's Indigenous Peoples

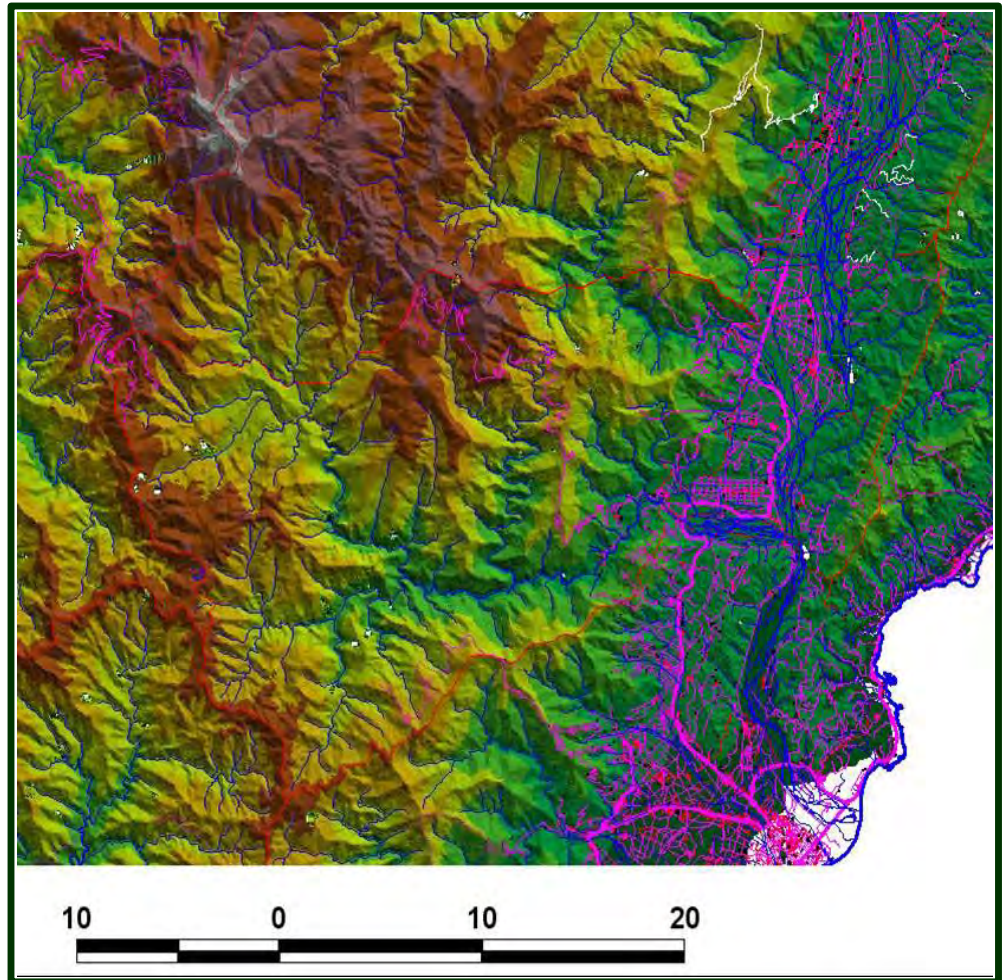




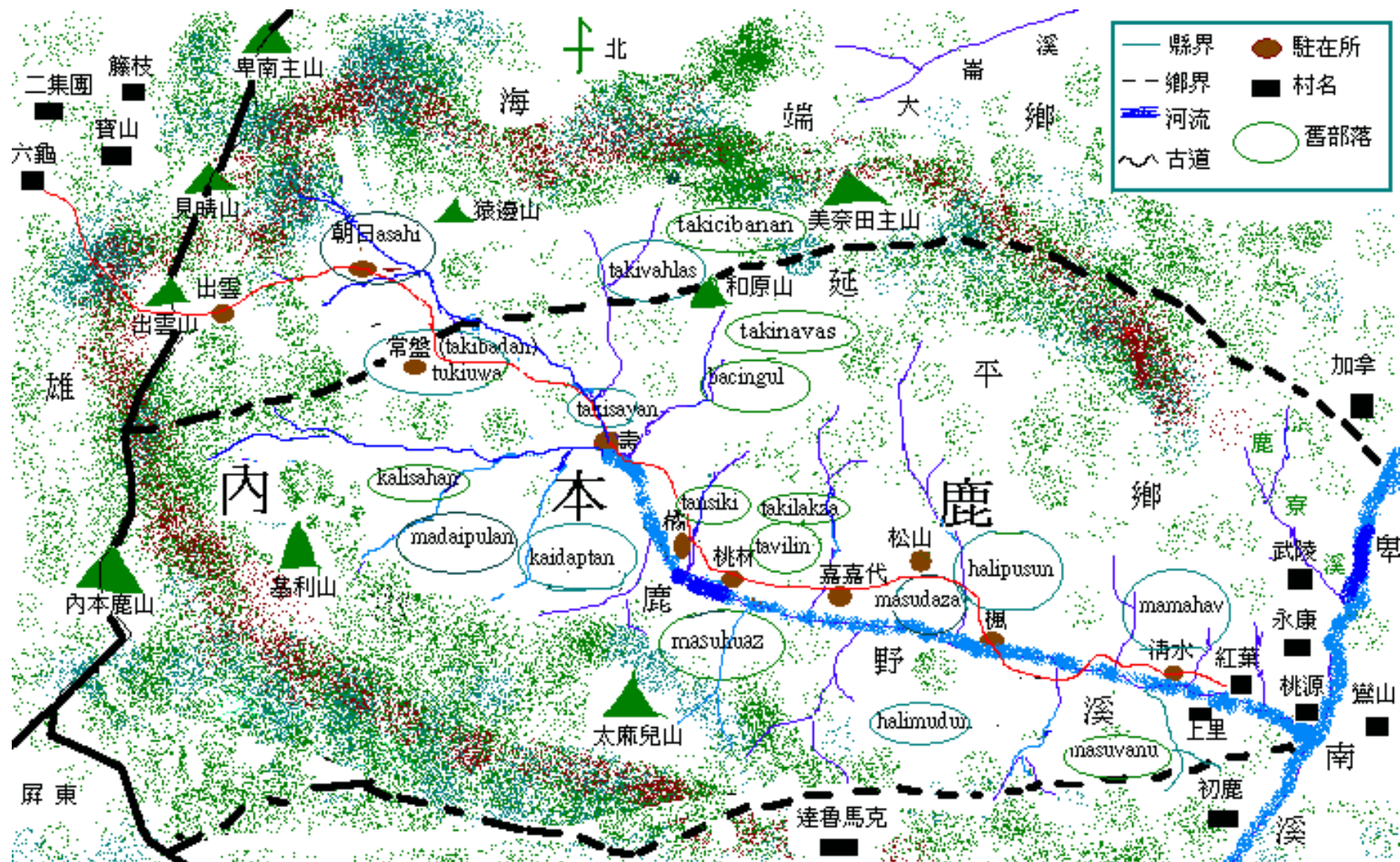


# LAIPUNUK TOPOGRAPHY

Nei Ben Lu  
內本鹿



# LAIPUNUK 內本鹿





**Laipunuk was the last place in  
Taiwan to have been conquered  
by the Japanese**



***“We can say that this area (Laipunuk) was the  
last area to be annexed into the modern  
country ruling system (of the Japanese).  
Laipunuk is the window of history.”***

**Dr Huang Ying-Kuei  
Director of Institute of Ethnology,  
Academia Sinica**











# LANGUS AND NABU ISTANDA





# THE MEMORIES OF LANGUS ISTANDA

**Age at time of interviews (2004-2006):** 84-86

**Chinese name:** *Hu Chun Lan* 胡春蘭

**Japanese name:** *Nishimura Yiko*

**Bunun name:** Langus Husungan Istanda

**Family tree:** Takisusugan (Father's side); Istanda (Mother's side)

**Brother's name:** *Tama* Biung Istanda

**Son and translator:** Nabu Husungan Istanda

**Birthplace:** Sunjik Village (north of Takivahlas)

**Laipunuk village:** Takivahlas

**Current Residence:** Yen-Ping Village, Taitung County



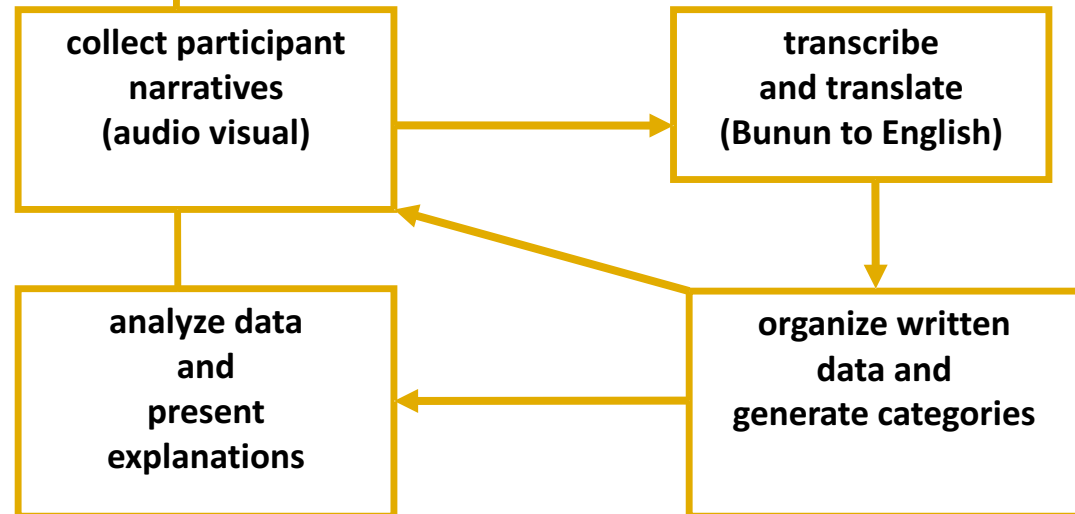




**Field Research  
2004 — 2006**

**METHODS &  
RESEARCH  
DESIGN**

**CONCEPTUAL  
FRAMEWORK  
FOR NARRATIVE  
COLLECTION**





## Interview sample question: How old are you?

**Ni tu hayiap pun sayia i au pa ka i bav au pa sia libus tus wu vazus chi na**

Do not know that because above at forest born mama

**Via tu na hayiap tu tau na is a hamisan**

Why can I know when millet harvest ceremony

*This sample or Romanized*

*Bunun language is based*

*solely on the author's field*

*notes and is not linguistically*

*accurate or consistent*

**Ni sian ama ama tu na ha yiap pun**

Not this possible to know

**Tus ka mah zan lau pa kau tu si lib a tu ka masial a liban na vai pikun patal i suh**

It's not like modern/now baby good cradle the baby how to clean/bathe

**ka mal bu ha yia pauntia ka bu chi hun mas tu baun tu kuling taigaz mai u ni liv**

Just naked like that cover by named/called bag big made by fiber

**ha bas hai wu gan nga liv van ka ku u nian mas a pa sa pa ma su bu su bu vai yia ni**

Before do not have fiber just made by leather cover cover baby

**ai na ha yiapav tu pia hamisan mas tus wu va zan ni wuka sian**

how know how many years born nothing happened/don't know

**Ma viais nai na dama as cina, mi lis kin na yia tu tas u va dun hai ka pin tu buan**

how should be Papa and Mama, they'll think that have been born count months



mais tas u vadun hai tal bia ka wu nia *kabalivan*  
if born how many thing doing ceremony

*kabalivan* ka nah du in hai na *intuhtuhan* min na vai yian wu ngat  
ceremony when it was done baby ceremony the kids and

tu dip pin ha yiapun tu mais *kabalivananin* hai ha yiapun tu ah  
at that time know if ceremony we will know

tail mas amn tail pitu inn na sian mais *intuhtuhan* nin hai  
it is ten or seven already he/she if baby ceremony already/past

a du das tu buan nin a du ka imin tu buan  
maybe once month already or maybe five times of month

au pa na da tu paun tu intuhtuhan na wu vadan hai  
because that been called ceremony is kids was

ma lan san mas *kamatuh* dan tu *andadz* a du  
following as millet harvest road/line of millet harvest ceremony

ma dian pus hai tu di wu va dan hai  
put in place was at that time kids was



## My Age

Actually, I don't know exactly when I was born because we lived in the high forest and I didn't count the *hamisan*. How can we know their age, it's not like now, when a baby is born, bathed, and well cared for. Before, the naked baby was just covered with a *kuling taigaz*. We even used not to have *liv* so we just used animal skin.

## Our Babies

Our parents know our ages because they count the times they held the *kabalivan*. Once the *intuhtuhan* is done, then after *kabalivananin* time comes, then we will know if the children are, for example, ten or seven already, because their *intuhtuhan* has passed. Maybe once a month or maybe five times a month because *intuhtuhan* follows the *kamatuh* and *andadaz*, so it was at that time we remember the age of our children. Directly after the birth we apply *ngan* plant to the head. At the moment of birth they're named.

***Hamisan:* The Bunun New Year ceremony of the millet harvest festival. Bunun may use this word for the concept of year.**

***Kuling Taigaz:* literally 'bag big', referring to the large Bunun waste bag worn by a strap around the neck or shoulders. Originally made from animal skin, but cloth may be preferred when available**

***Liv:* a word meaning fiber; can refer to cloth. More specifically it refers to ramie fiber or ramie cloth, the native plant used in cloth making.**

***Kabalivan:* Ceremony to bless the newborn involving millet wine and gift giving.**

***Intuhtuhan:* Annual name announcing ceremony (follows millet harvest calendar).**

***Kabalivananin:* *Kabalivan* as a verb or action.**

***Kamatuh:* the tradition of Istanda family passing the harvested tops of millet flowers bunched together in their hands, from person to person and from right to left while in the field and aligned in a row, down the row the person at the end.**

***Andadaz:* A stage of the millet ceremony when it is left in the field to dry.**

***Ngan* plant: Sweet flag root, *Acorus calamus* L. (Chiang Pu )**





Bunun culture was once filled with ceremony and ritual, and these cultural behaviors were deeply related to millet agriculture

Laipunuk was the last frontier of the Bunun during the Japanese occupation on Taiwan

## 20 Categories of Ethnographic Narrative

**Why We Moved to Takivahlas**

**My Age**

**Our Babies**

**Our Baby Ceremonies**

**Our Names**

**Respecting Our Affine**

**Our Millet Fields**

**Our Childhood**

**Our Childhood Games**

**Our Childhood Snacks**

**Our Wine**

**Our Work and Trade**

**Our Clothes**

**Our Japanese School**

**The Japanese in Laipunuk**

**Our Saddest Hour**

**Malaria**

**Talunas**

**The Animal Ceremony Place**

**My Life**



# Concluding Thoughts

- This research captures the meaning of how a Laipunuk-born elder describes, in her own words, her personal-life experiences, and the historic events that shaped her perspectives.
- Vast knowledge is still available from elderly informants born into a relatively pristine Bunun culture.
- The Bunun have endured constant pressure from external forces; they have undergone acute social, cultural, and linguistic degradation from the loss of their native homelands.





# Institutional Oral Ethnography

- Although academics may perceive oral history as a research methodology, for the Bunun it comes naturally; it is their tradition and method of passing on their story and life experience.
- Institutional oral ethnography is mutually beneficial to both researcher and participant, offering an extensive source of information as well as a sense of reconciliation to the Bunun elders.
- This ethnography and recording a life account with an elder is the documentation of 20th century cultural aspects for the endurance of Bunun heritage.



# Mihumisang!



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