

織織女子 討山十年

梨山傳奇女農阿寶

Ten Years of Mountain Living:
Legendary Lishan Farmeress A-bao



一本特別的書，一位女子的傳奇紀錄 / 林茂耀攝
A special book with a story of a legendary woman. / by Mao-yao Lin

阿寶也想像山一般的思考。她住到山上，向山討教，在山的懷抱中，尋取滋養。她耕種、她收成，看著果樹長大(註：我吃過她種的水果)。她和她的生活同伴，無論是人、是土、是植物、或是動物，都傾心交談。從肉眼的觀察到深層的思考，歸納出人和地的緊密互動故事，也轉訴了人和地的交纏糾結。

— 《女農討山誌》王鑫序 —

一個最遠離塵世的、卻是最接近自我的女子，她用最實際的行動表現出對山林的關懷，在清瘦的身影上，不斷看到她那份對「疼惜土地」的熱愛與實踐。

不慣於在鏡頭前露面的阿寶(李寶蓮)，其實會攝影、也會畫畫，只是她喜歡記錄的是周遭的生活經歷與成長。本篇的精采人物，且讓我們以不同的角度，透過她身旁的影像紀錄，來認識這位可愛而又神秘的山林女子。

A-bao wanted to think as a mountain. She went to live in the mountains to learn and seek nourishments. She farmed and harvested, watching her fruit trees grow. She converses with her companions, whether they are humans, soil, plants, or animals, with all her heart. From physical observation to profound thinking, her book tells stories of how human beings interact with the land, and of their interdependence and conflicts.

Foreword by Shin Wang in *A Farmeress' Journal of Mountain Living*

A woman most far away from the world, yet closest to her inner self, acts out her love toward the mountains. From her slim figure, we see fervent love toward the land.

Not used to be photographed, A-bao(Bao-lian Li) is actually good at photography and painting. She likes to catch daily experiences on camera. In this issue's "Brilliant People," let us get a new angle to know this lovely and mysterious "mountain woman" through photographic records around her life.

採訪撰文 Interview & Text/ 蔡佳珊 Jia-shan Cai 特別感謝 Special thanks to / 李萬生先生 Mr. Wan-sheng Li、胡燕倫小姐 Ms Yen-lun Hu、張瑞章先生 Mr. Rui-zhang Zhang 翻譯 Translator / 鄭淳怡 Chun-yi Cheng

沒有水泥大樓的牢籠，這裡是阿寶最佳的心靈淨土 / 林茂耀攝
Free from the cage of the concrete jungle, this is A-bao's ideal pure land. / by Mao-yao Lin



終於見到阿寶本人，並非想像中壯健的女農，她身材纖瘦，皮膚黑裡透紅，語聲輕柔，細框眼鏡又增添了文質秀氣。我想起那本以牛皮紙為封面、上有鉛筆素描的《女農討山誌》，暗嘆果真人如其書，樸質無華，卻力道萬鈞。

阿寶的文字簡潔流暢，用字精準，句句擲地有聲，皆是血汗凝結。然而她卻說，其實她不喜歡拿筆，寧願拿鋤頭，「我是喜歡實踐的人。」

在上梨山之前，阿寶的壯遊經歷已經是個傳奇。她曾經獨自一人翻山越嶺，從西藏經尼泊爾到印度，全程一年半時間，只靠單車、驢子和雙腳；也曾浪遊北歐10個月，在極地中描繪自然。旅途中，飢餓、寒冷、疲勞等各種折磨不斷淬練身體的極限，卻也讓她見識到天地之廣闊壯美，品嚐到明心見性的甘露。

苦其心志、勞其筋骨、餓其體膚，她都經歷過了。空乏其身之後，阿寶當真是動心忍性，增益其所不能。

浪遊回家，阿寶自覺無法再持續實際上過著文明生活，精神上嚮往自然的「心虛」狀態，不斷叩問追索。她赫然發現，過去的自己熱愛山林，想像自己與自然和諧交融，而人與自然的衝突呢？都交給在前線的農民去面對了！

Finally I met with A-bao herself. Unlike what I imagine a farmeress would be, she is slim, with dark but rosy skin, a tender voice, and a bookish delicacy. She is just like her book, simple but powerful.

A-bao's writing style is succinct but smooth; every word is precisely and painstakingly picked. Yet she says she prefers a hoe than a pen in her hands. "I am a person of practice."

Even before her going up to Lishan, A-bao's travel experience was already a legend. She had spent 18 months travelling solo from Tibet to Nepal to India, by bike, donkey and her feet; she had also wandered in Northern Europe for ten months. The toils of the trip furthered her physical limit and cleared her minds.

She had experienced spiritual frustration, physical exhaustion and starvation. Her spirit had yet been stimulated and abilities enhanced.

After returning home, A-bao felt she no longer yearned for a normal civilized life, but the "emptiness in spirit." Then she suddenly realized that despite her ardent love toward nature, she had never dealt with the conflicts between human and nature.

驚覺自己的偽善，加上對高海拔土地開發問題的憂心，和「人生該有一段日子流汗低頭向土地索食」的想法，她心中的「討山」大計逐步醞釀成形。

「既然覺得別人利用土地的方式不夠好，自己來作管理者是不是能創出一點新意？緩和一些人與自然的衝突？」看似異想天開，阿寶卻劍及履及。

憑著一腔熱血，阿寶從零開始，「向天借膽，向人借錢」，當真隻身來到梨山，要還山地一片森林。她的構想是：先租一塊果園，陡坡處先棄耕或漸進造林，緩坡的果樹仍維持基本生產，但儘量採用有機方式耕作，以維持收支平衡，並累積資金。等錢存夠了，把地買下來，或是再租一塊地，用相同的方式，將夢想逐步拓展。

山中築夢歲月長

921震後中橫路斷，梨山的過往繁華盡隨土石崩落而逝，儼如化外孤城。阿寶卻選擇在此時上山。觀光業一落千丈後，梨山人專心務農。阿寶租了果園，卻倒行逆施在園裡種樹。鄰人不解，當她頭殼壞掉，朋友也困惑，懷疑大過支持。

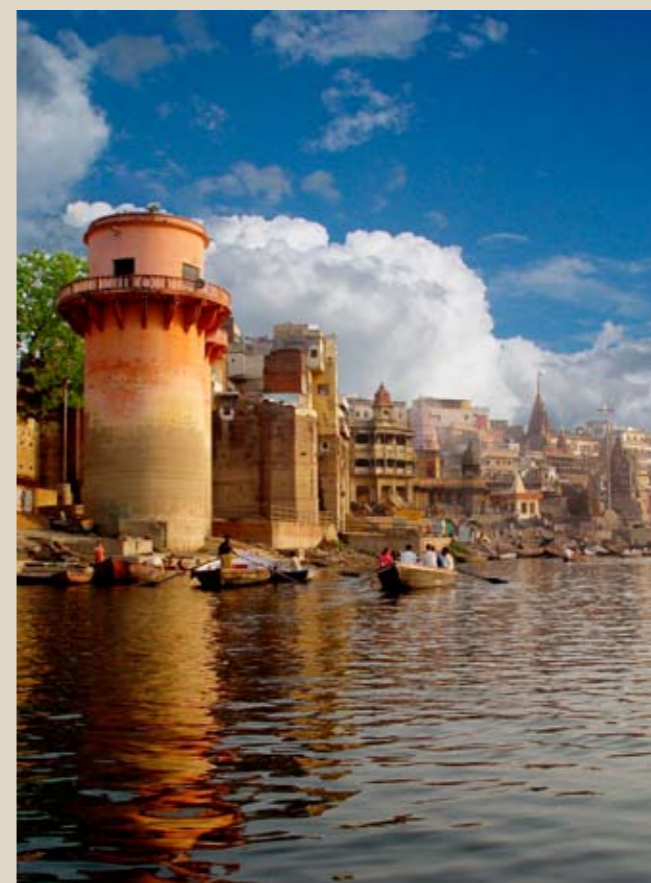
Such realization, and the worry about the development of high-altitude land, plus the idea that "a person should sweat and humble down for her food," made the plan of living in the mountains take its shape.

"If I can be the manager of the land, can I perhaps make better use of it and alleviate the conflicts?" Thus A-bao put the seemingly wild idea into practice.

"Borrowing guts from God and borrowing money from people," she came to Lishan all alone. She planned to lease an orchard, then abandon (farming) or reforest the steep slope, but maintain the basic production of the gentle slope so as to accumulate capital. When she saves enough money, she can then purchase the land, or lease another one in the same way.

A Long Journey to Realize Her Dream

A-bao chose to go up to Lishan after the 921 Earthquake shattered every bit of the place's prosperity. She leased an orchard to grow trees in it. Her neighbors were confused and her friends bewildered.



1

2

3

- 阿寶曾在北歐斯堪地那維亞半島的以單車環遊七個月。圖為位於斯堪地那維亞半島的挪威，羅弗敦北部的秀麗景緻。/ Ella 攝
A-bao once toured around the Scandinavian Peninsula by bike for seven months. The picture above is the landscape of northern Lofoten in Norway on the western side of the Scandinavian Peninsula. / by Ella
- 阿寶也曾在印度留下她的足跡。圖為印度恆河中段的古城瓦拉那西。/ Vladislav Lebedinski 攝
A-bao also traveled to India. The picture above is Varanasi, an ancient city located at the middle section of Ganga River. / by Vladislav Lebedinski
- 進入福壽山農場後，是滿山滿谷的高麗菜園 / 張瑞章提供
Entering the Fushoushan Farm, one could see nothing but cabbage farms. / Photo provided by Rui-zhang Zhang



所以作家孟東籬說她是愚公「還」山。和愚公一樣的是，他們都被笑傻，都在為自己這輩子恐怕無法得見的梦想而努力。但和愚公所不同的，傳說中天帝受到愚公精神感動而把兩座大山給移走了；而阿寶的討山夢，雖然感動了許多人，然她的夢土相較於大片開墾坡地，仍只是少少的幾公頃。

走在阿寶的第一片果園中，她如數家珍，像介紹孩子一樣介紹樹木們的年齡和身高：紅檜、肖楠、赤楊、台灣檫、烏心石、紅柞槭、太平山櫻……各式各樣的台灣原生樹種，奇特地在果樹當中落地生根。

針葉樹長得慢，還是小樹形貌，闊葉樹則已枝葉繁茂，有成林之勢。阿寶說，果樹已經退居第二樹冠層，自從買下隔壁第二塊地之後，負擔經濟的責任轉往新地，就把這裡的灌溉設施和鐵絲網全部拆掉，放任梨樹自由生長，現在只出產「野生小梨」。她順手摘下幾顆，連皮吃，未經矯飾的淡淡清甜，如同菜根，越嚼越有味。

So writer Dong-li Meng said she is like the “foolish old man who would move mountains,” only she is “recovering” the mountains. Like the old man, she strives for a dream that could remain unrealized all her life. Yet unlike him, whose perseverance moved God and made the mountains gone, A-bao's dream land, compared the developed hillside, remains meagerly small.

Walking in her first orchard, A-bao talked about the trees as about her children: Taiwan red cypress, incense cedar, zelkova, Formosan michelia, and so on. Various indigenous tree species grow amazingly among the fruit trees.

The conifers are still small, while the broad-leaved ones are already becoming a grove. Now the fruit trees here have receded to the second crown canopy since the second piece of land was bought to take the production load. This orchard now only produces “small wild pears,” which has an unadorned slight sweetness.

十年悠悠，曾經雲遊四海的阿寶，將雙腳釘在這塊土地上辛勤耕耘。她曾睡了一整年的帳篷，歷經颱風豪雨土石流的威脅，目睹滿園落果的慘況，被商人欺騙而打官司，因不用農藥和除草劑而吃盡苦頭……

種種磨難，使得過去對果樹栽培一竅不通的她，現在種梨種李種水蜜桃都難不倒，面對風吹雨打也面不改色。然而阿寶努力學習務農，流血流汗、咬牙苦撐，竟是為了讓這片果園逐漸消失，好讓森林在其上順利成長。

在她親手搭建的竹屋二樓，望著窗外連綿壯麗的雪劍山列，阿寶侃侃談起自己躬耕十年的心路歷程。「一開始是確實想以改革者的角度，有一些夢想和抱負，可是後來發現，你總是有所不為，所以規模頂多就是這樣。」

但阿寶並不沮喪。她重新思考，發現在這個實踐的過程當中，「我終於把人生的意義和重心調整出來，找到內在的平衡，這才是最大的收穫。」天地之間，她再也俯仰無愧。

友善耕作小農的思考

《女農討山誌》引發的熱烈迴響，也讓阿寶發覺到，觀念的傳達，或許比真正改變這塊土地更重要。「全球的環境會變成這樣，是很多人的生活方式和觀念所造成的。所以你要改變，也要改變這麼多人的觀念，而非一個人就能成就什麼事。」

Ten long years have passed, and A-bao, who had been a traveler, has been staying and working on the same piece of land. She had slept in a tent for a whole year under the threat of natural calamities, been defrauded by merchants and gone up to court, and suffered from farming without pesticides

All these trials toughened her and enhanced her capabilities; now she knows how to grow pears, plums, and peaches, and how to deal with winds and rains. Yet all she has been doing is to make her orchards gone ultimately and make forests grow instead.

“At first I did have some reformer's ambitions, but I realized later that there were things I couldn't do, so this is the best I can have now,” said A-bao, looking at Syue-jian Mountain Row from the window of the bamboo hut she built on her own.

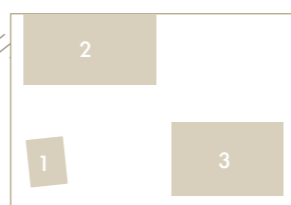
But A-bao does not feel frustrated. She finds that during the process of actual practice, “[I] obtain the significance of life and the inner equilibrium, and this is the biggest gain.”

The Eco-friendly Thinking of Yi-lan Farmers

The wide response roused by *A Farmeress' Journal of Mountain Living* makes A-bao see that communicating concepts is perhaps a more important task. “If we want to change current global environment, then we have to change the lifestyles and concepts of many people.”



1. 阿寶姑姑種的梨子，真是太好吃了！ / 胡燕倫提供
The pears which are planted by A-bao's aunt taste delicious. / Photo provided by Hu-yan Lun
2. 一望無際的高麗菜園 / 張瑞章提供
A large sea of cabbage farms. / Photo provided by Rui-zhang Zhang
3. 雖然低調，實則本性樂觀開朗的阿寶，與山林習得最豁然的智慧 / 編輯部提供
Keeping a low profile, A-bao is very optimistic and open-minded. She has learned about the wisdom of magnanimity from the nature. / Photo provided by Editorial Dep



阿寶有信心，既然她賣的理念水果可以賺錢，維持收支平衡甚至拓展規模，那就表示消費者能夠某種程度地認同並支持像她這樣善待土地的小農。「事實上生產者受消費者左右很大，是消費者在改變這個世界。」

十年務農生涯，她完全能體會台灣小農的艱辛與困境，更關心台灣有機農業的瓶頸。其實想做有機的農民不少，但可能禁不起虧損，或無力參與複雜又昂貴的有機認證。許多人做不到就乾脆放棄，回到慣行農法，對有機推展反而變成阻力。

而標榜有機的產品，也存在許多迷思。為了標榜蔬果來自純淨無污染的土地，而去開發原始林；花大錢蓋溫室培育有機蔬菜，這些菜卻從未接受自然陽光和微風的洗禮；或是農民求好心切特地進口有機資材，卻一點也不節能減碳。這種「有機」，是我們想要的有機嗎？

今年三月起，阿寶有了新計畫。她結合了宜蘭當地志同道合的農民夥伴，包括穀東俱樂部賴青松、島嶼農場張幼功等人，共同發起「宜蘭友善耕作小農聯盟」，每月舉辦兩次「小農市集」。

阿寶說，友善二字，大矣哉。「有機的規範和一般人對有機的思考，應該要有更多的環境關注，而不只是對人的飲食安全關心而已。」因此她標榜「友善」而非有機，是希望產品不只是對消費者和農人友善，更是對環境和土地的友善。

A-bao feels that if she can earn money and expand her orchards, it means the consumer actually to some extent supports small farmers that treat land friendly. "Actually it is the consumer that is motivating the producer and changing the world."

Ten years of farming enables A-bao to understand the difficulties facing small farmers in Taiwan and leads her to care more about local organic agriculture. In fact, many farmers do not go organic because they are unable to go through the complicated and expensive certification process.

There are also myths about so-called organic products. Primitive forests are exploited to grow crops; veggies that are grown in green houses built with big money are never bathed in natural sunshine and breezes; some farmers import organic foods, which saves no energy at all. Is this the kind of "organic" we want?

Since this March, A-bao has had a new plan. Together with some local farmers in Yi-lan, including Qing-song Lai and You-gong Zhang, she initiated "Yi-lan Eco-friendly Small Farmers Association" and holds farmer's market twice a month.

A-bao says there is great wisdom in the word "eco-friendly." "Organic regulations and thinking should carry more attention to the environment instead of merely focusing on human safety. Thus she chose to use "eco-friendly" but not organic.



她也定義友善耕作小農為：「一群永遠保持思考的農人」。阿寶舉例，種稻的有機農民多以苦茶粕來克制福壽螺，但其實苦茶粕也會連帶殺死其他水中生物，堪與農藥比擬。阿寶擔心，只要有機法規允許的，農民就不再思考放心地用，將使得有機的定義變得狹隘。

「也許我最後還是會用，但是這中間不能沒有思考。」阿寶認為，沒有十全十美的法令，所以民間的力量更為重要。唯有農民主動思考，邀請帶動消費者一起思考，形成良好的循環，才可能改變現況。

人與自然之間究竟是衝突或和諧，該如何定位自我？當初驅策阿寶上山的大哉問，她已在勇於追夢、敢於實踐的過程中，用行動覺得屬於自己的解答。我們或許無法起而效尤，卻能隨著阿寶引領，再度深刻反思自己對生命的誠實，對夢想的堅持，以及對土地的關心。

She defines their group as "farmers who keep thinking." For example, organic farmers prefer camellia seed dregs to kill apple snails, yet it kills other aqua creatures as well. A-bao worries that if farmers use whatever the organic regulations permit, the definition of organic will then be narrowed.

"Perhaps I will ultimately use camellia seed dregs, but this shouldn't be done without thinking." A-bao holds that only when farmers think actively and drive consumers to do the same thing can the current situation be altered.

What is it between human beings and nature, conflict or harmony? The question that drove A-bao to the mountains has been solved during her pursuit. We may not be able to follow her, yet we can examine if we have the same honesty to our life, insistence to our dreams, and love toward the land.



3

1 2

1. 山中的一份子。因為顏色跟蜜梨很像，所以就被叫蜜梨了 / 張瑞章提供
As a member in the mountain, the dog was named "Sweet Pear" for its pear-like color. / Photo provided by Rui-zhang Zhang
2. 望著窗外連綿壯麗的雪劍山列，這是她親手搭建的竹屋二樓 / 林茂耀攝
Through the window from the bamboo hut which is built by herself, A-bao looks at Syuejian Mountain Row. / by Mao-yao Lin
3. 懸掛在山景前的工作白手套雖顯得突兀，卻有種偷得浮生半日閒的趣味性 / 張瑞章提供
Although being sort of bizarre, the white gloves hung in front of the mountain landscape seem relaxing and interesting. / Photo provided by Rui-zhang Zhang

李寶蓮簡介 Profile of Bao-lian Li (A-bao)

阿寶本名李寶蓮，1965年生於宜蘭，曾任太魯閣國家公園解說員。1994年起自由旅行、寫生，以單車、徒步、趕驢等方式遊走西藏、尼泊爾、印度一年半，也曾在北歐斯堪地那維亞半島單車環遊寫生10個月。1999年，將對山林土地的關懷付諸實行，正式成為梨山女農，蓋了個小竹屋，並寫下《女農討山誌》。

Born in 1965 in Yi-lan, Li was once an interpreter at Taroko National Park, and began travelling and sketching since 1994, wandering in Tibet, Nepal, and India for 18 months, and biked around the Scandinavian Peninsula for ten months. She put her concern for the land into practice and officially became a Lishan farmeress in 1999. She built a bamboo hut there and wrote *A Farmeress' Journal of Mountain Living*.

