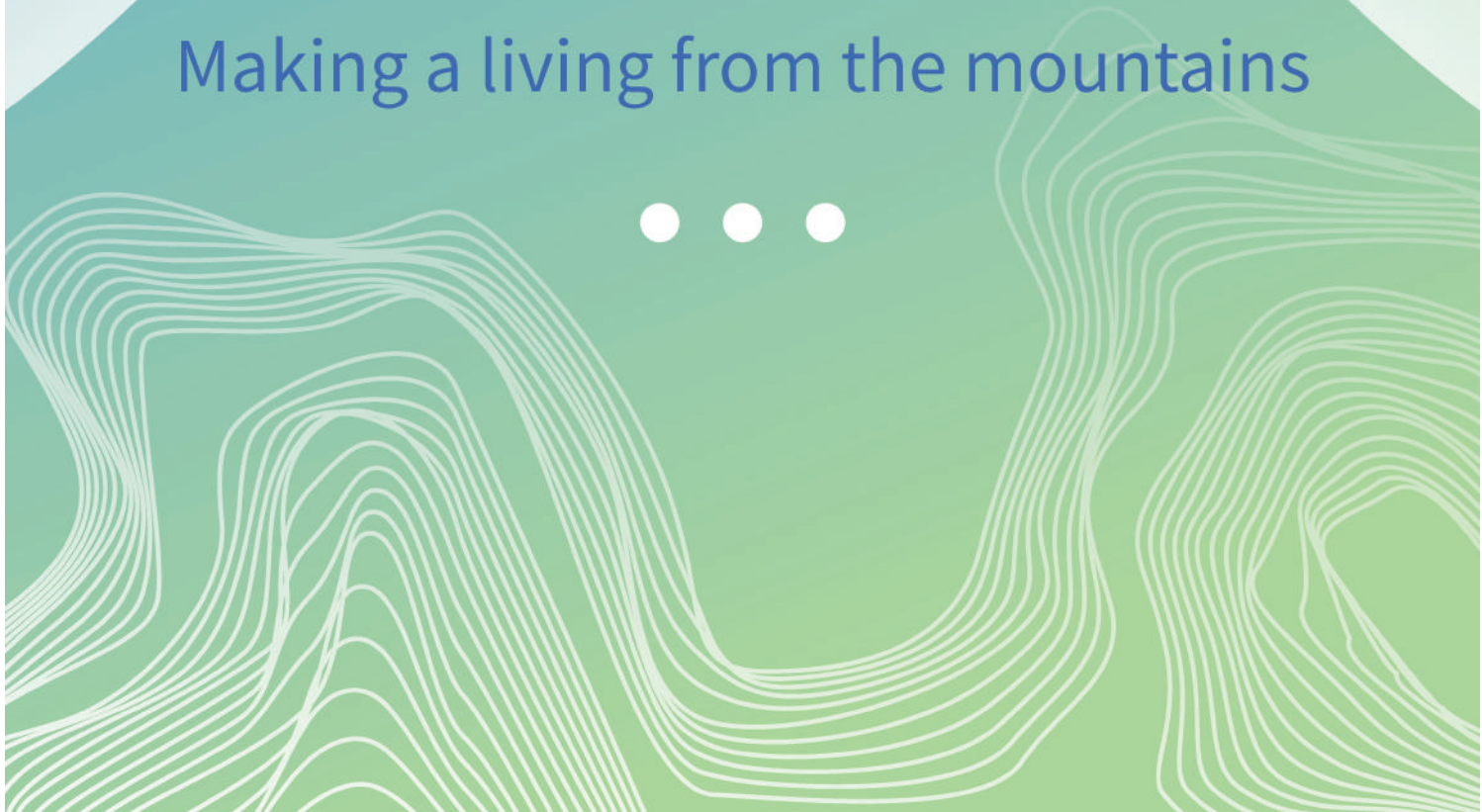




# 以山為生

Making a living from the mountains



## > 以山為生 Making a living from the mountains

高家獵人的祖先來自泰雅族大嵙崁群大豹社（今新北市三峽區），自日治時期遷徙至烏來地區以後，便世代居住於信賢部落（舊稱吶嘍社）。高富德（*Taro*）出生於民國40年代，承繼了祖傳的狩獵技藝與傳統，亦見證了烏來地區多年來的政經變化，狩獵及捕魚始終是獵人高富德賴以生存、維持家計的方式。高富德之子：高義榮出生於民國69年，自幼便追隨父親腳步入山狩獵，習得許多狩獵技藝，如觀察自然變化、設置陷阱機關、辨識獸跡與山林植物等。對高家獵人而言，狩獵不僅是生計的方法，亦是磨練心智與勇氣的養成教育。時至今日，烏來地區以狩獵維生的泰雅獵人已日漸稀少。

The ancestors of the Gao family hunters migrated from Dabaoshe, Dakekan (today's Sanxia District, New Taipei City) to the Wulai area during the Japanese colonial period, and several generations have lived in Xinxian Village (formerly called Naxiao Village). Gao Fu-de (*Taro*) was born in 1951, and inherited hunting skills and traditions from his elders. While he has witnessed many political and economic changes in the Wulai area, *Taro* has always relied on hunting and fishing to sustain his family and make a living. *Taro's* son, Gao Yi-rong, was born in 1980, and accompanied his father on hunting expeditions into the mountains since childhood. He has learned many hunting techniques, including observation of natural changes, setting snares, and identifying animal tracks and forest plants. As far as the Gao family hunters are concerned, hunting is not a way to make a living, but also a formative education that hones their mental powers and courage. Nowadays, fewer and fewer *Atayal* hunters in the Wulai area still make their living by hunting.





界 無

線 形

Invisible  
boundaries

的



泰雅族獵場並不存在著明顯界線，獵人世代遵循祖輩指引與狩獵規範 (*Gaga*)，在自家獵場從事狩獵活動，不輕易逾越他人獵區，若不慎侵踏他者領域，或獵物脫逃至他人獵區，雙方獵者須遵照傳統慣習完成和平儀式，以示尊重並化解糾紛。早期高家的獵場範圍，始於烏來信賢內洞娃娃谷 (今內洞國家森林遊樂區)，止於鄰近下盆部落第85號電線桿 (信賢幹85)，放眼望去是一片綿延廣闊的山林，現今高家父子上山巡獵的獵場範圍已大為縮減。

Although the *Atayal* people's hunting grounds are not delimited by obvious boundaries, hunters heed the guidance and hunting rules (*gaga*) passed down from their ancestors, and hunt within their own hunting grounds. *Atayal* hunters will not freely intrude on others' hunting grounds. If a hunter accidentally strays into others' territory, or their quarry flees into others' hunting grounds, hunters from both groups must negotiate in accordance with traditional protocol to show respect and prevent conflict. In the earlier days, the Gao family's hunting grounds consisted of a large expanse of mountain forest extending from Neidong Wawagu, Xinxian, Wulai (today's Neidong National Forest Recreation Area) to power pole no. 85 (Xinxian pole 85) near Xiapen Village. Nowadays, however, the hunting grounds used by the Gao father and son have shrunk considerably.



# 大自然的贈與

The gifts of Nature



## ➤ 大自然的贈與 The gifts of Nature

高家獵人在夏、冬兩季分別從事漁獵和山獵活動。夏季(5月至8月)前往溪流進行漁獵，多使用魚叉、魚筊或漁網等漁具，由於烏來地區魚種豐富，常可捕獲苦花魚、溪蝦、螃蟹及鰻魚等；冬季(9月至4月)則上山狩獵並設置傳統陷阱，並依據獵捕的動物攜帶相應的獵具，如佩刀、長棍及獵槍，有時亦會帶著豢養的獵狗上山進行圍獵。



往昔高家獵人在烏來山中時常見到的動物是獼猴、飛鼠、山羊、羌與野豬，有時亦可見到食蟹獾、水果蝙蝠及長相相似的鼬獾與白鼻心。為利野生動物永續繁殖，高家獵人從不獵捕年幼及有孕的動物。

The Gao family hunters engage in different fishing and hunting activities during the summer and winter. During the summer days (from May to August), they engage in hunting and fishing along the area's rivers, and often use spears, fish traps, or nets to catch fish. There are many kinds of fish in the Wulai area, and the family members typically catch shoveljaw carp, shrimp, crabs, and eels. During the winter days (from September to April), they hunt in the mountains, where they set traditional traps and snares. Depending on the type of game they seek, they bring appropriate types of knives, staffs, and guns, and they sometimes use their hunting dogs to drive game toward the hunters. In former times, the Gao family hunters commonly encountered game like monkeys, flying squirrels, serow, muntjacs, and wild pigs in the mountains around Wulai, and sometimes also spotted crab-eating mongoose, fruit bats, and very similar gem-faced civets and ferret-badgers. To ensure that wildlife could reproduce sustainability, the Gao family hunters never hunted immature or pregnant animals.



# 足踏的蹤跡

## Tracking game

高家獵人以山為生、與河同行，逐漸積累出一套獨特的與山林相觸的生態智慧。當動物穿行樹叢，經踩踏的植栽會在一段時間過後冒出淺綠色的新芽，遂在陽光的照射下閃閃發亮，獵人便藉拓印於地面的足跡及動物的排遺以掌握環境與生物的變化。高家獵人亦會在每條走過的獵徑途中擺放疊石，除了提醒自己，亦向其他獵人傳達訊息。狩獵的過程中，高家獵人尊重四季時序和作物生息，感懷大地的滋養和贈與，透過分享獵物延續萬物豐厚的生命，遵行與自然和諧共處的原則。掛置於高家屋外的獵物遺骸，是高家獵人紀念動物的方式，亦反映了烏來泰雅人與土地之間相互倚賴共存的生態智慧。

The Gao family hunters make their living from the local mountains and rivers, and have accumulated profound ecological wisdom from the time spent in the mountain forests. When animals make their way through thickets, the vegetation they have trampled will give rise to new pale-green sprouts after a period of time. Under sunlight, hunters can rely on animals' footprints and excrement to distinguish changes in the environment and living things. The Gao family

hunters also place piles of stones along every game trail that they follow. Apart from reminding themselves of their location, these piles of stone also transmit information to other hunters. During hunts, the Gao family hunters respect the seasons and cycle of growth, cherish the Earth's sustenance and gifts, and uphold the principle of harmonious coexistence with Nature when harvesting game. The remains of hunted game hung outside the Gao family home is the Gao family hunters' way of commemorating the animals they kill, and also reflects the ecological wisdom of the Wulai Atayal.







# 分享的 祝福

## Sharing bounty

高家獵人為符大眾口味，會將欲分享的獵物以熱水燙滾後刮白表皮，自家享用的獵物則多以燒毛方式增加焦烤風味，再以鐵刷清除雜毛，使表皮變得油亮。烏來泰雅人常將捕到的漁獲煮成魚湯，山肉的烹調則以煮湯、燒烤或醃製為主。早年村民若從信賢部落下山購買肉品，至少須步行一天的路程，漫長的路途常使肉品腐壞糜爛。高家獵人遂將獵取的山肉分享給左鄰右舍，在家中煮起大鍋爐，邀請眾人享用，形成一幅鄰里共食的情景，傳達出人群之間無比貼近的情感。

For the game they plan to share, the Gao family hunters typically scald and scrape the hair off game to suit common peoples' tastes; for the game they themselves plan to consume, they believe that singeing the hair from game will add a charcoal-roast flavor. They also use a steel brush to remove any stray hairs, leaving the animal's skin bright and shiny. The Wulai *Atayal* usually make fish stew from the fish they catch, and roast, salt, or make stew from game. In the early days, it took at least one day's travel for the residents of Xinxian Village to buy food in the lowlands, and any meat they purchased was at risk of spoiling during these trips. The Gao family hunters are therefore in the habit of sharing any game they catch with their neighbors. They often cook the meat in a large pot, and invite people over to eat. The ensuing feasting underscores the close ties and friendships among these mountain residents.





# 給孩子的禮物

# Gifts for children

當傳統與當代交織的生活模式成為日常，步入老邁之年的高富德，偶爾才能上山巡獵；平時擔任校園交通車司機的高義榮，僅能在週末空暇時間重返家族獵場。當世代面臨著截然不同的文化面貌與生活選擇，新的世代又如何看待自己的未來？

熱愛籃球的高祺禎（高義榮之子）所歷經的文化記憶與價值觀念已和以往不盡相同，轉而對身分認同和生活情境有著更為廣闊且多元的想像。對於高祺禎而言，跟隨父親及祖父上山狩獵是他親近母體文化的方式；狩獵技藝與記憶的承續亦是高家獵人賜予孩子的祝福及禮物。



*Taro's* everyday life incorporates elements of traditional and contemporary lifestyles. Having reached his elder years, he now only occasionally goes to hunt in the mountains. As for Gao Yi-rong, who works as a school bus driver, only on weekends can he go to the family's hunting grounds during his spare time. After the members of the younger generation encounters completely different cultural and lifestyle options, how will they look on their own future?

Very fond of basketball, Gao Chi-zhen (Gao Yi-rong's son) has cultural memories and values that are not necessarily the same as those in the past, and he can maintain a broader and more diverse vision of his identity and living situation. As far as Gao Chi-zhen is concerned, going hunting in the mountains with his father and grandfather is a way to absorb more of his mother culture. The inter-generational transmission of hunting techniques and memories is a blessing and a gift that the Gao family hunters bestow upon their children.