

Investigation and Historical Research on the Traditional Coastal Place Names of Jinzun

Yu-Ju Li

Research Center of Ocean Policy and Culture, National Academy of Marine Research, Taiwan

ABSTRACT

For this study, members of Indigenous tribal communities located along the eastern coast of Taiwan were interviewed to obtain information related to traditional coastal place names. Geographic information systems were employed to combine these place names with spatial data, and the characteristics and types of place names were analyzed to elucidate the relationships between the culture of tribal communities and the sea. An interdisciplinary and cross-disciplinary perspective was applied for this study in its approach to textual research, interviews, historiography, fieldwork, anthropology, and geographical analysis; a historical investigation of traditional place names in Eastern Taiwan was also conducted. This study focused on Jinzun, located in Donghe Township, Taitung County. In this study, historical records and oral histories were reviewed, exploring how changes in place names over the centuries reflect the continuity and discontinuity of Taiwanese history.

Keywords: place names, Jinzun, maritime culture, maritime history, Amis (Pangcah).

* Corresponding author, e-mail: liyuju@namr.gov.tw

Received April 26, 2024, accepted June 25, 2024.

1 INTRODUCTION

The National Academy of Marine Research is a Taiwanese research institute with comprehensive capabilities across various disciplines, including the humanities, social sciences, engineering, and natural sciences. The institute supports research into maritime culture and history and acts in accordance with the spirit of relevant regulations (i.e., the Ocean Basic Act 海洋基本法). In 2019 and 2020, in collaboration with Professor Futuru Cheng-Liang Tsai of Taitung University, the institute conducted research on traditional place names used by Amis tribal communities. The research established that the traditional place names used by Amis tribal communities are rich in elements related to coastal topography, nearshore areas, marine ecology, historical memories, and other aspects reflecting long-term interactions between Amis community members and the ocean. The traditional place names used by Amis tribal communities even encompass various contents related to maritime risks (Tsai et al., 2020).

The traditional place names used by Amis tribal communities reflect the accumulated maritime knowledge of the ethnic groups residing near the sea and reflect the close relationship between these ethnic groups and the coastal environment. However, this knowledge has remained largely unknown outside of these communities because of changes in socioeconomic conditions and the long-term effects of national language policies. The present study was inspired by the previous research into traditional place names to investigate traditional coastal place names in Taiwan. The study was conducted in stages in 2021 and 2022 through interviews. The study addressed gaps in the literature and completed a nationwide investigation into traditional coastal place names and local knowledge related to maritime risks.

Research into place names in Taiwan began in the Japanese era (1895-1945). Two of the most renowned works on this topic are those by Ino (1909; translated into Chinese in 2021) and Abe (1938). These works were conducted in the field, not only in the library. Both of them showed the designations, pronunciations, and meanings of place names used by ethnic groups residing in Taiwan in the 20th century. These works remain an indispensable reference for scholarly research on this topic.

From the postwar period (1945-) until the 1990s, research into place names in Taiwan was primarily conducted by geographers conducting fieldwork or by historians compiling local gazetteers and reviewing historical texts (Chen, 1960; Hong, 1980-1984; Chen, 1995). In 1995, Taiwan Historica commissioned Tian-Fu Shih to serve as the chief editor of and compile the *Dictionary of Taiwanese Place Names* (Shih, eds. 1998-2023). Separate volumes were compiled for each county and city. This compilation is now nearly complete and stands as a foundational research achievement. Textual data obtained from the Ministry of the Interior's Place Name Information Service were originally derived from this compilation.

The *Dictionary of Taiwanese Place Names* primarily contains the names of villages. By contrast, the present study focused on the names of coastal places and features, including reefs and maritime areas. This study investigated the maritime elements of place names. Micro-level interviews were conducted to obtain information about coastal areas. The study also investigated the traditional coastal place names used by Indigenous tribal communities. Names were spelled using Indigenous writing systems. This approach highlights how ethnic groups have coexisted with their environments. The current study may serve as valuable reference alongside existing works, including the *Dictionary of Taiwanese Place Names*.



Research into Indigenous place names has gained attention since the 2010s and has provided the theoretical foundation for movements advocating for the redefinition of traditional tribal territories amid rising awareness of Indigenous rights. Several master's theses have been written about tribal communities in the east coast of Taiwan. These include Yi-Jun Lu's investigation of the coastal space of *Makota'ay* (港口) in Fongbin (豐濱) County, Hualien (Lu, 2007, 2010), Chia-Hsiang Yeh's study on the *Fakong* (貓公) in Fengbin Township (Yeh, 2021), and Chih-Hsing Yeh's exploration of the *Torik* (都歷) in Chenggong (成功) Township, Taitung (Yeh, 2021).

Several research methods were employed for this study, including historical document reviews as well as interviews and anthropological fieldwork. The study investigated the historical and linguistic evolution of place names and analyzed the characteristics and types of traditional place names. Details regarding the study methods are provided in Li (2023).

This paper begins with an overview of the findings from fieldwork conducted in Hualien and Taitung and subsequently presents a case study of Jinzun (金樽). In this study, historiographical methods, narratives, and insights from interviews were used to trace the trajectory of local toponymic transformations.

2 INVESTIGATION SCOPE AND RESULTS

This study was conducted in 2020 and 2022. Initially, an investigation of traditional place names and marine culture in the northern and northeastern coastal regions of Taiwan was undertaken. The literature was reviewed, interviews were conducted, and local traditional knowledge regarding maritime risks was collected and corroborated with data obtained in oceanographic investigations conducted by the National Academy of Marine Research (Lin et al., 2021). In 2022, the research scope was expanded to include the greater northeastern region, including the coastal areas of Yilan County (Cheng, 2022).

Base on the research on the Amis maritime culture (Tsai et al., 2020), the research scope of this study ranged from the Beinan Creek (卑南溪) estuary in the south to the Siouguluan Creek (秀姑巒溪) estuary in the north. Members of 10 Amis tribal communities were interviewed. The research scope was then further expanded to include the Hualien–Taitung coast, with the area of investigation spanning from the Heping Creek (和平溪) estuary in the north to the Mawuku Creek (馬武窟溪) estuary in the south (Lin et al., 2022).

The research team investigated Indigenous maritime traditions and place names by visiting the *Falangaw* (Amis, 馬蘭 in Chinese), *Karoroan* (Amis, 加路蘭 in Chinese), *Atolan* (Amis, 都蘭 in Chinese), *Fafokol* (Amis, 東河 in Chinese), *Piyoxo* (Amis, 小馬 in Chinese), *Torik* (Amis, 都歷 in Chinese), *Pisirian* (Amis, 比西里岸/白守蓮 in Chinese), *Folalacay* (Amis, 小港 in Chinese), *Dadowacen* (Amis, 玉水橋 in Chinese), *Tomiyac* (Amis, 重安 in Chinese), *Sa'aniwan* (Amis, 宜灣 in Chinese), *Taman* (Amis, 膽曼 in Chinese), *Pasongan* (Amis, 八桑安 in Chinese), *Pakara'ac* (Amis, 南竹湖 in Chinese), *Ciwkangan* (Amis, 長光 in Chinese), *Makrahay* (Amis, 真柄 in Chinese), *Tapowaray* (Amis, 大俱來 in Chinese), *Cawi* (Amis, 靜浦 in Chinese), *Kodic* (Kavalan, 立德 in Chinese), *Fakong* (Amis, 貓公 in Chinese), *PateRungan* (Kavalan, 新社 in Chinese), and *Kaluluwan* (Sakizaya, 磯崎 in Chinese) tribal communities. The research team engaged with local elders and made inquiries into ethnic languages, maritime culture, and traditional coastal place names.

Data were collected using the Public Participation Geographic Information Systems approach. One or two individuals (preferably local elders) from each tribal community were interviewed. Individuals were selected on the basis of their familiarity with the coastal area in which they lived. Geographical information was obtained using technical programs and images.

Traditional place names were geographically located using Google Maps and Google Earth during interviews. Spatial data were established using a geographic information system and progressively integrated into the National Ocean Database and Sharing System and GoOcean Marine Recreation Risk Information Platform, which are two publicly available platforms established by the National Academy of Marine Research.

The most prevalent place names were those used to describe geographical features, such as coastal rocks, reefs, and cliffs, and reflected the subjective visual perceptions and imagination of the people who created the names. The names likely indicated geographical landmarks for coastal gathering or maritime navigation purposes. Place names were developed on the basis of both visual perceptions and auditory sensations.

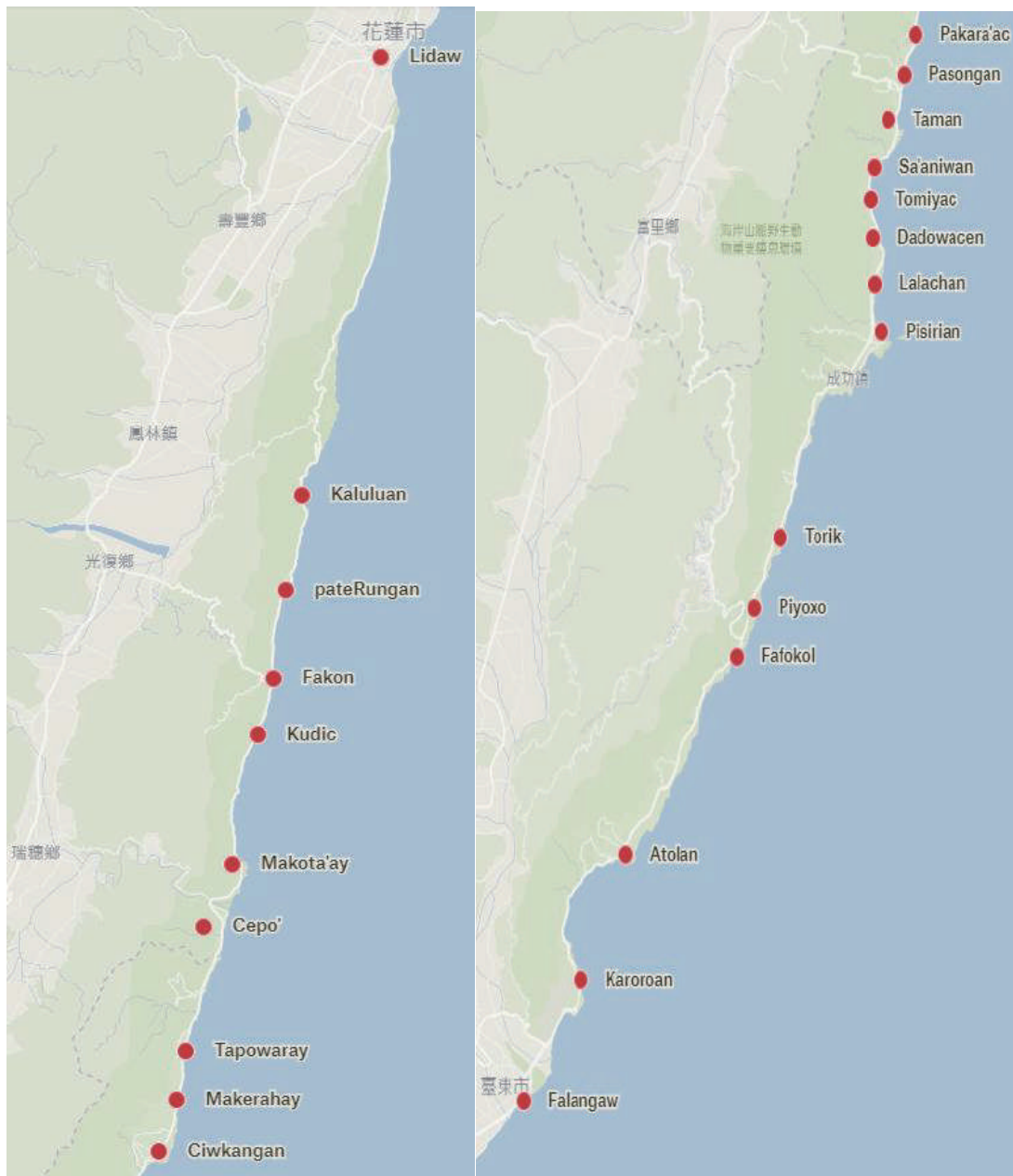
Other place names described biological resources in an area, such as plants and marine organisms. These names served as identifiers of distinctive features. Han Chinese settlements also often have names describing local biological resources. Place names were also often associated with maritime risks in the area; such risks were common for eastern coastal tribal communities. Other common place names were those related to ethnic history or culture. These names marked the sites of historical events, locations of cultural and historical importance, and places where rituals were conducted.

The transcripts of the interviews conducted in this study have not been made available. Instead, information obtained during the interviews has been organized into documents. The study collected information from historical documents, local primary sources, and historical records from coastal settlements. This information may be used by researchers in future studies.

3 HISTORIOGRAPHIC RESEARCH: CONTINUITY

Jinzun (金樽) is located in Donghe Village, Donghe Township, Taitung County, and is situated at kilometer 135 on Provincial Highway No. 11. Jinzun is accessible by road from a junction near the village entrance. Following an industrial road for a few hundred meters will lead to the Jinzun Fishing Port, which was constructed in 1984. The coastal highway from which Jinzun is accessible has a rest area that provides parking and coffee for travelers. Visitors to this rest area can enjoy panoramic views of the Pacific Ocean. The rest area overlooks sandy beaches, rocky formations, and the unique "Land Bridge Islands" topography of the Jinzun coastline.

The Jinzun coastline has a gentle underwater topography and numerous cobblestones. In winter, the coastline is buffeted by strong waves brought on by the Northeast Monsoon. The coastline is home to one of the few excellent surfing spots in Taiwan and attracts intermediate and advanced surfers. The Taitung County government, leveraging the unique geographical advantages of the Jinzun coastline, has hosted international surfing competitions in the area since 2011, which has enhanced recognition of Jinzun domestically and abroad. Surfing competitions not only bring crowds of spectators but also attract numerous surfers and contribute to the growing popularity of Jinzun as a surfing destination.



Hualien-Taitung



Taitung



Figure 1. Locations of tribal communities involved in the present study and QR codes linking to digital maps of Taitung and Hualien-Taitung coast. (made using OpenStreetMap and Google Maps)



Figure 2. QR codes linking to the National Ocean Database and Sharing System and GoOcean database.



Figure 3. *Fafokol* and *Kanatal* tribal communities. (Made using OpenStreetMap)

On the websites of the East Coast National Scenic Area Administration of the Tourism Bureau and the Transportation and Tourism Development of Taitung County Government, the origin of the toponym "Jinzun" is explained using the character "zun" (樽), which is indicated to resemble an ancient wine cup. Naming places on the basis of animal and object shapes is common practice in toponymy. For Jinzun, the wine cup in the name may be a reference to either the bay or the land bridge island in the area. The name has been interpreted in various manners, suggesting that the underlying meaning is not well established. Furthermore, the name cannot be historically verified.



The origin of the toponym Jinzun was first documented in 1999. The name was mentioned in the Taitung County volume of the *Dictionary of Taiwanese Place Names*. Guo-Jhang Jiang, who wrote a chapter in the *Dictionary of Taiwanese Place Names* on Donghe Township, wrote the following:

In Amis, the place Jinzun is called "Ganada." During the Japanese period, the area was phonetically referred to as "Kanadaru" [in Katakana], with the Mandarin pronunciation being "Kǎnàdálǔ" (卡那答魯). In Japanese, "Kana" signifies gold, and "Daru" means a wooden barrel for containing wine. Consequently, the Japanese government directly translated to "golden barrel" and used the Chinese characters "金樽" as the toponym, a designation that has persisted to the present day. (Shia, 1999, p. 93)

Although this place name entry does not indicate the exact time of the renaming, it clearly indicates that the name "Jinzun" has roots in the Amis language. The Japanese government used the Chinese characters "金樽" to represent its pronunciation, interpreting the name to mean "golden wine barrel." Consequently, since the postwar period, the government of the Republic of China has referred to the area as "Jinzun." In other words, the origin of this toponym has no connection to the idea that the landform in the area resembles a wine cup ("樽" in ancient Chinese). The concept of a wine cup was likely proposed on the basis of an interpretation of a literal understanding of the character without historical evidence.

Through fieldwork, it was discovered that the name for this place evolved from the Amis "Ganada" (Kanadal) into the Japanese "カナダル" (Kanadaru) and then into the Mandarin "金樽" (Jinzun); however, understanding the precise details of the name's transition requires a thorough examination of historical records from each era of the area's past. Clarifying this progression would help fill gaps in the historical narrative of Taiwan's east coast.

Archaeological sites in the Donghe region first attracted scholarly attention in the 1930s, with Japanese scholar Kano Tadao exhibiting particular interest in the area. In recent years, archaeologists have excavated and obtained notable findings from these sites (Huang & Chen, 1990). Archaeological discoveries indicate that the area around Jinzun, specifically the region known as "Mawuku," was inhabited by early settlers during the Paleolithic era who belonged to the Changbin (長濱) culture. People from various prehistoric cultures, including the Changbin, Beinan (卑南), Chilin (麒麟), and Jingpu (靜浦) cultures, have been inhabiting this area since approximately 6,000 years ago. Sometime in the last 300 years, the ancestors of the Amis people settled in this region. They predominantly lived in seaside caves that had entrances positioned beneath steep cliffs leading to gentle slopes and beaches, which demonstrates the close connection between the people and the marine resources of the area.

After the 17th century, the names of many "back mountain" (後山, meaning the east side of the Central Mountain Range of Taiwan) tribal communities along the eastern coast of Taiwan began to appear in Netherlands or Chinese historical documents. A place name that was mentioned frequently in Chinese historical texts was "Mawuku" (馬武窟). These frequent mentions of the settlement in historical documents indicate that it had reached a considerable scale at that time.

According to our investigation and previous works, the name "Mawuku" derives from the Amis word "Fafokol," which means "casting nets for fishing." This suggests that during that time, fisheries resources were abundant, which likely attracted early settlers to the area. As early as the early 18th century, the imperial censor Shu-Jing Huang arrived in Taiwan. His work *Taihaishihchalu* (臺海使槎錄) mentions a tribal community named "Maowugu" (貓武骨) located in the back mountain (Huang, 1957 [1736], p. 159). Literally interpreting

these records in terms of the Chinese characters renders identifying a direct connection between "Maowugu" and "Fafokol" challenging, particularly given the differences between the Mandarin and Amis pronunciations. However, when the word is pronounced in the Minnan or Hokkien languages and when the relative positions of the place on historical maps mentioned in similar contexts are considered, "貓武骨" (*bâ-bú-kut*) can reasonably be speculated to be a Minnan or Hokkien transliteration of the Amis word "Fafokol."

According to local stories, in approximately 1830, the *Fafokol* tribal community split and established settlements on the north bank of the Mawuku Creek. These settlements became known as Large Mawuku (大馬武窟) and Small Mawuku (小馬武窟). Maps in the late Ching period, such as *Taiwan Yutu Taiwan Houshan Zongtu* (臺灣輿圖·臺灣後山總圖), depicted these settlements by using these names. A search on the Taiwan Hundred Years Historical Maps database maintained by the Center for Geographic Information Systems, Research Center for Humanities and Social Sciences (RCHSS) at Academia Sinica revealed more information. During the Japanese colonial rule period, the Chinese characters "馬武窟" continued to be used to refer to this location, with the shorthand "Daiba" (大馬) and "Shouba" (小馬) being used for the two settlements (Donghe Township office, 2015, pp. 393-394).

The place name "*Marongarong*," which refers to the area in which the Mawuku Creek meets the sea and which was originally an onomatopoeic term describing the sound of the swift creek colliding with the sea, was mentioned during our fieldwork. "*Marongarong*" appears to have recurred several times in documents from the 17th century onwards.

According to Kang (2005, pp. 20-21), in 1652, the Dutch East India Company established a *landdag* on the eastern coast of Formosa Island and held a *landdag* (a political ceremony staged by the VOC). Among the villages mentioned by Kang, there was one called "*Longelongh*." Kang suggests that this location corresponds to present-day Siao Mawuku.

During the Yongzheng period, a frontier military officer named Liang Lin reported to the Ching emperor that he had promoted imperial authority in "barbarian" tribes (Lin, 1724). Lin mentioned a place called "琅仔琅" (Lang-zi-lang) in his memoir. The contextual order and Minnan and Hokkien pronunciations of "*Lông-á-lông*" indicate that Lin was referring to "*Marongarong*," the mouth of the Mawuku Creek (Abe, 1938, p. 46).

Tribal elders interviewed in the present study described how the name "Jinzun" originated from the Amis term "*Kanatal*," which means small island. When the tide recedes, Jinzun becomes a vast intertidal zone resembling a small island, and people visit the area to collect conchs, shellfish, and fry or to fish. According to the tribal elders, people from Mawuku came to Jinzun and formed their own tribal community. The "Land-Connected Island" (陸連島) near the fishing port is called "*Silokoyan*" and is said to have been a place where green sea turtles would congregate. The Amis people have a belief that taking the shells of green sea turtles home causes floods; therefore, they do not do so (Tsai et al., 2020, pp. 224-233).

In the early 19th century, fishermen migrated from Siaoliouciou (小琉球), Pingtung to the east coast of Taiwan. These fishermen sailed around the Hengchun Peninsula to reach the east coast. Evidence of migrating fishermen is present on Green Island, which is one of the places where the fishermen settled. Evidence has also been found that indicates that Baosang (寶桑) and Chengguangao (成廣澳) became trading posts in the 1860s and 1870s. Fishermen at the time engaged in trade with Indigenous Amis and Bepo peoples (Meng, 2002, pp. 879-918).



According to Yu-Fen Li and Deng-Jong Lin, who investigated traditional place names on Green Island, local fishermen named the island and its surrounding coastline and had their own names for several fishing areas, harbors, and bays in the area (Li & Tien, 2008; Lin, 2011, pp. 98-99). One such place is named "Ganzaida" (仔仔達). On the basis of the relative location and the Minnan and Hokkien pronunciations of *kan-á-tàt*, the name "Ganzaida" can be assumed to have been derived by fishermen who borrowed the phonetics from the Amis term "*Kanatal*." The name "Ganzaida" is still used today. On a map of Taiwan drawn in the early days of Japanese rule, in 1899, a bay south of Large Mawuku (大馬武窟) was labeled "Ganzaida Port" (仔仔達港), indicating that by the late 19th century, Han Chinese fishermen were already familiar with this name.

In the 1920s, the Japanese authorities started improving the transportation infrastructure and constructing harbors in East Taiwan as part of their efforts to expand their colonial activities in the region. The Japanese authorities sought to establish alternatives to Taitung Harbor, which was unable to accommodate steamships and was reliant on sampan (舢舨 *sam-pán-á*) or barges (駁仔船 *pok-á-tsân*) and manual laborers (苦力 *coolie*) for passenger and cargo transshipments.



Figure 4. Map of Taiwan, with Ganzaida Port highlighted in the red square. Scale, 1:400,000. (from the Taiwan Hundred Years Historical Maps database)

Ganzaida Port was considered one of the best ports in Taito Prefecture, second only to Sinko (新港 in Japanese; modern-day Chenggong, 成功 in Chinese). Ganzaida Port was renowned for its fishing resources. Junks and steamships often sailed to Ganzaida Port from Takao or Keelung. From December to May, which is when winds were favorable, fishing boats would often sail south from Keelung and Su'ao (蘇澳). The book also states that "Ganzaida" is pronounced "Kanadaru" (カナタル), which corresponds to the "Indigenous language" meaning a small island. This name "Kanadaru" was chosen because the rocky reefs to the east of the port that emerge from the surface of the sea resemble a small island (Bureau of Transportation of Governor-General of Taiwan, 1928, pp. 39-40).

The *Introduction to Eastern Taiwan*, which was published in 1932, refers to a small port called "Kanadaru" on the southern coast of the area where the Large Mawuku tribe is located. "There is a small settlement of Okinawan fishermen in the area, and a small bonito manufactory has been established. Bonito caught in the local fishing grounds is sold to mainland Japan and has a good reputation" (Tsutsui, 1932/1985, p. 270).

During the Japanese colonial period, Okinawan migrants brought their fishing techniques to Taiwan and modernized the fishing industries in the northern and eastern regions of Taiwan. By the 1930s, Okinawan migrants had influenced the fishing industry at Ganzaida Port (Lin, 2007).

4 HISTORIOGRAPHIC RESEARCH: DISCONTINUITY

Until the late Japanese colonial period, both official Japanese documents and local fishermen retained the Indigenous pronunciation "*Kanatal*," regardless of whether it was presented in Minnan, Hokkien, or Japanese. The Chinese characters "金樽" started to be used to approximate the pronunciation and provide a metaphorical interpretation of the term. However, no evidence indicates when exactly these characters were first used. After 1945, "金樽" was not only written in every document and map but also referred to in Mandarin as "Jinzun" or pronounced in Minnan and Hokkien as "*kim-tsun*." The only people who likely still use the traditional pronunciation "*Kanatal*" are those who are familiar with the Amis language.

Not only *Kanatal* (金樽) but the entire *Fafokol* (馬武窟) tribal community underwent significant changes in names. In 1946, the Taitung County government was established, and administrative regions were restructured, resulting in the reassignment of several major tribal communities, including *Atolan* (都蘭) and *Fafokol* today. These communities, which were originally assigned to "Tōran Village (庄 *sho*) of Taito Prefecture," were reassigned to "Donghe Township of Taitung County." The *Fafokol* (大馬) village office became a township office, and its name was changed to "Donghe Village" (東河村; Donghe Township Office, 2015).

The renaming to "Donghe" has two possible origins, both related to Chu-Jiang Chen (陳曲江), the first appointed mayor of Donghe Township. According to Mayor Chen, who renamed it, the name "Donghe" may have been related to the largest local river, signifying the eastward flow of the Mawuku Creek into the sea.



Alternatively, "Donghe" may have been derived from the names of Mayor Chen. Mayor Chen revealed in conversations with a friend (Zi-Ao Song, vice mayor of Chenggong Township) that the term "Donghe" was derived by taking the character "東" from his family name (陳) and changing the character of his given name "江" to "河." This explanation supposedly became well-known among the local gentry and is the accepted explanation to this day (Shia, 1999).

Whether this story is true or merely a tale cannot be verified today. Nevertheless, the transition from "Fafokol" and "Mawuku" to the entirely different "Donghe" represents a significant fracture in the history of the local people.

After the 1950s and beyond, significant changes occurred in the demographic composition of Donghe Township. Before the Japanese era, Donghe Township was predominantly composed of Amis people, with Han Chinese and Japanese people engaging in trade and cultivation in the area. However, after a major flood occurred in Central and Southern Taiwan in 1959, the demographic composition of Donghe Township changed. Han Chinese immigrants from Changhua, Yunlin, and Chiayi Counties moved to Donghe Township. These immigrants began cultivating lemongrass. In 1966, the Veterans Affairs Council began developing farms in Donghe in the area upstream of Mawuku Creek known as Galobawan (*Alapawan*, now Taiyuan Village). Numerous "mainlander" immigrants were systematically resettled in this region. Consequently, Donghe Township underwent transformations in both its population and its linguistic composition (Donghe Township office, 2015, pp. 179–180, 202–203, 280, 397, 405; Shia eds., 1999, pp. 86–92).

In the 1980s, construction of a harbor at Jinzun (Jinzun Fishing Harbor) was completed. Construction of this harbor considerably changed the coastal landscape. Jinzun Fishing Harbor, which is a second-class fishing harbor, is under the jurisdiction of the Taitung County government. Construction of Jinzun Fishing Harbor began in 1981 and was completed in 1984. Following the construction of Jinzun Fishing Harbor, breakwaters and other structures were established, and the waterway was dredged (Donghe Township office, 2015, pp. 366–368).

A tribal elder interviewed in the present study said, "The pier that was constructed by the government has completely changed the coastal topography. People used to catch fry here or fish offshore, but now it's difficult to go out. The pier has caused sand to accumulate in the harbor" (Tsai et al., 2020).

The construction of the fishing harbor and breakwaters had a considerable effect on the Jinzun coastline. By comparing maps of the area from 1956 with those from the present day, clear coastal sedimentation and retreat were clearly identified. The transformation of the coastline altered the way of life for local residents.

In summary, Jinzun has undergone transformative changes in terms of its topography, pronunciation, and meaning. The cases of "金樽" (*Kanatal*) and "馬武窟" (*Fafokol*) exemplify the complex interplay of continuity and discontinuity between the land, residents, and place names of the area and reflect a microcosm of Taiwanese history characterized by multilayered colonial influences.



Figure 5. Overlay of 1956 and 2023 topographic maps of Taiwan illustrating the transformation of the Jinzun coastline. Scale, 1:50,000. (from the Taiwan Hundred Years Historical Maps database and Google Maps)

5 CONCLUSIONS

This study collected information on coastal settlements, maritime culture, and knowledge related to maritime risks in various areas. The study established spatial data for traditional place names within the National Ocean Database and Sharing System and GoOcean database.

It was observed that in both Han Chinese settlements and Indigenous tribal communities, traditional place names are rapidly being forgotten. This trend reflects the reduction in opportunities for residents to engage with the sea and the challenges of preserving native languages across different ethnic groups. The study aimed to compile the findings of this research into a map of traditional place names that can be used by local schools for language and cultural promotional purposes or as a cultural foundation for the revitalization and development of coastal villages. This study also hoped to encourage other scholars and individuals to jointly explore and inherit the traditional place names, maritime culture, and history of the eastern coastal regions of Taiwan.

This study compiled information from interviews and addressed the shortcomings of other studies. Through Romanized transcriptions of place names, it sought to rectify common misunderstandings that arise from the "seeing a character and deducing meanings" approach commonly found in written Chinese. Based on the findings of this study, relevant government agencies are recommended to use Indigenous place names on road signs for famous coastal tourist attractions to introduce tourists to the historical and cultural contexts of Taiwan.

This paper provides a modest introduction to the preliminary results of the author's research. Further research into this topic is warranted. It is hoped that scholars in this field will offer insights and corrections that can improve the robustness of these results.



REFERENCES

- Abe, A. (Ed.). (1938). *Taiwan chimei kenkyu*. Banngo kenkyukai, Taihoku. (in Japanese)
- Bureau of Transportation of Governor-General of Taiwan. (1928). *Taiwan's Harbors and Bays*. Governor-General of Taiwan, Taihoku. (in Chinese)
- Center for GIS, RCHSS, Academia Sinica. (n.d.). *Taiwan Hundred Years Historical Maps*. Retrieved December 30, 2023, from <https://gissrv4.sinica.edu.tw/gis/twhgis/>
- Chen, G. Z. (1995). *Essays on Taiwanese Toponymy*. Department of Geography, National Taiwan Normal University, Taipei. (in Chinese)
- Chen, C. S. (Eds.) (1960). *Dictionary of Taiwanese Place Names*. Fu-ming institute of industry and geography, Taipei. (in Chinese)
- Cheng, Y. Y. (2022). *Investigation on Traditional Coastal Place Names of Northeast Coastal Region*. Service consignment reports for National Academy of Marine Research, Kaohsiung. (in Chinese)
- Donghe Township office. (Eds.) (2015). *Gazetteer of Donghe Township*. Donghe Township office, Taitung. (in Chinese)
- East Coast National Scenic Area Headquarters. (n.d.). *Jinzun*. Explore East Coast of Taiwan. Retrieved December 30, 2023, from <https://www.eastcoast-nsa.gov.tw/zh-tw/attractions/detail/16>
- Hong, M. L. (Ed.). (1980-1984). *Evolution of old place names in Taiwan*. Historical Research Committee of Taiwan Province, Nantou. (in Chinese)
- Huang, S. C. & Chen, Y. P. (1990). *Excavation of archaeological sites and reconstruction of prehistoric culture in the Donghe region*. Department of Anthropology, National Taiwan University, Taipei. (in Chinese)
- Huang, S. J. (1957). *Taihaishihchalu*. Institute of economy of Taiwan Bank, Taipei. (in Chinese)
- Ino, K. (1909). *Nippon Chimei Jisho Zokuhen: Taiwan Bu*. Toyamabo, Tokyo. (in Japanese)
- Kang, P. (2005). Inherited geography: Post-national history and the emerging dominance of Pimaba in East Taiwan. *Taiwan Historical Research*, 12(2), 1-33.
https://www.ith.sinica.edu.tw/quarterly_history_look.php?l=c&id=34
- Li, Y. F. & Tien, H. H. (2008). *The place names and livelihood of residents in Green Island*. In Taiwan Historica (Eds.), *Conference papers collection on Research Achievements in Taiwanese Place names Studies* (pp. 327-344). Taiwan Historica. (in Chinese)
- Li, Y. J. (2023). Overview of research methods for investigating traditional coastal place names: A case study of Taiwan's north and east coasts. In C. H. Su (Eds.), *Marine policy and maritime culture studies: Exploration of diverse research methods* (pp. 187-206). National Academy of Marine Research. (in Chinese)
- Lin, C. N. and others. (2022). *Investigation on traditional coastal place names and maritime culture of Hualien-Taitung coast*. Service consignment reports for National Academy of Marine Research. (in Chinese)
- Lin, D. J. (2011). *Traditional place names of Green Island: Cultural codes through the passing of time*. Taitung county government. (in Chinese)

- Lin, H. T., Lee, C. L., Cheng, Y. Y., Wu, H. F., Chen, P. W., Huang, T. C. (2021). *Investigation and research on traditional coastal place names and maritime culture of north coast and northeast coastal region*. Consignment study reports for National Academy of Marine Research, Kaohsiung. (in Chinese)
- Lin, L. (1724). "Report on the situation of attracting and naturalizing Barbarians people" (奏報招徠生番歸化情形摺) in *Palace Archive of Yongcheng Period* (雍正朝宮中檔奏摺, no. 024710, November 26, 1724), National Palace Museum, Taipei, Taiwan.
- Lin, Y. J. (2007). *Colonial peripheries: Political and economic development in Eastern Taiwan*. Yuan-Liou Publishing Co., Ltd., Taipei. (in Chinese)
- Lu, Y. C. (2007). *Memory, sea rituals, and embodied practices: The coastal space of the Amis in Makota'ay Hualien* [Master's thesis, National Tsing Hua University]. (in Chinese) <https://hdl.handle.net/11296/v8fu3x>
- Lu, Y. C. (2010). The naming characteristics and narratives of Amis coastal place names in Makota'ay Hualien. *Field Materials Institute of Ethnology Academia Sinica*, 21, 79-115.
<https://ianthro.ioe.sinica.edu.tw/wp-content/uploads/2017/07/etf021-005.pdf>
- Meng, H. H. (2002). The settlement of Gingonour in late Ching Dynasty. *Journal of Humanities College of Liberal Arts National Chung Hsing University*, 32, 879-918.
- Shia, L. M. (1999). *Dictionary of Taiwanese place names (volume 3: Taitung County)*. Historical Research Committee of Taiwan Province, Nantou. (in Chinese)
- Shih, T. F. (Eds.). (1998-2023). *Dictionary of Taiwanese Place Names*. Taiwan Historica, Nantou. (in Chinese)
- Taitung County Government. (n.d.). *Jinzun Rest Area*. Transportation and Tourism Development Department. Retrieved December 30, 2023, from <https://tour.taitung.gov.tw/zh-tw/attraction/details/322>
- Taitung County Government. (n.d.). *Surfing*. Transportation and Tourism Development Department. Retrieved December 30, 2023, from <https://tour.taitung.gov.tw/zh-tw/experience/surfing>
- Tsai, F. C. L., Guan, C. H., Lin, Y. L., Kao, J. M., & Liao, R. H. (2020). *Research, practice and popularize on the traditional maritime knowledge and culture of Amis*. Consignment study reports for National Academy of Marine Research, Kaohsiung. (in Chinese)
- Tsutsui, T. (Ed.) (1985). *Toubu Taiwan Annai*. Chengwen Publishing co., Taipei. (Original work published 1932) (in Japanese)
- Yeh, C. H. (2021). *Narratives of the seascapes: Naming and sense of place of Amis Fakong's coasts* [Master's thesis, National Taitung University]. (in Chinese) <https://hdl.handle.net/11296/93949n>
- Yeh, C. H. (2021). *This is not a Sky Mirror: An ethnography on the coastal place Pacefongan in the traditional territory of the Torik Amis community* [Master's thesis, National Taitung University]. (in Chinese) <https://hdl.handle.net/11296/5z7s6e>