

Collective memory analysis for the representations of agricultural-related artifacts and its culture of aboriginal tribes in Hualien¹

Chieh-San Tai² Ching-Meng Tseng³ Hsing-Jung Liu⁴ An-Wei Huang⁵

Abstract

This study aims to discuss the collective memory of aboriginal tribes. To avoid the tribal descendents from forgetting the history, culture, traditional crafts, and memory of the ancestors, a variety of ways such as weaving, winemaking, and caning are used to reinforce the tribal people's collective memory. Collective memory is an abstract term which is hard to analyze and study on. Therefore, this study adopts "phenomenology" to exclude the preset and experience-describing viewpoints and analyze the collective memory of the aboriginal tribes. The method of "purposive sampling" is adopted to choose the interviewees. By selecting the representative and important locals in each tribe to be interviewed for the data collection of the qualitative research, the study discusses the tribal stories on weaving, winemaking, and caning in their memory. Through this study, it is hoped that in the future promotion of the tribal agricultural tour with the core idea of "local production for local consumption," the life wisdom, traditional system, and migrant traces will be extended to reshape the uniqueness and self-identity of the tribal culture and that this study will serve as an important reference for the further development of the tribal recreational tour.

Based on the information above, the conclusions made from the interviews with the local tribes are presented as the following:

- ♦ Although the Kavalan people (Patungan tribe)'s craft of banana silk-weaving was once lost, the tribe regained the weaving skills in the process of migration caused by wars. Now, the young tribal members that possess the weaving skills are responsible for passing these skills to the next generation.
- ♦ The unique craft of fabric-weaving serves as an important linkage of various generations of the Taroko people (Kulu tribe). Verbally passed down from generation to generation, the craft of fabric-weaving exhibits the life experiences from the family members and tribal wisdoms and contains the meaning of succession and blessings from the Taroko ancestors.
- ♦ The Amis people (Makotaay tribe)'s culture of winemaking and caning were passed down to the next generation through traditional rituals and celebrations, in which the wine facilitated the tribal members' understanding toward the relationship between the nature and the human beings. Moreover, the yellow rotang palm was transformed into a symbol with historic meaning, serving the purpose of constructing historic memories and becoming one part of the Amis cultural.

- ♦ The Amis people (Kiwit tribe)'s culture of winemaking carries individual memories of life experiences. Despite the possibility of being forgot with time passing by, the memories could be reinforced when they are connected with the Amis ancestors sharing the same memories.
- ♦ Sakizaya people (Sakul tribe)'s caning can only arouse the emotion of Sakizaya people when the windmill with areca palm blade, an important feature of caning, is put into exhibition with the context of cultural background. The sensual experiences and memories are actually the value of the caning culture.

Key words: aboriginal tribes, collective memory, qualitative research, agricultural-related artifacts, artifact culture

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1. Research article No.260 of Hualien District Agricultural Research and Extension Section.
 2. Assistant researcher, Division of Agricultural Extension, Hualien DARES.
 3. Associate researcher, Division of Agricultural Extension, Hualien DARES.
 4. Chief, Division of Agricultural Extension, Hualien DARES.
 5. Researcher assistant, Division of Agricultural Extension, Hualien DARES.