



原民在廣闊的草原上載歌載舞，他們的生命與山林共存共生 / 吳志學攝
Aboriginal festively singing and dancing on the spacious grasslands, they become a part of woods. / by Chi-hsue Wu

原民文化與國家公園共生共榮的故事

原民文化 相輔相成

Complementing Aboriginal Culture

How Aboriginal Culture and National Parks Work with Each Other

採訪撰文 Interview & Text / 賴宛靖 Wan-ching Lai 翻譯 Translator / 張詩白 James Chang 攝影 Photographer / 小郭 Kuo、台灣采風錄 Taiwan Beauty Magazine、吳志學 Chi-hsue Wu、蔡文科 Wun-ke Tsai 特別感謝 Special thanks to / 雪管處保育課邱清安課長、于淑芬技正 Section Chief Ching-an Chiu and Hsu-fen Yu of SPNP、太魯閣國家公園立德山月邨鄭明岡先生 Ming-gang Cheng of TNP's Leader Village Taroko、玉山國家公園南安管理站林淵源先生 Yuan-yuan Lin of YSNP's Nan-an Station



台灣的高山，蘊藏著美麗的傳說、豐富的人文資產。徜徉在優美環境的原住民族人，他們世世代代守護著這方山林，看盡變化萬千的林相、豐富多元的生態、瞬息萬變的氣候、孕育生命的水文……對於一般人而言，美麗壯闊的高聳山岳，可能只是國家公園的一部分，但對原住民而言，這裡是他們的故鄉，他們在山間深呼吸、在水畔洗滌性靈，生命與山林共存共生，更希望將這份心永續傳承，成為山林的守護天使。

在國家公園的保育工作中，有許多原住民朋友投身愛護山林的行列。有趣的是，他們在不同的領域，用不同的方式，卻同樣表達出對大自然的保育與愛護。

Taiwan's mountains are rich in mystic legends and diverse cultural assets. Living in the beautiful woods, the aboriginals have guarded their homeland for generations and seen the natural changes, rich ecology, ever-changing weather, and the life-sustaining water systems. To most people, the beautiful mountains are just a part of the national parks; to the aboriginals, however, the mountains are their home where they breathe, cleanse their souls, and become a part of the woods. They also wish to pass on their love for nature to their future generations who shall also guard the mountains.

Many aboriginals are doing exactly that in the national parks. What is interesting is that despite where they live and how different their methods can be, their love for nature is nevertheless equally strong.

Story
1

雪管處與原民共生 環山部落護溪護魚 Nature Conservation by Huan-shan Tribe SPNK and Aboriginal Culture

潔淨溪水中有著盎然生機 / 台灣采風錄提供
Rich ecosystems in the clear rivers.
/ provided by Taiwan Beauty Magazine



Story 1

「台灣櫻花鉤吻鮭」這名字，已廣為民衆所熟知，對於這堪稱為珍貴子遺的保育類動物，雪霸國家公園竭盡所能、投入龐大人力物力來護育，就是希望未來台灣子孫，都能在清澈的山澗裡，隨處見到台灣櫻花鉤吻鮭的身影，而非只能透過教科書、幻燈片來欣賞。

或許，這些珍貴的國寶魚透過國家的資源來進行保育，是最快最有效的方式。然而，人力有限的巡山員不可能24小時待命，要讓保育的美意永續傳承，還是需要當地民衆的協助，才能發揮最佳效率。

Oncorhynchus masou formosanus is known to most people, and SPNP has spared no efforts in the conservation of this invaluable species in the wish of letting the future generations see them in person rather than merely on text books or slide shows. Perhaps the fastest and most effective way to protect them is via national resources.

However, the limited number of patrols cannot work 24 hour a day. Therefore, it still requires the assistance from local people in order to ensure the species is well protected.

偏遠村落 保育不落人後

在雪霸國家公園的保育工作中，就有個與周邊原住民部落攜手努力、共同保育的好例子。

環山部落，這位於台中縣和平鄉的小部落，平日除了郵差，或許鮮少有居民以外的人造訪，更別說吸引觀光客駐足。這座從梨山沿台7甲線往宜蘭的方向前進約13公里才能到達的泰雅族聚落，位於司界蘭溪和七家灣溪交會處，周圍都是海拔3000公尺以上的高山，特別的山谷盆地部落，宛如被衆神庇佑的寧靜村落，部落內約有300戶人家，且幾乎全為泰雅族同胞，一踏進部落，就能感受到無憂無慮、與世無爭的氛圍，有別於都市叫人喘不過氣的龐大壓力，在環山部落更能體會什麼叫自在與豁達。

生活在好山好水中的泰雅族人，深諳與大自然共處的生存技巧。環山部落的泰雅先民捕魚技術高超，懂得使用漁具來捕魚及傳統漁撈相關知識，來享受大自然的恩賜，不過相同的，在這樣的天賦下，他們亦明白取之於大地用之於大地的道理，原住民的智慧與生態管理做完美的結合，或許便能達到運用自然資源也能做到永續發展的真義。

環山部落的居民見到雪霸國家公園管理處有心保護珍貴魚種，但礙於人力有限，部落裡的中、壯年男子遂自動組成護溪巡守隊，協助人力不足的雪管處，共同守護台灣櫻花鉤吻鮭的生態棲地，以及保育大甲溪及南湖溪的台灣鏟頰魚生態環境。

Efforts from Villages in Remote Areas

SPNP has a perfect example of how the aboriginals work together for nature conservation.

Huan-shan Tribe is a small tribe in He-ping Village of Taichung County, and is seldom visited by any – not to mention tourists, except perhaps post officers. This Tayal tribe that is 13km away from Li-shan is located at the intersection of Sihjielan Creek and Cijiawan Creek. Surrounded by mountains at an elevation of 3,000m or higher, this peaceful village with almost 300 Tayal households seems to be protected by the gods. Here, there is no rowdiness or stress that you find in big cities, and all you feel is a true sense of freedom and relaxation.

Living in this beautiful place, the Tayal's people have a deep understanding of how to co-exist with nature. People in Huan-shan Tribe are good at fishing with special gear and knowledge. At the same time, they also know that they should not overwhelm nature by depleting the resources. They apply their wisdom on eco-management and have achieved sustainable usage of their local, nature resources.

See how SPNP is working hard to protect the valuable fish species with a limited number of staff, males in Huan-shan Tribe gathered together and formed a River Patrol to help the understaffed SPNP protect the natural habitats of *Onchorhynchus masou formosanus* well as those for *Varicorhinus barbatulus* in Dajia River and Nanhu River.





從小便在部落裡長大的巡守隊員們，平時的身分都是果農，不過到了執勤時，就成為環境保育尖兵了。腦海裡潛藏著與生俱來的保育觀念，加上過人的體力腳力，建構起嚴密防護網，讓外地來的不肖民衆難越雷池一步。而巡守隊亦從呼朋引伴的小團體，變成有百人參與的大陣仗。

從最初「共同愛護山林」的小小心願，環山部落的居民也漸漸做出成果。環山部落社區發展協會特別規劃了一條全長約3公里的護魚步道，除了有機會欣賞到有「司界蘭溪的寶石」美稱、俗名苦花的高山鱖魚外，還有機會親睹埔里中華爬岩鰻、台灣縷口鰻，以及72水災後部份被水流帶往司界蘭溪和七家灣溪之交會處的台灣櫻花鉤吻鮭，這些「離鄉背井」的小魚們經歷了嚴酷的風災考驗，卻意外的在七家灣溪以外的地方存活下來，可見環山部落的溪流環境良好，才能對生長環境要求嚴格的國寶魚在此定居。

環山部落的周圍的自然生態資源豐富綺麗，處處充滿生趣。路旁的蕨類、小花，環山部落的居民都能一一為遊客解說，整座部落宛如一座活的生物教室。部落內還設有一座環山泰雅文物館，保存了隨時光淡去的泰雅文化，還教導遊客泰雅編織工藝。

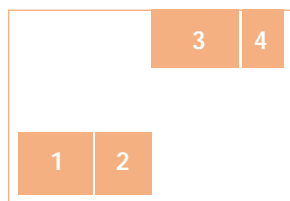
環山部落，從一個默默無名的小村莊，搖身一變，成為想參與深度生態旅遊的遊客必定造訪的天然生態教室。對於雪霸國家公園而言，有了環山部落居民的「守護」，這條為保育台灣物種努力的漫漫長路，非但不覺得寂寞，反而感到格外踏實有意義。

Raised in the tribe, the patrols are fruit farmers and turn into environmental forces when duty calls. With the innate knowledge on conservation and outstanding stamina and speed, they have formed dense defense lines to keep out nature from mankind's harm. The patrol team also expanded from having a few to a few hundred.

Started with the wish of "protecting the woods," people of Huan-shan Tribe are seeing results in their efforts. This tribe's development association has developed a 3km-long "fish protecting trail" that does not only let people see *Vari-corhinus barbatulus* – known as "the gems of Sihjielan Creek" but also *Sinogastromyzon puliensis*, *Crossostoma lacustre*, and *Oncorhynchus masou formosanus* that was washed off to the intersection of Sihjielan Creek and Cijiawan Creek. Away from their "home," these little fish have passed cruel trials and survived in places other than Cijiawan Creek, showing how excellent Huan-shan Tribe's rivers are.

Huan-shan Tribe has rich natural and ecological resources, and people here sure know a lot about the ferns and flowers grown here, making the entire village a living classroom of biology. There is a Huan-shan Tayal Culture Museum here that exhibits Tayal's artifacts and teaches tourists how to do Tayal weaving.

Huan-shan Tribe has finally turned from a small village into a natural, ecology classroom that tourists who wish to know about nature should definitely go. To SPNP, the help from people of Huan-shan Tribe has made the journey of protecting Taiwan's species extremely meaningful instead of lonely.



1. 清澈溪水是環山部落泰雅族人長久以來的守護 / 台灣采風錄提供
The Tayals in Huan-shan Tribe have guarded the clear rivers here for ages. / provided by Taiwan Beauty Magazine
2. 教堂是環山部落的信仰中心 / 台灣采風錄提供
The church is the tribe's religious center. / provided by Taiwan Beauty Magazine

3. 環山部落是個純樸的小聚落 / 台灣采風錄提供
Huan-shan Tribe is a primitive village. / provided by Taiwan Beauty Magazine
4. 部落裡的原始穀倉 / 吳志學攝
The pristine granary in the tribe. / by Chi-hsue Wu

太魯閣國家公園 原鄉情懷布洛灣 Leader Village Buluowan Taroko National Park

小巧精緻的山月邨，訴說著原民風情 / 山月邨提供
The small and exquisite Leader Village Taroko is full of aboriginal elements
/ provided by Leader Village Taroko



Story2



山月邨的靈魂人物 鄭明岡邨長 / 黃志浩攝
The pillar of the Leader Village Taroko — Ming-gang Cheng / by Chi-hao Huang

美如詩畫的太魯閣國家公園中，在布洛灣這靜謐得宛如仙境的山中台地，在國家公園的輔導下，有座依傍於壯麗峭壁與蜿蜒綠水間、充滿原住民質樸氛圍的度假飯店——布洛灣山月邨。

布洛灣意指「回音」，布洛灣原是太魯閣族部落，距太魯閣口約8公里，一個幽靜的山中台地。布洛灣山月邨的所在地前身原為榮工處聚點，荒廢多年，在太魯閣國家公園的規劃下，於2003年以OT方式公開招標。「不過，這是座僅有32間小木屋的迷你渡假村，飯店基地又位於國家公園內，不能大興土木，還有生態保育的限制，唯一的對外交通中橫公路還常崩塌、中斷，一般飯店業者會認為產能不佳，皆不感興趣，所以，當時飯店業者只有我一人投標！」邨長鄭明岡先生話起當年，侃侃而談。

曾服務於福華飯店，當時擔任美侖飯店副總經理的鄭邨長，在立德飯店體系的支援下，毅然決然投入山月邨

In Taroko National Park that is as beautiful as poetry, there is a resort hotel located among the steep cliffs and meandering rivers in Buluowan, and it is known as the Leader Village Taroko.

“Buluowan” means “echo” and was originally a Taroko tribe located in a terrace 8km away from the entrance to Taroko. The site of Leader Village Taroko was originally an abandoned dwelling for veterans. With TNP’s planning, this place was open for bidding with the method of OT in 2003. “However, this is a mini resort hotel with only 32 rooms, and its foundation is located inside a national park, meaning we couldn’t do an overhaul. With the ecological limitations and the frequent collapsing of the only road out of here, no wonder no one else was interested except me!” said Ming-gang Cheng, the owner of Leader Village Taroko.

Having had worked in Howard Hotel and VM of Parkview Hotel, Cheng decided to join Leader Village Taroko, which has eventually become a cozy and exquisite hotel resort



原木的建築外觀，與周遭景色合而為一 / 山月邨提供
The hotel is constructed with original wood and blends in with nearby sceneries / provided by Leader Village Taroko

的經營管理，經過整理改建後，搖身成為精緻溫馨的度假飯店，於2004年9月正式開幕。「整建時的確因位處國家公園範圍，有一些限制，無法隨心所欲，但轉念一想，正因為飯店位於國家公園美景之中，其他地方常見到整座山種滿檳榔樹、土石流肆虐等情況，在這裡不會發生，而且，太魯閣國際級的景觀也成為住宿旅客賞心悅目的回憶，許多旅客來過一次後，就成為定期回來的『候鳥』！」鄭邨長笑說。

after renovations and opened in September, 2004. “We did have some limitations because it is located inside a national park. However, it’s exactly because it is inside a national park that problems such as a whole mountain being covered in betel nut trees or mudslide do not happen here. In addition, Taroko’s world-class sceneries are also a part of our guests’ memories here, who regularly return to us after having stayed here once!” said Cheng with a sense of joy.

原民文化 融入經營靈魂

從都市來到山裡的鄭邨長，發揮專業飯店經理人的長才，他看著布洛灣的絕世美景，想起太魯閣族先人曾在這片土地上安身立命，如今時光流轉，部落化身飯店，他覺得應該把太魯閣族的文化精髓，運用在飯店經營上。

「萬事起頭難！」鄭邨長談起尋找太魯閣族員工的過程，仍覺得很有意思。「原住民部落年輕人流失嚴重，村裡只剩中老年人，我就先從村長開始遊說，終於請到村長女兒，沒多久，能在家鄉工作的消息傳開，陸續吸引年輕族人回鄉，建構出山月邨清一色聘用太魯閣族人的雛形。」

不過鄭邨長也說，還是得制訂規章，約範隨性瀟灑的太魯閣族人，上班不能吃檳榔，喝酒抽菸，逐漸將他們培訓成頂尖專業的飯店員工。「目前飯店裡皆為原住民員工，只有兩個平地人，其中一個就是我。」

而太魯閣族員工亦在山月邨找到最佳定位。除了培養專業餐飲管理知識，在邨內亦能發揮與生俱來的藝術天分。「他們個個身懷絕技，才華洋溢。不論是房務員、接待員、清潔工甚至是廚師，卸下原本的職務後，都可以加入飯店規劃的餘興節目，唱歌彈琴吹笛……都難不倒，由太魯閣族人表現自己的傳統表演，精湛的演出經常獲得滿堂彩。」

Aboriginal Culture Integrated with Management

Moved to the mountains from the city, Cheng makes good use of his managerial talent here. With the beautiful sceneries in this area, Cheng believes the only way to protect what the Taroko ancestors have left behind is to utilize their cultural spirit in the hotel management.

“Nothing is harder than getting started!” said Cheng as he shared with us how he recruited Taroko employees. “Many young tribal members have left the villages, thus only senior members remain here. I started with pursuing their chief and eventually hired his daughter. After this news spread, many younger members returned, and that’s how we started our ‘Taroko-only’ employee structure.”

Cheng also said that rules are still required to regulate the free-spirited Taroko members. Not being allowed to chew betel nuts or consume alcohol or tobacco at work, the workers have eventually become professional hotel staff. “Our staff is entirely aboriginal with two exceptions, and one of which is me.”

These Taroko members also get to express their skills other than professional hotel management. “Each of them is talented. After finishing their work as the bellboy or receptionist, they perform in our hotel’s entertainment and sing or play the instruments. They get to perform their own music, and their outstanding performances always win rounds of applause.”





飯店的裝潢也與太魯閣族的文化息息相關。山月邨的整體規劃就是座寧靜的山中村落，獨棟雙拼的小木屋，帶著濃郁淳樸的原住民風情。更教人驚喜的是，飯店內小到房內的織布吊燈、或是大廳的畫作、木雕陶藝等作品，皆為純手工製作，旅客宛如走進一座原民藝術殿堂。此外，飯店提供的餐飲更是一絕，光是原民料理及當地食材不算稀奇，山月邨的原住民大廚發揮巧思，中西合璧，推出藝術套餐，鄭邨長笑稱這道招牌菜就叫「當山豬遇到巴黎鐵塔」，光是名字就叫人好奇，吃進嘴裡想必更讓人讚嘆不已。

全館熄燈 一起看星星

山月邨讓人驚喜的還不只這些，鄭邨長更大膽發揮創意，每晚8點全館熄燈的妙招，鼓勵住客走出飯店，在大自然天幕下圍成一圈看星星。時光彷彿重回學生時代，與三五好友露營、或是參加救國團活動，最原始的山林、最無瑕的星空，竟能給人如此純淨美好的感動。

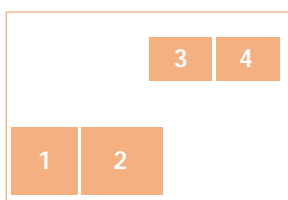
鄭邨長捨棄文明奢華，融合原民文化，用尊重自然、愛護大地的真心，在山間為旅客留下一塊淨土，也開啓國家公園管理與發展遊憩觀光、珍藏原民傳統三贏的典範。

The hotel is decorated with Taroko culture. Leader Village Taroko is designed to be a mountain village in peace, and the independent cottage is rich in aboriginal culture. What is delightful to see is that from ceiling lamps to paintings and wood sculptures in the lobby, they are all hand-made, turning this place into a museum of aboriginal art. Moreover, the food served here is top-notch. Besides aboriginal cooking and local ingredients, the aboriginal chef in Leader Village Taroko has combined local cooking with Western elements, and Cheng has named this house-specialty “A Boar Visiting the Eiffel Tower,” which surprises the guests with its flavor more than its name does.

All Lights Off for the Star Show

Leader Village Taroko's surprises do not stop here. Cheng also came up with the bold move that at 8pm, all the lights in the hotel are turned off, and guests are encouraged to walk out the hotel and gaze upon the stars, much like what people often do in camping or summer activities. What the uncontaminated sky offers here is truly beyond word.

Cheng leaves opulence behind and joins the aboriginal culture. With the love for nature and land, he has established a place in the mountains for visitors as well as an integration of national park management, tourism, and cultural preservation.



1. 飯店內部擺設，都是原住民藝術家的心血 / 黃志浩攝
The interior of the hotel is full of the works by aboriginal artists / by Chi-hao Huang
2. 飯店舒適雅致的裝潢，讓遊客敞開心靈、感受山林 / 山月邨提供
The cozy and elegant furnishing makes the visitors relax and enjoy the woods / provided by Leader Village Taroko

3. 原民文化，融入經營靈魂 / 山月邨提供
Aboriginal Culture Integrated with Management / provided by Leader Village Taroko
4. 遊客與飯店員工同樂，享受熱情的原民風情假期 / 山月邨提供
The visitors having fun with the hotel staff and enjoying the aboriginal culture / provided by Leader Village Taroko

玉山國家公園 原民巡山大將 Aboriginal Mountain Ranger Yushan National Park

山區設備也是巡山員的巡查項目。圖為馬博山屋 / 蔡文科攝
The equipments of mountain area are the project which patrols should
perambulate too. The picture is Mabolasih Cabin.
/ by Wun-ke Tsai



Story3



這片山，是原民的故鄉，在規劃為國家公園範圍後，很多傳統的生存方式，因著國家公園管理法、因著野生動物保育法，山與原住民之間的關係，起了微妙化學變化。環山部落是一例，它是原民捍衛環境的典範；太魯閣山月邨是一例，它是原民文化觀光發展的典範；而台灣林立的高山中，還有許許多多的原民足跡，他們用一己力量、一步一履、用體力及經驗，甚或是上天給予的天賦來捍衛大自然，這群人，正是投身山林的原住民巡山員。

林淵源的父親是個出色的布農族獵人，從小他跟隨父親上山打獵，對山區的地形草木如數家珍。1987年，林淵源帶領研究人員進入清越嶺道，他卓越的獵人天性，對山林的脈動掌握精確，有時就連高科技產品，也無法完全取代原住民的敏銳天賦。之後林淵源被延攬為玉山國家公園的巡山員，正式從布農族傳統獵人，化身為保育研究的尖兵。

This mountain is home to the aboriginals. After becoming a national park, the traditional way of life here has been subtly changed with the national park and wild life preservation regulations. Huan-shan Tribe is an example since it is a symbol of aboriginals protecting nature, and so is Leader Village Taroko as it is a symbol of the development of aboriginal cultural tourism. There are many more aboriginals in Taiwan's mountains who dedicate themselves to protecting nature with their strength and talents. These people are known as the aboriginal mountain ranger.

Yuan-yuan Lin's father is an outstanding Bunun hunter, with whom Lin had hunted and learned about the mountains. In 1987, Lin led a group of researchers into Ching-yue Trail. His brilliant sense as a hunter helps him completely grasp the landscape, which sometimes cannot even be tamed by the most sophisticated gadgets. Afterwards, Lin was recruited as Yushan National Park's mountain ranger. The hunter thus transformed into a conservation specialist.



巡山工作不分季節，圖為排雲山莊雪景 / 蔡文科攝
Mountain patrol works all the years. It is the landscape of snow of Paiyun Lodge. / by Wun-ke Tsai

身為國家公園巡山員，林淵源依舊重視傳承和獵人傳統，父親的教導及愛護山林的方式，他片刻不敢或忘。這抹帶著布農族剝悍勇氣的靈魂，在國家公園巡山員的身分中，有時會有衝突，但如今剩下的是融合與轉變。其中最為人稱頌的，便是林淵源協助有台灣珍古德美譽的黃美秀博士，進行黑熊研究的故事。

1999 那年，為期 4 年的「台灣黑熊研究」計畫在玉山國家公園展開，為台灣黑熊生態調查開啓序幕，也獲得豐碩成果，除了研究人員不眠不休的努力外，幕後最大功臣卻是這位小學畢業的布農族獵人。

As a mountain ranger, Lin still passes on his culture and the codes of hunters, and has never forgotten his father's teaching nor love for nature. This brave Bunun soul had some inner conflicts with the identity as a mountain ranger, but what is left now is integration and transformation. One story Lin is known for is his assistance for Dr. Mei-hsiu Huang in the study of *Ursus thibetanus formosanus*.

In 1999, the 4-year "Ursus thibetanus formosanus Study" unfolded in YSNP. The factors behind the successful conclusion of this study were not only the researchers' hard work but also this Bunun hunter who has only finished elementary school.



計畫執行期間，研究人員需獵捕黑熊，裝上追縱項圈後再野放。這說得容易，但要找到黑熊還要抓住牠，對平地人來說簡直是不可能的任務。布農族林淵源發揮布農獵人天性，協助研究人員放置陷阱、紅外線自動攝影機的位置，他熟悉動物足徑、季節食物，甚至連模仿山豬與山羌的叫聲，也維妙維肖，吸引黑熊前來，在面對黑熊這樣的龐然大物時，他保有獵人的鎮靜敏銳，迅速完成麻醉動作。

有著禁獵黑熊傳統的布農族人，意外地在台灣黑熊保育史上留下不可磨滅的地位，或許也是上天的安排，意在說明國家公園與原住民傳統領域重疊，文化差異產生的衝突，似乎已找出的新模式。

During the study, the researchers had to capture a *Ursus thibetanus formosanus* and release it after putting on a tracking collar around its neck. This was an impossible mission for people raised in cities, thus Lin utilized his talents as a Bunun hunter and helped the researchers place traps and automatic infrared cameras. He fully understands animals' tracks and seasonal food source, and he can even mimic the sound of boars and goats to attract *Ursus thibetanus formosanus*. At the encounter, he maintained poise as a hunter and quickly anesthetized the bear.

Bunun Tribe disallows the hunt for *Ursus thibetanus formosanus*, and Lin's effort shows a new way for the conflicts between aboriginal traditions and national park policies to be resolved and turned to good use.

1 2 3 4

1. 右為穿著傳統服飾的林大哥 / 林淵源提供
(right) Lin in the traditional Bunun hunter attire. / provided by Lin
2. 林大哥曾參與黑熊研究計畫，他對黑熊的了解、對山的熟悉，讓計畫得以順利進行 / 玉管處提供
Lin has participated in *Ursus thibetanus formosanus* research that went smoothly thanks to his knowledge with the bards and mountains. / provided by YSNP
3. 林大哥與台灣黑熊研究人員合影 / 林淵源提供
Lin and researchers of *Ursus thibetanus formosanus*. / provided by Lin
4. 林大哥家中牆上，貼滿了他縱橫山林、參與各項任務的珍貴照片 / 黃志浩攝
The walls in Lin's house are full of the valuable photos taken by him in the woods during different missions / by Chi-hao Huang

Story3



原住民巡山員在國家公園之中，有著舉足輕重的地位。林淵源除參與黑熊計畫，也協助許多文史調查研究者深入拉庫拉庫流域等地，調查有關日治時代布農族部落的古道遺跡……許多與林淵源經驗類似的原住民，有人從事生態旅遊嚮導，有人進入國家公園擔任巡山員，也有人協助學術單位進行研究，或許職等不算高，有些甚至是臨時約聘人員，但缺少了他們的協助，要如何親近山、擁抱山？更別說是了解山、研究山了！

只不過，目前在國家公園服務的原住民與平地人的工作比例，還有努力的空間，某些適合原住民的專業技能像是巡山救助、修繕古道、獵捕研究等工作，或可善用原住民的寶貴經驗與智慧，使其轉化為更有價值的資產，對這群為故鄉打拼的原住民而言，展現族人傳統不見得是侷限於舉起獵槍、扛起獵物，廣義的將獵人堅毅精神發揚光大、傳承文化經驗，讓原民對大自然獨有的情懷與虔敬，如同澎湃激昂的獵人山歌，永世傳頌著。🇺🇸

Aboriginal mountain patrols are critical in national park efforts. Besides the *Ursus thibetanus formosanus* project, Lin has also helped many history scholars to go into Lakulaku river area and examine trails left behind by Bununs during Japanese dominance. Other aboriginal hunters are working as ecological tour guides, mountain ranger, or research assistants. Even though they are not in high-level job positions or are just working part-time, it is nevertheless impossible to be close to, not to mention study, the mountains without them!

However, there is still room for improvement in terms of the percentage of aboriginals working in national parks. There are jobs that require their special skills, including patrolling and search rescue, trail repair, and mark-recapture studies. These tasks call for aboriginals' invaluable experience and wisdom, and to these people, manifesting the tribal culture is not just about firing a rifle and hunting animals. What these hunters can also offer us is their spirit, culture, and the love for nature that is like a powerful, ever-lasting tribal song. 🇺🇸