Saisiyat
have been influenced Atayal and Hakka communities. Their surnames refer to plants, animals or phenomena of nature. They also practiced facial tattooing among women on the forehead and men on the forehead, chin, and chest. The most well known of the Saisiyat ceremonies is the Pas-ta'i (Short Statured People Ceremony), which takes place over three nights once every two years in November or December. It is celebrated to give honor for the legendary short statured people who shared their culture and once lived alongside the Saisiyat.

Yami (Tao)
of six villages on Lan-yu (Orchid Island) south east of Taitung. Yami was the name given by Japanese anthropologist Ryuzo Tori. In recent years, there have been calls to change the name to Tao, which means people in their language. Their unique features include the planting of taro by women, stone and thatch semi-subterranean dwellings, men's crafted wood plank ocean-going boats for fishing, and their flying fish culture.

Thao
of Sun Moon Lake (日月潭) according to legend their ancestors arrived at there after chasing a white deer. They developed unique fishing methods, such as floating fish nets. During the Japanese occupation of Taiwan, the pestle and mortar music (杵音) of the Thao became a popular tourist attraction. During ancestor worship ceremonies, spirit baskets (公媽轎) containing the clothing and ornaments of deceased family members are brought to the grounds for respecting their ancient kin as their dwelling places.

Kavalan
is one of the last of the Pingsi (plains indigenous people) groups originally inhabited the Lanyang Plain of Yilan and gradually migrates north during the late Qing dynasty to Sincheng Township in Hualien County. The Kavalan is a matrilineal society. Shamans were mostly women and men followed an age set hierarchy. Their unique craft features are cloth woven of banana leaf fibers.

Taroko (Truku)
according to legend, about 300 or 400 years ago, they crossed the Central Mountain Range and followed the Liwu River eastward to the northern part of Hualien County in what is now the Taroko National Park. Facial tattooing was an important tradition across the society. -- to be eligible a woman had to prove her skill at weaving and a man his ability and courage in hunting.

Sakizaya
following the rebellious Jialian Incident (加哩蘭事件) in 1874, fearing reprisal by Chinese troops hide among the east coast Amis. However, they retained their unique characteristics, such as the building of bamboo fences every four years by different age sets and fire god worship (火神祭).

Sediq
mostly reside in Renai Township of Nantou County originally considered a subgroup of the Atayal sharing cultural traits such as tattooing and weaving styles also similar with the Taroko. In 2008 they became the 14th officially recognized indigenous group.

Amis
is presently the largest population of the indigenous groups. The Amis people are a matrilineal society. The men followed an age set hierarchy for ritual, authority, and distribution of labor. The Harvest Festival which takes place in July and August is the most well known of their ceremonies.

Paiwan
retain a strict social hierarchy that includes the chieftain, nobility and commoners. Family property is inherited by the eldest child, regardless of gender. Symbolic motifs decorate clothing, homes and sculptures. The “three cultural treasures of the Paiwan” are clay pots (古陶罐), glass beads (琉璃珠) and metal knives (青铜刀). There is much emphasis on ancestor worship and beliefs in relation to the origins of clans.

Atayal
once known for their practice of facial tattooing that represented a woman’s achievement to weave cloth and a man’s ability to hunt with courage. The woven cloth often features a rhombus pattern, symbolizing the eyes (或保护) of the ancestors. Their law is based on gaga (goa) -- teachings from the ancestors governing society. The Atayal believe in supernatural spirits (rutux) of nature.

Bunun
live at the highest elevations of Taiwan on both sides of the Central Mountain Range, and has experienced major migration throughout its history and its villages were traditionally scattered. The Bunun kept a calendar (農曆) using symbols to mark important agricultural and hunting activities. Their rituals include the Ear Shooting Festival and Millet Planting Ceremony -- in the latter, pasibutut is sung giving prayer for blessings for an abundant millet harvest. This eight polyphonic singing style (排灣合音) has gained world attention among ethnomusicologists.

Rukai
in their legend, first landed on the east coast and then crossed the Central Mountain Range to Old Haocha Village and Wuital Township in Pingtung County. The Lily (百合花) is an important symbol of a woman’s virtue and a man’s courage. They traditionally possess a social hierarchy that included the noble and common classes. As this is a matrilineal society, the eldest male inherits the family property.

Puyuma
In the 17th century, at Peinan -- Nanwang Village was considered to have the mightiest warriors as it had developed a strict training system for its young boys and men. Training mostly took place in and around the men’s meeting hall with coming-of-age tests for the young males. Their art forms are embroidery of cloth and flower wreaths. Annual ceremonies include the Monkey Festival and Grand Hunting Rites.

Tsou
maintain the kuda (men’s meeting hall) as their political center where the men make decisions and are trained in hunting and warring techniques, as well as oral history. A patrilineal society, Tsou people are skilled hunters and use the hides of animals for clothing. An important ritual such as the Warring Ceremony (戰祭) (mayasvi) is held at their political center.