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English



原住民族委員會

COUNCIL OF INDIGENOUS PEOPLES



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On this day 22 years ago, the term "shanbao" (mountain people) in the Additional Articles of our Constitution was replaced with the proper name: "indigenous people". This correction not only did away with a discriminatory term, but also highlighted the status of indigenous peoples as Taiwan's "original owners".

From this basis, today, we are taking another step forward. To all indigenous peoples of Taiwan: On behalf of the government, I express to you our deepest apology. For the four centuries of pain and mistreatment you have endured, I apologize to you on behalf of the government.

二十二年前的今天，我們憲法增修條文裡的「山胞」正式正名為「原住民」。這個正名，不僅去除了長期以來帶有歧視的稱呼，更突顯了原住民族是台灣「原來的主人」的地位。

站在這個基礎上，今天，我們要更往前踏出一步。我要代表政府，向全體原住民族，致上我們最深的歉意。對於過去四百年來，各位承受的苦痛和不公平待遇，我代表政府，向各位道歉。



I know that even now, there are some around us who see no need to apologize. But that is the most important reason why I am representing the government to issue this apology today. To see what was unfair in the past as a matter of course, or to treat the pain of other ethnic peoples as an unavoidable part of human development, this is the first mindset that we, standing here today, resolve to change and overturn.

Let me put in simple terms why we are apologizing to the indigenous peoples. Four hundred years ago, there were already people living in Taiwan. These first inhabitants lived their lives and had their own languages, cultures, customs, and domains. But then, without their consent, another group of people arrived on these shores, and in the course of history, took everything from the first inhabitants who, on the land they have known most intimately, became displaced, foreign, non-mainstream, and marginalized.

我相信，一直到今天，在我們生活周遭裡，還是有一些人認為不需要道歉。而這個，就是今天我需要代表政府道歉的最重要原因。把過去的種種不公平視為理所當然，或者，把過去其他族群的苦痛，視為人類發展的必然結果，這是我今天站在這裡，企圖要改變和扭轉的第一個觀念。

讓我用很簡單的語言，來表達為什麼要向原住民族道歉的原因。台灣這塊土地，四百年前早有人居住。這些人原本過著自己的生活，有著自己的語言、文化、習俗、生活領域。接著，在未經他們同意之下，這塊土地上來了另外一群人。

The success of one ethnic people can be built on the suffering of another. Unless we deny that we are a country of justice, we must face up to this history. We must tell the truth. And then, most importantly, the government must genuinely reflect on this past. This is why I stand here today.

歷史的發展是，後來的這一群人，剝奪了原先這一群人的一切。讓他們在最熟悉的土地上流離失所，成為異鄉人，成為非主流，成為邊緣。一個族群的成功，很有可能是建立在其他族群的苦難之上。除非我們不宣稱自己是一個公義的國家，否則這一段歷史必須正視，真相必須說出來。然後，最重要的，政府必須為這段過去真誠反省，這就是我今天站在這裡的原因。



PHOTOGRAPHER





There is a book called "The General History of Taiwan" published in 1920. In its foreword are these words: "Taiwan had no history. The Dutch pioneered it, the Koxinga Kingdom built it, and the Qing Empire managed it." This is a typical Han view of history. The truth is that indigenous peoples have been here for thousands of years, with rich culture and wisdom that have been passed down through generations. But we only know to write history from the perspective of the dominant. For this, I apologize to the indigenous peoples on behalf of the government.

有一本書叫做「台灣通史」。它的序言的第一段提到：「台灣固無史也。荷人啟之，鄭氏作之，清代營之。」。這就是典型的漢人史觀。原住民族，早在幾千年前，就在這塊土地上，有豐富的文化 and 智慧，代代相傳。不過，我們只會用強勢族群的角度來書寫歷史，為此，我代表政府向原住民族道歉。

The Dutch and the Koxinga Kingdom massacred and exploited the Pingpu ethnic group. The Qing Empire presided over bloody confrontations and suppression. Colonial Japan put in place comprehensive savage policies. And the post-war ROC government undertook assimilation policies. For 400 years, every regime that has come to Taiwan has brutally violated the rights of indigenous peoples through armed invasion and land seizure. For this, I apologize to the indigenous peoples on behalf of the government.

Indigenous peoples maintain tribal order according to traditional customs, and ecological balance according to traditional wisdom. But in the process of modern state-building, indigenous peoples lost the right to steer their own course and govern their own affairs. The fabric of traditional societies was torn apart, and the collective rights of peoples were not recognized. For this, I apologize to the indigenous peoples on behalf of the government.

荷蘭及鄭成功政權對平埔族群的屠殺和經濟剝削，清朝時代重大的流血衝突及鎮壓，日本統治時期全面而深入的理番政策，一直到戰後中華民國政府施行的山地平地化政策。四百年來，每一個曾經來到台灣的政權，透過武力征伐、土地掠奪，強烈侵害了原住民族既有的權利。為此，我代表政府向原住民族道歉。

原住民族依傳統慣習維繫部落的秩序，並以傳統智慧維繫生態的平衡。但是，在現代國家體制建立的過程中，原住民族對自身事務失去自決、自治的權利。傳統社會組織瓦解，民族集體權利也不被承認。為此，我代表政府向原住民族道歉。



Indigenous peoples had their own languages. However, with Japanese rule aiming to assimilate and turn all into imperial subjects, and with the ROC government banning tribal languages after 1945, indigenous peoples' languages suffered great losses. Most Pingpu languages have disappeared. Successive governments have been negligent in the protection of indigenous cultures. For this, I apologize to the indigenous peoples on behalf of the government.

原住民族本來有他們的母語，歷經日本時代的同化和皇民化政策，以及 1945 年之後，政府禁止說族語，導致原住民族語言嚴重流失。絕大多數的平埔族語言已經消失。歷來的政府，對原住民族傳統文化的維護不夠積極，為此，我代表政府向原住民族道歉。





Without the knowledge of the Yami tribe, the government stored nuclear waste on Orchid Island. Tribe members on the island had to suffer the negative consequences. For this, I apologize to the Yami people on behalf of the government.

當年，政府在雅美族人不知情的情況下，將核廢料存置在蘭嶼。蘭嶼的族人承受核廢料的傷害。為此，我要代表政府向雅美族人道歉。

Ever since outsiders began arriving in Taiwan, the Pingpu ethnic group on the western plains have born the brunt of the impact. One ruling power after another eroded the individual and collective identities of the Pingpu ethnic group. For this, I apologize to the Pingpu ethnic group on behalf of the government.

自外來者進入台灣以來，居住在西部平原的平埔族群首當其衝。歷來統治者消除平埔族群個人及民族身分，為此，我代表政府，向平埔族群道歉。





After the democratic transition, the country began to respond to the appeals of indigenous movements. The government made certain promises and efforts. Today, we have an Indigenous Peoples Basic Law that is quite advanced. However, government agencies have not given sufficient weight to this law. Our actions have not been fast enough, comprehensive enough or sound enough. For this, I apologize to the indigenous peoples on behalf of the government.

Taiwan is known as a culturally diverse society. But even today, indicators on health, education, economic livelihood, political participation and more still show gaps between indigenous and non-indigenous peoples. Meanwhile, stereotypes and even discrimination against indigenous peoples have not gone away. The government has not done enough, so indigenous peoples have suffered pain and frustration unknown to other ethnic peoples. For this, I apologize to the indigenous peoples on behalf of the government.

民主轉型後，國家曾經回應原住民族運動的訴求。政府做過一些承諾、也做過一些努力。我們有相當進步的「原住民族基本法」，不過，這部法律，並沒有獲得政府機關的普遍重視。我們做得不夠快、不夠全面、不夠完善。為此，我要代表政府，向原住民族道歉。

台灣號稱「多元文化」的社會。但是，一直到今天，原住民族在健康、教育、經濟生活、政治參與等許多層面的指標，仍然跟非原住民存在著落差。同時，對原住民族的刻板印象、甚至是歧視，仍然沒有消失。政府做得不夠多，讓原住民族承受了一些其他族群沒有經歷過、感受過的痛苦和挫折。為此，我要代表政府，向原住民族道歉。



Our efforts have fallen short, and succeeding generations have been blind to this inadequacy. Because of this, your hardship has continued to this day. For this we are truly sorry.

Today's apology is long overdue, but it is a beginning. I do not expect any one speech or phrase of apology to wipe away four centuries of pain and suffering by the indigenous peoples. But I do hope with all my heart that today's apology will set this country and all its people on the path towards reconciliation.

我們不夠努力，而且世世代代，都未能及早發現我們不夠努力，才會讓各位身上的苦，一直持續到今天。真的很抱歉。

今天的道歉，雖然遲到了非常久，卻是一個開始。我不期望四百年來原住民族承受的苦難傷害，會只因為一篇文稿、一句道歉而弭平。但是，我由衷地期待，今天的道歉，是這個國家內部所有人邁向和解的開始。

Please allow me to shed light on this occasion with a piece of indigenous wisdom. In the Atayal language, truth is called "Balay", and reconciliation is called "Sbalay", so you simply add an "S" sound to "Balay". Truth and reconciliation are in fact two related concepts. In other words, only by facing the truth sincerely can reconciliation be attained.

請容我用一個原住民族的智慧，來說明今天的場合。在泰雅族的語言裡，「真相」，叫做 Balay。而「和解」叫做 Sbalay，也就是在 Balay 之前加一個 S 的音。真相與和解，其實是兩個相關的概念。換句話說，真正的和解，只有透過誠懇面對真相，才有可能達成。







In indigenous cultures, when a tribe member has offended another and intends to reconcile, an elder brings together the offender and the offended – not to produce a direct apology, but to allow each side to frankly share their inner journeys. When this truth-telling concludes, the elder calls for everyone to drink together, so that what is past is truly past. This is "Sbalay".

在原住民族的文化裡，當有人得罪了部落裡的其他人，有意想要和解的時候，長老會把加害者和受害者，都聚在一起。聚在一起，不是直接道歉，而是每個人都坦誠地，講出自己的心路歷程。這個說出真相的過程結束之後，長老會要大家一起喝一杯，讓過去的，真的過去。這就是 Sbalay。

I hope today's occasion can be a "Sbalay" between the government and the indigenous peoples. I have spoken of past mistakes and truths the best I can, with nothing held back. In a moment, our indigenous friends will speak. I do not dare ask you to forgive, here and now. But I sincerely ask you to sustain the hope that past wrongs will not be repeated, and that one day, this country can see true reconciliation.

我期待今天這個場合，就是一個政府和原住民族之間的 Sbalay。我把過去的錯誤，過去的真相，竭盡所能、毫無保留地講出來。等一下，原住民族的朋友，也會說出想法。我不敢要求各位現在就原諒，但是，我懇請大家保持希望，過去的錯誤絕不會重複，這個國家，有朝一日，可以真正走向和解。





Today is only a beginning. The duty for reconciliation lies not with the indigenous peoples and the Pingpu ethnic group, but with the government. I know that words of apology alone are not enough. What we actually do for the indigenous peoples will decide whether reconciliation succeeds or stumbles.

Therefore, I am here to announce that we are setting up an Indigenous Historical Justice and Transitional Justice Commission under the Presidential Office. As the head of state, I will serve as convener and work hand in hand with tribal representatives to pursue historical justice. We will also discuss, on the basis of equality, the future policy direction of this country.

I want to stress that this commission places the greatest importance on equality between the country and the indigenous peoples. The election of tribal representatives, including for the Pingpu ethnic group, will take as basis the consensus of peoples and tribes. This commission will serve as a mechanism for collective decision-making by indigenous peoples, and will ensure that the voices of tribe members find true expression.

今天只是一個開始，會不會和解的責任，不在原住民族及平埔族群身上，而在政府身上。我知道，光是口頭的道歉是不夠的，政府從現在開始，為原住民族所做的一切，將是這個國家是否真正能夠和解的關鍵。

我要在此正式宣布，總統府將設置「原住民族歷史正義與轉型正義委員會」。我會以國家元首的身分，親自擔任召集人，與各族代表共同追求歷史正義，也會對等地協商這個國家往後的政策方向。

我要強調，總統府的委員會，最重視的，是國家和原住民族的對等關係。各族代表的產生，包括平埔族群，都會以民族和部落的共識為基礎。這個機制，將會是一個原住民族集體決策的機制，可以把族人的心聲真正傳達出來。



In addition, I will request that our Executive Yuan convene regularly the Indigenous Peoples Basic Law Promotion Committee, and use the Yuan's authority to coordinate and handle matters related to any consensus reached by the above-mentioned commission. These matters include the following: to retrieve historical memories, to promote indigenous self-government, to seek fair economic development, to ensure continuation of culture and education, to safeguard indigenous health, and to protect the rights of urban indigenous peoples, etc.

另外，我也會要求行政院定期召開「原住民族基本法推動會」。委員會中所形成的政策共識，未來的政府，會在院的層級，來協調及處理相關事務。這些事務包括歷史記憶的追尋、原住民族自治的推動、經濟的公平發展、教育與文化的傳承、健康的保障，以及都市族人權益的維護等等。

Where modern laws and indigenous traditional cultures are at odds, we will set up an Indigenous Legal Service Center with a high degree of cultural sensitivity, to reduce through institutional design the growing clashes between indigenous customs and modern laws.

I will ask the relevant agencies to immediately pull together cases in which indigenous community members have been indicted or sentenced for hunting, where the hunting was done in accordance with traditional customs, on traditional lands, and for non-transactional needs, and where the animals hunted were not protected by conservation laws. For such cases we will deliberate solutions.

對於現代法律與原住民族傳統文化，有些格格不入的地方，我們要建立具有文化敏感度的「原住民族法律服務中心」，透過制度化的設計，來緩和原住民族傳統慣習和現行國家法律規範之間，日益頻繁的衝突。

我會要求相關部門，立刻著手整理，原住民族因為傳統習俗，在傳統領域內，基於非交易的需要，狩獵非保育類動物，而遭受起訴與判刑的案例。針對這些案例，我們來研議解決的方案。



I will also direct relevant agencies to present an investigative report on the decision-making process of nuclear waste storage on Orchid Island. Before finding a permanent solution for the nuclear waste, we will provide the Yami tribe appropriate compensation.

At the same time, under the principle of respecting the Pingpu ethnic group's self-identity, and recognizing their identity, we will examine relevant laws before September 30 of this year, so that Pingpu ethnic group identity will receive the rights and status it deserves.

On November 1 of this year, we will begin to delineate and announce indigenous traditional territories and lands. The system of tribal public corporation is already in place. In the future, the ideals of indigenous self-government will be realized step by step. We will step up the pace and submit for legislative deliberation three laws of great importance to indigenous peoples: the Indigenous Peoples Self-Government Law, the Indigenous Peoples Land and Sea Areas Law, and the Indigenous Languages Development Law.

我也會要求相關部門，針對核廢料儲存在蘭嶼的相關決策經過，提出真相調查報告。在核廢料尚未最終處置之前，給予雅美族人適當的補償。

同時，在尊重平埔族群的自我認同、承認身分的原則下，我們將會在九月三十日之前，檢討相關法規，讓平埔族身分得到應有的權利和地位。

今年的十一月一日，我們會開始劃設、公告原住民族傳統領域土地。部落公法人的制度，我們已經推動上路，未來，原住民族自治的理想，將會一步一步落實。我們會加快腳步，將原住民族最重視的「原住民族自治法」、「原住民族土地及海域法」、「原住民族語言發展法」等法案，送請立法院審議。

Later this afternoon, we will convene a national indigenous peoples administrative meeting. In that meeting, the government will elaborate on the policies. On every August 1 to come, the Executive Yuan will report to the indigenous peoples our progress on restoring historical justice and transitional justice. To implement the Indigenous Peoples Basic Law, to serve indigenous historical justice, and to lay the foundation for indigenous self-government – these are the three major goals for the government's policy towards indigenous peoples.

今天下午，我們就要召開全國原住民族行政會議。在會議中，政府會有更多政策的說明。以後每一年的八月一日，行政院都會向全國人民報告原住民族歷史正義及轉型正義的執行進度。落實原住民族基本法，達成原住民族的歷史正義，並建立原住民族的自治基礎，就是政府原住民族政策上的三大目標。







To all of our indigenous friends here and watching on TV and online: I invite you to stand witness. I invite you not to endorse, but to oversee. Please keep pressure on the government and right its course where necessary, so that it will realize its commitments and right historical wrongs.

我要邀請在場的、在電視及網路轉播前的全體原住民族朋友們，一起來當見證人。我邀請大家來監督，而不是來背書。請族人朋友們用力鞭策、指教，讓政府實現承諾，真正改進過往的錯誤。

I want to thank all of our indigenous friends. You remind everyone in this country that there is irreplaceable value in the land we tread on and the traditions we inherit. This value deserves dignity.

In the future, we will push for policies to ensure that succeeding generations of indigenous tribes and all ethnic peoples in Taiwan never lose their languages and memories, that they are never separated from their cultural traditions, and that never again are they lost in a land of their own.

我感謝所有的原住民族朋友，是你們提醒了這個國家的所有人，腳踏的土地，以及古老的傳統，有著無可取代的價值。這些價值，應該給予它尊嚴。

未來，我們會透過政策的推動，讓下一代的族人、讓世世代代的族人，以及台灣這塊土地上所有族群，都不會再失語，不會再失去記憶，更不會再與自己的文化傳統疏離，不會繼續在自己的土地上流浪。



I call upon our entire society to come together and get to know our history, get to know our land, and get to know the cultures of our many ethnic peoples. Let us work towards reconciliation, a shared existence and shared prosperity, and a new future for Taiwan.

I call upon all citizens to seize the opportunities offered by this day – to join together, work hard, and build a country of justice, a country of true diversity and equality.

我請求整個社會一起努力，認識我們的歷史，認識我們的土地，也認識我們不同族群的文化。走向和解，走向共存和共榮，走向台灣新的未來。

我請求所有國人，藉著今天的機會，一起努力來打造一個正義的國家，一個真正多元而平等的國家。

Thank you all

謝謝大家。



## 照片圖說

- 第 2 頁 · 8 月 1 日蔡英文總統與頭目代表握手致意。圖片來源：中華民國總統府全球資訊網。
- 第 3 頁 · 8 月 1 日蔡英文總統照片
- 第 4 頁 · 8 月 1 日總統府廣場跳舞祈福。
- 第 5 頁 · 原住民群體沙龍照。
- 第 6 頁 · 8 月 1 日蔡英文總統聆聽祈福儀式。
- 第 7 頁 · 宋忠堅牧師娘暑期女子學校。攝於宋家花園，20 世紀初期。
- 第 8 頁 · 8 月 1 日助禱祈福。圖片來源：中華民國總統府全球資訊網。
- 第 9 頁 · 女子學校 (可能設於臺南) · 1906 年。
- 第 10、12、14、15、16 頁 · 排灣族原住民照片，攝影者傑西·蓋特於 1922 年抵臺。
- 第 11 頁 · 半穴居住屋，沿木梯上下。臺北州蘇澳郡 Kolo 社。圖片引用來源：泰雅族住屋內部 (千千岩助太郎攝)。
- 第 13 頁 · 排灣族部落聚會。
- 第 18 頁 · 達悟族人在蘭嶼。
- 第 19 頁 · 8 月 1 日蔡英文總統與達悟族代表合照。
- 第 21 頁 · 8 月 1 日原住民族代表進入總統府。
- 第 22 頁 · 8 月 1 日蔡英文總統演說向原住民族道歉文。圖片來源：中華民國總統府全球資訊網。
- 第 23 頁 · 8 月 1 日蔡英文總統與原住民族代表大合照。圖片來源：中華民國總統府全球資訊網。
- 第 24 頁 · 8 月 1 日蔡英文總統與原住民族代表大合照。圖片來源：中華民國總統府全球資訊網。