

讓族語活下去

民族語を生きつづけさせる

Let Our Language Alive

文-Tuwaq Masud 杜侃克·瑪蘇茲
圖-政治大學原住民族研究中心
(噶瑪蘭語師徒制全職學生)

I am a Kebalan. It was like a dream until now. Before the program officially started, I've been waiting for 4 months. Everything was so unsure. Therefore, once we began the program, I was aggressive to tell my teacher what I want to learn. Because our teacher is really old, I wanted to share her work. So, when my classmate had questions, I also explained to him before she. However, she took lots of time preparing the courses. What I've done might made her hurt and upset. In fact, our teacher is precious treasure. All she has to do is to pass on all she knows to us, no need to be worried about the way she taught.

I've got great improve after this program. I could only "read" Kebalan but not to communicate with more than 5 words or than 2 sentences. When the elders know we are learning Kebalan, they talk with us in Kebalan naturally. After a while, I can respond and think in Kebalan way much fluently. Time flies, we need to strength our speaking and listening as fast as possible to revive the language.

語言，是一個人的根本，沒有語言，就代表沒有過去與未來，失去了與祖先、後代之間的連結。

許久。這是以族語做為第一語言的老師，用不太擅長的華語進行教學時會碰到的難關。

強勢的學生與失落的老師

過於興奮的我在課程開始時，積極地表達未來想要上課的內容。在上課的初期，我們從書寫符號開始教起，但是這些內容我已經很熟悉了。有時候當我的同學無法吸收老師教課的內容時，我就會主動跳出來解釋給同學聽，因為我知道對於初學族語的人而言，難以理解的地方是哪裡，我也曾經在同樣一個問題上鑽研

在成為噶瑪蘭語傳承師之前，老師其實是國中小的族語教師。所以上課方式對老師而言過於衝擊，因為授課的對象從小朋友瞬間轉變成大專院校畢業的社會人士。我們學生原本是希望不要讓年邁的老師有負擔，所以自己主導上課的內容與模式，但是卻忽略了老師的感受。有一陣子，我發現老師常常在休息時間拿起國中小的族語教材備課，我想：這應該是她覺得自己做這份工作做得不踏實，所以想要給自己增加負擔才有的行為。



師徒制平日上課情形。

其實，老師本身就是一座寶山，需要做的只是等待學生去寶山不要空手而歸，努力發掘學習而已，老師本身不需要傾倒東西給學生。

族語，開始活在身上，也活在與家人、耆老、小孩之間的關係上

從執行這個計劃開始到現在，我的族語能力確實有很大的變化。過去我只能很流利地將族語讀出來，卻完全沒辦法用族語溝通。意思是：我沒辦法講超過五個單詞長度的句子，連續講兩句話以上。當我生活在部落中，也讓部落耆老了解我們的工作內容時，耆老們很自然地使用族語與我



2018年於期末成果發表會分享用教具融入教學的經驗。



2018年期末語言能力鑑測口試。

們交談。一段時間之後，我發現我開始能夠不經思考地用族語應答，不再需要用中文對照後才組合出一個族語句子了。

我們的出現也同樣影響耆老們與自己的晚輩互動的情形，耆老們開始很強勢地要求部落的晚輩們用族語與他們對談，如果情況不如預期，耆老們就會冒出一句話：「samawmang」，意思是「沒有用」。

失敗為成功之母，但是學習族語這件事情上，沒有所謂的成功

在今年的評鑑中，我們這一組的成績不如預期，這對我們而言是很大的打擊。我們曾彼此道歉，認為我們忽略了彼此地需求。所以我們開始著重於「聽、說」這兩個能力的訓練。因為我們深刻地知道，時間不等人，而我們能

做地只是盡可能的讓族語回到自己身上。我相信，三年之後，我必然能夠讓族語繼續活下去，因為我會讓族語繼續在我未來的小孩身上活著！◆



Tuwaq Masud
杜佻克·瑪蘇筮

噶瑪蘭族，花蓮縣豐濱鄉新社/立德部落人，1982年生。台灣大學人類學系畢業。現任噶瑪蘭師徒制全職族語學習員。

Tuwaq Masud, born in 1982. Kebalan. He lives in Kodic, Fengbin Township, Hualien County.

Graduated from the Department of Anthropology, National Taiwan University.

Now he is a full-time apprentice of the Master-Apprentice program.

Aboriginal Language Proficiency: High.

編按

噶瑪蘭族共有兩個核定部落，新社、立德，都在豐濱鄉，各執行一組一師二徒的師徒制。本文作者為立德部落組合，因為老師年事已高，而學生在大學的科系為人類學、語言學的背景，其學習觀念新穎，因此形成由學生主導的上課模式，老師轉而成為諮詢、輔導的角色。同時在課後時間，搭配族語聚會所，邀集部落耆老創造族語環境，訓練語感、口說能力。本文作者為參與計畫而辭去原本的工作，但又等待了6個月才正式成為師徒制的學生，可見其傳承族語的決心。去年度報考族語認證高級檢定，幾乎通過。

Editor's note

There are 2 Kebalan communities, Paterungan and Kodic. They are located in Fengbin Township, Hualien County where the Master-Apprentice programs are carried out separately with 1 master and 2 apprentices. Since the teachers are old and the apprentice has anthropological and linguistic backgrounds with creative learning ideas, the class became student-centered that teachers provide consultation rather than teaching. Meanwhile, they also held a language meeting house gathering elders to create a full-Kebalan environment to train their speaking and cultivate the intuition of language. The author is determined to revitalize Kebalan language, therefore, he has quit his job to join this project yet became formal student 6 months later his resignation. The author has registered for the Aboriginal Language Proficiency Test (High level), while another apprentice in the same class plans to take one with higher level.