

The Thirteenth International Conference
on Austronesian Linguistics
(13-ICAL)

Satellite event

*New advances in Taiwan indigenous language
revitalization*

臺灣原住民族語復振的新里程

Abstracts

摘要



Institute of Linguistics, Academia Sinica

23 July 2015

Sponsor:



原住民族委員會
COUNCIL OF INDIGENOUS PEOPLES

會議須知

(Satellite guidelines)

1. 每篇論文發表時間為三十分鐘(包含二十分鐘演講時間及十分鐘討論時間)，請您務必斟酌，並於時間內結束。

Each paper is allotted 30 minutes (including 20 minutes for paper presentation and 10 minutes for discussion).

2. 會場內工作人員將於時間結束前五分鐘舉牌(不按鈴)提醒討論時間開始，並另於討論結束前兩分鐘舉牌並按鈴提示講者，時間結束時會再次舉牌並按鈴，請各位講者務必配合，謝謝。

Speakers will be shown reminder signs three times, as follows:

A 5 minutes left sign (to remind the discussion time starts)

A 2 minutes left sign with a short ring

A Time's up sign with a short ring

3. 會議室內除飲用水外，禁止攜帶其他飲料或食物。

No food or drinks (except water) should be brought in the conference room.

4. 會議進行時請記得將手機關機或靜音。

Cell phones should be switched off in the conference room.

5. 會議名牌內附有便當餐券，會議期間請所有與會者務必攜帶名牌，以便工作人員辨識，謝謝。

A lunchbox voucher is inserted in the name tags. Please be sure to wear your name tag during the conference.

Program

Venue: Conference Room 2

| JULY 23 | | |
|--------------------|--|--|
| 08:30-9:00 | Registration | |
| 09:00-9:15 | Opening ceremony: Chiang-Yi Lin (Chairman of the CIP) | |
| Theme 1 | Language policies | |
| Chair | Lillian M. Huang | |
| 09:15-09:45 | Wen-long Chiu | Retrospect and prospects of governmental work on indigenous language revitalization in Taiwan |
| 09:45-10:15 | Haisul Palalavi | Historiography of language policies: A case study of the indigenous language proficiency tests |
| 10:15-10:45 | Hong-ming Po | Indigenous language teaching in Taiwan: From preschools to university |
| 10:45-11:00 | Coffee Break | |
| Theme 2 | Language preservation and revitalization | |
| Chair | Wen-long Chiu | |
| 11:00-11:30 | Sukudi Martukaw | Indigenous mobile museum in Taipei, Taiwan |
| 11:30-12:00 | Ching Chu Gao | Community-based language revitalization in Saisiyat |
| 12:00-12:30 | Yedda Palemeq | <i>kai na kacalisiyan</i> : Report on the current situation of indigenous languages in Taiwan |
| 12:30-13:00 | Apay Tang | Preliminary results of a community-based language revitalization initiative in Truku Seediq |
| 13:00-14:15 | Lunch | |
| Theme 3 | Documentary films and discussion | |
| Chair | Amy Pei-jung Lee | |
| 14:15-14:45 | Anita Chang | Tongues of Heaven |
| 14:45-15:15 | Futuru Tsai | The wings of the Takasago Giyutai |
| 15:15-15:30 | Coffee Break | |
| Theme 4 | Language documentation and dictionary making | |
| Chair | Elizabeth Zeitoun | |
| 15:30-16:00 | Josiane Cauquelin | Editing of the Puyuma-English dictionary |
| 16:00-16:30 | Hui-huan Ann Chang Victoria Rau Maa-neu Dong | Constructing a Yami online audiovisual dictionary |
| 16:30-17:00 | Yuyang Liu | Development of online systems for indigenous language revitalization |
| 17:00 | <i>Closing ceremony</i> | |

議程

會議地點：第二會議室

| 7月23日 | | |
|--------------------|---------------------------|--|
| 08:30-9:00 | 報到 | |
| 09:00-9:15 | 開幕典禮 林江義 (原住民族委員會主任委員) | |
| 主題 1 | 語言政策 | |
| 主持人 | 黃美金教授 | |
| 09:15-09:45 | 邱文隆 | 臺灣原住民族語復振工作回顧與展望 |
| 09:45-10:15 | 海樹兒·友刺拉菲 | 臺灣原住民族的語言政策史—以原住民族語言認證考試為例 |
| 10:15-10:45 | 波宏明 | 臺灣原住民族語言教學-從幼兒園到大學 |
| 10:45-11:00 | 茶敘 | |
| 主題 2 | 語言保存及復振 | |
| 主持人 | 邱文隆科長 | |
| 11:00-11:30 | 洪艷玉 | 臺灣原住民行動博物館 |
| 11:30-12:00 | 高清菊 | 社區為本的賽夏族語語言復振 |
| 12:00-12:30 | 王雅萍 | <i>kai na kacalisiyan</i> ：臺灣原住民族語現況報告 |
| 12:30-13:00 | 湯愛玉 | 部落或社區為本—賽德克族太魯閣群語言復振策略初探 |
| 13:00-14:15 | 午餐 | |
| 主題 3 | 紀錄片欣賞 | |
| 主持人 | 李佩容教授 | |
| 14:15-14:45 | 張文馨 | 天堂的語言 |
| 14:45-15:15 | 蔡政良 | 高砂的翅膀 |
| 15:15-15:30 | 茶敘 | |
| 主題 4 | 詞典編纂 | |
| 主持人 | 齊莉莎教授 | |
| 15:30-16:00 | 戈格林 | 卑南語—英語詞典之編纂 |
| 16:00-16:30 | 張惠環、何德華、 董瑪女 | 「有聲有色」線上記錄典藏達悟語有聲字典 |
| 16:30-17:00 | 劉宇陽 | 族語復振資訊系統之開發 |
| 17:00 | 閉幕典禮 | |

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Retrospect and prospects of governmental work on indigenous language revitalization in Taiwan

Wen-long Chiu
Council of Indigenous Peoples

Taiwan has always been a dynamic society with various races, languages and cultures. In the past 100 years, though, language policies have been promulgated by different governments. After the Japanese as an official language for about fifty years, the domination of Mandarin Chinese for the past seventy years has led indigenous languages into the brink of extinction.

The Council of Indigenous Peoples was founded in December 1996. As the central government organization dedicated to indigenous affairs, it has driven a number of regulations on indigenous languages, promoting both language preservation and revitalization. In this talk, I will first talk of personal experiences regarding the last 16 years, then provide an assessment on CIP policies and projects and main ideas behind language revitalization policies. Finally, I will discuss the prospects of language revitalization. My talk will be divided into four parts, reflecting the four-stage policy of adopted by the Council of Indigenous Peoples. The first stage began in 1999 as the first governmental policy was initiated, with the “indigenous culture revitalization” project (1999-2004). The second stage was triggered by the UNESCO “international mother language day”, which is being held on February 21 every year. At this stage, the “indigenous language proficiency policy” was launched, followed by the very first proficiency tests. The third stage was the “six year project on indigenous language revitalization, phase 1 (2008-2013)”. The fourth stage is still under progress and is called the “six year project on indigenous language revitalization, phase 2 (2014-2019)”.

臺灣原住民族語復振工作回顧與展望

邱文隆
原住民族委員會

臺灣原本是個多族群、多語言、多文化的環境，近百年來歷經「獨尊日語」及「獨尊國語、壓抑方言」的語言政策，不同族群彼此通婚等，使得沒有自己書寫文字，僅靠口耳相傳的原住民族語言，陷入了語言流失的困境。

自行政院原住民族委員會於1996年成立，作為中央民族事務行政機關的原住民族委員會便積極推動諸多原住民族語言（以下簡稱族語）復振相關政策，積極推動族語保存及發展。而本文將以筆者參與政策研定的角度，回顧16年來，原住民族委員會針對原住民族委員會在原住民族語言復振上規劃了哪些具體的復振措施、研定這些族語復振措施的背後之思想主軸、以及希望各項族語措施能夠達成的族語復振想像，提出筆者參與政策研定的各項思考。本文將以四階段論述原民會相關族語復振政策，第一階段為88年政府首度有計畫性的透過經費挹注推動族語復振的起點「原住民族文化振興發展計畫（88~93年）」作為第一階段；而當聯合國教科文組織於2001年向全球宣傳保護語言的重要，將每年的2月21日訂為「世界母語日」後，原民會於90年訂頒了「原住民族語言能力認證辦法」，並開辦第一次「原住民族語言能力認證考試」作為第二階段；第三階段則為實施「原住民族語言振興第1期6年計畫（97~102年）」期間；第四階段則以實施「原住民族語言振興第2期6年計畫（103~108年）」迄今為主。

Historiography of language policies: A case study of the indigenous language proficiency tests

Haisul Palalavi
Languages Research and Development Center

In the 1990's, along with the nativization movement and the rising of indigenous awareness, the government began to focus on indigenous languages, and gradually instituted preservation and revitalization policies. 2001 was a pivotal year for indigenous language policies. First, indigenous language courses were designed as compulsory in primary schools. Second, indigenous proficiency tests were initiated. Third, the use of native languages within the family circle and the tribe sphere was promoted. Of these three policies, the implementation of the indigenous proficiency tests has played a crucial role in the language revitalization movement in Taiwan.

Up to 2015, the indigenous proficiency tests (student competence tests excluded) have been held ten times up, in 2001, 2002, 2003, 2004, 2007, 2008, 2009, 2010, 2011, and 2014. In addition to the proficiency tests, another type of examination was devised mainly for testing students' cultural and language competency. This competency test has been held nine times, from 2007 to 2013. Beginning from 2014, a new scale certificate was launched, incorporating the two tests mentioned above into one sort of examination.

In this talk, I will provide an overview and an assessment of the indigenous proficiency tests.

臺灣原住民族的語言政策史—以原住民族語言認證考試為例

Haisul Palalavi
原住民族語言研究發展中心

1990 年代，隨著臺灣本土化及原住民族自覺意識提升，政府開始重視原住民族的語言，並於原住民族政策中逐步推動原住民族語言的維護與傳承。2001 年，則是原住民族語政策急遽變化的一年，例如原住民族語言正式進入學校（國小必修）的正規課程；原住民族語言認證考試的啟動；「族語家庭化、部落化」之推廣……等。其中，族語認證考試可以說是影響最大，是族語文化復振中扮演關鍵性力量的政策。

臺灣實施原住民族語言能力認證考試，若未含學生部分至今(2015)年為止，總共辦了十次，分別於 2001、2002、2003、2004、2007、2008、2009、2010、2011 及 2014 年舉行。而針對原住民族學生為升學保障措施取得文化及語言能力證明之考試，從 2007 年開始至 2013 年為止，也連續辦理過九次。2014 年開始實施分級認證測驗，同時整併了前述兩種認證考試。本文將針對歷年來原住民族語言認證考試嘗試做一個完整的回顧，並試作解析。

Indigenous language teaching in Taiwan: From preschool to university

Hong-ming Po

Indigenous language teaching can be traced back to 1990s at the New Taipei Municipal Wulai Elementary and Junior High Schools. In 2001, indigenous language teaching was included in the grade 1-9 curriculum guidelines. Courses were carried out in elementary schools one hour a week. As for high schools, courses were running as alternative courses or at students' clubs. In addition to school courses, a language nest project (equivalent to 'Kohanga Reo' in New Zealand) was also held by Indigenous People Commission, Taipei City Government during weekends. In 2004, a regional indigenous language teaching assistant selection policy was proposed by the education department at the New Taipei City Government. This policy not only solved the problems of recruiting indigenous language teachers, but also reduced the commuting difficulty teaching assistants faced and increased total teaching hours. Most of all, it ensured the indigenous students' right to learn their native languages. In 2006, the "Native language instructor regulation" was promulgated by the Ministry of Education. According to the number of schools in each county, 1-4 native language instructors started to be employed through selection, appointment, and transference from the consultants of Min, Hakka, and indigenous languages in each county. They are in charge of supervising and evaluating each school, and helping and improving the quality of native languages teaching. In 2008, the first stage of language revitalization project was proposed by the Council of Indigenous Peoples. The language nest project was expanded as a nationwide project. 260 classes are held each year. A total number of students attending the classes is up to 4000. In 2010, a summer camp for indigenous languages teaching was held by the Indigenous People Department, New Taipei City Government, hoping to adopt immersion program and form a short-term language camp. Moreover, training courses of language teaching and content were also provided to improve instructional system. A voluntary learning community of innovative teaching was also formed to encourage a bottom-up union of indigenous language teachers. In 2014, a language-immersion preschool program was launched by the Council of Indigenous Peoples, hoping to create an appropriate environment for preschoolers to acquire their native languages. Meanwhile, indigenous languages were also taught as second languages. Experimental classes were held at students' clubs for indigenous cultures at NTU, NCCU, FJU, and so on. The development of indigenous language teaching in Taiwan has established an integrated system, expanding from preschools to universities, from inside to outside the governmental system, and from required to voluntary. It is thus moving toward a voluntarily, organizational, systematic, and professional system. The goal of this presentation will give to provide an overview of the progress made in the past twenty years or so in indigenous language teaching in Taiwan.

臺灣原住民族語言教學-從幼兒園到大學

波宏明

1990年代，追溯臺灣原住民族語言教學，開始進入學校課程，應首推臺北縣烏來國民中小學利用每週二節的社團活動-「族語教學實驗課程」。2001年起，教育部實施九年一貫課程，國民小學課綱正式納入語文領域-本土語言為必選課程，每週實施一節課。國、高中部分則鼓勵於彈性課程或社團時間開設族語教學。同時期起，臺北市政府原住民族委員會推動「語言巢」，利用假日時間實施。2004年起，新北市政府教育局首推族語教學支援工作人員分區聯合甄選共聘辦法，不但解決了學校行政聘任族語師的困難，並改善了族語教學支援工作人員的交通奔波困境並增加了教學總時數，更重要的是保障了原住民學生學習族語的受教權。2006年起，教育部頒佈本土語言指導員設置辦法，各縣市依據學校總數比例增置1-4名本土語言指導員，經甄選、遴聘、商借各縣市閩、客、原績優輔導團員為主，負責到校訪視輔導評鑑等工作，協助學校推動本土語言教學，並提昇本土語言教學品質。2008年起，行政院原住民族委員會推出「第一期族語振興計畫」，全國各縣市全面推動「語言巢」，每年開設班數高達260班，每年參加總人數約達4000人。2010年起，臺北縣政府原住民族行政局全國首創「族語魔法學院」，利用寒暑假期間以第三學期式短期語言學校之沉浸式課程規劃與執行，並辦理全國族語教材教法觀摩研習，推廣族語創新有效的教學系統。自此更自發性組成族語創新教學模式的學習共同體，帶動族語教師由下而上組織力量。2014年起，原住民族委員會開始推動沉浸式族語教學幼兒園，冀希營造族語為幼童的第一語言習得。同時，積極從族語為第二語言學習的角度，開始與臺灣大學、政治大學、輔仁大學等校的原住民學生社團合作，開設族語學習實驗班。臺灣原住民族語言教學的發展，至今已從幼兒園至大學，體制內至體制外，規範性至自發性，有薪級至無薪級的推動，已建立了體制內外的族語學習體系，並邁入自發性的組織化、系統化、專業化的趨勢，看見了一道曙光。

Indigenous mobile museum in Taipei, Taiwan

Sukudi Martukaw

In 2001, indigenous language teaching was included in the grade 1-9 curriculum guidelines and aboriginal research centers were created in different counties and cities by the Ministry of Education and the Council of Indigenous Peoples. In 2014, teachers of the Taipei indigenous language teachers' association started a mobile exhibition activities that was well received among indigenous teachers. This led to the establishment of an indigenous mobile museum in Taipei in March 2015, which I will discuss in this talk.

臺灣原住民行動博物館

洪艷玉

2001年起，教育部實施九年一貫課程，同時間由教育部及原民會於各縣市設立原住民資源中心。2014年臺北市本土語言輔導團於上半年擇數校做駐校展覽及導覽活動，受到師生熱烈回響，因而2015年3月份啟動行動博物館列車進駐校園。我將在這個報告中詳細介紹此行動博物館。

Community-based language revitalization in Saisiyat¹

Ching Chu Gao
Dongho Elementary School

Listed in 2009 in the UNESCO Atlas of the World's Languages in Danger, Saisiyat was described as a “severely endangered language”. Since 2012, the Council of the Indigenous Peoples has instituted financial aids to projects to help preserve and revitalize severely endangered languages since 2012. In different ethnic tribes, indigenous peoples have started to participate actively in these projects, which are carried out with the aim to raise language awareness and language preservation, and re-intice the habit of speaking indigenous languages to younger generations. In order to carry these projects, lexical flash cards, picture books, pocket editions and thematic dictionaries were designed and distributed at no charge; slogans encouraging everyone to speak their languages were shown in the villages. In 2014, the 4th-scale proficiency test was launched, drawing a great number of indigenous people who do not just want to evaluate their language competency, but also want to join the indigenous languages’ teaching task force. Along with these projects, there have been an influx of language courses and cultural activities, among others on Saisiyat. An Indigenous Community College was established in Wufeng township, Hsinchu county and in Nanchuang and Toufen townships in Miaoli county that provides a variety of traditional activities. This paper provides an overview of the preserving and revitalization measures that have been taken in recent years in the Saisiyat tribe.

Reference

Chu, Tai-hwa. In press. Brief discussion of the plausible revitalization and linguistic vitality of Saisiyat through a recent aboriginal language survey. *Aboriginal educational world*.

社區為本的賽夏族語語言復振²

高 清 菊
苗栗縣東河國小

賽夏族語於2009年聯合國教科文組織報告及國內語言學者調查中，被列為「嚴重危險」之瀕危語言。為了搶救瀕危的族語及面臨的傳承危險處境，以提升賽夏族語復振成效，原住民族委員會於2012年開始，挹注補助經費針對嚴重危險的語言實施搶救瀕危語言計畫。各地區、各領域的族人自發性地參與計畫的各項工作。族人提出計畫、自主執行計畫內容，興起一波賽夏族人搶救自己族語的運動，藉此激發部落意識，希望族語在部落或有族人的地方向下紮根。計畫內容有製作詞彙卡、部落地名標示、大家說族語的標語、故事繪本、口袋書及主題式的圖說詞典等，免費發放供族人使用；2014年第一次實施的四級族語認證考試，族人踴躍參與報考各級認證，其目的除了測試自己的族語能力，有心加入族語教學陣容者亦不在少數。除了執行瀕危計畫以外，族語課程及文化活動皆在各地區舉行—新竹五峰、苗栗的南庄及都會區的頭份皆有開辦部落大學的族語課程，希望興起賽夏族語的識字運動；都會區的賽夏族播種祭分別在臺北市與桃園市舉行以凝聚旅外族人，學習自己的語言與文化。以課程的學習方式參與人數雖少；文化活動的形式族語成分不多，但在在都是為了延續族語的生命努力前行，希望賽夏族語永遠流傳。

目錄

朱黛華. 即將出刊. 〈透過原住民族語言能力調查淺談賽夏族語言復振及語言活力之可能性〉《原教界》

¹ Part of this abstract is based on Chu (In press).

² 部分摘要參考朱黛華（即將出刊）。

kai na kacalisiyan : Report on the current situation of indigenous languages in Taiwan

Yedda Palemeq
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Until May 2015, registered indigenous population reached 542,460, occupying 2.3% of Taiwan's total number at 23.37 million; 55% of them live in indigenous regions, while 45% have moved to urban areas. Official statistics tell Taiwan's indigenous peoples speak sixteen languages, which branch into 42 language varieties or dialects, exclusive of plains aborigines and languages such as Siraya, Pazih or Kahabu.

According to 2005, 2012 and 2014 indigenous languages surveys commissioned by Council of Indigenous Peoples (CIP), the fluency, use and transmission of indigenous languages in Taiwan are low. Even with the establishment of CIP in 1996 and the various language revitalization policies it has been launching since, indigenous languages continue to show signs of vulnerability and extinction under the UNESCO standard, despite rescuing efforts from nongovernmental organizations such as churches.

This report seeks to show through the intricacy of history, language policies and language contact how indigenous languages come from being dominant to minor as mirrored by vocabulary choice and attitude. It will also show how such changes create a type of ambivalence among native speakers that every revitalization work should take the first notice of in order to be successful.

kai na kacalisiyan : 臺灣原住民族語現況報告

王雅萍
原住民族語言研究發展中心

截至2015年5月，臺灣原住民登記人口為54萬2,460人，佔臺灣2,337萬總人口數之2.3%，其中55%居住在原住民地區，45%已遷居至都會區。官方統計，臺灣原住民族分屬十六個族群，使用十六種語言及四十二種方言別，不包含歷史及語言研究討論的平埔族群及語言，例如西拉雅、巴宰、噶哈巫語等。

依據原住民族委員會2005年、2012年及2014年原住民族語言調查，族語能力、使用及傳承比例從各年齡層看來均顯示偏低，雖然原住民族委員會自1996年成立以來，積極推動各項語言挽救政策，民間組織如教會系統更自二次戰後一直堅持族語為重，臺灣原住民族語言的現況仍在聯合國教科文組織的標準下顯得更脆弱、又瀕危。

本報告將從臺灣歷史、語言政策及語言接觸等環環相扣的層面，循序描繪臺灣原住民族語言如何透過「詞彙現象」及「使用態度」反映由強勢轉為瀕危的變化，以及此變化如何造成現代族人的內在矛盾。族語復振要成功，正視及處理這些現況將是不可或缺的前提。

Preliminary results of a community-based language revitalization initiative in Truku Seediq

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National Dong Hwa University

This paper provides a deeper understanding of the youths' experiences of participating in this language revitalization project in an indigenous setting. Emerging from a community-based language revitalization initiative that is part of a micro-level language planning project in a Truku Seediq community, this study explores whether the community-based language revitalization initiative has contributed to the goal of stemming further indigenous language erosion at this critical point in the ongoing process of language shift. The project centers on five activities: (i) community theater and interviews, (ii) culture-based and domain-oriented weekly language classes, (iii) a master-apprentice program, (iv) language documentation and archiving, and (v) university-community partnerships. Examples of different ways to present data from surveys, questionnaires, focus group interviews, and observations are included in this report. The results of the study show the significance of motivation and suggest four main factors that can contribute to maintaining youths' motivation for learning an endangered language: a strong sense of holistic identity, a culturally-based and domain-oriented language curriculum, an affective and relational language learning environment, and the positioning of the youth as crucial agents of the community-based language revitalization initiative.

部落或社區為本—賽德克族太魯閣群語言復振策略初探

湯愛玉
國立東華大學

本文探討以部落或社區為本—賽德克族太魯閣群語言之復振策略，屬於微觀層面的語言規劃之一。藉由提供青年參與以原住民文化及領域為導向之語言復振計畫經驗，進一步探討這種以部落或社區為本的復振策略，是否能在關鍵時刻有效地減緩日益嚴重的瀕危語言轉移現象。本策略主要採用的執行方法包括：(i) 社會戲劇和訪談法，(ii) 以文化及領域為導向之語言課程規劃，(iii) 師徒制語言教學，(iv) 語言數位典藏，及 (v) 大學與部落夥伴關係。研究方法包括問卷調查，焦點小組訪談和觀察。研究結果顯示維持部落或社區年輕族人母語學習動機之重要性，並且發現強化全方位的身份意識、發展以文化及場域為導向之課程計畫、創造情感和關係本位的語言學習環境、及提供青年主導的機會，對瀕危語言學習及部落或社區為本的語言復振策略執行相當有助益。

Screening of *Tongues of Heaven*

Anita Wen-Shin Chang

Tongues of Heaven (60 mins., Taiwan/US, 2013) is the latest film by Anita Wen-Shin Chang. Set in Taiwan and Hawai'i, territories where languages of the Austronesian family are spoken, this experimental documentary focuses on the questions, desires and challenges of young indigenous peoples to learn the languages of their forebears—languages that are endangered or facing extinction. Using digital video as the primary medium of expression, four young indigenous women from divergent backgrounds together collaborate and exchange ideas to consider the impact of language on identity and culture. With 96% of the world's population speaking only 4% of the world's languages, what does it mean to speak your mother tongue in this age of language homogenization? As part of the production process, emerging filmmakers An-Chi Chen, Leivallyn Kainoa Kaupu, Monica Hau'oli Waiiau and Shin-Lan Yu participated in intensive videomaking workshops with independent filmmaker Anita Chang. After the workshop exercises, the women, with camera in hand, ask themselves, their families and peers questions—one of which is, “What do you lose when you lose your native language?” During a culminating workshop, collaborators met in Hawai'i to share their footage, insights, and concerns regarding the challenges of revitalizing their languages and ultimately their own relationship to their heritage languages.

〈天堂語言〉

張文馨

〈天堂語言〉（60分鐘，臺／美，2013）是張文馨最新的作品，場景設定在臺灣和夏威夷，也就是南島語族使用其語言的地點。這部實驗性紀錄片關注的重點在於年輕一代的原住民，以及他們在學習祖先所流傳下來、卻即將失傳的族語所面臨的疑問、渴望及挑戰。四個擁有不同背景年輕原住民女性利用數位影像作為拍攝的主要媒介，她們一同合作並互相交流，討論語言在身分認同及文化上的影響。全球百分之96的人口只使用了百分之4的語言，在這個語言近趨同化的時代，以你的母語與他人進行溝通意謂著什麼呢？〈天堂語言〉中有一段呈現新銳製片陳安琪、Leivallyn Kainoa Kaupu、Monica Hau'oli Waiiau 和余欣蘭參與了獨立製片者張文馨主持的製片工作坊。在經過了工作坊的激盪後，她們拿著相機，反問自己，也訪問她們的家人及朋友，其中一個問題是：當你失去了母語，你將會同時失去什麼？在影片最後，影片參與者在夏威夷的工作坊裡見面了，她們分享了自己所拍攝的鏡頭、對於語言復興和最終目標—強化自身與族語的連結的見解。

The wings of the Takasago Giyutai

Futuru C.L. Tsai

National Taitung University

The Takasago Giyutai was a group of Taiwan indigenous young men who were conscripted by the Japanese colonial government during 1942-1943 in Taiwan. They were sent to the Pacific war battle fields to fight for Japanese military force. Most of the members of the Giyutai were KIA in the battle fields. After almost 70 years later, a team including an anthropologist, an artist, a camera man, and a family member of a KIA Giyutai member went back to Papua New Guinea, according to a Taiwan indigenous legend which says that the soul of the dead person will return home through the wings of a certain bird. The team went to the battle field in Papua New Guinea to create a monument "The wings for the Takasago Giyutai" invoking the spirits of the Takasago Giyutai to return home.

高砂的翅膀

蔡政良

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【高砂的翅膀】是一段追尋歷史記憶的旅程，也是一場跨界的藝術與文化的交流，串聯起跨越近70年的空白，讓已逝的靈魂，乘著一雙鳥羽的翅膀，從新幾內亞戰場上的星空下返回福爾摩沙的故土，讓那些仍然在世的生者能夠安慰這些已逝的靈魂：「你們不是戰敗者，不必感到羞愧，請回到部落，成為祖靈吧。」

Editing of the Puyuma-English dictionary

Josiane Cauquelin

LASEMA-CNRS

In this talk, I will discuss how I edited the Puyuma-English dictionary (Cauquelin 2015). This book represents data collected over many years of hearing and speaking the Nanwang Puyuma dialect spoken in the southeastern part of Taiwan with an emphasis on the sorts of intimate details of everyday (and night) speech not ordinarily accessible to outsiders. In particular, I will focus on different aspects (obsolete forms, ritual forms etc.) in order to illustrate the lexical richness of this language.

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卑南語—英文詞典之編纂

戈格林

LASEMA-CNRS

我在此將詳述編輯卑南語—英文詞典 (Cauquelin 2015) 的過程。這本字典呈現多年來，我學習南王卑南方言時所蒐集的語料。我將這本字典的重點，放在平常外人無法觸及的日常和夜間生活談話；此外，我也將焦點放在南王卑南生活的不同面向(過去的生活方式，祭典儀式……等)，以此呈現這個語言豐富的字彙。

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Constructing a Yami online audiovisual dictionary

¹Hui-huan Ann Chang, ¹Victoria Rau, and ²Maa-neu Dong

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Applying modern information technologies to audio documentation and conservation of endangered languages is now one of the most urgent missions in documentary linguistics. The purpose of this paper is to introduce how the Yami research team applied two essential features of Lexique Pro, < Export as Web Page > and < Distribute Lexicon >, to create audiovisual supplementary material for the forthcoming publication *The Teacher's Grammar of Yami*. This paper describes how to construct both personal and online versions of audio entries, as well as example sentences pertaining to the book. Not only does it offer reusable documentary records of linguistic data, but the language resources can also be openly shared with a wider audience. We are going to discuss (1) how to select suitable audio equipment for the highest possible quality recording of speech, (2) how to use a digital audio editor to edit sound recording, and (3) how to edit the audio data and integrate them with the text to construct an online audio dictionary (learning material). These procedures will offer an example of best practices for documenting endangered languages.

「有聲有色」線上記錄典藏達悟語有聲字典

張惠環¹、何德華¹、董瑪女²

¹國立中正大學

²自然科學博物館

如何善用現今數位化科技「有聲有色」記錄及保存瀕危語言已成為語言學者重要任務之一。本文介紹達悟語團隊如何運用辭彙編輯軟體『詞典寶』(Lexique Pro)的【匯出成網頁】及【分享詞典】兩項重要技術為即將在臺灣出版之「達悟語語法參考書」書中之例句、語料暨詞彙製作成有聲字典。本文介紹如何建立(1)線上有聲版本(online edition)和(2)單機可攜式版本(personal edition)以提供學習者所需之詞彙及例句語音資料,亦可做為日後語言再運用及他人語言搜尋和分享利用的重要依據。本研究探索(1)如何使用錄音設備、(2)如何運用語音剪接軟體、以及(3)如何將語料及詞彙之音檔和圖檔結合再運用辭彙編輯軟體製作成線上影音字典,藉以提供未來其他團隊建置瀕危語言「有聲有色」語言資源之最佳模式。

Development of online systems for indigenous language revitalization

Yuyang Liu
University of Taipei

In the past few years, governmental agencies, scholars and indigenous natives have worked together for the preservation and revitalization of the Formosan languages. There are different ways and methods to preserve languages, among others, digitalization, one of the most popular ways, due to the accessibility of the internet. I have been involved in digitalization work and helped developed: (i) an online dictionary of Atayal, (ii) a video archive and (iii) a picture book archive, which I will present in turn in this talk. The Atayal dictionary is an online system based solely on texts and scripts. It was developed so that it provides accurate information which can be cross-referenced and is accessible for people who understand little Atayal but want to learn this language from such an enormous database, rather than just look up at words and phrases. The video archive basically consists of videos and audio data. Sharing videos rapidly, adding correct and consistent captions and transferring them to other readable materials are the key concepts of this archive. The picture book archive is an online system based on picture books. By translating stories in different languages, it is easy to share and read them online and we can also solve publication problems since there are many indigenous languages with still very small amount of publications. These three systems are part of a broader enterprise. I will show how we can integrate these systems by combining more information from the internet in the future.

族語復振資訊系統之開發

劉宇陽
臺北市立大學

近年來，臺灣人們大力推動族語保存與復振工作。在這些工作之中，人們運用不同的方法來嘗試保存族語，並賦予它新的生命力。由於網路的普遍可及性，因此在這些嘗試之中，數位化的努力是很多人特別有興趣的。我在近年來曾經參與一些不同的數位化工作，在這之中，想要特別為大家介紹其中的三個資訊系統：泰雅辭典，影音中心，與繪本中心。這三個資訊系統都在發展中，也從不同的面向進行數位化的嘗試。首先，泰雅辭典的線上系統是一個以文字資料為主的系統，建置的時候著重於資料的正確性，資料和資料的相關性，以及查閱的方便性。建置的團隊主要思考一個只懂得很少泰雅語的使用者，要如何透過龐大的辭典來進行學習而非查閱的活動。其次，影音中心是一個以影音資料為主的系統，建置的時候著重於如何快速的分享影音內容，並且如何正確的為影音資料添加上文字字幕，以及這些字幕資料和其他網站內容的一致性。並且建置團隊也希望將字幕資料轉換成可供閱讀的學習資料。再者，繪本中心是一個以圖畫繪本為主的系統，它的目地希望能夠透過故事的形式，進行多語言的翻譯，一方面[進行線上的分享與閱讀，另一方面也處理多語言與少量出版的解決方案。這三個系統的嘗試，各有不同的著眼點，它們分別代表一個更大框架下的三個不同面向。最後，我將會描述，如何用一個整體規劃的數位化框架，來整合這三個資訊系統，以及更多的網路資料，作為未來發展的願景。

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