

### 建築簡介 Architecture introduction

卑南族的少年會所離地約 3.5 公尺，由約 10 至 20 多根圓木柱或粗竹桿支撐一方形或圓形平臺，平臺上以竹子圍成圓形作室，需沿著竹梯登爬進入，室內中央有一方形火爐，圍著火爐並沿著牆壁架設床鋪，傘狀屋頂為茅草蓋頂。

The Trakuban of Puyuma Tribe was a square or round platform supported by 10 to 20 round wooden columns or thick bamboo shafts, and was elevated at about 3.5m above the ground. A round chamber was formed by bamboo on the platform, and one had to climb in by the bamboo ladder. Inside the room was a square oven, with beds spread against the wall and around the oven. The umbrella-shaped ceiling was covered by a thatch roof.

### 族群簡介 An introduction to the tribe

卑南族的社會組織以男子年齡階級與會所制度為主，會所分為少年會所和青年會所。男子在 11 至 12 歲舉行第一次成年禮殺猴祭後，進入少年會所，接受教育訓練及學習部落規範。於 19 至 20 歲時，舉行第二次成年禮後，轉入青年會所。

The social organization of the Puyuma Tribe emphasized the age of the men and club system. Clubs were divided into teenager and youth clubs. Children at the age of 11-12 joined the teenager clubs once they have completed the first ceremony towards adulthood, which involved the task of killing a monkey. At the age of 19-20, young men completed their second adulthood ceremony to be accepted into the youth club.

### 學習體驗活動 Experience Activities

每場名額限30名，材料費60元，報名專線 02-26191313\*600

- |       |           |             |
|-------|-----------|-------------|
| 原創高腳屋 | 8/17 (六)  | 14:00-15:30 |
| 麻繩杯墊  | 9/21 (六)  | 14:00-15:30 |
| 竹編相框  | 10/19 (六) | 14:00-15:30 |
| 仿木筆筒  | 11/16 (六) | 14:00-15:30 |



# 高腳屋

臺灣原住民族  
干欄式建築特展

Special Exhibition of Taiwan  
Indigenous Stilt Houses

2013/8/12~11/24

十三行博物館 第二特展室



主辦單位: 新北市政府  
New Taipei City Government

承辦單位: 新北市政府 文化局 十三行博物館

借展單位: TAIPEI TECH 國立臺北科技大學 中央研究院民族學研究所

國立臺灣史前文化博物館  
NATIONAL MUSEUM OF PREHISTORY

侯方揚手稿繪圖  
線繪手稿為千千岩助太郎測繪·國立臺北科技大學典藏





自古以來，人類為了生存安全、防禦猛獸、躲避天然災害，人類的住居形式不僅與當地的地理、氣候有關，反映人類族群對當地自然資源的有效應用及適應自然環境的智慧及技術，亦呈現此地區住民的社會組織及歷史文化。

Humans adapted their dwellings to the local geography and climate for survival and safety. These dwellings sheltered them from beasts and natural disasters. Human dwellings also demonstrate the effective application of local natural resources, as well as their capacity to adapt to their natural environment by using skill. These dwellings also reflect the social organization and historical culture of their society.

## 十三行遺址的柱洞遺跡

### Posthole relics in the Shihsanhang Site



十三行 H 區柱洞群，中央研究院歷史語言研究所藏

Although relics of postholes have been unearthed in the Shihsanhang Site, stone architecture remnants have not been found here. Hence, the structure of the dwellings of the Shihsanhang people can be assumed to be classified as stilt houses, a generic term for a special architectural form in Asia. Having various forms, the common architectural feature among stilt houses is the elevated floor, which is propped up by columns or piles to avoid miasma, moisture, and flooding. In addition, it can prevent insects and snakes from entering.

在十三行遺址出土了成群的柱洞遺跡，且未發現石造建築的遺留，推測十三行人的住屋結構應為干欄式建築。干欄式建築，是亞洲的一種特色建築形式的統稱，其形式多樣，以柱子或樁腳將地板抬高為建築特色，有避免瘴氣、潮濕淹水及防止蟲蛇進入等功能。

## 建築簡介 Architecture introduction

雅美（達悟）族的傳統家屋以主屋、工作房及涼臺所組成，涼臺建於屋前通風良好的位置，是雅美（達悟）人的休憩場所。涼臺多為 4 根木柱支撐茅草屋頂所搭建，有時木柱會多達 6 至 12 根，通常 8 根木柱以上的涼臺會舉行落成儀式。

The traditional dwelling of Yami (Tao) Tribe was composed of the main dwelling, the working room, and veranda. The veranda was built in a well-ventilated position in front of the house, where the Yamei (Dawu) people rested. 4 wooden columns supported the thatch ceiling of the veranda, although there are verandas that have 6 to 12 columns. Normally, verandas that have 8 wooden columns or more would have a setup ceremony.

## 族群簡介 An introduction to the tribe



雅美（達悟）族物質文化表現豐富，雕造板舟技術、打造銀器及捏塑陶器陶偶均具特色，每年 3 月至 6 月飛魚祭為其重要祭典。

雅美（達悟）族涼臺  
千千岩助太郎攝影，國立臺北科技大學典藏

With an abundant material culture, Yami (Tao) Tribe engaged in boat building and creating silverware, earthenware, and pottery figures. Their most important ceremony was the annual flying fish ceremony held from March to June.



## 男子會所 鄒族 Men's meeting house Tsou Tribe

### 建築簡介 Architecture introduction

鄒族的男子會所位於大社部落中央，稱為「庫巴」，是部落政治、信仰、文化活動的中心。平時為青年接受長老教育、訓練之處，是男子的集會場所、戰時的司令部，更是重大祭典節慶的集會與舞蹈處所。

The men's meeting house of Tsou Tribe was located at the center of the community, called Kuba. The Kuba was the place for the political, religious, and cultural activities of the tribe. Traditionally, the Kuba served as men's venue where youngsters received their education and training from the elderly. Furthermore, it was not only a headquarters during war, but also the space for major sacrifice ceremonies.

### 族群簡介 An introduction to the tribe



鄒族的社會組織以嚴格的父系氏族組織及大、小社聯合的政治性組織為主。部落的祭儀以「戰祭」為最重要，其中整修會所、修砍神樹、迎靈、娛靈、送靈之祭儀過程繁複，音樂性及節奏性最為人所稱道。

鄒族 男子會所  
千千岩助太郎攝影，國立臺北科技大學典藏

The communities of the Tsou Tribe were composed of a strict patriarchal structure and political organization combine with large and small communities. Among the various ceremonies, war sacrifice was the most important. The most attractive feature of community life was the complicated sacrifice process, which includes refurbishing the club, trimming and felling divine trees, welcoming, entertaining, and dispatching ghosts, along with musical accompaniment.

## 《番社采風圖》中的干欄式建築

### Stilt houses from *The Genre Paintings of Austronesian Societies*

平埔族群的傳統聚落與建築在清朝多已不存，現今只能見於史籍或圖像中，如〈番俗六考〉及《番社采風圖》等。平埔族群的家屋建築，大致上以大肚溪為界，以南各族以土臺式建築為主，以北各族以干欄式建築為主，但各族的禾間則不分南北，似乎均採干欄式樣式。

During the Qing Dynasty, a majority of the traditional settlements and architecture of the Plains or Lowland Aborigines no longer existed. These can only be seen in historical documents or illustrations, such as in "Fansu Liukao" and *The Genre Paintings of Austronesian Societies* today. The Dadu River served as the dividing line between two types of home architecture among the Plains group. Tribes living south of the river built their houses mainly on earthen platforms or foundations; those living north of the river built their houses on stilts. The grain rooms showed no architectural difference between the north and the south as they were all be built on stilts.



《番社采風圖》第十六圖 眺望，  
中央研究院歷史語言研究所藏



《番社采風圖》第七圖春米，  
中央研究院歷史語言研究所藏

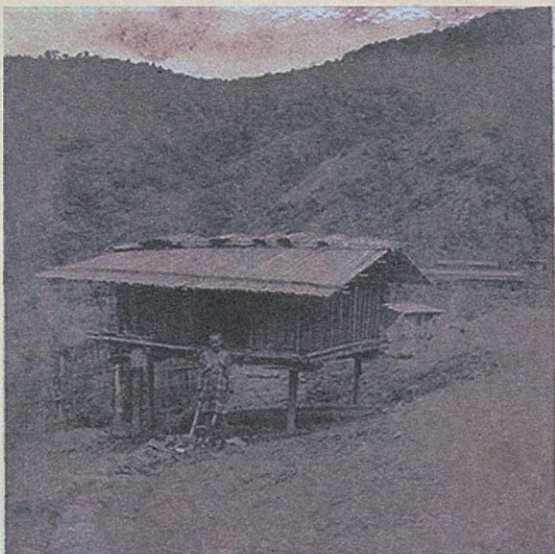


## 建築簡介 Architecture introduction

泰雅族的穀倉多為長方形，有 4 到 6 根腳柱，建於家屋附近或耕地上，用來儲藏小米等穀類。此設計能使糧食遠離地面，達到防潮及防鼠作用。

The granary of Atayal Tribe was rectangular and characterized by 4 to 6 piles. The granary was built beside the dwelling or on the farmland to store millet and other grains. This design elevated grain from the ground, protecting it from moisture and rats.

## 族群簡介 An introduction to the tribe



泰雅族傳統生活以狩獵、山田燒墾為主，有文面習俗。織布技術發達，技巧繁複且花色精巧，尤喜好紅色服飾，因紅色象徵血液及力量。祖靈祭為其最重要祭儀活動，而口簧琴與口簧琴舞為其歌舞特色。

泰雅族 穀倉  
千千岩助太郎攝影，國立臺北科技大學典藏

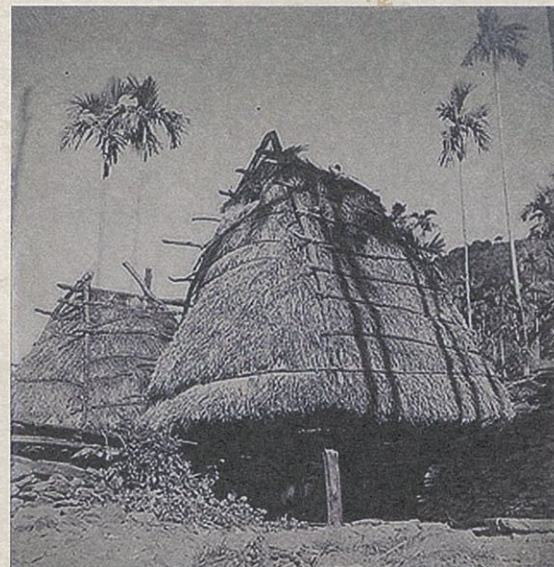
The Atayal traditional way of life included hunting and burning cultivation from mountain slope fields. Facial tattoo and weaving with complicated skill and design are cultural characteristics. They especially preferred red clothes, because red symbolized blood and power to them. Pasvake( sacrificial offering to ancient souls) is an important custom. Music playing and dancing with Gan mouth string are the distinctive features of Atayal entertainment activities.

## 建築簡介 Architecture introduction

排灣族的穀倉，是貴族頭人展現財富與權力的象徵，多設在家屋中最裡側，少數置於室外。貴族穀倉較平民的高大，穀倉離地約 1 公尺，有 4 根腳柱，形式和其他臺灣原住民族穀倉大略相同。

Granaries of Paiwan Tribe used by aristocrats symbolized their fortune and power. These granaries were mainly built at the innermost side of the dwelling, whereas a few were built outdoors. Aristocrats' granaries were bigger than those of the common people. The granary was elevated approximately 1m above the ground with 4 piles. Its structure was roughly similar to granaries of other aboriginal minorities in Taiwan.

## 族群簡介 An introduction to the tribe



排灣族有世襲的階級制度，有頭目、貴族和平民之區分。其裝飾工藝發達，尤其長於木雕。物質文化上以琉璃珠、鐵器、銀飾等為貴重物品。傳統的陶壺雕塑及梁柱木雕，以百步蛇紋及人頭紋象徵貴族的崇高地位。

排灣族 穀倉  
千千岩助太郎攝影，國立臺北科技大學典藏

Paiwan Tribe practiced a hereditary system of class distinctions among the chieftain, nobility and commoners. They have developed decorative skills, and are particular good at wood engraving. Colorful glazed beads, iron utensils, and silver jewelry are highly valued. The hundred-pace snake and the human-head designs on pottery urns, pots, and roof beams symbolized the superior status of the noble family.