



# 排灣族語Vūrun、Kamavanan 的人類學論述： 以伊能嘉矩為例之個案（1900-1910）\*

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日本統治臺灣初期，族群分類知識尚未誕生，動植物調查也才剛起步，伊能嘉矩可能倚賴自力去辨識蛇類，以致將排灣族語的vūrun、kamavanan當成龜殼花。在百步蛇與排灣族關係明朗化的今日，為何還有必要探究這段錯誤的解讀？簡言之，這涉及族群分類知識、語言問題的轉譯，也與當時人類學的研究理念有關。本文先分析伊能誤解的原因，其次討論族語表記的問題，最後，解析伊能報告呈現的「毒蛇」理念。伊能報告留下很重要的提示，也製造不少問題。本研究以vūrun、kamavanan為主題，整理人類學者建構的「靈蛇」知識，並透過伊能的詮釋重新理解靈蛇、原住民與人類學論述三者之間的關係。

關鍵詞：伊能嘉矩，排灣族群，百步蛇，靈蛇，毒蛇

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# An Anthropological Discourse Analysis of “Vūruns and Kamavanans” in Paiwan Language:

A Case Study on Inō Kanori's Investigation Reports (1900-1910)

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When Inō Kanori arrived in Taiwan, scientific classification of biological lives did not exist. Flora and fauna surveys had also just started. Inō identified snake types without the help of naturalists, so he mistakenly classified “vūruns or kamavanans” in Paiwanese as the “pointed-scaled pitvipers” (龜殼花) .

Paiwanese people regard hundred-pace vipers (vūruns or kamavanans) as their guardian spirit, so why do we need to explore Inō's erroneous interpretation? Causes of Inō's mistake are multiple: different systems of classification of biological life during the Japanese colonial period in Taiwan, language translation problems, and different anthropological theories.

This paper first reviews Inō's investigation reports to deliberate causes of his mistaking “vūruns or kamavanans” for “pointed-scaled pitvipers”, and secondly, discusses the problem about Paiwan language for naming snakes which was recorded in Roman alphabet. Finally, this paper analyzes Inō's concept about “venomous snakes.” Inō could be credited for making important contributions, but his reports also created problems.

Keywords: Inō Kanori, Paiwan, Hundred-pace viper, spiritual snakes, venomous snakes

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