

## **Relationship between Traditional Aboriginal Communities and External Societies: Case Study of Central Paiwan Pucunug Village**

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### **ABSTRACT**

Focusing on traditional aboriginal communities and in particular, the Pucunug (Pujilu) Village, this paper represents the first attempt at combining ancient documents, key oral histories, and important archaeological evidences from related abandoned communities as crucial first-hand historical materials. Through adopting novel research methods and perspectives, this study aims to overcome current difficulties in tracing the origins, cultural histories and transformation of indigenous ethnic groups in Taiwan. Worthy of note is that in Taiwan history research, aborigines from “outside the realm” have long been marginalized in studies on the Qing dynasty or Han-Chinese. This paper therefore seeks to reposition aborigines at the center of this historical stage and to examine the cultural characteristics of indigenous communities and their relationships with the external societies using direct evidence from their abandoned villages.

From the 16th to the late-19th centuries, Pucunug Village was located within the *sheng-fan* (unassimilated barbarian) tribal areas. However, it did not exist in isolation for four hundred years but maintained contacts with external societies, from which it obtained considerable amount of imported artifacts. Moreover, before the 1640s it had already established an inter-ethnic sphere engaging in political, economic, social, cultural and linguistic interactions with both Cattia Village and Han-Chinese immigrants, thus creating an intimate interdependence. Even after delineation of the *fan-jie* (barbarian areas) under Qing rule, this interactive sphere still existed without isolation, as evidenced by the continued discovery at Pucunug Village of large quantities of 18th- and 19th-century imported artifacts such as ceramics from Fujian and Guangdong. In other words, the excavation of these large number of daily-use pottery utensils from China and the external Han-Chinese influence are indicative of persistent relation and interaction of Pucunug

Village with Han-Chinese and *shou-fan* (assimilated barbarians) despite of “Establishment of Regulations” under the 17th-century Dutch colonists or delineation of *fan-jie* by the Qing court in 18th and 19th centuries. Nevertheless, the core values of Paiwan culture remained unaffected by such continuous interactions.

**Keywords:** Abandoned Village Archaeology, Pucunug Village, Wenle Abandoned Village, Policy of ‘Opening up the mountains and pacifying barbarians’, Fenji Lake, Jiawu Dudou Clan, Cattia Village