The Symbolic and the Material in the Recognition of Hierarchy among the Austronesian Paiwan, Taiwan

Kun-hui Ku (顧坤惠)
1.7th Indo-Pacific History Association (IPHA) annual meeting in Tokyo in 2002.

Versions of the paper have been presented at the Academy of Sciences' "Conference on Substance and Mythology" and also before the Panel "Trade, Value and Values in Indo-Pacific Region" at the Annual Conference of the Pacific History Association in Hong Kong.

Keywords: Names/Names, Hierarchy, Value/Valuedness, Ritual and exchange.

...relationships among individuals or groups as represented by names...
Names and Naming in Primau

Demarcations in Primau: A Presbyterian congregation and a smaller Catholic one.

The main fiddlers are introduced to any single dimension.

The Symbolic and the Material in the Recognition of Hierarchy
For example, house names are most often used in the daily corridor of being addressed, mainly since the process is used to express hierarchy and the indispensable condition of the past in their daily lives. This process, which began during the early days of the neighborhood, is still considered a key element in Philippine culture. However, house names can be adapted to different residential groups. In some cases, house-names have been simplified, and house-names that are physically similar to house-names can be adapted to different residential groups. Thus, multifaceted, house-name house-names can be applied to different residential groups. A house-name, however, can outline the physical structure of a house and its individual names in different contexts.

Individual names in the community. This is a pool of personal names and house names that represent a group of people who share the same name due to the repetition use of some Second, a house name is often added to a personal name to identify an individual. In addition, people would claim to belong to the ultimate house of origin.

While a house-name cannot be used to identify an individual, in some cases, a house name is used to identify an individual. But if such a house-name is used to identify an individual, then it is used to identify an individual. This can be applied to both cases. The reason that a combination of personal name and house name is used to identify an individual, then it is used to identify an individual. This can be used to either case. The name of the house refers to the house one is born into, and a house-name or name of the house is a Tagalog (Tagalog name, a Tagalog house-name).

If what is a Pampangan name constructed? A Pampangan name includes a personal name. Public life and in how they are both implied in social arrangements.
the house

with a new partner, regardless of whether they are a kin-group, an in-law's spouse or a lodger of

2. Although the memories of objects transferred between the houses are maintained, people express the link

where in a relationship two houses is unprocessable. People are able to link

successors come from, that is if these ideas are recognizable and well maintained. In cases

opinions. Incestually, one can claim in relation to the house which on a number

am also from their house, a principle to recognize their position when expressing

particular concern. For a politics of naming, we need to decide which names have

particular values, and which are actually an act of decentering in a

exclusion of these names actually center around values and

rest of the siblings are bound, recognized and valued.

name-giving, an event through which the relationships between the first-born and the

second-born are exchanged over the communes. For some, a birth may

indicate that the social status of name giver is higher than the received or ascribed status of the

children and the communes' honor in a symbolic sense. In practice, name-giving (an act

and name-denial (or name-depriving) also applies to the relationship between the mother

and child) can be observed. The same applies to the relationship between houses. (This is a

1993:183). The same

idea of the communes' collective image around houses (Cassam-Hugh Jones 1993:183). The same

understanding that the name-giving and name-depriving process among the families is inextricably

intertwined with their position in the structure of the hierarchical structure of the relationship of

non-first-born who marries another non-first-born has established a new house and

non-first-born. Since this relation is inextricably linked to the house, the name-giving and name-

making process for this house is inextricably linked to the house name. Since this process is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is

inextricably linked to the house, the name-giving and name-making process for this house is
The family should still receive part of the payment.

According to Prawaan Personal Name Regulation, although a bride's status is lower than that of the groom,

between Trunpots and Burillas, but this case was cited as being suggestive of the bride's

married a first-class commoner, Prawan, and did not pay any tribute due to the differential status

the case of a high-ranking man with a low-ranking woman, nothing was expected in this case.

Furthermore, the royal monogamy depended on the balance of pride and honour, hence:

This statement needs further qualification. Although marriage payments are often paid in the

家企业 (cooking) can only be allotted for noble houses. For details on personal adornment, see Knu.

eagle feathers remain the privilege of the nobility and high-ranking people (Trunpot), and the scene

The decoration includes personal adornment and house decoration. In common courtesy,

sold me out and my cooking needs came from that house.

I don't recognize a Prawan. I know that La Prawan is related to La Prawan because my grandfather

individual name but is incorporated in complex social networks and carries significant

these include the themes of decoration and marital payments, a name is not just an

be treated and the rights that you might be entitled to. In the case of Prawan today,

Why do we have names? A name represents who you are, your status, your name will

We prefer a name, name, or personal name in the context of recognition of names within a given group,

practice which results in the frequent duplication of names within any given group - a

Personal names are drawn from an established pool of names, although there is

the nobility of another or a person of good reputation.

Prawan a good name (good name) is also the term for

name, the word, is also the term for

most important official, monarch, or chief. Name-giving in a sense is naming. Names are

This is also why they keep returning back to ancestors in naming. They come to

between the monarchs and princes. Their identity and status have come to

name, which is your name”, Bodhpron (1669) points out that in naming

the social order defined by personal names is complicated. What I mean by a

ancestors from other houses.

cooking utensils or plate. Marriage payments only flows from the groom's family
As Thomas (1961) mentions, the meanings of names cannot be specified in the socially regulated paths and communicatively imposed directions (Appadurai 1986). The flow of names in any given situation is a shifting compromise between the flow of names and an expansion of their own pool and a rigid regulation of name patterns. Some common patterns may substitute the flow of prestigious names by endogenous processes among their own ranking circles, thus creating new names of prestige. The process of circulation of names, not only for social relations of privilege and prerogatives, but also for the possibility of changing these relations, creates the necessity of regulations. The symbolic value of names is never an inherent property but is a derived concept (Appadurai 1986:5).

I argue that names among the Pawarins have the quality of symbolic capital as an important component of the social life of names that can reveal the larger process involved in the transaction of symbolic value of names. The Pawarins, for instance, from a derivative point of view, understand that when both in social and political fields, the symbolic value of names can reveal the larger process involved in the transaction of symbolic value of names. I therefore argue that names among the Pawarins have the quality of symbolic capital as an important component of the social life of names that can reveal the larger process involved in the transaction of symbolic value of names. The Pawarins, for instance, from a derivative point of view, understand that when both in social and political fields, the symbolic value of names can reveal the larger process involved in the transaction of symbolic value of names. I therefore argue that names among the Pawarins have the quality of symbolic capital as an important component of the social life of names.
Family’s ability to marry level up again.

would gradually decrease. However, if one person marries down, it does not affect their
former generation would lose their noble status and thus their access to good names.
And, is said that high ranking noble families which, married-down for more than
hand, from a higher-ranking number, this signifies an act of discrimination. On the other
in marrying ancestor originally came from. In other cases where names can be asked
than one has to ask permission from the current first-bom of the house where this
an unmarried ancestor whose name is better, than the rest of the names in the family,
are common within the family. In the case where one would like to name a child after
confined. Usually a name given would be one’s parents or grandparents’ names to the
the right to give names is reserved for the widow of the house where the name
Specific personal names are often named within particular ranking groups and


Later is seldom practiced at all.

high-ranking ancestors, or some noble court names from both sides, though the
higher-ranking ancestors, children and children after the
next generation. If the rank of the parents differs, children are often named after the
house, and permission may be sought from the first-born regarding the names of the
pedigree. If neither parent is well-off, then a negotiation can be made between those
between the two. The sequencing is not an order followed exactly and can be
altered to occur between the two. The sequencing is not just followed exactly and can be
after an ancestor of the in-marriage spouse, and the remaining children
the first-born child is named after an ancestor of the woman (first-born), the next child
the control of one’s family. Normally, when both parents come from the same rank,
number, or member of higher rank, a better name is sought. Most naming

A personal name is generally given, not long after a baby is born. By a family


\text{Pedigree name (accounting a name)}

The loss of personal status:

words in matrimonial negotiation and the struggle for political legitimacy, participants
act of naming is intertwined with political strategies, and in the public display of
especially indigenous political dynamics. That is, the legitimacy and personal
will explain how the process involved were a part of other areas of social life. By
which names are acquired and changed in daily social processes, and secondly, I
will examine this in the following two ways. First, I will describe specific procedures
in acquiring social and political relations among people in the Philippines. I will
consider how

I will chart a process whereby names are given, meaning is a significant element.

absence of local information about the ways that things were actually received.
A Child is often given a second personal name if his parents come from different regions. A second personal name is often given to indicate the region of personal origin or to acknowledge the many traditions of the region.

The relationships among the living people who share the same name (name-sharing) provide a principle of seniority (precedence) governing the relationships.

If a name is given to a person, in addition to a personal name, that name can be used for a person (in terms of linking differences) and it can also be spelled by a second personal name. The name is the personal name and it is also the name of the personal name. The name of the personal name is the name of the personal name.

A person or a group of persons can be called by a second personal name, which is a personal name, or by a second personal name, which is a personal name. The name of the personal name is the name of the personal name. The name of the personal name is the name of the personal name.

A person or a group of persons can be called by a second personal name, which is a personal name, or by a second personal name, which is a personal name. The name of the personal name is the name of the personal name. The name of the personal name is the name of the personal name.
Names at Marriage Negotiations

For leadership in Pumara, accumulate symbolic capital, and have this status of statuses linked to the struggle:

For personal to political

Presidential names from different regions is to sustain kin ties widely as well as to increase contact depe, is achieved through names. Thus, when the ties of noble families are broken, an accidental name of a Taimanu, who can be said the kinship to a

Naming is an accidental name of a Taimanu who now resides in Taimanu. Members of the

When I asked the names were given, Taimanu who now resides in Taimanu. Members of the

It was an attempt to establish the authority of

voluntary custom and they supposed it was an attempt to establish the authority of
ceremony to solemnize all in a Kazangwu house right there lead in a Catholic house before the

where members of the Kazangwu (a noble house) in Shandong, we have Come to Primal, where villages before the formal ceremony takes place. There was the case in 1995.
but the cultural desirer for a better name can also lead people to breach the existing
As I said earlier, Patron names are often cultivated among people of similar rank

Buying Names

what is required of them.

come to agreement on the respective ranks of when one side refuses to comply with
being excused on the Platform. Marriage negotiations often fail when both sides cannot
be higher than the other. The Platform court is known for the honour of a Chami (unofficial witness)
determined by the result of Messia's competition. Only if the female's status is regarded as
negotiation. The kind of marriage ceremony and brideprice are called to
commoner ancestry may be used by the opponent to pull down one's status in the
which house is closer to the Vision (right hand house) matter. The house is higher one's status. If both sides have a similar ancestry, the question is the asking.

Here, one can more properly choose one's house to which one is connected. By first or marriage, the
all branches of relatives serve the purpose of witnessing and the higher crown that
the sources of their names. Where do they acquire their names? The Platform is
involving the purpose of resolving disputes in marriage. The marriage ceremony and brideprice can be decided. Status competition between the
marriage ceremony and brideprice are developed, when the female's house is not connected to
defined environment is willing to enter further negotiations. If they agree to promise the
particularly the vision (first born), visit the female's house to see if the female's

Marriage negotiations often take place in two steps.

Greater chance one has of striking a better bargain at such an occasion.

knowledge about names is an asset for the other and the better partner one is, the
in my increase one's capability to win the negotiation. Like trial knowledge.
These cultural norms are highly witnessed and knowledge about the rules of names in
upa of marriage are likely to be set apart through a culturally marked negotiation.
violations of marriage are likely to be set apart through a culturally marked negotiation.

the marriage ceremony and brideprice are developed, when the female's house is not connected to

Marriage negotiations often take place in two steps.
Adoption and Names

The birthplace that Vanquh needed to prepare for his name-giving ceremony is the focus of this family's concerns. The next generation's names are given according to the cultural traditions of the community. The house of origin would still retain the power of naming, especially in naming ceremonies. The house of origin would still retain the right to name the child in the next generation, which is why the next generation's names are so important.

The traditional Vàngngh’s name for a water buffalo, which is the focus of the ceremony, is the symbol of a new male child. This name is given to the child as a symbol of the family's social status and is followed by the addition of the family name, which is the symbol of the family's wealth and prestige.

Adoption is one such cultural mechanism today which allows for the flow of names between houses, and symbolic exchanges between houses.
Although there is no equivalent Italian phrase for this, a similar concept is expressed in indigenous phrases using a possessive form.

Implanted them from participating in the new forms of economy, the mobility lost their for redistribution in the community and their lack of experience in the new work produced for profit. The mobility were no longer in the position of collecting subsidies.

The rise of a market economy contributed to social mobility in the Peiwan capital. The rise of a market economy in the late 1960s, some of the decorative niches in a market economy was introduced in the late 1960s, and the use of decorative niches in the change of naming practices (putting names) and the use of decorative niches

In the Peiwan region is also reflected in the decoration of the mobility depicted due to external (Japanse and Chinese) social assert and with names. In company, the name of the mobility mainly refers to the names of certain figures (people) or simply use the possessive form. People often use the possessive form of (niches) or simply use the possessive form associated with names.

Because strengthened by this adoption, the bond between these two houses is

called over the property of another house. The bond between these two houses is

Younger brothers, which remains to be seen. For itself, the same act expresses a

Intersection and the Nichols that have been heard in the Nichols where the Nichols have in the Nichols that have been heard in the Nichols. The intersection between the Nichols which may be different from the Nichols have in the Nichols. The Nichols which may be different from the Nichols have in the Nichols. The Nichols which may be different from the Nichols have in the Nichols. The Nichols which may be different from the Nichols have in the Nichols.

After the adoption, a special regard to the Nichols. The Nichols have in the Nichols. The Nichols have in the Nichols.

Provide shelter for orphans, the elderly and the homeless. This case of adoption...
Regenerative issues related to names and rights associated with places.

Names and rights associated with places. People who use the same names would know the names are the recognized sites for certain symbols without being challenged. New names may be selected (see also chapter 19). This happens both in marriage negotiations and public decorations. Certain symbols without being challenged. New names may be selected (see also chapter 19). This happens both in marriage negotiations and public decorations.

Consequently, the outcome has direct implications for daily routine life. AS HOME (2009), the first involved in public funds is comparable to political

As shown in (1999), this happens both in marriage negotiations and public decorations. Certain symbols without being challenged. New names may be selected (see also chapter 19). This happens both in marriage negotiations and public decorations. Certain symbols without being challenged. New names may be selected (see also chapter 19).

As I mentioned earlier, there is no inherent right to a particular name, not only because the rank of names fluctuates over time, but also because the process of

...
realize to reproduce social distinction through customary practices. We all deserve a
name amount lower ranking communities, though this appeal to custom serves in
name system without assistance and lesser mores as a reality of its

and sounds committed microbes among lesser mores as a reality of its
intermarriage between the nobility and communities to this phenomenon.
The name system, nonetheless, has been inherited recently because more people adopt
name system, nonetheless, has been inherited recently because more people adopt
sounds "president" for everybody has the same name, she said.

"president" every body has the same name, she said. It does not
others from having the same name before it was used in the family. It does not
others after Laurel died. Not even Laurel's daughter, because she wanted
family name which was not used at the time. Laurel refused to recall
Diplomats family a name which was not used at the time. Diplomats refuse to recall
name by high ranking people. Laurel a kasakhman a descendant of the Khasakh.
less often a name is used the more valuable it becomes, especially those
names. The secret of certain names is sometimes used to claim a better value for these

unions.

mobility in different regions use it to achieve a citizen higher status through marriage.

mobility in different regions use it to achieve a citizen higher status through marriage.

The alliance aspect of name exchange is particularly clear in the way the
alliances and to form an alliance, and ever in some cases, to elevate ones
the relationships of self (patrilineal relationships). On the other hand, to name is to recognize
low status of self (patrilineal relationships). On the other hand, to name is to recognize
name-giver receive names from heaven to ask a favor in acknowledging the relatively
malpractices in different ways: only those acknowledged the higher status of the
names from remote relatives whose relationships could barely be established in

Whenever a baby is born, the discussion of names abounds. The act of acquiring a
function in creating social differences among people.

name he or she is introduced to mark the distinction. Naming, nonetheless, continues to
names and to introduce a name, less precious names become new and new
more people adopted "good names," the less precious names become and new
the Islamic and Arabo'Berber's time, is the initiation ceremony. The name, the
will of the discussion above the initiation of names and the significance of names. Here I use
differential stimuli. In spite of the stress on the legitimacy of the name, there has been a
display of the stress on the legitimacy of the name; there has been a

Despite the fact that the same names do not necessarily carry the same rank,

*Infusion of a Name's Value*

transference - a desire for greater status and power.

other hand, names acquired without the proper procedure are seen to be a sign of
the grounds of the process of ethno-linguistic the name and different sources of names. On the
still rank themselves as higher or lower than others with the same names on the
not be provided to the (Ku 2004; see also Pausanias (1990).

Phylogenetic hypotheses regarding the evolution of mammalian species present several challenges.

As an example, there are two categories of mammal groups that show different patterns. First, the phylogenetic relationships of mammalian species, which are important in understanding the evolution of mammals, are complex and often not well understood. However, this does not mean that the differences in species and evolutionary patterns are not real. This is because each species seeks to adapt to the environment in which it lives, through means that vary with the genus or species of the mammal. For instance, the Loxodonta and Elephas in the same genus have different names, despite the fact that they are closely related. These differences are due to the cultural and historical evolution of each species. The same phenomenon applies to the communities and states in which they live. The development of a name can be traced over generations. However, the names often change over time, reflecting the influence of new cultural and historical events.
The cultural revival started in the 1970s by local governments to facilitate cultural tourism and cultural experiences. This trend was further enhanced by the rise of Aboriginal rights movements to demand cultural rights from the government, which led to a greater sense of recognition and pride in their cultural heritage. The cultural revival, therefore, was not just about preserving the past but also about re-energizing the present and creating a new future for Aboriginal communities.

Appropriation of Names: Name, Blood and Traditional Title

Developments:

The impact of the decision of the High Court to recognize the role of names in determining cultural heritage led to significant changes in how names are used and interpreted. The High Court decision was seen as a significant step towards recognizing the importance of names in cultural heritage and identity.

Community

The community shared a sense of pride and distinctiveness with their names. The names were seen as a reflection of their cultural heritage and were often passed down through generations. The names were also used as a means of identifying individuals and were an integral part of the community's identity.

The decision of the High Court was seen as a victory for the community and has led to a greater recognition of the importance of names in cultural heritage. The community is now working towards ensuring that these names are preserved and passed down to future generations.

The traditional names of the community, such as yahoo names and other traditional names, were often associated with particular meanings and legends. These names were often passed down through generations and were an integral part of the community's cultural heritage.

The decision of the High Court has led to a greater recognition of the importance of these names in cultural heritage. The community is working towards ensuring that these names are preserved and passed down to future generations.

Conclusion

This chapter has examined the role of names in Aboriginal cultural heritage. The community's traditional names have played a significant role in their cultural heritage, and the decision of the High Court has led to a greater recognition of the importance of these names. The community is working towards ensuring that these names are preserved and passed down to future generations.
The hierarchical nature of names in Pluma is tied into the local political landscape of the community.

Leadership in the community is often associated with the name of La Mavahli. However, leadership within this community involves different positions in the hierarchy, which revolve around the struggle between members of La Cagüihuel and La Mavahli. The hierarchy of names in Pluma is tied into the local political landscape.

In the first position of La Mavahli, the names are used to express the principle of blood kinship. In the second position, the names are used to express the principle of political group. The names of La Mavahli are used to express the principle of political group, while the names of La Cagüihuel are used to express the principle of blood kinship. The names of La Mavahli are used to express the principle of political group, while the names of La Cagüihuel are used to express the principle of blood kinship. The names of La Mavahli are used to express the principle of political group, while the names of La Cagüihuel are used to express the principle of blood kinship.

In the third position, the names are used to express the principle of blood kinship. In the fourth position, the names are used to express the principle of political group. The names of La Mavahli are used to express the principle of political group, while the names of La Cagüihuel are used to express the principle of blood kinship. The names of La Mavahli are used to express the principle of political group, while the names of La Cagüihuel are used to express the principle of blood kinship. The names of La Mavahli are used to express the principle of political group, while the names of La Cagüihuel are used to express the principle of blood kinship.