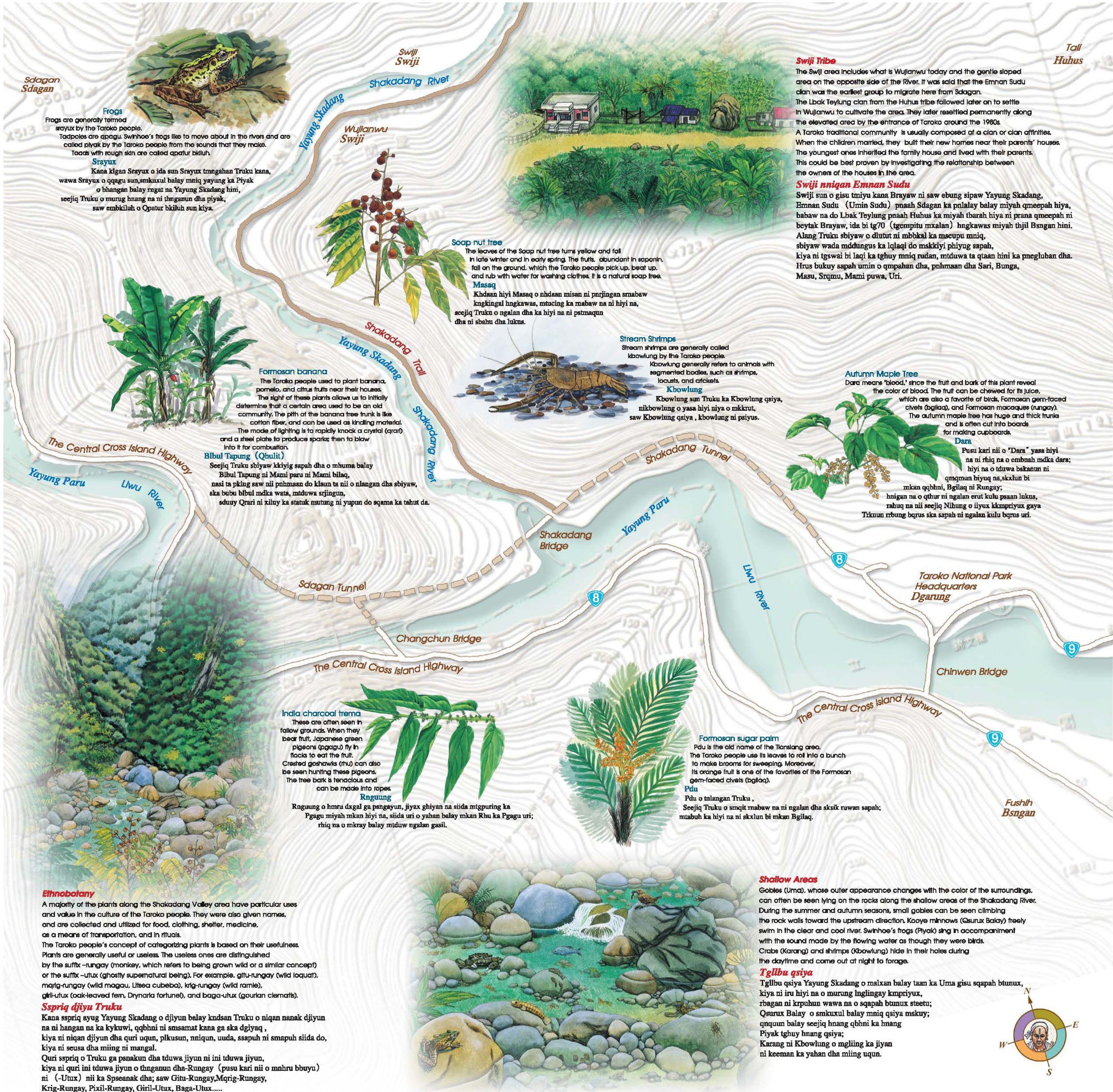




Ethnobotany

A majority of the plants along the Shakadang Valley area have particular uses and value in the culture of the Taroko people. They were also given names, and are collected and utilized for food, clothing, shelter, medicine, as a means of transportation, and in rituals. The Taroko people's concept of categorizing plants is based on their usefulness. Plants are generally useful or useless. The useless ones are distinguished by the suffix -rungay (monkey, which refers to being grown wild or a similar concept) or the suffix -utux (ghostly supernatural being). For example, giti-rungay (wild locust), marig-rungay (wild magoo, Urtica cubensis), krig-rungay (wild ramie), giti-utux (oak-leaved fern, Drynaria fortunei), and bago-utux (gourian clematis).

Sapriq djiyu Truku

Kana sapriq ayug Yayung Skadang o djiyun balay kndsan Truku o niqan nanak djiyun na ni hangan na ka kyukuwi, qqbini ni samsat kana ga ska dgilyaq, kiya ni niqan djiyun dha quri uqun, pikusan, miqun, uuda, asapuh ni smapuh siida do, kiya ni seusa dha ming ni mangal. Quri sapriq o Truku ga penakun dha tduwa jiyun ni ini tduwa jiyun, kiya ni quri ini tduwa jiyun o tnganan dha-Rungay (pusu kari nii o mahru bbyun) ni (-Utux) nii ka Spseanak dha; saw Giti-Rungay, Marig-Rungay, Krig-Rungay, Pixil-Rungay, Giril-Utux, Baga-Utux.....

Shakadang River Valley

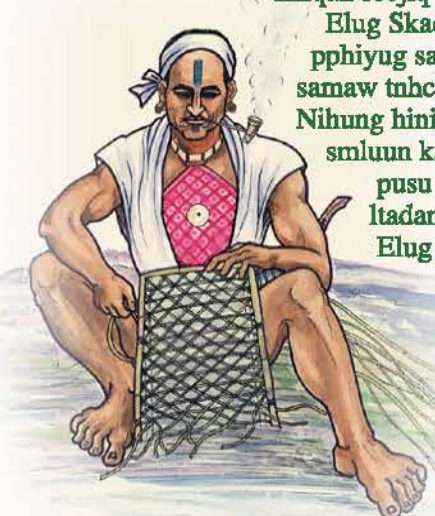
Originating from the Shakadang River (Yayung Skadang) nearby Salsing Mountain (Dgiyaa Rmdax), the Shakadang River Valley stretches toward the Liwu River (Yayung Paru) near Taroko. With a total length of 16.65 kilometers, it used to be an important venue along the Shakadang River where the Taroko people held their traditional activities. The Shakadang Trail was established by the Japanese in the later phase of the Occupation for the construction of the Liwu Power Plant. It used to be the main gateway of the tribes of Shakadang and Huhus to outer areas. This trail goes through Sanlanwu (Brayaw) and Wulanwu (Swiji), which were formerly part of the Huhus tribe. The trail runs for 4.4 kilometers and takes five hours to cover back and forth by walking. This is also the best route to take to explore the living past of the Taroko people.

Elug Skadang

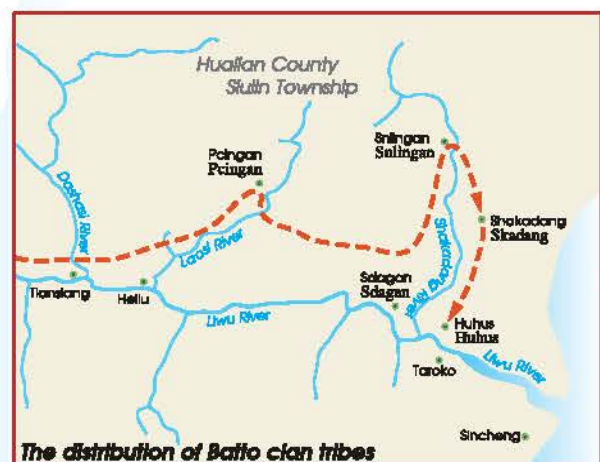
Pusu Yayung Skadang nii o pnaah dgilyaq Snlingan, wada mseupu Yayung Paru quri Gbiyuk hiya, ni sida Yayung Paru quri nklaan hidaw, knbragan na o 16.65km. Tnhnganan Truku 「Yayung Skadang」 ksun ka yayung nii knsagan na o qmndu hngkwasan, bbtunux na o suyang bi taan.

Ayug nii o htngayan kngkingal klgan qhuni ni spriq, kiya ni suyang balay nniqan kana samat, nniqan seejiq Truku sbiyaw uri.

Elug Skadang nii o asaw pphiyug sapah pyahan samaw tnhcian balay knlwaan Nihung hini siida wada smluun ka elug nii. elug nii o kika pusu balay tgkingal elug ltadan ngangut alang Skadang ni Huhus. Elug nii o muda Brayaw, Swiji (Snlaqan alang Huhus sbiyaw) knbragan elug nii 4.4km, ida bi 5 (rima) iyax tuki ka tbribun ta, nii uri o malu balay slhayan ta kndsan Truku sbiyaw.



The route of the eastward migration of the Sediq people



The Migration and Development of the Tribes along the Shakadang River Area

In the early 17th century, some of the Taroko and the Teuda peoples that used to dwell as a group in the upstream area of the Juoshui River crossed the Cilai Mountain Range and migrated to the Liwu River area one after the other. Later on the Taroko tribe developed faster than the other migrating Atayal tribes. Sediqa and called themselves "Truku." During the Japanese Occupation, the successive outbreak of the Taroko Incident and the Wushe Incident caused the Japanese to enforce the policy of mixed housing and relocation, moving the Tarokos and the Teudas within the Liwu River area to what are now the areas of Stein, Wannang, and Juohai in Hualien County. Shakadang in Taroko means "molas," from the molas excavated during the establishment of the first communities. Oral tradition has it that the tribe around the Shakadang River was created by the Baflo clan, which originated from the upper stream of the Juoshui River and migrated first to Peigan, then toward the Shakadang River area, where they successively established the tribes of Snlingan, Kruh, Shakadang, and Huhus. During the Japanese Occupation, the Japanese relocated the Shakadang and Huhus tribes to Stein and Jan, and the Snlingan and Kruh tribes in the upper streams to Shakadang and Huhus. After the restoration of Taiwan, they relocated to Fushin Village in 1980 to enable their children to go to school.

Tnhjilan ni knrana sapah mkyayang Skadang

Parjangan tg17 (tgmakal empitu) kbkyu hngkawas mnniq Yayung Tudu Truwan ka seejiq Truku ni Teuda o mnkala dgilyaq kbbyun ni miyah tarah Yayung Paru, kiya ni seejiq Truku o mngkala biyax dha quri seejiq kingal balay pusu pyahan dha, tmngahan dhyaan nanak 「Tykuun」 ksun. Knlwaan Nihung siida, asaw msgeegul ka tneglayan Truku, pnqagan Paran o Nihung ga iyux na pteexan knlawa ni spun na hmjl ka kana Truku ni Teuda, gisu mniq nyusan alang Takgyu, nyusan alang Maribasi ni nyusan alang Buring hini. Pusu kari Skadang o kadang gupun, yasa sbiyaw pealang siida o kmari dgal ni hmlay kadang gupun. Bhangen kari o pnhiyug alang mkyayang Skadang o sapah Batu, sapah Batu o tnhjil paah bukuy ni miyah, mniq Peigan, dari ni miyah thjil mkyayang Skadang, Imutut pihyug alang Snlingan, Kruh (kiya o Smuk ni Mkkulu), Skadang, Huhus. Kiya ni knlawa hini ka Nihung siida hlun na nyusan alang Buring ni nyusan alang Yusini seejiq mksakadang ni Huhus, dari ni hlun na Skadang ni Huhus ka seejiq mksnlingan ni mkkruh, bahaw kiristu 1980 (maksal mngari kbkyu, maspat mxalan) hngkawas, asaw ppatas laqi kiya do miyas thjil Bangan da.

The Taroko people in the past lived among the mountains and rivers. The men hunted in the forest and made all kinds of tools from rattan. They made xylophone (lubyug) from bamboo to make music and pour out their affections. The women gathered ramie (arig), cut them, spun threads, and used wild yam (qmagas) and other plants for dyeing. They wove threads into rainbow-like clothes. They acquired most of their daily needs from nature.

Sbiyaw snaw Truku o meaduk, tmqsaurux ni cinun dha qnggaya djiyun ka qwarux, kiya ni sejiq dha Djima ka samalu Lubug, hnang lubug o ppgkia sakuxul lnglungan; kmtyu pajiq ka kuyuh ni mhapuy, dari ni smqit Krig, smkrig, ni qmnuqih, sduuy dha Qmagas rmbug ka waray, kiya ni mdka Hakaw Utux ka tinun dha qabang. Djiyun kndsan Truku o pnaah lnglingay kana. Manu saw kiya ni murug balay pnegaya ka kndsan dha.

SHAKADANG TRAILS SKADANG

TAROKO NATIONAL PARK



Glossary of Traditional names of common fauna and flora Found along the Shakadang Trail

fauna		flora	
Taroko name	Common name (Scientific name)	Taroko name	Common name (Scientific name)
Uma	Goby/Gobies <i>Gobiosoma</i>	Dara	Autumn Maple Tree, Chinese Birchwood <i>Bachofa japonica</i>
Uma Tarax	Monk goby <i>Sicyopterus japonicus</i>	Saw	Subcostate Crape Myrtle <i>Lagerfloraria subcostata</i>
Uma Ngabar	Common freshwater goby, stream goby <i>Rhinogobius brunneus complex</i>	Rungay	India-orchard "Terna" <i>Terna orientalis</i>
		Kiyut	Small-leaved mulberry, Japanese mulberry <i>Morus australis</i>
Qunux Balay	<i>Awaous melanoccephalus</i>	Himal Taping (Quail)	Formosan Fanana <i>Musa formosensis</i>
	Kooye minnow, Taiwan shovelnose carp <i>Varicorhinus barbatulus</i>	Dniq	Wax tree <i>Sapindus mukorossi</i>
Tuwil	Tue eel, Swamp eel, Giant mottled eel <i>Anguilla marmorata</i>	Swiji	Anguria Fruit Fig, Rose apple (burn. f. Roxburgh Sumac, Nutgall Tree <i>Rhus sarstedtia</i> Mut. var. <i>roxburghiana</i> DC
		Pribut	Taiwan tree fern <i>Sphaeropteris lepifera</i>
Karang	Japanese mitten crab <i>Eriocheir japonica</i>	Qul	Woody-flowered Persimmon <i>Diospyros escholtzii</i>
Karang Ubai	Stream Crab <i>Palaemonetes</i>	Sakidam	Boxer Nut tree <i>Sapindus mukorossi</i>
Qasur Bkiluh	Frog	Mang	Giant Alacacia, Pod, Iaro <i>Alacacia macrantha</i>
Smyuz	Swallow's frog <i>Rana swinhonis</i>	Brayaw	Formosan Sugar Palm <i>Arenga engleri</i>
Qagay	Taropae	Rigma	Formosa begonia <i>Begonia formosana</i>
Kuwi Thunuk	Sedge nymphs, Caddis, Caddisfly, Shanty, Pheasant Helgramite <i>Caddisfly nymphs</i>	Lamukal	Large-seeded nutmeg <i>Pinus laevis</i> Hayata
		Qunux	Rattan, Yellow rattan palm <i>Diosmanopsis margaritae</i> (Kanaulacoc)
Khowlung	Stream shrimp		
Yumang	Fisherman		
Rungay	Formosan rock monkey, Formosan macaque <i>Macaca cyclops</i>		
Bgilaq	Formosan Green-headed Owl <i>Papilio leucotis formosana</i>		
Bowrak	Formosan Wild Boar <i>Sus scrofa formosana</i>		
Ppaga	Japanese Green Pigeon <i>Sphenurus stictotis</i>		
Rha	Formosan Crested Goshawk <i>Accipiter formosus</i>		

Note: In this brochure is in English and Taroko, which is in Roman phonetic transcription.

Traditional culture

The men in a traditional Taroko community were good hunters, while the women were good weavers. The Taroko people had a tradition wherein the son inherited his father's possessions. The tribe consisted of one or several ritual-concelebrating groups (gaya), which elected a chief who usually enjoyed the confidence among the tribe members to take charge of tribal affairs. The traditional religion was mainly worship of ancestors (ulua), wherein all the rituals were related to ancestor worship.

Prior to the Japanese Occupation, the custom of facial tattoos was prevalent, and held a special significance in the traditional culture of the Taroko people. Tattoos were the mark of adulthood and of being a member of a tribe—the passport to the land of their ancestors after their physical death.

Slash-and-burn farming was the Taroko people's chief traditional means of livelihood, with hunting, gathering, and fishing as supplementary. The traditional handicrafts of weaving by the women and rattan weaving by the men were characteristic.

Pusu Kndsan

Kndsan Truku o saw ga asi ka mka maduk, kuyuh o asi ka mka tminun, gaya o laqi ka imutut rudan, puspuan alang o kingal balay gaya, rudan sprun bi seejiq ka ngalan mklawa kana uda alang. Utux rudan ka smprun dha, kana pnegaya sapuh o mgaluk utux kana. Brah knlwaan Nihung, plasen dgas o nigan balay pusu pnsenak na kndsan Truku, pnkrya lus kndkila,kiya ni pusu balay usa ta nigan utux rudan ta babaw nigan babaw dgal uri. Kkeudus Truku o qmsepah qmpahan naung, maduk, kmtyu, tmgsurux.Mseus o tminun qabang ka laqi kuyuh ni tminun rawa ni towkan ka saw. Shiyaw saw Truku o maduk, tmgsurux ni cinun dha qnggaya dijiyun ka qwarux, kiya ni seqit dha Djima ka smalu Lubug, hnaug lubug o ppgkla sekuxul lnglungan:kmtyu pajiq ka kuyuh ni mhapyu, duri ni smqit Krig, smkrig, ni qmnuqih, sdnyu dha Qmagas rmbug ka waray, kiya ni mdka Hakaw Utux ka tminun dha qabang. Djiyun kndsan Truku o pnash lnglingay kana. Manu saw kiya ni murug balay pnegaya ka kndsan dha.

Iyax Valley

The Taroko people living in the forest are detail-oriented in their description of the natural topography. The Shakadang Trail runs along the river, passes through Ayug (valley), Ngahu (wide landform where one can view the area upstream), and crosses Iyah (small valley), which seems to be a time passageway. Along the Trail, one can enjoy the sight of mountains (dgiyaa), rivers (yayung), cliffs (dowra), river terraces (gmangan), caves (bing), waterfalls (tgiag), and deep pools (langu paru).

Iyax

Seejiq Truku ni ka mniq aka dgiyaa o quri klan hnyigan dgiyaa o mituku balay pnngahan dha, mksiyaw yayung ka elug Skadang Kiya ni mnyay Ayug ni mngaban muda babaw downs o kika sun Ngahu, (gnagan smmlu) elug o Iyax balay, mklelug o iduwa qmta Dgiyaa, Yayung, Downs, Gmangan, Bing, Tgiag ni Langu paru.

Taiwan tree fern

| The qul grows in damp areas exposed to the sun. The plant can grow as tall as 3 to 4 meters. Its stem is firm and tenacious and was used by the Taroko people for building houses in old times. The trunk was often cut to serve as house pillars, and was sold to remain in good condition even for thirty years. | |
| Qul | Hraan na o mhuriq ni maquri hidaw, kmangan na o yaa bi 3 ni beytuq 4 meyturu, mkray balay, seejiq Truku shiyaw o ngalan dha smalan sapah ni ngalan dha erut sapah,bitaq 30 hngkawas o ini kaburaw. |

Angular Fruit Figs: Big-leaved Fig

Big-leaved fig (plant) is generally referred as swji by the Taroko people. Figs with buttress roots, prop root, or caulicarp are often seen in the Shakadang Valley, which has a warm and humid environment. The angular fruit fig, Philippine fig, and cluster fig are favorites of the Formosan macaques and birds and are all called swji.

Swiji

Seejiq Truku o tgsparu nabaw na ka qhuni swiji o Swiji sun dha uri. Ayug Yayung Skadang o mhuriq ni mlatux balay, miggamil ka qhuni Swiji ni hiyi kngkingal klan swiji o sklxun balay mkan Rungay ni Qqbhni o dgsparu nabaw na ka saw qhuni swiji nii o Swiji sun kana.

Woolly-flowered persimmon

At a glance, the darkest trunk seen in the forest is that of the woolly-flowered persimmon (sadrinun), whose wood can be used as firewood. The plant is especially used for making support poles in traps, by directly bending its tip and tying a sling to its tail end, which is then attached to the trap. Once an animal is caught, its flexibility and tenacity can support the weight of the animal.

Sadrinun

Qhuni na o malu bi thuan,mduwa ngalan bniq qubung, ulun dduux bniq ka gsal ni mnda tjiyal ka smat do embiyax bi ni mkray balay ka bniq Sadrinun nii.

Roxburgh Sumac, Nutgall Tree

After the dark pit of the trunk is removed, the whitish sapwood is obtained and burned into gray charcoal, which then can be processed and made into gunpowder. Moreover, the material is light and crispy and its tone quality is clear. The popular traditional musical instrument of the Taroko people xylophone (dauk) is mainly made from the trunk of this tree.

Pribut

Ngalan bangah ka qhuni nii ni emhuan qbulit puniq:rahuq na saw ni yasa lhkh ni mhang bi ka qhuni na ni seejiq Truku o ngalan dha "Tatuk" uyas.

Kooye minnows

Kooye minnows (qunux balay) are a common sight along the Shakadang River. When the Taroko people learned to use fishhooks, they used sphenomen (yumang) as bait to catch these qunux balay.

Qunux Balay

Qunux Balay o lala balay Yayung Skadang, babaw dmuy ngahi ngahi ka Truku do, Yumang ka ngalan dha sraki ni tjiyal balay ka Qunux Balay.

Formosa begonia

The stem of the duck-shaped begonia, ragnu, which flowers during the spring and summer seasons, was used by the Taroko people in the old times to rub and wash away the pigment stains on the hands caused by gathering plants. The plant was also used to drive away the leeches (wli) that attached to the skin.

Ragnu

Ragnu o emhpah nabaw ni rbgan,shiyaw seejiq Truku o saangal dha labu na ni sdaw dha muiq бага kmtyu dha sprig, duri ni iduwa pgiarig Wili sqagah hiyi.

Eels

Crabs (karang), roads (apatur bkluh), and frogs (adyu) are favorite food of eels (tuwil). In August when the fruit of the large-leaved nutmeg (mukca) and Giant alacacia (brayaw) start to ripen, these animals would swim toward the shallow areas and feast on the fruit that had fallen. At the same time, the eels would also appear.

Tuwil

Tuwil o smkuxul bi mkan Karang, Qnatur Bkiluh, Smyuz, 7 idas ni 8 idas o jiyax ghiyan Lemkas ni Brayaw,hraraw balay ka Tuwil mksiyaw yayung ni mkan hiyi qhuni mntucing .

Small-leaved mulberry Japanese mulberry

The trunk does not easily rot, and hence is good material for building houses. The fruit is edible, and children always collect them in Makino bamboo pots. Children have fun in taking the juice that flows after squeezing the branches.

Kiyut

Qhuni Kiyut o ini hari ksburaw,malu balay ngalan smalan sapah, mduwa uqun ka hiyi na,lajiq o imuan dha ka hiyi na ni psan dha ska tuth djima ni asigan dha qul , mgaras balay smikh bgu na.

Crabs

There are two kinds of crabs found along the Shakadang Valley: the Japanese mitten crabs (karang ubai) and the stream crabs (karang yayung). Stream crabs are further divided into blue and red species. Crabs could be found in deep ponds and in shallow waters.

Karang

Karang Yayung ayug Skadang o dha klan, kiya o Karang Ubai ni Karang Yayung (pnnsakan Karang Yayung o mklawa ni mbanah), ana paru langu ni langu bilay ida na migan kana.

The river divisions and gaya

In the early times, the Taroko people had an abundant knowledge of stream organisms. They collected derts (tuba) to extract its juices, and made baskets (rawa) from rattan (qwarux) for catching fish and lobster. Due to gaya regulations, any individual going to fish had to notify the clan. Small fish caught had to be immediately freed. They can only catch a suitable amount of fish, and not be greedy. In those times, different sections of the entire Shakadang River belonged to different clans and tribes, and no trespassing was allowed. Violators of related regulations were punished by the gaya.

Pnyusan yayung nigaya

Truku shiyaw o tsa jima mklala meodus ska qsiya,miing Tuba ni smagan dha, duri ni sdnyu dha Qwarux tminun Rawa ni qmtrak qsurux ni khowlung uqun dha o yasa asaw Gaya o asi ka pgkla lutut ka usa dha tmgsurux,nasi wawa bilag ka qurak dha o psan dha nhari, wana mituku uqun ka qrapan dha.Shiyaw Yayung Skadang ni o yusan dha ni kngkingal lutut kmlawa nyusan, ini iduwa hmut mnyay nyusan seejiq,nasi wada mukala nyusan do sdnyu Gaya psahug.

Wax Tree

Being a strong material, the dniq is used in building houses. The lacescent juice flowing from it just after being chopped causes skin itchiness. In the past, it was said that when poisoning occurs due to contact, the proper way for medication would be to have the person stand in front of the dniq tree for a mutual exchange of names. The person would be cured immediately.

Dniq

Qhuni Dniq o mkray bi ni djiyun smalan sapah, hana seqit slida ka biyuuq na o pkrak hiyi seejiq, shiyaw nasi wada rnan biyuu na ka seejiq ni mkrak ga, huys sun smagan o asi ka musa brab Dniq ni mpyyux ka hangan dha ni kiya do malu sanaik ka mmarux srak da.