

# TABLE OF CONTENTS

## 目 錄

Prologue 序言 .....	1
Preface 前言 .....	4
Acknowledgements 自序 .....	7
Introduction 導論 .....	10
1. Identifying the Amis Language 對阿美語言的認知	
2. Map of the Amis Area 阿美民族分佈區域地圖	
Instructions in the Use of the Dictionary 阿美字典用法指引 .....	16
1. The Amis Alphabet 阿美字母	
2. Pronunciation Guide 發音指引	
3. The Structure of the Dictionary Article 字典的記事結構	
TEXT : Standard Dialect Words and Meanings	
通用衍生語言單字及意義 .....	23
APPENDICES 附錄	
1. Grammatical Components in the Amis Language	
阿美語的文法要素 .....	357
2. Grammatical Usage-Paradims 文法上的用法—應用範例 .....	383
3. Hualien Dialect Word List 花蓮衍生語言單字表 .....	400
4. Kwangfu Dialect Word List 光復衍生語言單字表 .....	408
5. Southern Dialect Word List 南方衍生語言單字表 .....	418
Bibliography 書目 .....	423
Pictures 圖 .....	426



## 序

自從日本語言學家小川尚義 (Naoyashi Ogawa) 與淺井惠倫 (Asai Erin) 在一九三五年出版他們的名著“原語による台灣高山族傳語集”之後，學者對高山族語言的研究已累積有不少成績，但是這些研究大半都以學院式論文的形式出版，很少成為一般人能用的字典。目前所知，僅有的一部字典是丹麥語言學家 Soren Egerod 所編的 Atayal-English Dictionary (Scandinavian Institute of Asian Studies Monograph Series, 35. Cuzou Press, 1980)。假如把鄭恆雄 (Cheng Heng-Hsiung) 教授所編以油印形式出現的 A Bunun English Dictionary 算前坡，也只有二部而已，所以當我知道 Miss Virginia Fey 編好了這一本 Amis 字典並準備出版時，感到十分高興，並樂於為之寫序。

作為 Malayo-Polynesian 語族最東且與大陸最接近的台灣土著語言，的確是研究太平洋土著民族的語言文化史極重要的材料，然而這些二十種左右的土著語言，有一半以上已完全失傳，另一半目前雖不致成為死語的階段，但是也瀕臨絕滅的狀況，因此任何一本有關高山族語言字典的出現，都可以說對南島語 (Austronesian) 學術研究有重要貢獻，也為學者所樂於看到。

高山族語言字典的出現，也不僅在學術研究上有重要的意義，對高山族本身而言，字典的編纂與出版，也是很珍貴的一件事。每一個民族都對他們自己固有的文化與語言給予特別的珍視，何況這些語言已在逐漸的消失中，因此阿美字典的出版，不僅是保存一種珍貴的語言資料，同時也給予阿美族人瞭解他們自己的文化與語言的工具，甚而成為他們珍視祖先文化傳統的象徵。

例如從實用的立場看，這本字典是以 Amis-English-Chinese 的形式出現，不僅有助於阿美族人利用這本字典，而且也使得有意了解阿美族的中外人士有一個可參考的工具，因此這是一本非常有實用性的工具書。作為一個高山族的研究者與阿美族的友人，我很高興這本字典的出現。

李亦園 March 29, 1986

Member, Academica Sinica

Dean of Faculty of Humanities & Social Sciences, National Tsiung-hua University.



## PROLOGUE

Since the publication of the well known A Collection of Taiwan Tribal Traditions (1935) by Naoyashi Ogawa and Asai Erin, scholars have cumulatively done substantial research on Taiwan languages. However, these studies for the most part have been published as theses and for academic purposes, and have not been practical as a dictionary for common use. So far as I know, the only published dictionary in this connection is the Atayal-English Dictionary (Scandinavian Institute of Asian Studies Monograph Series 35. Cuzou Press, 1980) edited by Danish linguist Soran Egerod. Even if A Bunin-English Dictionary, which was edited by Professor Heng-hsiung Cheng and was available in mimeographed form, is recognized as one contribution to this field, there are only two dictionaries in existence. Therefore, when I knew that Miss Virginia Fey had finished compiling this Amis Dictionary and that it was about to be published, I felt elated and very happy to write a prologue for her.

The closest of the Malayo-polynesian people to the eastern side of the Mainland of China are the aborigines of Taiwan. They have become, therefore invaluable sources of material for the study of linguistic and cultural history of the native tribal languages of the Pacific. However, among the approximately twenty Malayo-Polynesian native languages (on Taiwan), more than half of them have become dead languages, while the other half are more or less on the verge of extinction. As a result, the existence of and publication of any dictionary of aboriginal languages will undoubtedly be good news to scholars or linguists in this field, and will make important and substantial contributions to research on Austronesian languages.

The publication of dictionaries of aboriginal languages is not only academically significant, but the publication of this dictionary will also mean a great deal to the aborigines themselves. Every native tribe treasures its own indigenous culture and language, especially at a time when aboriginal languages are coming close to total extinction. Consequently, the publication

of an Amis dictionary is not only significant in terms of the preservation of precious linguistic data, but at the same time gives the Amis people an opportunity to gain tools to understand their own culture and language. It symbolizes the cherishing of their own cultural heritage.

On the practical side, for the Amis people to use this Amis-English and Amis-Chinese dictionary will not only help them to learn Chinese and English, but may serve as a valuable reference book for those foreigners who want to understand Amis. As a researcher of Taiwan aboriginal languages and a friend of the Amis tribe, I am very pleased to see the completion and publication of this dictionary.

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March 29, 1986



## 前言

隨著標準國語在台灣不斷增長的影響之下，致使台灣部落民族在幾年之內相較變得不重要，尤其是阿美族。許多阿美族人希望擁有語言的記載，為的是能保存給後代子孫。多數阿美年輕人也開始覺悟到他們失去自己的語言，但他們也渴望對語言有更多的認知。起初，我們預備此字典的目的，是在這科學時代的世界，傳播有關阿美語言的知識，但阿美族人本身也表達對此計劃的關切。

此計劃並非要阻礙國家語言的使用；事實上，它將激發人們的興趣，對年輕人而言，他們可以藉著並列的中文，瞭解自己的語言的意義；此外對英文有興趣的人們也有裨益。而老年人可以推廣他們的國語，以瞭解無法從其他途徑得知的字義。

編列本字典的計劃是由福音聯盟宣道會與阿美族人在多年的聖經翻譯工作中發展而成。這語言的研究始於 1955 年 Edvard Torjesens 移居東海岸；而後在 1965 年至 1980 年由 Virginia Fey 接續這項工作。我們不敢宣稱我們已擁有一份阿美語言的完整記錄；對於要完成一本更為廣泛且正確的字典，其花費的時間與財力是超乎我們能力的範圍。

我們在附錄裏編列一些衍生語言（由同一語族分離的語言），這些目錄並非十分完全，它們的字義可於本文中獲知。

因為阿美語是建立在多數的字根觀念上，故這本字典是根據字根而編排成的，本文中將近有四千個字根，但此列表並非完全；雖大多數的釋義是用自動態的動詞型式表達，但文法將顯示字根的其他可能意義。

為要充分的利用外本字典，任何非阿美族人都必須查考附錄學習有關的文法；沒有藉助這份資料而去尋找阿美語言的刊行文字是非常困難的。

我們希望將這份文化遺產留給阿美族人，也留給任何有興趣於認知這個獨特民族的人們。

方敏英 (Virginia A. Fey)

台東、台灣、中華民國

## PREFACE

With the growing influence of Mandarin Chinese in Taiwan, in a few years the tribal languages of Taiwan will become less known and used by the tribal people. Many Amis people have expressed a desire to have a record of their language so that it may be saved for posterity. Many of the young people are also beginning to realize that they are losing their language, but they would like to know more about it. Originally our purpose in preparing this dictionary was to disseminate knowledge about the Amis language in the scientific world, but the Amis themselves have expressed an interest in the project.

It is not the purpose of this work to discourage use of the national language. We believe, in fact, that it will encourage interest. Young people will be able to see for themselves the meanings of their own tongue along side the Chinese, and those who are interested will want to learn a little English as well. Older people will develop their Mandarin in order to find the meanings of words that they might never know any other way.

This project grew out of years of ministry of the Evangelical Alliance Mission among the Amis people in Bible translation work. The study of the language began in 1955 when the Edvard Torjesens moved to the east coast, and from 1965 till 1980 Virginia Fey continued this project. We in no way claim to have a complete record of the Amis language. The costs in terms of time and finances to do a more extensive and valid work were not within the realm of possibility.

We have included in an Appendix words from alternate dialects. These lists are by no means complete. The meanings of the words will be found in the main dictionary text.

Because Amis words are built around a large number of root concepts, the dictionary is based on word roots. We have over three thousand roots in our text, but this list is not complete. Most of the definitions are given in active verbal form, but the grammar will open the other possible meanings of the roots.

## PREFACE

In order to get the full benefit of the dictionary, any non-native speaker will need to look into the Appendices to learn something about the grammar. Without this information it would be difficult to find words that he might see in print in the Amis language. The grammatical sections of this text are written in common language but will be of interest to people with linguistic background as well. It is our desire to leave this legacy of culture with the Amis people as well as with anyone who is interested in learning about these very unique people.

Virginia A. Fey

Taipei, Taiwan, R. O. C.

## 自序

我想藉此機會向那些曾參與此項字典計劃工作的人致謝，首先要感謝的是高清玄與林金元二人，在許多年前，花了許多時間記錄那些從未完整過的資料。這些資料在 1984 年元月首先被組織，並刊印出來。曾枝量牧師在將近一年的時間中與方敏英教士（Virginia Fey）同工協助，她將既存的資料再加以定義、闡釋、擴充，並增補新資料。若非加上一部電腦的幫忙，我懷疑這個計劃是否有可能完成。

曾枝量牧師和方敏英教士欲將一般用語由那些鮮為人知的方言裏區分出來，這個工作光靠一個人是不可能做得完善的，但我們沒有足夠的時間與經費組織一個委員會來從事這項工作，然而我們擁有 Ed. Torjesen 在 1962 年所做的一些調查結果，當時一個由阿美族人所組成的調查隊，用三天的時間走遍了各個不同方言體系的阿美村落，核對了大量字彙在用法上及意義上的一致性。這個調查結果被保存下來，並且幫助我們擇定阿美聖經裏所要用的字彙。這個調查也使我們得以瞭解各個不同的方言在阿美村落裏的分佈範圍。這個情報，也記錄在這些年來我們所保存的一些錯誤的字彙上。

下列之人譯成中文有：吳明義、陳金龍、潘清誠、張銘佑、胡文斌，其他參與原稿工作之人包括：孫玉英、黃惠玲、張以諾、余惠卿，有關藝術品方面由陳約翰及他的父親陳傳傑完成，尚有許多無名的貢獻者，他們和我們一起從東海大學的 Panl. Alexander 博士所借給我們的漂亮書本中去辨別植物及動物的生活。經許多年來有眾多的阿美族人幫助此項工作。在早些年參與文獻工作的好幾個同事有：史篤安、張天成、宋正清、張正義以及陳春德。

改譯聖經之聖經公會的蔡仁理牧師是促進成就這份工作幫助最大的人。另則，中央研究院民族學研究所允許我們影印使用他們專刊之二「馬太安阿美族的物質」書內圖片。最後，我要對 William Heinsman 先生表示衷心的感激，他為此項工作幫助了我建立了整個電腦程式，且繼續不斷地幫助我們處理許多技術上的問題，以及電腦的修護。許多人都曾經幫助了這個計劃的完成。



### ACKNOWLEDGEMENTS

I want to take this opportunity to thank those who have worked on this dictionary project. First of all many years ago Kao Chin-hsin and Lin Jing-yuan spent a great deal of time recording material which was never completed at that time. This material was brought out and organized beginning in January 1984. Rev. Cheng Jr-liang worked with Virginia Fey (Fang Min-ying) for the greater part of a year in helping her redefine, amplify, and update this material that already existed. Without the help of a computer, I doubt if the project would have ever been completed.

Rev. Cheng and Virginia Fey attempted to separate common words from dialect words which were less known. No one person could possibly do this adequately, but we did not have time or finances to use a committee to do this. However, we did have the findings of a survey that Ed Torjesen organized in 1962. At that time teams of Amis went through the Amis villages spending three days in various dialect centers checking a large vocabulary list for consistency in usage and meanings. The results of this survey were kept and helped us choose the vocabulary that was used in the Amis Bible. This survey enabled us to understand the boundaries of dialect variances in the Amis villages. This information was recorded on many of the vocabulary slips that we had stored all these years.

The following people translated the Chinese:

Wu Min-i, Chen Jin-long, Pan Jin-cheng, Chang Ming-yo and Hu Wen-pin. Other people who worked on the manuscript include: Sun Yu-ing, Hwang Hwei-ling, Inok Chang, and Yu Hwei-ching. The art work was done by John Chen and his father Chen Chwang-jye. Many unnamed contributors sat with us identifying plant and animal life from beautiful books loaned to us by Dr. Paul Alexander of Tung Hai University. Actually the informants who made this dictionary possible are many. Over the years a host of Amis people have contributed to this work. Several staff in literature work in earlier years should be named: Art Stejskal, Samohwan, 'Afo, 'Ofad, and Kyolay.

Rev. Tsai Jen-li of the Bible Society was a great

help in facilitating the completion of this work. The Institute of Ethnology graciously granted us permission to use sketches from their publication, The Material Culture of Vataa. Last I want to express appreciation to Mr. William Heinsman, who helped set up the computer program for the work, and repeatedly helped with technical problems and repair of the computer. Many people have contributed to the completion of this project.

## 1. 對阿美語的認定

阿美語支屬於「Astronesian」這大語族。在「Astronesian」族羣中，其相關語可見於菲律賓。這語族包括大約五百多種太平洋地區的語言；它的範圍西由太平洋、夏威夷羣島直到非洲的馬達加斯加島，南由澳洲、印尼、馬來西亞直到台灣，這語族稱為馬來亞玻里尼西亞族（Malayo-Polynesian）。

阿美山地同胞就是屬於這語族的中國人。這族人自稱為阿米斯（A-mess）重音落於第二音節，他們亦自稱Pagcah（Pangtsah）。雖然現今世代漸成為父系社會，而阿美族傳統上是母系社會；習慣上指定家中所有權由母親掌管，一個男人入贅於妻子家中，他和孩子就必須冠上妻子的姓。而妻子的兄弟（舅親）對侄子侄女亦有管理權。另一獨特的阿美文化就是灌輸年青人尊敬長輩的觀念。

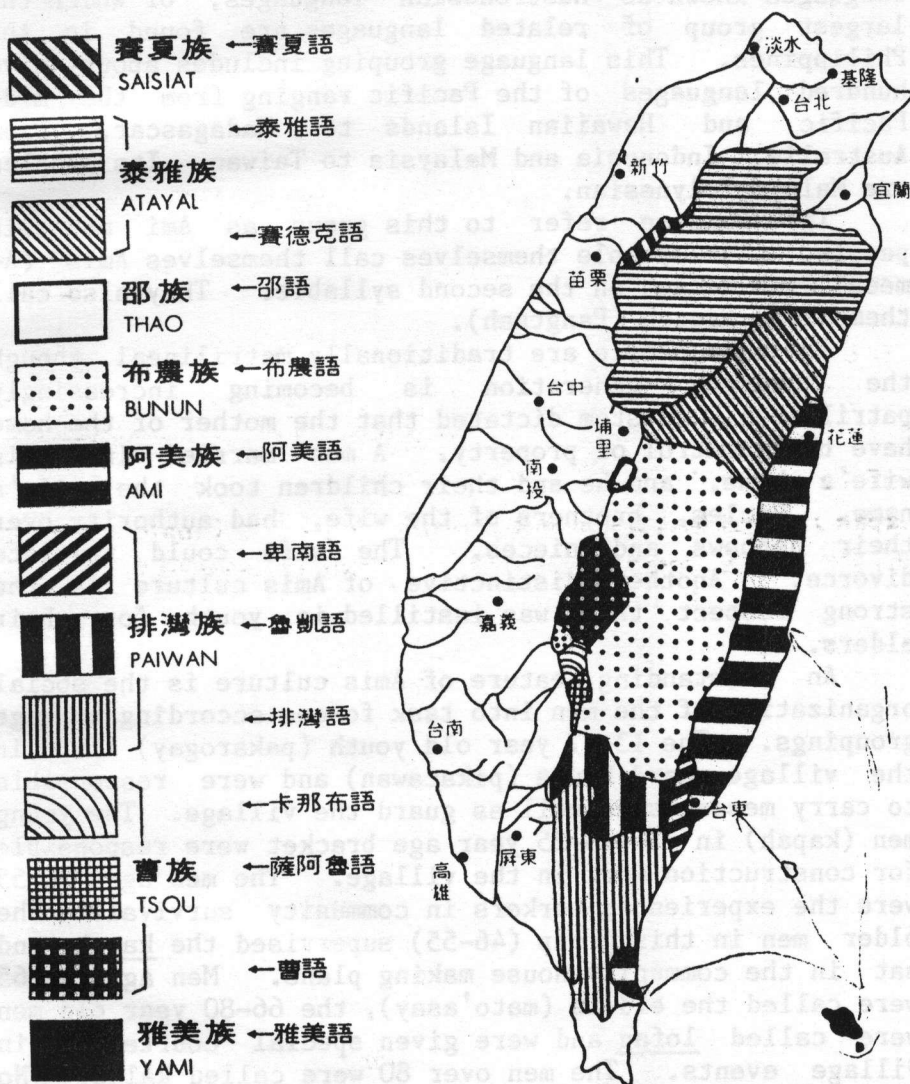
阿美文化中另一獨出的特性就是根據年齡而分派職務的社會組織。13-17歲的少年（Pakarogay）居住於村莊的看守室裏（Pikacawan），他們是看管村莊並且負責傳遞消息；18-25歲的青年（kaphah）負責村莊的建設工作；25-55歲是對此團體生存的經驗者；46-55歲是監督指揮青年（Kaphah），而且也負責在共同集會所中籌劃者；長者（mato'asay）是56-65歲的年齡羣；lofag是66-80歲者，他們在村莊事物中有特別的威嚴禮遇；超過80歲的長者稱之為kalas；55歲以上的人已不做花體力的勞工。這種型態的村莊組織仍在實施於某些地方。

在台灣十族的山地同胞中，阿美族是最大的族別，有13萬的人口；居住於花蓮至台東的鐵路沿線間的平原或是花蓮的濱海沿岸，他們以種稻務農為生，現在其中有一大批人口逐漸遷居到都市或工業區域。

我們已在地圖上向你標示這語族在台灣分佈的情形。八年前，阿美族的村落是相互隔離、孤立的，彼此間的道路亦另暢通；由此而產生幾羣衍生語言系列。我們將把使用標準中央語言的區域標示於地圖中；它的範圍是由花蓮山谷中的富源到富里，以及由花蓮的豐濱到台東I-wan的東部沿海。花蓮市及鳳林以北地區村落所使用的阿美語與中央語言有將近50%的差異；光復地區亦有不同的衍生語言；台東市附近的區域也有相異的衍生語言；成功及關山地區的衍生語言雖然和中央語言有所分辨，但與台東地區也有些相同的語言表達方式。我們收錄一些衍生語言的字彙表；字典本文中所收錄的，是在中央語言中大多數人所廣為熟知運用的字。



## 2. Maps of the Amis Area.





## INTRODUCTION

### Identifying the Amis Language

The Amis language is one of a large family of languages known as "Austronesian" languages, of which the largest group of related languages are found in the Philippines. This language grouping includes about five hundred languages of the Pacific ranging from the mid-Pacific and Hawaiian Islands to Madagascar, from Australia, Indonesia and Malaysia to Taiwan. Its peoples are Malayo-Polynesian.

The Chinese refer to this group as Ami mountain people. The people themselves call themselves Amis (A-meas) with accent on the second syllable. They also call themselves Pagcah (Pangtsah).

The Amis people are traditionally matrilineal, though the present generation is becoming increasingly patrilineal. Custom dictated that the mother of the home have the control of property. A man married into his wife's home, and he and their children took the wife's name. Uncles, brothers of the wife, had authority over their nephews and nieces. The wife could initiate divorce. Another distinctive of Amis culture is the strong respect that was instilled in youth for their elders.

An outstanding feature of Amis culture is the social organization of the men into task forces according to age groupings. The 13-17 year old youth (pakarogay) lived in the village guard house (pikacawan) and were responsible to carry messages as well as guard the village. The young men (kapah) in the 18-25 year age bracket were responsible for construction work in the village. The men aged 26-55 were the experienced workers in community survival. The older men in this group (46-55) supervised the kapah and sat in the community house making plans. Men aged 56-65 were called the elders (mato'asay), the 66-80 year old men were called lofag and were given special courtesies in village events. The men over 80 were called kalas. No men over 55 years of age did physical labor. Some of this type of village organization is still functioning.

There are ten mountain people groups in Taiwan, the Amis being the largest with a population of 130,000. They are rice farmers living on the plains in the valley along the railroad between Hualien and Taitung and on the east coast near the sea between Hualien and Taitung. Large numbers of them are migrating to the cities and industrial areas.

We have mapped for you the area of Taiwan where each of these language groups live.

Eighty years ago the Amis villages were isolated from each other and roads were practically unknown. Because of this, there are several dialect groups. We have marked on a map the areas where the standard central dialect of Amis is spoken. It ranges from Fuyen to Fuli in the valley of Hualien county and on the east coast from Fengpin in Hualien county south to I-wan in Taitung county. The villages in the area of Hualien city and north of Fenglin deviate in their use of Amis up to 50% from that of the central dialect. The area of Kwangfu has a distinct dialect, the area around the city of Taitung has a distinct dialect, and Chengkung-Kwangshan dialect has some common expressions that are used in the Taitung area, while it recognizes the central dialect more readily.

We have included some dialect word lists in the appendix of this dictionary. The main body of the dictionary includes words more widely known and for the most part representing the central dialect.

