

摘要

本論文想要探討，自西元 1894 年中日大戰，清廷慘敗後與日本訂定的「馬關條約」割臺的荒謬，把原住民祖傳的土地，就在不相干的中、日兩國政權，私相授受下犧牲，凸顯其不尊重與欠缺正當性。後又加之日本殖民政府不當的強制收繳布農族賴以為生，以及榮譽象徵的獵槍時，結果引爆了布農族抗日的導火線，才會發生指標性的「大分事件」，並激出日本眼中頑強最末歸順的布農族英雄 Dahu-ali 的長期抗日的決心。留下了日本人理蕃工作最不光彩的紀錄，讓日本殖民政府得到應理解與尊重布農族的歷史教訓。

本論文核心內容，希望呈現對比現代科技與價值觀相當歧異的異民族接觸時，產生的衝突、不滿與無奈，進而予自詡文明優越的大和民族一個省思，也給予現在 21 世紀台灣其他所謂文明民族看待原住民族時，要有人道關懷的胸襟，勿為偏狹的「種族主義」所矇蔽，不然族群關係將處於緊崩狀態。

爰此，本論文共分五章循序鋪陳，第一章緒論，第二章布農族與日本殖民政府接觸的情形，第三章布農族抵抗外來政權的歷史事件，第四章布農族英雄 dahu-ali（拉荷·阿雷）及其家族，第五章結論。

Abstract

The intention of this dissertation is to explore Taiwan Indigenous Peoples' ignorance of their lands being exchanged privately and secretly by China and Japan after the Shinmonoseki Treaty(1895)was signed in 1894. While the Japanese colonial government cracked down the armed rebellion of Han people, its focus turned into central mountain areas of Bunun tribe, where people had been living peacefully and quietly. Also. The government's improper and forced collection of Bunun people's shotguns pulled the trigger of future revolution. The Da-fen incident, which was held by the Bunun hero Dahu-ali', was the prelude of Bunun revolution against the government. Not only had the incident left the Japan colonial government a dishonorable page of dealing with Bunun people, but also given the government a lesson of how to treat them with sincerity and honesty.

The core of this dissertation is to express the rise of conflict and dissatisfaction while indigenous peoples facing modernized scientific technology and values so as to give the mainstream society a chance of reflection with humanity. Especially in the era of 21 century, ethnic relationships should not be in tension by racism.

Thus, the first chapter discusses the general background; the second is the introduction of contact between Bunun tribe and Japanese colonial government; the third is the Da-fen incident; the fourth is the hero dahu-ali and his family; the last chapter is the conclusion.