



all of the Wild—  
Taiwan's Natural World



築夢荒野

# 台灣自然映像



◆ 張靜茹 著



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# 築夢荒野——台灣自然映像

Call of the Wild

—Taiwan's Natural World

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目

次



CONTENTS

- 7 序(一)——珍愛自然，守護美麗島  
文・林佳龍  
Cherish Nature, Preserve our Beautiful Island Home
- 10 序(二)——慈者的畫像，生命的救星  
文・金恆鑣  
Saviors of the Living World
- 13 序(三)——重建家園，先重建環境倫理  
文・張靜茹  
To Rebuild Our Land, Let's First Build Environmental Ethics
-  16 繽紛的生命  
——認識生物多樣性  
文・張靜茹 圖・本刊攝影小組  
Burgeoning Life: Coming Around to Biodiversity
-  38 誰是生物多樣性的殺手？  
文・張靜茹 圖・卜華志  
Who's to Blame for Waning Diversity?
-  46 大自然的神祕小園丁  
——真菌  
文・張靜茹 圖・卜華志  
Nature's Secret Gardners—Fungi
-  58 「蒞是我今生的新娘」  
——林春吉與水生植物  
文・張靜茹 圖・邱瑞金  
Hooked on Weeds—The Wetland Warrior of Ilan

- 74 消失中的水鄉  
——顏聖紘與桃園陂塘  
文・張靜茹 圖・薛繼光  
Land of a Thousand Lakes—A Naturalist's View of Taoyuan



- 82 「蕨」代風華  
——北台灣的生態寶藏  
文・張靜茹 圖・卜華志  
The Ferns of Northern Taiwan



- 96 林蔭何處尋？  
——台灣檜木  
文・張靜茹 圖・賴春標  
Ancient Giants of the Forest—Taiwan's False Cypresses



- 108 山中傳奇  
——台灣一葉蘭再現風華  
文・張靜茹 圖・薛繼光  
Mysterious Maid of the Mountains—The Taiwan Pleione



- 118 含芳吐蕊，一支獨秀  
——台灣野百合  
文・張靜茹 圖・駱明永  
Spring of the Wild Lily



- 130 台灣特有消暑聖品  
——愛玉子的故事  
文・張靜茹 圖・林格立  
The Coolest Taste of Summer—Taiwan's Jelly Fig



目

次



CONTENTS



140

## 我的夜晚比白天美麗 ——青蛙王子潘智敏

文・張靜茹 圖・潘智敏

The Frog Prints: Pan Chih-ming



160

## 嫩翼纖腰輕點水 ——蜻蜓寫真

文・張靜茹 圖・汪澤宏

Enter the Dragonfly



172

## 蛛網天地寬 ——陳世煌解讀台灣蜘蛛

文・張靜茹 圖・陳世煌提供

A World of Webs—In Search of Taiwan's Spiders



184

## 生肖百步蛇，我不冷血！

文・張靜茹

King of Taiwan's Snakes—The Hundred-Pace Viper



192

## 守著枯木守著鳥 ——相思樹最後的春天

文・張靜茹 圖・郭智勇

Tree Dies, Birdwatchers Go to Heaven



212

## 嘯傲天地 ——大冠鷲

文・張靜茹 圖・林顯堂

Soaring Free—The Crested Serpent Eagle



224

## 寶島山林的絕代雙嬌 ——朱鸛與黃鸛

文・張靜茹 圖・郭智勇

Birds on the Brink of Oblivion—Taiwan's Orioles

234 快樂飛出「黑名單」  
——台灣鳥類保育有成

文・張靜茹

Back from the Brink—Success Stories in Bird Conservation



238 馬路小天使  
——栗背林鵪

文・張靜茹 圖・郭智勇

Street Urchins—The Collared Bush Robin



248 認識台灣獼猴  
——二十五萬隻不算多

文・張靜茹 圖・薛繼光

The Monkey's Tale: Taiwan's *Other* Primate



260 大自然的捕蚊高手  
——蓋斑鬥魚重回溪流

文・張靜茹 圖・廖運志

Nature's Expert Mosquito Hunters—  
Paradise Fish Return to Taiwan's Waters



272 海洋台灣的溫柔巨人  
——豆腐鯊

文・張靜茹 圖・薛繼光

Gentle Giants of Taiwan's Seas—Whale Sharks



286 找到一條回家的路：  
永續經營黑鮪魚

文・張靜茹 圖・林格立

Leave Them Alone, and They'll Come Home—  
Can the Bluefin Tuna Be Sustainably Managed?







# 珍愛自然，守護美麗島

## Cherish Nature, Preserve our Beautiful Island Home

文·林佳龍

有「北半球生態縮影」之稱的台灣，因為得天獨厚的地理、氣候、歷史因素，小小島嶼地勢起伏，高山林立，最高的玉山高達近四千公尺，形塑出熱帶、亞熱帶、溫帶等生態環境，孕育了至少十五萬種物種，生態歧異度之高，常令各類生物學家驚艷。

很可惜，大部分的人在忙碌的生活當中，卻對這片富饒的生態寶藏認識不多，也少有機會停下腳步，看看這些近在咫尺的綺麗世界。舉一個例子，距台北市信義計畫區金融商圈十分鐘車程的四獸山和拇指山步道，蘊藏了一百二十多種蕨類植物，是一窺台灣「蕨類天堂」的窗口。登山客可以細心觀察這一路上從筆筒樹到伏石蕨的各種蕨類變貌，或是駐足欣賞鑲嵌在葉背上晶瑩剔透的孢子囊。

台灣的歷史文化、日常生活中，也藏有許多值得探究的生態知識與趣味。例如現在在坊間仍可吃到的天然愛玉果凍，是採自台灣特有植物「愛玉子」的果實，很多人不知道愛玉是攀附於樹幹或岩石的藤本植物，它的開花結果，需要藉著榕果小蜂共生才能

Taiwan is called a “microcosm of northern hemisphere ecosystems,” due to its favorable geography, climate and historical factors. Though small, the island is topologically varied, with many mountains, the tallest of which, Yushan, towers to nearly 4,000 meters. This geography enables Taiwan to claim tropical, subtropical, and temperate ecological zones where at least 150,000 animal and plant species make their homes. The degree of ecological diversity found on Taiwan is a source of amazement for biologists.

Unfortunately, busy with their own lives, people on Taiwan are often not very familiar with the ecological riches to be found on our island. They rarely have the opportunity to stop and look at the beautiful natural realms that exist so close by. To take one example, just ten minutes’ drive from Taipei’s Hsinyi financial district lie the hiking trails of the Nankang Hills, which nurture more than 120 types of ferns. Hikers can observe the varying appearance of different types of ferns, from the flying spider-monkey fern to the green penny fern, or enjoy the sight of gem-like spore sacs clinging to their leaves.

Hidden in Taiwan’s history and culture, as well as in the daily lives of its people, are numerous interesting ecological phenomena. For example, one can still sample desserts made from Taiwan’s unique jelly fig. Many people do not realize that the jelly fig is a

完成，生長過程奧妙神奇，實在是台灣之寶。

再者，八〇年代民主學運為何以「野百合」做為精神象徵？這個從海濱、平原到海拔三千公尺深山都可見的台灣特有種，展現堅韌的生命力，在原住民文化中象徵英勇與完美，也是日治時代台灣文學家筆下原始素樸的百姓心聲。

這些與台灣脈動息息相關、兼具知性與感性的生態故事，便是《築夢荒野——台灣自然映像》的引人入勝之處。感謝本局光華雜誌社前總編輯張靜茹辛勤耕耘生態保育議題二十餘年，紀錄台灣生態美的呢喃，張靜茹陸續出版過《台灣特稀有生物》、《中國人與動物》、《台灣保育動物新傳》等叢書，除了介紹台灣豐富多彩的自然資源和報導保育工作的發展，更著眼於生活在這片土地上人們與自然生物界的互動，並提出問題加以探討。這種以人文角度出發的書寫方式，不同於坊間生態書籍的理性科學呈現，或是旅遊書的實用性介紹，可以使讀者在認識台灣生態環境之餘，因血濃於水的文化鄉情，更能由內心升起對本土生態環境的關愛。

隨著國際保育潮流朝向「生物多樣性」發展，保育問題已經不再是單純的生物問題，因為事涉廣泛，牽涉面向包括政治、經濟、社會、交通，甚至外交等；法令層面也超越現今的生態保育法、國家公園法等，而須從整體的國土規劃法通盤思考。2000年民進黨執政後，對這些議題更為關注，在「挑戰2008：國家發展重點計畫」

中，特別將「水與綠建設計畫」列為十大重點計畫之一，希望能逐步恢復台灣的自然生態，為創造亞熱帶國家生態島嶼樹立典範。

展望未來，保育將不再只是某個政府單位或少數學術及社運精英的任務，例如若有東南亞國家的科技官員向我國索取香蕉苗，外交官員應該在顧及外交禮儀的同時，考量物種輸出對環境的影響，經濟部也需要關注進出口貿易對生物多樣性可能產生的干擾，而民眾更應具備生態常識，知道飼養外來種寵物、或隨意放生可能導致的生態劫難。

在人人都應是環保尖兵的時代，環境教育的普及和深化尤顯重要，光華雜誌在報導台灣保育動態的同時，無形中也為國人的環境教育撒下種子。從本書許多真實故事中，看到台灣各個角落都有人在執著地紀錄調查物種的生態與變遷，或義無反顧地守護瀕危的動植物或棲地，憑著一片赤忱，他們不求回饋，默默耕耘而逐漸開花結果。這些的動人故事，希望能觸動大家對這片土地的關懷，讓我們一起珍愛自然，守護美麗島。 □

發行人  
Chia-lung Lin, publisher

林佳龍  
Chia-lung Lin



vine that clings to tree trunks and rocks. To bloom and bear fruit, it depends on a symbiotic relationship with fig wasps. This mysterious cooperation is one of Taiwan's treasures.

Why did the student pro-democracy movement of the 1980s use the Formosa lily as its symbol? This hardy species, which is unique to Taiwan and can be seen all over the island, from the seashore to the high mountains, symbolizes courage and perfection in Aboriginal culture. In addition, in Taiwanese literature of the Japanese colonial period, the wild lily stood for the rustic voice of the people.

These informative and moving tales from nature that resonate with the pulse of life on Taiwan are at the heart of *Call of the Wild*'s appeal. I would like to thank Chang Chin-ju of the Government Information Office publication *Sinorama* magazine for exploring the topic of ecological conservation for more than 20 years. She has listened for and conveyed the whispered voice of Taiwan's natural beauty. Ms. Chang has previously published *Taiwan's Extraordinary Plants and Animals*, *Animals and the Chinese*, and *A New Age for Wildlife Conservation in Taiwan*, not only introducing Taiwan's richly varied natural resources and reporting on developments in conservation efforts, but also providing a look at the interaction between the people of Taiwan and the creatures that live here, spotlighting issues for discussion. Her writing style, with its humanistic perspective, differs from the rationalist, scientific approach of other books on ecology, or the more practically oriented introductions of travel books. This perspective stimulates a sense of caring for our local ecology by appealing to a shared cultural identity, while still remaining highly informative.

As international conservation movements shift their focus to biodiversity, conservation work can no longer limit its concerns to the organisms themselves, because the factors

involved are too varied, encompassing political, economic, social, transportation, and even diplomatic issues. At the legislative level, current conservation laws and national park laws are inadequate, as conservation must be approached with an overall national land use plan in mind. When the Democratic Progressive Party became the ruling party in 2000, these issues gained greater attention. The government has made the "Water and Green Construction Plan" one of the ten major projects in its "Challenge 2008" national development plan." The hope is that Taiwan's natural ecology can incrementally be restored, making Taiwan a model for subtropical ecosystem conservation efforts.

Looking to the future, conservation will no longer be the domain of a single government agency or an elite minority. For example, economic agencies must be alert to the possible impact of international trade on biodiversity, and the public should realize the ecological damage that may be caused by keeping foreign species as pets or unthinkingly releasing them into the wild.

In an era when we should all be foot soldiers for environmental protection, extending the scope and depth of environmental education is especially important. As *Sinorama* magazine reports on Taiwan's conservation efforts, it is also educating our citizenry about the environment. From this volume's many true stories, we can see that there are people in every corner of Taiwan tenaciously recording the fate of species and the changes they are undergoing—or tirelessly watching over endangered flora, fauna, or habitats. Subsisting on their passion for conservation, they ask nothing in return, silently toiling until the fruits of their labor gradually become evident. I hope these touching stories will inspire everyone's love of this land, and let us together cherish nature and preserve our beautiful island home. □

(tr. by Minn Song)

# 慈者的畫像，生命的救星

## Saviors of the Living World

文·金恆鑣

當我讀了張靜茹小姐的《築夢荒野——台灣自然映像》後，我的思潮回到五十年前的台灣鄉間情境。半個世紀年前，我家在中壢鎮郊，跨出家門便是稻田、菜畦與農舍。小鎮多為平房，街道的柏油只舖在馬路的中間，長長的一條，路的兩旁還是泥地，上面舖上一些碎石子，因此路邊野草叢生，昆蟲飛舞。那時候的同學只知道玩耍，不知道考試前要複習功課這回事。我們成群每天往農田或樹林竹林裡跑，到埤塘游泳與釣魚，在小溪裡捉泥鰍、鱔魚、河鰻、蝦、毛蟹與蛤蜊；到竹林挖筍或砍竹子自做弓箭、釣魚竿及其他玩具。甲蟲、蜻蜓與蛙都是我們捉弄的對象。晚上摸黑到溪旁或田埂旁捕螢火蟲，放在香煙盒外的玻璃紙套內，當作小電燈，日子過得多彩多姿，非常有趣。

不久前我回到那原是安靜、純樸、友善與親近的小鎮，童年記憶中的街道、房舍與行人，如今像魔術般的變成大馬路、高樓大廈與熙來攘往的陌生人群了。我特別到我就讀的新明國小看看，基本上那個小學已不在竹林、防風林、稻田與菜畦的綠色懷抱中，而淪陷在瀝青路面及樓房的水泥叢林中。整個中壢小鎮變成中壢大城了，交通變得方便，但是感覺上中壢市

變得很小。以前從家裡走到火車站需要半小時，沿途有吸引人的鳥、昆蟲、野花，美得多不勝收。如今開車穿過雜亂與惹人注視的店舖招牌，開在水泥桿上紛亂交織的電線與電話線網下面，在滿街的車輛與機車爭道中駛過，匆忙卻又只花十來分鐘便貫穿全市。最令人驚訝的是，孩童時常見的溪流、田野與野生命，如今似乎都該列入受威脅或瀕危的地景或物種了。

張靜茹的這本書報導了這個社會還有一小撮人，他們有點孤獨地、默默地在研究自然裡的生命，盡個人單薄的力量保育台灣即將消失的物種與棲境。他們執著地付出努力，長期的成果雖然未卜，卻建立了保育大地的慈者畫像，成為弱勢野生命的代言者。

本書撰寫的焦點放在介紹從事保育或研究的一群人，從報導中批判在台灣的人對生命世界的感知與認識，及對待那些棲境與生命的態度與方式。我們不但毫不節制的繼續取用土地與生命資源，而且無知、貪婪與不負責任地引進許多如今成為入侵種的外來物種，造成另一種嚴重的傷害，以及整個健康日益惡化的生命世界。

保護自然環境及愛護自然裡的生命，必須從具備生物學、生態學、環境學、管理學及生態倫理學的知識著手



Reading Chang Ching-ju's *Call of the Wild—Taiwan's Natural World* took me back to the Taiwan countryside of 50 years ago. My family lived on the outskirts of Chungli, in a home surrounded by rice paddies, vegetable patches, and farmhouses. Most of the homes in our small town were single-story dwellings, and the streets were only tarred down the middle, while the fringes were still unpaved gravel. Lots of plants sprouted up through the gravel, and insects abounded. We kids had nothing on our minds but play, and certainly didn't bother with last-minute cramming for tests. A bunch of us would head every day into the fields, forests, and bamboo groves. We would swim and fish in the ponds, and catch loaches, eel, crayfish, hairy crabs, and clams in the streams. In the bamboo groves there were bamboo sprouts to dig up. Mature bamboo could be chopped down and fashioned into bows and arrows, fishing poles, or various other toys. Beetles, dragonflies, and frogs were the object of endless fun. And in the evenings we would creep through the dark down to the creek or into the fields to catch fireflies and make lanterns by putting them inside cellophane bags crafted from the wrapping on cigarette cartons. There was so much to do. We really had a lot of fun.

Not long ago I went back to the old hometown that was once so quiet, simple, and friendly. As if by magic, the streets, houses, and faces of my childhood had disappeared, replaced by broad avenues, tall buildings, and bustling crowds of strangers. I went to Hsin-ming Elementary School, where I had gone to school, to have a look. The bamboo groves that once surrounded it were pretty much gone. Gone were the trees planted as windbreak. Gone, the green rice paddies and vegetable patches. Everything had been gobbled up by pavement and concrete. The little town of Chungli had turned into a big city. Transportation had become convenient, but it felt like the city had become very small. It used to take a half

hour to walk from home to the train station, and the route was alive with more birds, bugs, and wildflowers than the eye could even take in. On this past visit, however, zipping along in my car through thickets of garish shop signs, passing under a web of utility lines strung from pole to concrete pole, vying for road space with cars and scooters, I frantically flitted all the way across town in just a bit over ten minutes. To my dismay, I found that the streams, fields, plants, and creatures of my youth were now "endangered scenery," perhaps soon to disappear altogether.

Chang Ching-ju's book is about a small number of people devoted to the study of nature. Working beyond the radar screen of public notice, each of them carries on in semi-isolation, doing his little bit to preserve species and habitats in Taiwan that are in danger of dying away. No one can predict the outcome of their efforts, but succeed or fail, they have set a shining example. They have become spokespersons for nature in distress.

By focusing on environmental activists and researchers, this book implies heavy criticism for the view of nature adopted by people in Taiwan, and our attitudes toward Taiwan's habitats and living things. We just keep using up the earth and its natural resources, and worse, in our greedy irresponsibility introduce invader species that wreak havoc on an environment that falls sicker by the day.

If we are to protect the natural environment, we must have an understanding of biology, ecological science, environmental science, managerial science, and ecological ethics. We must, in other words, attack the problem using both science and psychology.

This book is a collection of 23 articles, authored separately but connected by a spirit of caring. The tales within inspire alarm and joy by turns. In addition to introducing individuals engaged in environmental work, each article also focuses on how species interact with landscapes and habitats. The difficulty of conservation is a



，也就是從科學與心理學雙管齊下。

本書總共收錄了二十三篇獨立的報導，卻用一個「關心」串成許多令人憂喜參半的人性化故事。每篇的焦點，除了介紹台灣從事保育的人員外，還集中在物種與地景棲境現況，及其保育的困境。談到許多時下受威脅或瀕危物種的分類學地位、分布、生物習性或動物行為、繁殖與保育，並且談到這些生物與人的密切關係。

我們從這本書裡，很清楚的看到台灣的棲境與物種遭到前所未有的壓力。這個壓力在最近半個世紀尤其重大，所呈現的環境變遷與生物多樣性變動令人擔心。因此，我們目前重要的工作不但是要找出環境變遷的緣由與指標，就監測指標的變化來推測環境的惡化程度，同時也要提出有效與及時的對策，進行復育的工作，挽救棲境與物種。例如需要瞭解對水域環境品質極為敏感的兩棲類物種之多樣性與族群量現況，始能知道如何保護水域環境與保育及復育水棲生命，以減緩陸域與水域生態系的破壞。

本書作者長年關懷台灣的生態環境，撰寫過許多環保相關文字，對介紹環境與生態知識給社會大眾有一定的貢獻。本書同時以中英文雙語付梓，開拓讀者群的多樣性，是一般國內出版不常做的事，亦值得我們肯定。□

生態學家



recurring theme. The book sets forth the taxonomy, distribution, and natural history of various species that are currently under threat, and describes their reproduction and conservation. It also describes the close relationship between these living things and man.

In this book we see very clearly the pressure that Taiwan's habitats and species are under. This pressure has become especially intense in the past half century. The environmental changes that have occurred, and the decline in biodiversity, are alarming. We are faced with important tasks. We must identify the causes and indicators of environmental change, and determine, on the basis of changes in observed indicators, the degree of environmental degradation that has taken place. But beyond that, we must also put forward effective and timely response measures and carry out rehabilitation in order to rescue habitats and species. For example, to figure out how to protect aquatic environments, and how to preserve and rehabilitate aquatic life, one must first understand the diversity and population of amphibious species, which are extremely sensitive to the quality of aquatic environments.

The author is a long-time observer of Taiwan's environment, and has written extensively on conservation. She has made a special contribution by communicating with a lay audience. Also worthy of note is the book's bilingual Chinese-English format, something of a rarity in Taiwan publishing. This welcome feature will get the message out to a wider audience. □

(tr. by David Mayer)

King Hen-biau, ecologist



# 重建家園，先重建環境倫理

## To Rebuild Our Land, Let's First Build Environmental Ethics

文·張靜茹

濕地上一隻孤伶伶的蜻蜓會有心事嗎？或者牠只是幾根纖維交織的神經元？一株看來毫無經驗意識的蕨類擁有心靈嗎？或我們對一棵樹的關懷僅僅是一種情感的錯置？見到高空中順著氣流翻飛的大冠鷲，你會想一想牠是否具有不同於人類的內在價值？牠應該成為我們道德關懷的對象嗎？

環境倫理學所關心的內容看來往往無關宏旨。尤其在家園屢遭土石流洗劫、國土屢遭滾滾洪水蹂躪之下，台灣人已自顧不暇，自然本身甚至成為災害歸咎的對象，還有多少人在乎自然生態與野生動物的命運？又何況牠們是否具有「內在價值」？甚至，面對極度破碎的土地，此時出版一本關於台灣熱情的生態研究者與台灣生態豐富多樣性的書籍，會不會讓人懷疑這只是一件報喜不報憂的國王新衣？

但是，正因為面對連年的國土災變我們幾已束手無策，正因為台灣環境的未來令人悲觀與憂心，我們才應該警覺到：台灣土地的沈疴已無法只依賴工程、經濟、法律或政治手段補救，我們更需要一種可以超越與跳脫現實困境的思考。我們應該自問：為什

Does a lonely dragonfly hovering over a wetland have worries? Or is it just a bundle of muscle and nerve fibers? Does an apparently insentient fern have a soul? Is concern for a tree merely misplaced affection? When you see a crested serpent eagle soaring high aloft on an air current, do you think about whether it has a different intrinsic value from a human being, and whether it should be the object of our moral concern?

The concerns of environmental ethics often appear divorced from reality. Especially so when homes are destroyed by landslides and the land ravaged by floods, so that the people of Taiwan are too busy looking after their own safety to worry about anything else, or are even blaming nature itself for the disasters. At a time like this, how many people still care about the fate of wildlife and ecologies, or whether these have "intrinsic value"? Seeing us publish a book about enthusiastic ecological researchers and the richness and diversity of Taiwan's natural environment, some may even suspect us of reporting only good news and glossing over the bad.

Yet it is precisely because we are at a loss as to what to do in the face of the natural disasters that strike year after year, and precisely because the outlook for Taiwan's environment looks so bleak and distressing, that we should realize that the malaise afflicting our land cannot be put right just by engineering works or by economic, legal or politi-



麼環境生態保育觀念在寶島抬頭二十幾年，台灣的土壤、空氣、水，卻隨著公害防治、生態保育預算與人手的增加反而日益惡化？從慾望升級、短線操作文化盛行，到政策缺乏遠見等等，我們可以舉出林林總總的理由，並彙歸成這樣一個結論：我們過度地重建了我們腳下的土地與生活環境，卻無法相對及時地重建一套我們與它們之間的倫理。

就在創造時下的這一種文明時，我們表面上看似聰明地改變與減低了我們對自然、對土地的依賴，可惜沒有聰明到可以意識我們不但無法從自然、土地中解放出來，甚至高度文明的發展其實更需要肥沃的土壤、清潔的空氣、乾淨的水，以及健康的臭氧層與植物的光合作用。

正因為在脆弱的土地上很難建立起健康的文化，正因為無論創造哪一種文明，人類都無法自絕於自然，因此試圖大動作重建自然環境的過程中，我們更需要重建一套對自然環境的倫理。

面對破碎的土地，如今我們的首要之務不是重建國土，而是訴諸於大多數人在環境倫理觀念上的改變。只有從價值觀上擺正人與大自然的位置、只有在人與環境之間建立一種新的態度，或許還有希望挽救台灣土地的沈淪。

在這樣的思考下，凸顯那些不計較個人利益、傾全力於研究與紀錄青蛙、蜘蛛、蕨類、水生植物的人物，就不再是無關宏旨，而正是試圖要傳達與召喚一種新的環境倫理。

讓我們拋開理論與說教，敞開心房看一看這本書中每一個真實故事裡的人物與他們所關注的生命。他們很多不是學者，但他們和書中提到的生物學者一樣，開放自己的心靈與自然相呼應，藉此，他們已在無形中發展、彰顯一種更根本的環境理念與精神。

以在自家稻田種植水生植物的林春吉為例，闢出一片水生植物濕地，不是為了自己或其他人賞心悅目，只因爲水生植物需要有地方落腳。對於林春吉，水生植物不因爲工具價值而珍貴，也無關乎資源管理或公部門喊得震天價響的永續利用，單純的只是：在我們出現之前，它們已各就其位，就讓它們自在地活著！

對於「我們怎麼從價值觀與倫理信念的角度上去調整人與自然的關係？我們對生命的敬畏要擴展到哪一個範圍與程度？」看過這本書，或許讀者就會有自己的答案。許多人或許會進而體認到，我們真要關心的也許不只是蜻蜓或一棵植物是否具有心靈與意識，而是在以土地、水、生活品質與其他多樣生命爲代價的發展中，我們是否還能尋回我們已然失落的一些感覺，一種在仰觀星空、穿越荒野時才有的感動與謙卑的感覺？ □

作者

Chang Chin-ju, author

張靜如  
Chang, chin-ju

cal measures—we need new ways of thinking that can break through our present impasse. We should ask ourselves: more than two decades after the rise of environmental consciousness in Taiwan, why does the state of our soil, air and water continue to relentlessly decline, despite growing expenditure on pollution control and nature conservation? We can cite all kinds of reasons—from burgeoning greed and a culture of short-term speculation, to short-sighted official policies—and arrive at the following conclusion: that we have overdeveloped the environment in which we live and the land beneath our feet, but we have been too slow to develop an ethical framework for our relationship with our environment and our land.

In creating the kind of civilization we have now, on a superficial level we seem to have been clever in the way we have changed and reduced our dependence on nature and the land. But unfortunately we were not clever enough to realize that we can never be “liberated” from nature and the land, and in fact the development of a highly civilized society brings an even greater need for fertile soil, clean air, pristine water, a healthy ozone layer, and plants’ capacity for photosynthesis.

Precisely because we cannot build a healthy culture on an ailing land, and precisely because no matter what kind of civilization humanity creates we can never isolate ourselves from nature, before making mighty efforts to rebuild the natural environment we urgently need to develop an ethical framework for dealing with that environment.

Facing our wounded land, our most pressing task today is not to rebuild it, but to bring about a sea-change in the attitudes of the vast majority of our people toward the environment. Only if we correct the relative status of mankind and the environment in our value systems, only if we establish new ethical attitudes toward the environment, is there perhaps still hope of saving our land from destruction.

With this in mind, when we focus on people who, with no thought of their own advantage, devote all their efforts to studying and recording frogs, spiders, ferns or aquatic plants, then far from being out of touch with reality, we are attempting to foster and communicate a new environmental ethics.

Let us throw off theory and dogma, open our hearts, and look at the people and the living things they care about in each of the true stories in this book. Many of them are not academics, but like the biologists also featured, they have opened their souls to the call of nature, and thus have imperceptibly developed a deeper environmental consciousness and spirit.

For example, Lin Chun-chi, who grows aquatic plants in his own paddy fields, did not create this wetland environment for his own pleasure, nor for the pleasure of others, but simply because the plants need somewhere to live. For Lin, these plants’ value does not lie in their usefulness to man, nor do his efforts have anything to do with resource management or the “sustainable use” trumpeted by government agencies. He grows these plants simply because they were here before we were, and we should let them live in peace!

As for such questions as how we humans should readjust our relationship with nature in terms of our values and ethical beliefs, or how far we should go in showing respect for living things, perhaps after reading this book you will have your own answers. Many of you may also realize that what we should really care about is perhaps not only whether a dragonfly or plant has consciousness or a soul, but also whether, in the midst of development pursued at the cost of land, water, quality of life and biodiversity, we can still rediscover some of the feelings we have lost—such as the passion and humility that we can only feel when gazing into a starry sky, or crossing a wilderness. □

*(tr. by Robert Taylor)*