

水走過的地方 它還會回來

Water Invariably Returns to Where It Passed

Namasia(那瑪夏)就是指玉山的水滿了、溢出來，流下來的水，就成了 Namasia……

其實，台灣原住民各族早已累積了如何與台灣山海共融共存的智慧，只是我們輕忽了祖先的故事與話語……

莫拉克颱風來襲並非從南部開始，早在八月五日晚上，新竹山區尖石鄉部分產業道路已經遭到沖毀。我當時在竹東鎮剛剛講完第二天〈鄉土語言文學創作〉的研習課程，隔天即因莫拉克颱風而暫停研習。

後來，我們都以為莫拉克颱風遠颯而慶幸著。不料，兩天後的八月八日晚上，災情開始如狂潮從電視影像上奔襲而出，幾日之後，直升機飛入山區進行援救災民的行動，臨時安置區散碎在南台灣平原的小市鎮上，情況宛如十年之前我們所曾經歷過的九二一大地震，然而災情卻遠較九二一猛烈。

接通了南部幾位受災友人的電話，感到必須做些什麼事情，九月五日起，開始了災區的田野調查。

那瑪夏鄉(原三民鄉)的布農人卜袞，早在《山棕月影》一書中舉出了布農老祖先的智慧諺語：「水走過的地方，它還會回來。」卜袞頂著淬亮的光頭說著：「namasia(那瑪夏)就是指玉山的水滿了，溢出來，流下來的水，就成了 namasia。」布農人原本居住在山腰，幾經國家力量的遷移之後，鄉內幾個村落大抵依傍 namasia 的河床上邊居住，結果造成民族村遭土石流掩襲，罹難者死亡與失蹤的族人共有26人，挖出九具遺體。

桃源鄉梅蘭村的海舒兒是一位國小教師，我們在旗山鎮「南方部落聯盟」辦公室外的騎樓下談著，深夜的海舒兒顯得有些疲憊，也許他被幾年前「越域引水」工程的炸山炸得有些恍惚，也許是連日奔波於幾個安置區而疲倦著，問到老人家對水的看法時，海舒兒回

Namasia means the water on Yushan overflowed and became Namasia……

The aborigines in Taiwan have learned to live and thrive with mountains and waters. It's just that we overlooked their wisdom……

Typhoon Morakot's strike didn't start in Southern Taiwan. In fact, as early as Aug. 5th, some of the industrial roads in Jianshih Township of Hsinchu had been swept away. Having finished the second day of my lecture in Judung Township, I learned that the course for the next day was suspended due to Morakot.

Later we were relieved at the departure of the typhoon. However, to our surprise, disasters started to come one after another. A few days later, helicopters flew to the affected areas to rescue the victims. Temporary shelters scattered across Southern Taiwan and the scene was like the 921 Earthquake that we experienced a decade ago, only that the losses this time are much greater.

I talked to some of my friends who were affected by the typhoon on the phone and felt I needed to do something, so I embarked on a field survey in the affected areas starting from Sep. 5th.

Bukun, a Bunun tribesman living in the Namasia Township mentioned the following saying by the Bunun ancestors in his book *Laisnigas buan tu asik*, "Water invariably returns to where it passed." Bukun said, "Namasia means the water on Yushan overflowed and became Namasia."

The Bunun people originally lived on the hillside but were displaced many times by the country. Some villagers then lived by the Namasia river bed. Unfortunately, the Minzu Village was struck by a debris flow, in which the dead and the missing amounted to 26 but only 9 bodies were dug out.

Hai Shu Erh, who lives in Meilan Village, is an elementary school teacher. As we talked outside the office of the Southern Tribe Alliance for Reconstruction (STAR), he looked somewhat fatigued, perhaps still bothered by the Cross-Border Channeling a few years ago, or was worn out after

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過神似地說著：「布農族獵人比較古老的說法稱水叫做 babas，意思是有毒的，布農作家田雅各也談到布農族是畏懼水的，譬如後來的種水田，這被認為是有毒的東西，裡面有惡靈。第二，布農族在選擇居住的地方形成一個部落，一定是遠離水，遠離河川包括支流，或者它曾經是河川走過與大水走過的地方，我們會選一種不是從河川來的水，是在一個地方莫名其妙冒出來的水。」

「水是有毒」的說法驚嚇了我，仔細的思索，布農人的觀點說的是，我們渺小的人類必須敬畏水的力量，中國古老的諺語不也說著：「水能載舟，亦能覆舟。」

當好茶村在莫拉克颱風中整村被掩埋的消息傳來，還不能不思考布農人視水為 babas 那種戒慎戒恐的觀念嗎？魯凱人歐威尼·卡露斯在燠熱平原的三和村遠望著雲霧裊繞的舊老茶時，說著：「失去了文化，一個民族就不再優美了。」歐威尼·卡露斯至今仍是少數重返舊好茶居住的族人之一。

我們泰雅人也自謙的說著自己居住的地方不好時稱「水邊的人」，其實台灣原住民各族早已累積了如何與台灣山海共融共存的智慧，只是我們輕忽了祖先的故事與話語，許多部落都已經被遷往臨河之地，成為與災難與共的「水邊的人」。

having travelled between shelters. When asked about water, he came again to himself and said, “The ancient Bunun refer to water as babas, meaning it's poisonous. Tamapima, a Bunun writer, also said that the tribe is afraid of water and believes that evil spirits reside in paddy fields. Also, the Bunun people stay away from water or places in proximity to water. We choose water that does not derive from the river but elsewhere.”

I was taken by surprise by the idea that “water is poisonous,” but what the Bunun people actually mean is that small as we are, we need to be awed by water--- just as a Chinese saying which goes: “The water that bears the boat is the same that swallows it.”

As we learned that the entire Hao-Cha village was buried by the mudslide, we must treat water with reverence and awe. A Rukai tribe writer Auvinnie Kadresengane said when he was in the Sanhe village gazing the misty relics of the Hao-Cha village, “an ethnic group is no longer beautiful once it loses its culture.” He is one of those few who still return to the relics of Hao-Cha village.

When living in less desirable places, we Atayal people humbly call ourselves “the waterside dwellers.” In fact, the aborigines in Taiwan have learned to live and thrive with mountains and waters. It's just that we overlooked their wisdom. Now, many villages have been displaced to areas close to rivers and the villagers truly became the waterside dwellers who are prone to disasters.

瓦歷斯·諾幹簡介 Profile of Mr. Walis Norgan

瓦歷斯·諾幹，漢名：吳俊傑。畢業於台中師專。師專起才初嘗文學，十六歲寫成之新詩被校刊主編丟入垃圾桶，後與該主編林輝熊結拜為文學兄弟。現任職於童年的母校—自由國小烏石分校擔任教師。曾主持台灣原住民文化運動刊物「獵人文化」及「台灣原住民人文研究中心」。

He is also known by his Chinese name, Jun-jie Wu. Graduated from Taichung Teacher's College, Walis didn't start trying his hand at literature until he went to college. At the age of 16, his free verse was tossed in the bin by the editor-in-chief of the school magazine, Huixiong Lin, who later became sworn brothers with him. Walis now teaches at his alma mater, Tuz-Yu Elementary School. He ran the publication “Hunting Culture” and “Taiwan Indigenous Peoples Research Center”.

