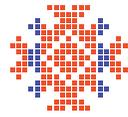


COMING OF AGE  
*in*  
INDIGENOUS  
SOCIETIES

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JUNE BRITA EIRA, ANNE GIÆVER,  
JAN-ERIK HENRIKSEN, GRETE MEHUS, TOVE  
MENTSSEN NESS, WASIQ SILAN





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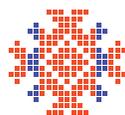
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# Ovdasánit



Mii eallit máilmmis gos álbmot agáiduvvá. Beare dávjá mii gullat ahte vuorasmuvvat lea heittot. Ekonomalaš ja demográfalaš dutkamiin leatge maid čuoččuhan ahte “agáiduvvanbárru boahtá”, ja dainna oaivvildit ahte vuorasolbmot leat noadđin servodahkii. Muhto álgoálbmogiid oainnu mielde eai ane vuorasmuvvama heajosmahttimin, baicca dehálaš oassin eallin-gearddis. Dat ahte agáiduvvat lea eambbo go fysalaččat ja kognitiivlaččat návcca-huvvat. Dat lea maiddái riggudat. Álgoálbmotservodagain leat vuorasolbmot leamaš dehálaš gáldun máhtolašvuoda, eallinvásáhusaid, giela ja kultuvrra fievrredeamis nuorat buolvvaide, ovdamearkka dihte go guoská eanandollui, guolásteapmái, bivdui, árbevirolaš duodjái dahje elliid dikšumis.

Dutkanprošeavttas, mas dát girji lea vuolgguhuvvon, oahpaimet mi maid boarásmuvvat/vuorasmuvvat sáhtta mearkkašit, go leat jearahan vuorasolbmuid Norgga ja Taiwana álgoálbmotservodagain. Mii jearaheimmet oktiibuot 42 vuorrasa, 24 nissona ja 18 dievdu, 2019:s ja 2020:s. Oasseváldit ledje gaskal 65 ja 92 jagi boarrásat dalle go deaivvadeimmet, ja sii orro duoddaris, smávva gávpogaččain ja gilážiin Finnmárkkus, várreguovlluin

gasku Norgga, dahje Tarana johkalegiin davit Tayal-guovllus Taiwanas. Dán girjjiis ovdanbuktit ovta dahje guokte ‘photo stories’ (govvamuitalusa) juohke oasseváldis. Muitalusat davvisámi guovllus leat davvisámegillii, dárogillii ja engelasgillii; ja mitalusat davvi-tayala guovllus leat tayal gillii, mandarin-Kiinná gillii ja engelasgillii. Go lohkahehtet, de oaidnibehtet ahte mitalusat leat ráhkisvuoda, ilu, balu, vuostálastinnávcca ja nanusvuoda birra. Girji váldofáddá lea ahte gaskavuodát ja gullelašvuoda leat dáid olbmuid buresbirgejumi várás áibbas dárbbaslaččat, sihke gullelašvuoda mávssolaš eanadagaide dahje guovlluide, árbevirolaš doaimmaide ja elliide, ja gaskavuoda mávssolaš olmuiguin. Máhtolašvuoda ja geahččanguovllut, mat buktot ovdan dán girjjiis, leat dehálaččat vai majoritehtakultuvra buorebut ipmirda vuorasolbmuid mearkkašumi álgoálbmotguovllus, ja hábmen dihte ovtaárvosaš ja vuoiggalaš servodaga sihke Norggas, Taiwanas ja muđui máilmmis.

Dát govvgirji lea ráhkaduvvon ovttasbargguin čeahpes dáiddáriin, govveddjiin, journalistain ja almmuheddjiin Susanne Hættain. Susanne: midjiide lea leamaš stuora illun duinna ovttasbargat dáinna girjjiin, ja mii leat hui giitevaččat

go don háliidit redigeret govaid, hábmet ja buvttadit dán girjji iežat lágádusa bokte. Vuosttažettiin lea dát govvgirji skeaŋkka dutkanprošeavtta oasseváldiide. Mii leat máilmmi giitevaččat go sii juogadedje iežaset máhtolašvuoda ja vásáhusaid minguin. Girji galgá maid olahit eanet olbmuid sihke fysalaš ja digitála hámis.

Lassin govvgirjái, mii háliidit movttiidahttit mearrideddjiid, eará dutkiid ja studeantaid, guldalettiin vuorasiid jienaid, čállit ja almmuhit eanet dieđalaš artihkkaliid mat leat rahpasat ja olámutus engelasgillii berošteddjiid várás. Fina áinnas min neahttasiiddus, doppe gávnnat min artihkkaliid go dat leat dohkkehuvvon almmuheapmái.

Dutkanprošeavtta “Coming of age in Indigenous communities” lea Norgga dutkanráđdi ruhtadan (prošeaktanummar 287301). UiT Norgga Árktalaš Universitehta ja Høgskulen på Vestlandet leat mielruhtadeaddjit, dutkiid bargodiimmuid bokte. Mii háliidit čadahit buriid dutkamušaid, mas buohkat leat oadjebasat, mat leat vuohkkasat ja mat gudnejahttet buohkaid proseassas. Norsk senter for forskningsdata (Norgga dutkandiehtoguoovddáš) lea veahkehin min dainna, ja juolludan dárbbaslaš etihkalaš lohiid (prošeaktanummar 577949). Mii

oaččuimet maiddái hui ávkkálaš evttohusaid ja buriid neavvagiid Norgga Sámedikki vuorasiidráđi jodiheaddjis Kristine Julie Eira.

Ustitlaš dearvuodát dutkanjoavkkus; Mai Camilla Munkejord, June Brita Eira, Anne Giæver, Jan-Erik Henriksen, Grete Mehus, Tove Mentsen Ness ja Wasiq Silan.

# Ávtebaakoe



Mijjeh veartenisnie jielieminie árrøjigujmie mah báarasábpoe sjidtieh. Áápsen daamtaj mijjese soptse-sávva báarastimmie lea mij akt náake. Ekonomeles jìh demograafeles dotkemisnie lea aaj tjáadtjoehtamme «voeresebáara báata», amma báarasábpoe almetjeh leah leevles maajsoe seabradahkese. Aalkoeáálmegeperspektijvesne báarasábpoe sjídtedh ij leah vuajnalgamme goh mij akt náake, men buerebh akte vihkeles bielie jieleden sykhusistie. Báarasábpoe sjídtedh lea vielie goh fysiske jìh kognitijve funksjovnh dassedh. Aaj akte ræjhkoesvoete. Aalkoeáálmege-seabradahkine báarasábpoe almetjeh leah vuajnalgamme goh vihkele bievnijh daajrojste, jìermijesvoeteste, gíeleste jìh kultuvreste dejtie nuerebe boelvide, ektiedamme vuesiehtimmien gaavhtan jáartabárran, göölemasse, bivtiemasse, aerpievuekien vætnose jìh kreekide.

Dotkemeprosjektesne, mij lea daan gærjan váarome, libie lïereme maam báarastimmie maahta árrodh viehkine báarasábpoe almetjeh aalkoeáálmege-seabradahkine Nöörjesne jìh Taiwanese eadtjaldehtedh. Állesth 42 báarasábpoe almetjeh, 24 nyjsenæjjah jìh 18 álmah,

gihthesovvin 2019 jìh 2020. Dah mah lin meatan lin aaltarsinie 65 – 92 jaepieh gosse gaavnedimh, jìh dah árroejìn doedterisnie, smaave staarine jìh smaave sijjine Finnmarhkesne, vaerine gaskoeh Nöörjesne jallh jeanoevueminie Tarananesne Tayal-dajven noerhtelisnie Taiwanese. Daennie gærjesne libie aktem jallh göökte «photo stories» fierhtede almetjistie áehpiedahteme noerhtesaemien, nöörjen jìh englaanten gíelesne; soptsesh áarjelsaemien dajveste áarjelsaemien, nöörjen jìh englaanten gíelesne; soptsesh noerhte-tayalen dajveste leah gíeline tayal, mandarin, kinesiske jìh englaanten gíelesne. Goh dijjeah sjíhtede vovejnedh, soptsesh leah gieriesvoeten, aavoen, tjoeperrimmiej, psykologeles nænnoes haalvemefaamoem (resiliense) jìh vuastalimmien bíjre.

Áejviedijre daennie gærjesne lea relasjovnh leah vihkele almetji tryjjesvoeten gaavhtan, dovne relasjovnh sjïere eatnamidie jallh dajvide, sjïere jeatjah almetjidie, aerpievuekien darjoemidie jìh kreekide. Daajroeh jìh perspektijvh mah áehpies dorjesuvvieh daennie gærjesne leah vihkele juktie jienebeláhkoe kultuvren goerkesem

lissiehtidh mij sæjhta báarasábpoe almetjinie árrodh aalkoeáálmege dajvesne, jìh seabradahkem seammavyörtogsvoetine jìh ríektesvoetine sjugniedidh dovne Nöörjesne, Taiwanese jìh jeatjah lehkesne veartenisnie.

Daate guvviegærja lea sjugniesovveme laavenjostosne dejnìe maehteles tjiehpiedæjjine, fotograafine, journalistine jìh bertijinie Susanne Hætta. Susanne: akte stoerre aavoereme datnine laavenjostedh daan gærjan bíjre, jìh mijjeh gijhteles ihke datne sjíhtih guvvieh redigeeredh, hammoedidh jìh daam gærjam dov bertemen tjírrh darjodh. Uvtemes guvviegærja lea vadtese dejtie mah meatan orreme dotkemeprosjektesne. Mijjeh dan joekoen gijhteles ihke dah sijjen daajroeh jìh dáájrehtimmieh mijjine juekiejin. Gærja aaj fysiske jìh digitaale dorjesávva jieniebidie lohkiidie.

Lissine guvviegærjese mijjeh gegkiestibie dejtie skreejrehtidh mah sjæjsjalimmieh vaeltie, jeatjah dotkijh jìh studeenth, báarasábpoe almetji gíelh goltelidh viehkine jienebh vitenskapeles tjaalegh tjaeledh jìh bæjhkoetidh, mah aaj englaanten gíelesne gáávnesieh

íedteladtidh. Mínnh maaje mijjen nedtesæjrosne, dellie mijjen tjaalegh gaavnh dallah dah bæjhkoeh timmie jááhkesjimmieh áádtjeme. Dotkemeprosjekte “Coming of age in Indigenous communities” lea beetnehvierhtie áádtjeme Nöörjen Dotkemeraereste (prosjektonommere 287301). Meatanfinansiereme goh dotkiji barkoetæjmoeh lea dorjesovveme UiT Nöörjen Arktiske Universiteetesne jìh Høgskulesne Vestlandesne. Mijjeh vaajtelibie hijven dotkemem darjodh gusnie gaajhkes leah jearsoe, komfortable jìh ááktmem dáájroeh prosesnesne. Norsk Senter for Forskningsdata lea mijjem daejnie viehkietamme, jìh lea dejtie daerpies etihkeles luhpiehtimmide vadteme (prosjektonommere 577949). Mijjeh aaj joekoen nuhteligs raeriestimmieh jìh hijven raerieh Nöörjen Saemiedigkien voereseraerien ávtehkistie Kristine Julie Eira áádtjeme.

Vietseles heelsegh dotkemedáehkeste; Mai Camilla Munkejord, June Brita Eira, Anne Giæver, Jan-Erik Henriksen, Grete Mehus, Tove Mentsen Ness jìh Wasiq Silan.

# Ke' na glen



ryax squ soni ga, nyux ta mutu maki squ bnkis smusran na cinbwanan. "bnkis smuran" qani ga skahul nha snbes min' uqun nqu pknitan, yan hazi nake' skal nqu kezya qakkusya ru zinko gakhusya kengkyu mha "wahan hmor ymtu' nqu plquy mquri' na ziray", nyux mturing tkura nha kin'usuw pnangan nha qnxan inhoyan na bnkis. ana mha kya, linbuyan pqbaqan nqu ska tuqi ta ita Tayal ga, son mucu mquri' na plquy qani hiya ga, ini ptnaq squ "mngyut tm'alax" plquy mquri ga, p'aras pql'ux tninun nqu ini pkkyut inhuyan: iyat son nha nanaq nyux m'oyay s'lax qu abaq hi' ta qani ga, qnahaw sunyux pngsa' squ qutux sinpiyang 'twan na sinrxan na qnxan. nanu yasa qu, qqalang na Tayal hiya ga, son nha piyang krahu knita squ bnkis gaqi, baha hmswa, lghan balay qu thuyay maki pinsrxan nha pngsa' msbilan na pinqbaqan Gaga Tayal, ana kahul kwara qinbaqan Gaga qnxan. ru ke' ga, sinbilun nha mrkyas llaqi kinbahan, yan nqu mqumah. tqulih, prusa', tminun, ptring kbalayan, ru kawar gaga pqayat qnyatan.

son mucu qutux binah bbrwan sngusan nqu klahang bbnkis Taywan ru Nowey qani ga, pinnrwan squnan syasing qani ga, spuawah nya kntan bbnkis nqu Nowey ru Taywang, phtgun nha qsahuy pin-syang pkita kkyalan nqu zywwaw insmuran bnkis. sngsun nha aring minkoku kawas

108 btehuk kwas 109 musa pcyagun. Kwara son mha mgluw mtzyuwaw ga maki mpatun squliq na bnkis, ska nha kya mpusan payat kneril ru mopuw spat mlikuy, baqaw ta maki hazi ska na tzyu pgan ru mgeru pgan sazing nqu kawas nhakwara. musa mkal kwara ubuy na squliq Sami. (kwara bbenux na rhzyal te kura thyqan na Xulan ru Maku cibwanan, yan cyux qwang nqu rgyax ru bsilung ki ska puqin bbu' na Nowey) ru Tayal na Taywang (cyux ms'utu' maki squ llyung na mstranan).

pucing na pngasa' bnrwan 'ntwan saying qani ga, skahul nqu inlgan nya pinsayaw squliq qu mwayaw qutux ini ga rusa saying. skayal nha qu ke' gate kura rhrhul na Sami pinqzwan ga, spuawah nha ke' te rhrhul Sami ru ke' Nowey ki Ego pbibu'; pinqzwan na te rhyziq nqu Tayal ga, spuawah nha ke' Tayal ru thlu ki Ego pbiru' pngsa'. Pinngsalan nya qu saying ki pinqzwan qasa ga, nyux tlingay mlahuy squ ingalu nya pqsliq, mqqas, mbahing, mskkut ki lphtuy. bnrwab qani ga, nyux pssoya balayna qbuci knita krahu ga, spgwah nha mbnkis ta, akin ha pinbaqun sinkwara nha, ssquliq ru ruraw rhzyal rgyax qyunam, qulliq ubuy binah, pslyan na mrhu sraral, zywwaw pinbaq qsinuw hlahuy ga, maki squ sinblaq mqyanux na mumu' zywwaw krahu. Kwara qu nyux sbiru squ qsahuy pinqzwan na

knita ru pinbaqan bnrwan qani ga, musa maki balay 'ragan pruruw squ mkzzik mimaw mzyup mlabang pinbaq ru kntan nha son mucu bnkis squ babaw rhzyal na Tayal (minzoku), ana cyux maki Nowey, Taywan, ana inu qu qalang inu ga, psrxun ta btnaqan ru mshzyu knit ana cinbwanan.

'ntwan bnrwan na ssyasing qani ga, misli' na pkblayan giqas pinqqzwan, pssyasing sya, sinbunkisya ru mrhu khu bnrwan na Susanne Haetta squ msqunan nha pinknalayan. skahl nqu minnanaq llunganru sngusan nyapbiru mbalay, ssyasing nqu squliq Tayal ru squliq na Sami ru pinqzwan mrhu sraral ga, skahul ta saxa na ptasan nqu Gaga ru qbuci nya inkyasan ki tuqi ptringa nqu tminun ga, musa maki pkkyalan nha ru ptmumaw saxa nha. bnrwan nqu minslyan saying qani ga, msbesan mpbiq nhuway nqu Taywan ru Nowey qu psngusan klahang Tayal "pqasun mnaga pkaki pkrkyas squ qqalang na Tayal" pbiq qqoyat qaya na squliq minwahan mkal, mhuway balay kwara mgluw mkal ru ptngsa' squ pinbaq nha ru inqnxan nha tninun na. qbuci na nyux sbiru ga, 'son nha insat bbrwan, kya qu kwara pinbaqan nqu pngsa' uzi ga, spgluw nha tuqi na tennaw pkita pyanay, tay ta musa pinbaq squ maki inlungan na squliq, mqoyat mtzyuwaw klahang bnkis Tayal. qutux lozi ga, nyux sami pbsyu mbiru ke' na Ego, ru spngsa' myan

pngsa' bnrwan nqu koksay, smshot khmay na squliq koksay wowah pqbaq bniru qani. Kya qu nanu pinkyalan pnbaq ga wahiy mkal mhibang na tennaw myan. ini ga mblaq mnaga kmyaya pngsa' nha bnirwan nqu beh giqas na binnrwan gakusya.

"pqasun mnaga pkaki pkrkyas squ qqalang na Tayal" (Coming of age in Indigenous communities) hiya ga, kahul nqu Nowey puqil ptqbaq cyusing prraw Taywangru Nowey sngusa bniru nha pklahang Tayal (banggo sngusan sa ga 287301), msqunan nqu pmuruw pnraw na insrxan nqu Nowey rhrhul qnoyan kayal raygaku ru inbyaqan wagi na Nowey dizic raygaku. Nyux sami soyan balay mssun inblaq na qbuci pincyagan nqu kengkyu ru, a-ki sbalay nqu mbblaq lhbaw, kintrhu kntan na squliq. Mha qani qu, Nowey kengkyu cyusin ga pbiq pnraw squ sngusan bnrwan ru pstuqi gaga nqu kensa' (sngusan bnrwan banggo qu 577949). pucing lga, mhuway sami balay squ pmuruw ru prraw sngusan na qani qu mrhu na bnkis y iyingkay Kristine Julie Eira Sami gikay.

Skahul zzik na inlungan mhuway simu. Mai Camilla Munkejord, June Brita Eira, Anne Giæver, Jan-Erik Henriksen, Grete Mehus, Tove Mentsen Ness ru Wasig Silan pinsnatu.

# Preface



We live in a world with an ageing population. Too often we are taught to believe that ageing is something negative. Indeed, in economic and demographic research, it has been argued that a “silver tsunami is coming”, implying that older people are a burden on society. Within Indigenous worldviews, however, ageing is conceptualized not as ‘degradation’, but rather as an important part of the circle of life. Ageing is more than a loss of physical and cognitive functions. It is also an enrichment. Accordingly, in Indigenous communities, Elders are often viewed as important conveyors of knowledge, wisdom of life, language and culture to the younger generations, e.g. related to farming, fishing, trapping, traditional handicrafts or animal herding.

In the research project that this book stems from, we have learnt about what ageing may entail by engaging with Elders living in Indigenous communities in Norway and Taiwan. A total of 42 Elders, 24 women and 18 men, were interviewed in 2019 and 2020. The participants were between 65 and 92 years of age at the time of our encounter, and lived in inland plains, rural towns and coastal villages in Finnmark, mountain areas of Mid-Norway, as well as in the river valleys of Taranan,

north Tayal territory in Taiwan. In this book, one or two photo stories by each of our participants are presented. The stories from the North Sámi territory are provided in North Sámi, Norwegian and English; the stories from the South Sámi territory are provided in South Sámi, Norwegian and English, and the stories from the north Tayal territory are provided in Tayal, Mandarin Chinese and English. As you will see, the stories are about love, joy, worries, resilience and resistance.

The main message in this book is that relationships are pivotal for the well-being of the participants in this study, both relationships to significant landscapes or territories, to significant others, to traditional activities and to animals. The knowledge and perspectives conveyed in this book are important to enhance the majority culture’s understanding of what it means to be an older person living on Indigenous lands, and to foster an equal and just society in both Norway, Taiwan and beyond.

This photobook is made in collaboration with the talented artist, photographer, journalist and publisher Susanne Hætta. Susanne: it has been a great pleasure to collaborate with you on this book, and

we are so grateful that you agreed to edit the photos, design and produce this book through your own publishing house. First and foremost, this photobook is a gift to the participants of our research project. We are immensely thankful for their sharing of knowledge and experiences with us. In addition, this book will be made physically and digitally available for a wider public.

In addition to this photobook, we hope to inspire decision-makers, other researchers and students to listen to the voices of the Elders by writing and publishing a number of scientific articles that will all be openly accessible in English for anyone interested. Please go to our webpage, and you will find our articles as soon as they are accepted for publication. The research project “Coming of age in Indigenous communities” is financed by the Norwegian Research Council (project number 287301). Co-funding in terms of researchers’ working hours has been provided by UiT The Arctic University of Norway and Western Norway University of Applied Sciences. We want to do good research where everyone is safe, comfortable and respected in the process. The Norwegian Centre for Research Data has helped us to do so and has granted

us the necessary ethical permissions (project number 577949). We have also received very helpful suggestions and good advice from the leader of the Elders Council of the Sámi Parliament in Norway, Kristine Julie Eira.

With love from the research team: Mai Camilla Munkejord, June Brita Eira, Anne Giæver, Jan-Erik Henriksen, Grete Mehus, Tove Mentsen Ness and Wasıq Silan.

# Forord



Vi lever i en verden med en aldrende befolkning. Altfor ofte blir vi fortalt at aldring er noe som er negativt. I økonomisk og demografisk forskning har det da også blitt påstått at «eldrebølgen kommer», underforstått at eldre mennesker er en byrde for samfunnet. I et urfolksperspektiv er imidlertid aldring ikke konseptualisert som degradering, men snarere som en viktig del av livets syklus. Aldring er mer enn tap av fysiske og kognitive funksjoner. Det er også en berikelse. I urfolkssamfunn er eldre dermed sett på som viktige formidlere av kunnskap, livsvisdom, språk og kultur til de yngre generasjonene, relatert til for eksempel jordbruk, fiske, fangst, tradisjonelt håndverk eller dyrehold.

I forskningsprosjektet denne boken springer ut fra, har vi lært om hva aldring kan innebære ved å engasjere eldre mennesker i urfolkssamfunn i Norge og Taiwan. Totalt 42 eldre, 24 kvinner og 18 menn, ble intervjuet i 2019 og 2020. Deltakerne var mellom 65 og 92 år da vi møttes, og de bodde på vidda, småbyer og småsteder i Finnmark, fjellområder i det sentrale Norge, eller i elvedalene i Taranan i det nordlige Tayal-området i Taiwan. I denne boken er en eller to 'photo stories' fra hver deltaker presentert.

Fortellingene fra det nordsamiske området er presentert på nordsamisk, norsk og engelsk; fortellingene fra det sørsamiske området på sørsamisk, norsk og engelsk; og fortellingene fra det nord-tayalske området er på tayal, mandarin-kinesisk og engelsk. Som dere vil se, handler fortellingene om kjærlighet, glede, bekymringer, resiliens og motstand. Hovedbudskapet i denne boken er at relasjoner er avgjørende for velferden til deltakerne i studien, både relasjoner til signifikante landskap eller områder, til signifikante andre, til tradisjonelle aktiviteter og til dyr. Kunnskapene og perspektivene som formidles i denne boken er viktige for å øke majoritetskulturens forståelse av hva det innebærer å være et eldre menneske i et urfolkssamfunn, og for å skape et samfunn med likeverd og rettferd i både Norge, Taiwan og verden for øvrig.

Denne fotoboken er skapt i samarbeid med den talentfulle kunstneren, fotografen, journalisten og forleggeren Susanne Hætta. Susanne: det har vært en stor glede å samarbeide med deg om denne boken, og vi er takknemlige for at du ønsket å redigere fotografier, designe og produsere denne boken gjennom forlaget ditt.

Først og fremst er denne fotoboken en gave til deltakerne i forskningsprosjektet. Vi er utrolig takknemlige for at de delte sine kunnskaper og erfaringer med oss. Boken gjøres også fysisk og digitalt tilgjengelig for et bredere publikum.

I tillegg til fotoboken håper vi å inspirere beslutningstakere, andre forskere og studenter til å lytte til de eldres stemmer ved å skrive og publisere flere vitenskapelige artikler som er åpent tilgjengelige på engelsk for interesserte. Besøk gjerne vår nettside, så finner du artiklene våre så snart de er godkjente for publisering. Forskningsprosjektet "Coming of age in Indigenous communities" er finansiert av Norges Forskningsråd (prosjektnummer 287301). Medfinansiering i form av forskernes arbeidstimer er ved UiT Norges Arktiske Universitet og Høgskulen på Vestlandet. Vi ønsker å gjøre god forskning der alle er trygge, komfortable og respekterte i prosessen. Norsk Senter for forskningsdata har bistått oss med dette, og har gitt de nødvendige etiske tillatelsene (prosjektnummer 577949).

Vi har også fått veldig nyttige forslag og gode råd fra lederen av eldrerådet på Sametinget i Norge, Kristine Julie Eira.

Vennlige hilsener fra forskningsteamet: Mai Camilla Munkejord, June Brita Eira, Anne Giæver, Jan-Erik Henriksen, Grete Mehus, Tove Mentsen Ness og Wasiq Silan.

# 前言



當今，我們身處的是一個老化的世界。老化卻經常被賦予負面的意象，就如經濟學和人口學調查的用語「銀髮海嘯來襲」，暗指著老人是社會中的負擔。然而，原住民的文化知識體系當中，老化並不與「退化」劃上等號。老化，讓生命得以生生不息；它不單指生理跟認知的退化，相反地，它代表的是一種文化生活的經驗累積。也因此，原住民部落中，耆老之所以重要，是因為他們代表的是知識傳承者的身分，將生活、語言、文化中的智慧傳遞給年輕一代，如農耕、捕魚、陷阱設置、傳統編織、手工藝及圈養動物技術等等。作為台灣與挪威的原住民族照護計畫的一部分，這本照片集以挪威與台灣的原住民耆老的視角以相片作為媒體來呈現老化議題。計畫於民國108到109年進行，參與的人員包含42位耆老，其中有24位女性、18位男性，年紀大略介於65到92歲之間。受訪者包含挪威薩米族（包括極北芬馬克省的內陸平原、偏鄉與沿海漁村、挪威中部的山脊）以及台灣泰雅族（集中在南勢溪流域）。這本照片集的最終呈現，是由參與者挑選出一到兩張照片。語言使用的部分，南薩

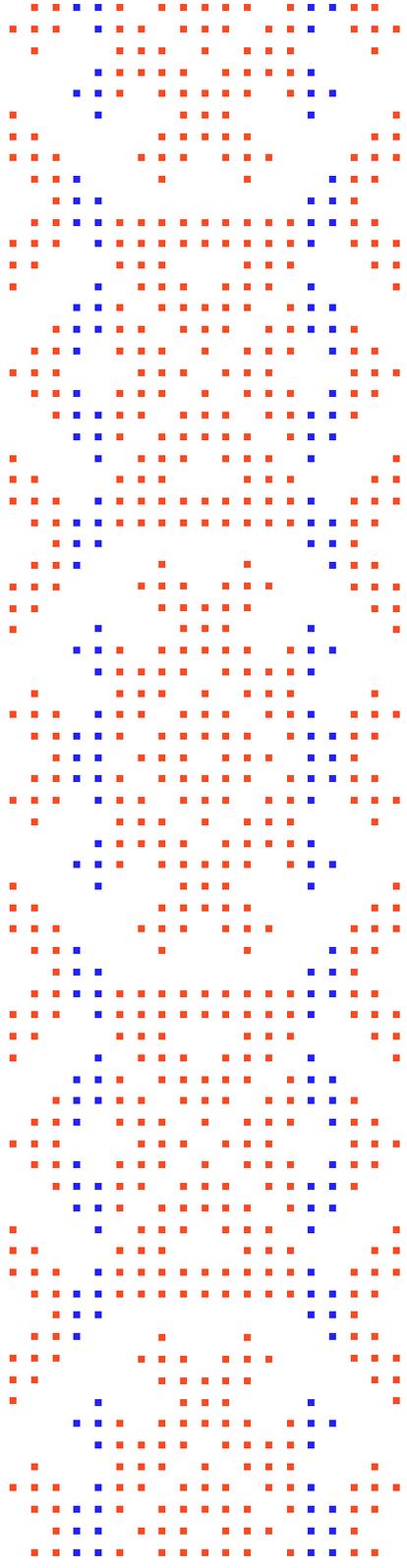
米故事以南薩米語、挪威語與英語書寫；北泰雅故事以泰雅語、中文與英語呈現。這些照片與故事圍繞著愛情、快樂、擔憂、韌性與抵抗。本書所希望傳達的價值是藉著耆老讓大家更了解，人與土地、傳統領域，他人，傳統活動、動物的關係，都是構成幸福的重要環節。這些收錄在本書中的故事中傳達的知識與視角，有助於主流文化深化對原住民族土地上的老人的理解，並在挪威、台灣或是其他地方，創造一個更平等與正義的社會。這個相片集是與薩米族新銳藝術家、攝影師、記者與出版社負責人 Susanne Hætta 的合作結晶。透過她的巧思、編排與設計，泰雅族與薩米族的照片與故事透過兩邊文化代表性的顏色、圖騰與編織元素互相對話交融。這本相片集是回饋給參與台灣與挪威的原住民族照護計畫「在原住民族部落中迎來成長」受訪者的一份禮物，感謝所有參與者分享寶貴的知識與生命經驗。本書內容將實體印刷，相關資料也會在網路上公開，讓更多對於原住民族照護議題有興趣的人可以觸及。其次，我們也正著手將這份資料翻譯英文、並發表在學術期刊吸引

更多國際讀者。相關訊息請參考我們的網頁，或追蹤最新的學術出版文章。

「在原住民族部落中迎來成長」(Coming of age in Indigenous communities)是一個由挪威研究中心獎助的台灣與挪威的原住民族照護計畫(計畫編號287301)，合作獎助單位為挪威北極圈大學與西挪威應用科技大學。我們希望在維持研究好的研究品質的同時，讓參與其中的人員在過程中都感到安全、自在和受到尊重。為此，挪威研究資料中心提供並協助本計畫進行必要的倫理審查(計畫編號577949)。最後，我們感謝挪威薩米議會的耆老委員會主席 Kristine Julie Eira 對本計畫的建議。誠摯地感謝您。

Mai Camilla Munkejord, June Brita Eira, Anne Giæver, Jan-Erik Henriksen, Grete Mehus, Tove Mentsen Ness 與 Wasiq Silan 敬上

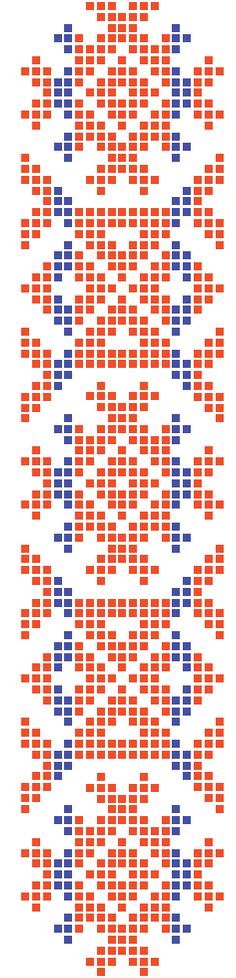


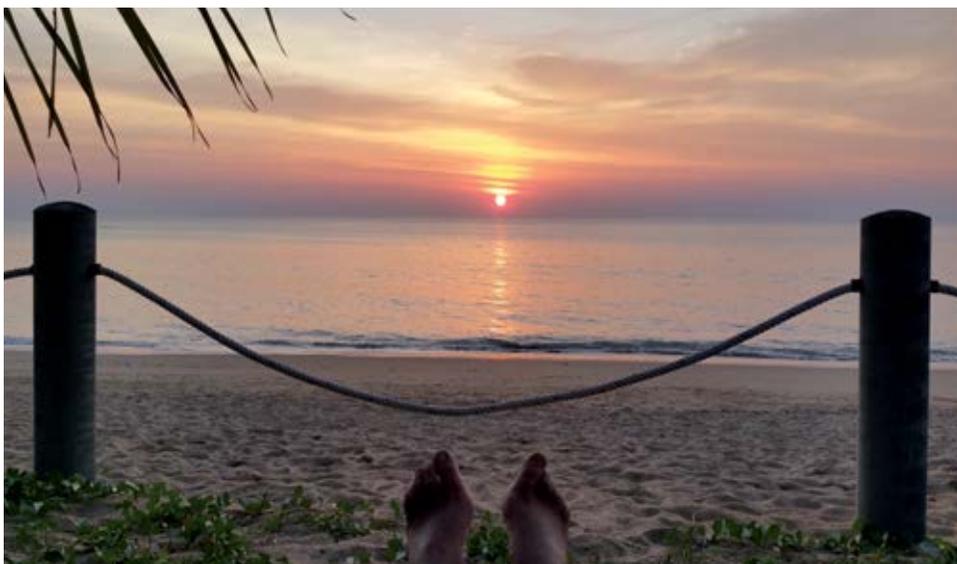


# Davvisámi guovlu

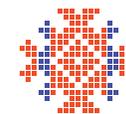
Nordsamisk område

North Sámi area





Govva/foto/photo: Svein Nilsen.



## Svein Nilsen

Beaivváža ritmma čuovvumin  
Å følge solens rytme  
Following the rhythm of the sun



– Moai liikojetne deaivat odđa olbmuid ja oahppat sin kultuvrra birra. Beaivváš geasuha mu ja mun liikon čuovvut dan ritmma.

Svein ássá smávva gávpogis gálguinis. Soai leaba goappašagat pensionisttat. Soai liikoba mátkkoštit máilmmis.

Juohke čavčča mannaba Espánnjai váriin vázzit internationála tuvraserviin. Maŋimuš guoktelogi jagi leaba orron measta guokte mánu juohke jagi Thaeatnamis, gos leaba čatnan ustivuodaid fástaássiiguin. Soai čáppášeaba beaivvášluoitádeami juohke eahkeda Thaeatnamis. Dat lea čáppis, dadjá Svein.

– Vi liker å møte nye folk og lære om deres kultur. Jeg er fascinert av solen og liker å følge dens rytme.

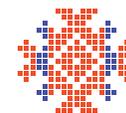
Svein bor i en liten by med kona si. De er begge pensjonister. De liker å reise rundt i verden.

Hver høst drar de til Spania for å gå fotturer i fjellene med en internasjonal turklubb. De siste tjue årene har de tilbrakt nesten to måneder hvert år i Thailand, der de har utviklet gode vennskap med fastboende. De beundrer solnedgangen hver kveld i Thailand. – Den er nydelig, sier Svein.

– We love to meet new people and learn about their culture. I am fascinated with the sun and like to follow the sun's rhythm.

Svein lives in a small town with his wife. They are both retired. They like travelling around the world.

Every autumn they go to Spain to hike in the mountains with an international hiking club. In the last twenty years, they have spent almost two months a year in Thailand, where they have established good friendships with the locals. In Thailand they admire the sunset every evening. – It's gorgeous, says Svein.



## Emma Johannessen

Ealán gievkkanbeavdeguoras  
Livet ved kjøkkenbordet  
Living by the kitchen table



Govva/foto/photo: dutki ja Emma Johannessen leaba ovttas govven. tatt i samarbeid med forskeren og Emma Johannessen. Co-created by the researcher and Emma Johannessen.

Ásan ovttas iežan beatnagiin ja bussáin. Dás čohkhalan ja geahčan gievkkanlássaráigge olggos. Čohkkán juohke beaivvi, jagan gáfe ja geahčan mii dáhpáhuuvvá olgun. Doppe lea geaidnu, mearra, káija ja loddebákti. Dás čohkkádettiin jurddašalan dološ áiggiid.

Lean leamaš sávzadoalli eallinagi, dassáži go devden 90 jagi. Dál čohkkán gievkkanbeavdeguoras ja vuordán boastaalbmá, bártniidan ja siidaguimmiidan. Oktii vahkus boahotá gieldda ruovttubuohccedivššár. Mu bárdni, gii ássá eará báikkis ja šaddá mátkkoštít biillain ja fearggain go deike galgá boahtit, veahkeha mu juohke vahkus gávppašit ja rehkegiid máksit. Mun guođán sullo duššefal juos lea dárbbášlaš, go galggan doaktárii dahje vuoktačuohppái, muhto ferten ruoktot fas johtileamos lági mielde.

Jeg bor sammen med hunden og katten min. Her sitter jeg og ser ut kjøkkenvinduet. Jeg sitter her hver dag, drikker kaffe og følger med på det som skjer ute. Der er veien, sjøen, kaia og fuglefjellet. Når jeg sitter her, tenker jeg på gamle dager.

Jeg har vært sauebonde hele livet, til jeg ble 90 år. Nå sitter jeg ved kjøkkenbordet og venter på postmannen, mine sønner og naboer. En gang i uken kommer hjemmesykepleieren fra kommunen. Sønnen min, som bor et annet sted og må reise med bil og ferge for å komme hit, hjelper meg hver uke med å handle og betale regninger. Jeg forlater øya bare hvis det er nødvendig, når jeg må til legen eller frisøren, men jeg må hjem raskest mulig.

I live here with my dog and my cat. Here I am sitting, looking out the kitchen window. I sit here every day, drinking my coffee and watching what's going on outside. I can see the road, the jetty, the sea and the bird cliff. When I sit here, I think about the old days.

I was a sheep farmer all my life, until I was 90 years old. Nowadays I spend my time here at the kitchen table, waiting for the postman, my sons and neighbours. Once a week the home care nurse comes. My son doesn't live on this island. He has to take a drive and a ferry trip to get here, and helps me every week with shopping and bills. I only leave the island if it's necessary, when I need to see the doctor or go to the hairdresser, but I want to get back home as soon as possible.



Govva: dutki ja Amanda Henriksen leaba ovttas govven.

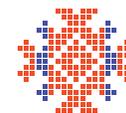
Foto: tatt i samarbeid med forskeren og Amanda Henriksen.

Photo: co-created by the researcher and Amanda Henriksen.

Amanda eahccá gilvvagárddis buđaldit, muhto ii šat nagat ieš dan dahkat. Son ferte dušše geahččat go gilvvagárdi lohpe almmá su veajekeahtá dasa maidege. Garra dálki rittus dahká, ahte lieđit jápmet, ja son ferte daid sirddašit vai dain lea suodji biekká vuostá. Son oazžu veahki láddjet suoinni. Son háliida sirdit muhtin šattuid, muhto lea vuollánan dainna hommáin. Juohke giđa gilvá varas liidiid iežas uskkádaga lahka. Vaikko son lea measta sovken, de eahccá liidiid ja muitá makkárat dat leat oaidnit.

Amanda elsker hagearbeid, men klarer ikke å gjøre det selv lenger. Hun må se på at hagen forfaller uten mulighet til å gjøre noe med det. Hardt vær på kysten gjør at blomstene dør og hun må flytte dem rundt for å få beskyttelse for vinden. Hun får hjelp til å klippe gresset. Hun ønsker å flytte noen planter, men har gitt opp det prosjektet. Hver vår planter hun friske blomster nær inngangen sin. Selv om hun er nesten blind, elsker hun blomster og husker hvordan de ser ut.

Amanda loves gardening but she can't do it by herself any longer. Sadly, she has to watch the garden falling into neglect without being able to do anything about it. The bad weather on the coast kills off the flowers and she must move them around to keep them sheltered. She gets help to mow the lawn. She would like to move some plants, but she's given up that idea. Every spring she plants new flowers near the front door. Although she's almost blind, she loves flowers, and still remembers exactly what the different flowers look like.



## Amanda Henriksen

Eahcán liđiiguin ja gilvvagárddis buđaldit  
Jeg elsker blomster og hagearbeid  
I love flowers and gardening





➤ Govva: dutki ja Amanda Henriksen leaba ovttas govven.  
Foto: tatt i samarbeid med forskeren og Amanda Henriksen.  
Photo: co-created by the researcher and Amanda Henriksen.

– Dáid dárjjaldagaid lean ieš duddjon. Dákkárat ledje mu eatnis, ja mun lean su boares dárjjaldagaid mieldie heahkkalastán dáid. Mus lea nu ahkit go lean massán osiid oaidnin- ja gullandovdagis. Ovddeš áigge, go ihkku ain morihin ja nahkárát ravge, de lávejín čohkke-dit duddjot ja geahččat bárdnán vatnasa mii bođii káijii go mun ledjen godđimin. Soite navdán mu sáhkkejin, muhto mushan ledje nahkárát nohkan ja ledjen dušše duddjomin.

Amanda muitalii, ahte son leai viggan godđit, muhto buot šadde dušše moivin ja su nieida fertii maŋŋil boahit čorget godđosiid. Mun lean godđán ja heahkkalastán geažos ealliman. Dál in šat sáhte dan dahkat. Dat lea munnje roassu.

– Disse gryteklutene har jeg laget selv. Min mor hadde slike, og jeg har heklet dem på bakgrunn av å se på hennes gamle. Jeg er så trist fordi jeg har tapt deler av syns- og hørselssansen. Når jeg våknet om natten før i tiden og ikke fikk sove mer, satte jeg meg med håndarbeid og så på min sønns båt som kom inn til kaia mens jeg strikket. Kanskje de trodde jeg var nysgjerrig, men jeg fikk bare ikke sove og gjorde håndarbeid.

Amanda fortalte at hun har prøvd å strikke, men alt blir et kaos og datteren må komme og rydde opp i strikketøyet etterpå. Jeg har strikket og heklet i hele mitt liv. Nå kan jeg ikke gjøre det lengre. Det er et stort tap.

Váillahan áiggi go duddjot sáhtten  
Jeg savner virkelig tiden da jeg kunne gjøre håndarbeid  
I really miss the days when I could do handicraft



– I've made these potholders myself. My mother had potholders like these, and I copied the pattern just by looking at hers. I'm so sad that I'm losing my sight and hearing. In earlier times, when I woke up at night and couldn't fall asleep again, I used to get up and do some handicraft while I watched my son's fishing boat coming in early in the morning. Maybe the fishermen thought I was sitting there because I was nosey, but in fact I couldn't sleep and I was doing my handicraft.

Amanda said that she has tried to do knitting, but it's all becoming just a mess, and then her daughter has to come and help her make it right. I've been knitting and crocheting my whole life. Now I can't do it anymore. It's a great loss.



Govva/foto/photo: Snorre Sundquist.

Snorre ja eamidaš leaba pensionisttat. Soai ássaba smávva gávpogis.

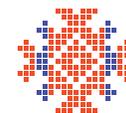
– Dán govas lean tuvraváziid fárus jávregáttis iežamet gávpoga lahka. Dán «nissoniid mátkkis» eai leat galle dievddu, muhto moai nuppiin boatnjáin goit vulggiime mielde. Lea hui buorre deaivat olbmuid ja dahkat ustittuvuođaid. Mátkkis mii borrat niestti ja juhkat gáfe mii mis lea mielde. Dálvet vázzit tuvrraid gávpogáhtain dannego váriin lea nu olu muohta.

Snorre og kona er pensjonister. De bor i en leilighet i en liten by.

– På dette bildet er jeg med turgjengen ved et vann nært byen vår. Det er ikke mange menn med på denne «dameturen» men jeg og en annen ektemann ble med. Det er veldig fint å møte mennesker og danne vennskap. I løpet av turen har vi en liten lunsj med kaffe som vi har tatt med. Om vinteren går vi på turer i bygatene på grunn av all snøen i fjellene.

Snorre and his wife are retired. They live in a flat in a small town.

– In this photo I'm with some other hiking enthusiasts by a lake not far from our town. Most of the people on these walks are women, but another husband and I joined this time. It's very nice to meet new people and make friends. During our walk, we stop and have a small packed lunch and coffee. In the winter we walk along the roads in our town because of all the snow in the mountains.



## Snorre Sundquist

Ealljáris vázzit  
Hiking enthusiasts  
Tur-entusiaster





Govva/foto/photo: Snorre Sundquist.

Alvvaiduvan go mohtorsihkkeliin vuoján  
Å kjøre motorsykkelen gir meg energi  
Riding my motorbike gives me energy



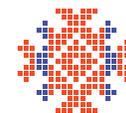
Go jearat mainna mun alvvaiduvan, de ferten mitalit ahte mohtorsihkkelvuodjin addá munnje searaid. Lean mohtorsihkkeliin vuodján das rájes go ledjen 18 jahkásaš. MC-searvvis lea buorre gáimmadit gánddaiguin, dovdat ustivuoda ja leat ovttas. Juohke gaskavahku diibmu guđas mii čoahkkanit ja vuoddját gosa nu, dahkat dola ja háleštit. Go leat bohtán ruoktot fas, de ráhkadan tuvrras oktiigeasu ja almmuhan iežamet Facebook-jovkui. Álggus leai MC-searvi dušše veteránasihkkeliid várás, muhto dál mii leat váldán buohkaid mielde. Mohtorsihkkelvuodjin doallá mu buorre foarpmas. Buorida mu balánsa, nanne spirraliid ja julggiid, ja riibada fleksibiliteta, koordinašuvnna ja konsentrašuvnna.

Når du spør hva som gir meg energi, må jeg si at å kjøre motorsykel gir meg energi. Jeg har kjørt MC siden jeg var 18 år. Å være med guttene i MC-klubben, føle kameratskapet og være sammen er fint. Hver onsdag klokka seks samles vi for å kjøre et sted, lage bål og prate sammen. Når vi har kommet hjem lager jeg en oppsummering av turen og legger på Facebook-gruppen vår. I starten var MC-klubben vår bare for veteransykler, men nå har vi inkludert alle. Å kjøre motorsykel holder meg i god form. Det forbedrer balansen min, styrker hoftene og føttene, og opprettholder fleksibilitet, koordinasjon og konsentrasjon.

If you ask me what gives me energy, I have to say that riding my motorbike is what gives me energy. I've been riding motorbikes since I was 18. It's great to be with my mates in the motorbike club, just being among friends and doing things together. Every Wednesday at six in the evening we get together, go for a ride somewhere, make a bonfire and sit around the fire chatting. When we get back home, I write a summary of our trip and post it in our Facebook group. In the beginning, our club was only for classic motorbikes, but now anybody can join. Riding my bike keeps me in good shape. It improves my balance, strengthens my hips and legs and keeps up my flexibility, coordination and concentration.



Govva/foto/photo: Snorre Sundquist.



## Bohccogoruda ruvjen lea jahkásaš čakčadáhpáhus

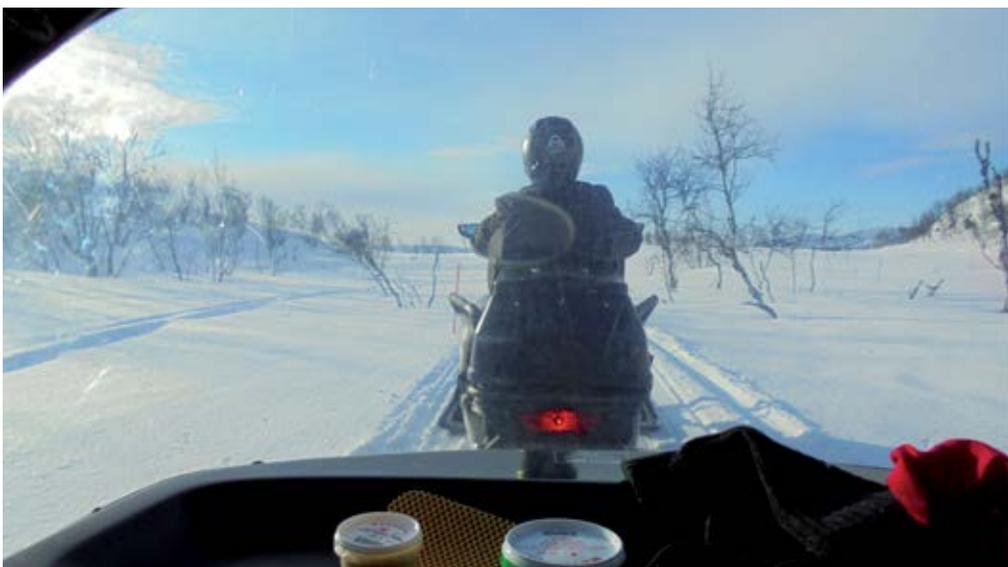
Å partere et reinslakt er en årlig foreteelse for oss hver høst.  
Cutting up a reindeer carcass is an annual event for us every autumn.



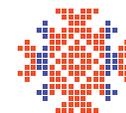
Dás oainnát mu eamida, mu nieidda ja su ustiba ruvje-min bohccogoruda. Juohke čavčča mii oastit ja juogadit bohcco. Munno nieida bargá universitehtabuohcevieusu patologalaš ossodagas, ja máhtta bohcco anatomijja. Son hovde ruvjema. Su eadni lea oahppan bohccuid rihttema ja ruvjema sámi báikegottis, gos mánnán orui. Jáhkán munno nieidda maiddá geahččan eatnis ja sus oahppan unnin, go oinnii mo son bargá.

Her kan du se kona mi, datteren min og hennes venninne partere et reinsdyrslakt. Hver høst kjøper og deler vi en rein. Datteren vår jobber på patologisk avdeling ved universitetssykehuset og kan dette med reinens anatomi. Hun er sjef for oppdelingen. Moren hennes har lært partering av reinsdyr fra det samiske samfunnet hun bodde i da hun var liten. Jeg tror datteren vår også har sett og lært av moren når hun var liten, og så henne gjøre det.

Here you can see my wife, my daughter and her friend parting a reindeer carcass. Every autumn we buy a reindeer to share. Our daughter works in the pathology department of the university hospital and she's familiar with the anatomy of a reindeer. She is in charge of the parting. Her mother learned how to cut up reindeer from people in her Sámi community when she was young. I think our daughter also saw it, and learned by watching her mother do it.



✦ Govven/foto/photo: Astrid Siri.



## Astrid Siri



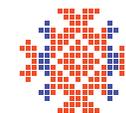
Mun liikon vuolgit meahccái, muohta skohteriin vuodjit, dolastit, vuoššat káfe ja bassit suovasbierrgu. Mu mielas lea hui somá jávreguliid bivdit. Lihkus leat min gielddas ollu lobálaš skohterláhtut nu ahte mii vuorrasat olbmot maid ollet buriid guollejávrraide.

Jeg liker å dra til fjells med snøscooter for å fyre bål, koke kaffe og steike røykaktjøtt på bålet. Jeg synes det er artig å isfiske etter røye og ørret. Heldigvis har vi mange lovlige snøscooterløyper her i vår kommune, slik at også vi eldre kommer oss til gode fiskevann.

My favorite activity is going to the mountain with the snowmobile to make a fire, make coffee and roast smoked meat on the fire. I love ice fishing for trout and char, and luckily there are many approved snowmobile trails in our community, enabling also us elders to reach good fishing lakes.



Govven/foto/photo: Ánta Risten / Kirsten Ravna Sara.



## Ánta Risten / Kirsten Ravna Sara



Mun bat maid lean gárdde luhtte leamaš? Go mii čakčat álgit sullos čohkket, ja čorragat álget vuodjat nuori badjel, de lean mun áidevákta. Mun in leat dábálaččat gárdde luhtte, muhto muhtimiin láven sihtat oappá leahkit áidevákta, nu ahte mun maid beasan fitnat gárdde luhtte.

Miessemearkun lea hui deatalaš ja dat ferte dahkkot riektá. Go bohccot lea gárddis, de dohpot misiid ja hengejit nummargilkoriid čeabehii. Dasto luitet misiid ja áldduid sierra látnji, vuoi gávnnadit. Go miesit leat gávndan etniideaset, de gehččet áldduid bealljemearkkaid ja daid nummargilkoriid mat leat misiin ja nu oidnet gean guhtege miessi lea.

Har jeg også vært i merkegjerdet? Når vi om høsten begynner å samle reinsdyr og flokkene begynner å svømme over sundet, må jeg være gjerdevakt ved ledegjerdet. Jeg har vanligvis ikke mulighet til å dra til merkegjerdet (der kalvene får eierens merke), men av og til kan jeg be min søster om hun kan overta som gjerdevakt for meg.

Kalvemerkingen om sommeren eller høsten er svært viktig, og det må foregå på den rette måten. Når reinsdyra er i merkegjerdet, fanges kalvene og påsettes en gilkor (et merke med et godt synlig nummer.) Deretter slippes kalvene sammen med simlene som raskt finner igjen sine kalver. Siden simlene er øremerket med eiers reinmerke, er det lett for reineierne å finne ut hvem som eier de nummererte kalvene.

Have I been by the corral, too? When we start collecting reindeer in the autumn and the flocks start to swim across the strait, I have to be a fence guard. I usually do not have the opportunity to go to the reindeer corral (where the calves get the owner's mark), but sometimes I ask my sister if she can take over as a fenceguard in my place. Here I am by the calf marking corral.

The calf marking in the summer or autumn is very important in reindeer husbandry and it must be done the right way. When the reindeer are in the marking corral, the calves are caught and get a gilkor (a mark with a clearly visible number). The calves are then released together with the female reindeer who quickly find their calves. Since the female reindeer are earmarked with the owner's mark, it is easy for the reindeer owners to find out who owns the numbered calves.



Govven/foto/photo: Ánta Risten / Kirsten Ravna Sara.

Go mii čakčat álgit gárddástallat, de lea mu bargu leahkit áideváhta, birra jándora, amas bohccot eai mana olggobeallai áiddi. Čorragat vudjet nuori rastá nu ahte mun ferten čohkkát ja fáktet.

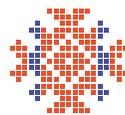
Golbma - njeallje vahku lean áideváhtan, dasságo luitet ealu čakčaorohahkii. Muhtumin áigi gollá njozet, muhto mun han gávdnen verdde. Oainnát go dan govas ahte diet geađgi lea dego nissonolmmoš geas lea silki ja geassegákti.

Når reinflyttingen begynner om høsten, er min jobb å være gjerdevakt slik at reinsdyrene ikke går utenfor gjerdet. Reinsdyrene svømmer over sundet over til fastlandet i små flokker, og det betyr at jeg må være gjerdevakt 24 timer i døgnet i tre - fire uker inntil hele flokken begynner sin vandring mot høstbeitene.

Tida som gjerdevakt kan bli langdryg, men jeg fant meg en hjelper. Hvis du ser på bildet, ser den steinen ut som en kvinne med sjal og sommerkofte.

When the reindeer migration starts in the autumn, my job is to be a fence guard to prevent the reindeer from getting out of the guide fence. The reindeer swim across the strait and over to the mainland in small flocks, and that means that I have to be on guard 24 hours a day for three - four weeks until the whole herd begin its journey towards the autumn pasture.

The time as a fenceguard can give a feeling of loneliness, but I found a helper. If you look at the photo, that rock looks like a woman with a summer dress and a shawl.



## Anna Ragnhild Balto / Ánnejon Ándde Ragnhild



Mun lean rieǵádan dáppe Čuolmenjárggas, muhto ledjen dušša jahkebeallásaš go mii fárrimet Molleži 1951. Min eallin ja dienas lei čadnon lundui, rievssatbivdui, muorje-čoaggimii ja eará. Dat šattai gilvu rievssatgárdun sajiide ja áhčči gávnnaahii ahte mii fárret Molleži go doppe ledje eambbo rievssahat ja unnit olbmot. Sus lei doppe unna bivdovisoš. Mii fárrimet Jonssot áiggi (mihcamáraid), ja johka lei dulvvis dalle. Sullii miilla eret das lea Ájotluobbalguoika ja dasa mun masá duššen. Mun ledjen gietkamis ja eadni doallá.

Muhto de fanas devdui čáziin ja buot biergasat ja diŋgat govdo ja álge golgat johkaráigge. Eadni galggai juoidá dohpet ja de ribahii gietkama maid golgagoahtit. Áhčči oinnii ahte eadni lei suorganan ja dollii fatnasa gátte guvlui ja gudii eatni gáddái. Jáđe luittii fatnasa golgat johkaráigge, gitta vulos, meattá dan romes guoikka, gietkama maŋis. Lihkus lea gietkka ráhkaduvvon dainna lággiin ahte dat govddoda, ii ge gopmán. Dan siste ledjen mun ja in diehtán maidige. Mus leai rátnu badjel ja in lean njuoskan ge.

Jeg er født her i Čuolmenjárga, men jeg var bare 6 måneder da vi flyttet til Molleš i 1951. Vi levde av det naturen gav, bl.a. bærplukking og rypefangst. Men så ble det større konkurranse om snarefangsten og far fant ut at vi skulle flytte til Molleš der min mor var født. Der var det mer ryper og mindre folk. Han hadde et lite hus der. Vi flytta omkring jonsok og elva var flomstor. Vel en mil herfra kom vi til et stryk som kalles Ájotluobbalguoika og der holdt jeg på å drukne. Jeg lå i en komse (samisk vugge) som mor holdt fast.

Men så begynte vannet å flomme inn i båten slik at tingene våre begynte å flyte ut. Mor prøvde å berge et eller annet, og plutselig datt komsa ut av båten og i elva. Far så at mor var skremt, satte kursen mot land og ba mor hoppe på land. Så lot han båten flyte nedover stryket etter komsa som fløt hele veien gjennom det farlige stryket. Men heldigvis er komsa laget slik at den flyter og ikke velter. Og inni der lå jeg og visste ingenting. Jeg hadde et pledd over meg og ble ikke våt engang.

I was born here in Čuolmenjárga, but I was only six months old when we moved to Molleš in 1951. We lived of what nature provided, including berry picking and ptarmigan-catching with snares. But there were other snare catchers and increased competition for the ptarmigans. Dad found out that we should move to Molleš where my mother was born, since there seemed to be more ptarmigan and fewer people. He had a small house there. We moved around Midsummer's Day and the river was flooded. About a mile from here we came to a stream called Ájotluobbalguoika, and there I was almost to drown.

I was lying in a gietkka (a portable infant crib) that my mother was holding. But then the water began to flood into the boat and our equipment began to float out. My mother tried to save something and suddenly the gietkka fell out of the boat and into the river. Father saw that mother was frightened, headed for the shore and asked mother to jump ashore. Then he let the boat float down the stream after the gietkka that floated all the way through the dangerous rapids. But luckily the gietkka is made so that it floats and does not tip over. And inside it I lay, knowing nothing. I had a blanket over me and did not even get wet.



Govven/foto/photo: Anna Ragnhild Balto / Ánnejon Ándde Ragnhild

Ordnet muoraid lea mu bargu. Lean dahkan dan dalle jo go náitaleimme. Mun liikon bargat muoraiguin. Go rievssatbivdit lea guossin dáppe duottarstobus, sii lávejit fállat iežaset veahkin munnje. Muhto mun giitán ja dajan ii. Jearralan vel; maid mun dalle galggan bargat? Murren-barggut leat munnje terapiijan ja beasan dehkiid lihkahit.

Dette er min jobb. Jeg har gjort vedarbeidet helt siden vi giftet oss. Jeg liker å jobbe med ved. Når vi har rypejegere som gjester på fjellstua, pleier de ofte å tilby å hjelpe meg. Men da takker jeg nei og spør om hva jeg da skal gjøre? Vedarbeid er terapi for meg og jeg kan bruke musklene mine.

This is my job. I've been doing the work with the firewood ever since we got married. I like working with firewood. When we have ptarmigan hunters as guests at the mountain lodge, they often offer to help me. But then I decline and ask what I should do then? This work is therapy for me, and I can use my muscles.



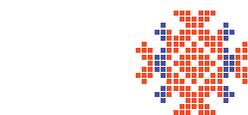
Govven/foto/photo: Maret Rávdna Vars.

Máret liiko duddjot. Dan golmma govain son álggos neaská ja ruvve osttu gápmasiidda. Nuppi beavvi deallu ja vuoidá daid gápmasiid ovdal go sáhtta goarrugoahttet gápmagiid.

– Go mun duddjon, de guldalan Sámerádio. Go mun fitnen mu ovddeš bargosajis, mu ovddeš bargoskihpárat jerre mus gos mun gulan daid ollu ságáid sámi guovlluin. Vástidin nu mo duohta lea, ahte mun álo guldalan Sámerádio go duddjon.

Marit er svært opptatt av mykduodji. Her skraper hun leggskinnene til et reinsdyr og gnir kokt seljebark på skinnen. Dagen etter skraper hun skinnene lett og påfører dem en spesiell smurning, før hun begynner å sy reinskinnskallene.

– Når jeg driver med slikt håndarbeid, så hører jeg alltid på Sameradioen. Når jeg treffer mine gamle arbeidskollegaer, spør de om hvordan jeg holder meg så godt oppdatert om det som skjer i samiske områder. Da svarer jeg som sant er, at jeg alltid hører på Sameradioen når jeg driver med samisk håndarbeid.



## Maret Rávdna Vars



Marit is very occupied with soft duodji (making Sámi products of textile and skins). Here she scrapes the calfskins of a reindeer and then rubs it with boiled willow bark. The next day she scratches the skins lightly and applies a special lubrication, before she starts sewing the reindeer fur shoes.

– When I do such handicraft, I always listen to the Sámi radio. When I meet my old job colleagues, they ask how I stay so up to date on what is happening in Sámi areas. I then answer that I always listen to the Sámi radio when doing Sámi handicraft.

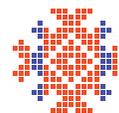


✧ Govven/foto/photo: Berit Nikkinen Varsi.

Go moai fárremii deike dan gávpogii, de eai čahkan munno golbma galmminhanboksa odđa ásodahkii. Okta boksa lea munno nieidda, Sissela, viesus go son orro dáppe gávpogis ja okta fas rájus, kealláris. Maŋimus boksa fertiime bidjat veránda nala vai lea álki viežžat ruovttus ráhkaduvvon borramuša nu go guoli, bierggu dahje láibbi ja muorjemeasttu maid ieža letne čoaggan.

Da vi flytta til byen og inn i en moderne leilighet, var det ikke plass til alle tre fryseboksene. En ble plassert hos dattera vår, Sissel, som bor i byen. En fikk vi plass til her i kjelleren, mens den siste måtte vi plassere på verandaen slik at vi har lett tilgang til hjemmelagd mat av fisk og kjøtt, samt hjemmebakete brød og syltetøy av ulike bær-sorter som vi plukker selv.

## Berit Nikkinen Varsi



When we moved to the city and into a modern apartment, there was no room for all three freezers. One was placed in the house of our daughter, Sissel, who lives here in the city. One we found a place for here in the basement, while the last one we had to place on the veranda, so we have easy access to homemade food of fish and meat, as well as home-baked bread and jams of various berries we pick ourselves.



Govven/foto/photo: Berit Nikkinen Varsi.

Dá lean gumpposiid vuoššan. Ruovttus leat hárlánan borrat varaborramušaid. Láviimet maid márfut, muhto dán áiggi ii fitne márfosiid. Go goruha oastá otna, das ii leat earago buhtes biergu. Ii čuoovo njuovčča, vaibmu, eaige čoalet. Muhtimin mun fitnen vara ja dalle mun gumppustan. Muhto dasa in goassege vuošša buđehiit, dušše náppožiid.

Her har jeg kokt gumpposat (blodklubb). Hjemmefra er vi vant til å spise blodmat. Jeg pleier også å lage blodpølser, men i dag får man ikke tak i tarmen. Når du kjøper en hel reinskrott i dag, leveres den uten tunge, hjerte og tarmen, kun rent kjøtt. Av og til får jeg tak i blod og da lager jeg blodklubb til familien. Men jeg koker aldri poteter til dette, kun kålrabi.

Here I have made gumpposat (dumplings with blood). Our family is used to eating blood food. I also used to make blood sausages, but today you can't get intestines. When you buy a whole reindeer carcass today, it is delivered without tongue, heart and intestines, only with the meat. Sometimes I get a hold of some blood and then I make gumpposat for the family. But I never cook potatoes with this dish, only rutabagas.

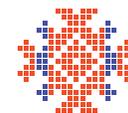


- Govva: dutki ja Johan J. Sara leaba ovttas govven. Foto: tatt i samarbeid med forskeren og Johan J. Sara. Photo: co-created by the researcher and Johan J. Sara.

Son lea 92 jagi boaris ja lea oasttán áibbas ođđa njealjejuvllat vuošana vai dálvet sáhtta muottaga čorget viesušiljus ja geasset fas eamidiin vuolgit sáivaguollebivdui. Soai ságastallaba vel ahte leago son dat ođđa njealjejuvllat vuošan doarvái allat, vuoi eaba de bártit go vuolgiba sudno čiegus jávrái.

Han er 92 år gammel og har kjøpt seg en splitter ny ATV slik at han om vinteren kan brøyte snø hjemme på gårds-plassen, og om sommeren ta kona med til fjells for å fiske røye. Paret diskuterer om bakkeklaringen på ATV-en er høy nok, slik at de ikke blir plaget når de skal kjøre til hemmeligvannet.

He is 92 years old and has bought a brand new ATV to plow the courtyard in the winter, and in the summer take his wife to the mountains to fish char. The couple discusses the purchase and wonders if the ATV's ground clearance is high enough to bring the couple safe to their secret lake.



Johan J.  
Sara





Govven/foto/photo: Johan J. Sara.

Dá leaba Johan ja Máret ollen sudno čiegus jávrái. Doppe sudnos lea ommangoahti gos soai sáhttiba ijastit sihke dálvet ja geasset. Dáppe soai bivdiba jávreguliid maid Máret sálte ja bidjá láselihti sisa. Golbma jándora sálttis de lea borran ládje ja sudnos lea sálteguolli olles dálvvi.

Her har Johan og Marit kommet frem til gammen sin ved hemmeligvannet. Det er en enkel, men fin overnattingsplass for paret både om sommeren og om vinteren. I vannet fanger de røye som Marit salter og legger i Norgesglass. Etter tre døgn er fisken spiselig og kan frysas. Da har de tilgang til speket røye hele vinteren.

Here, Johan and Marit have arrived at their goahti (small hut) by the secret lake. It is a simple, but nice accommodation for the couple both in the summer and in the winter. In the lake, they catch char which Marit salts in big glass jars. After three days, the fish is edible and can be deep frozen. Then they have access to salted char all winter.

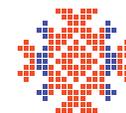


✧ Govven/foto/photo: Berit Alette E. Anti / Molleš Biret

Molleš Birehis leat guokte rádio stobubeavddis. Odđaaigásaš DAB rádio mas son guldala Sámi rádio. Ja nubbi boaresáigásaš rádio vai beassá guldalit ipmilsáni sámegillii Guovdageainnu Lagasradios.

Molleš Biret har to radioer på stuebordet. En moderne DAB-radio slik at hun kan høre på sameradioen og en eldre analog radio slik at hun kan lytte på de samiskspråklige andaktene på Guovdageainnu Lagasradio (Kautokeino nærradio).

Molleš Biret has two radios on the living room table. A modern DAB radio to listen to the Sámi radio and an older analogue radio to listen to the Sámi-language devotionals in Guovdageainnu Lagasradio (Kautokeino local radio station).



## Berit Alette E. Anti / Molleš Biret





Govven/foto/photo: Berit Alette E. Anti / Molleš Biret

Mus lea oainnat báhcán olu ládđe bihtát dalle go gorrón hirbmat ollu gávttiid. Daiguin sáhtán goarrut smávva sámi čijaid maid mun vuovddán dasa giiat ostteš. Muhto diekkár čijat heivejit maid vuoitun go girkosearvis vuovddit loattaidd dahje doallat lynlotteria.

Jeg har mye klederester fra gamle dager da jeg ofte sydde kofter. Disse stoffrestene kan jeg bruke til å sy pyntegenstander som jeg selger dersom noen vil kjøpe. Men helst brukes disse som gevinster i lotterier som vi i kirkeringen arrangerer.

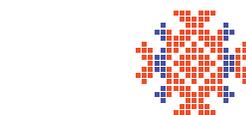
I have a lot of woolen fabric leftovers from the old days when I often sewed gákti (Sámi traditional dresses). I can use these fabric scraps to sew decorative Sámi items if anyone wants to buy. But preferably these items will be prizes in lotteries we arrange in the local church network.



Govven/foto/photo: Alette Henriksen.

Liikon murjet. Dál lea jogjenáigi ges. Árat dán geasi čoggen 34 lihhtera luopmániid ja 24 lihhtera sarridiid. Ráhkadan muorjesávttá sihke sáhppesjerehiin ja sarridiin, maid gávnnat measta iežan gilvvagárddis. Oažžu dadjat dan biebmun, man dastánaga gávdná. Muđui ráhkadan dain muorjemeasttu ja gáhkuid, maid bijan jiekjaboksii nu ahte mis leat geažos dálvvi. Juohke jagi attán murjiiid báikki boarrásiidsiidii vai boarrásat besset murjiiid muosáhit. Mun ferten murjet nu olu, ahte suittán earáide addit. Attán áinnas luopmániid juovlaskearjkan joavdelas dinggaid sajis.

Jeg liker å plukke bær. Nå er det tyttebær som står for tur. Tidligere i sommer plukket jeg 34 kilo muldebær og 24 liter blåbær. Jeg lager saft av både solbær og blåbær som jeg finner nærmest i egen hage. Det er kortreist mat, kan man si. Ellers blir det syltetøy og bakst som settes i fryseren, så vi har hele vinteren gjennom. Hvert år gir jeg bær til aldershjemmet her for at de gamle også skal få smake. Jeg må plukke så mye bær at jeg kan gi til andre. Jeg gir gjerne muldebær i julegave i stedet for andre unyttige ting.



## Alette Henriksen

Luonddu láhjiid omardeamen  
Høsting fra naturen  
Harvesting from nature



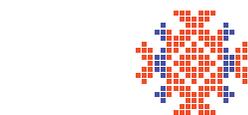
I like picking berries. Now it's the season for lingonberries. Earlier this summer, I picked 34 kilos of cloudberries and 24 litres of blueberries. I make juice from both blackcurrants and blueberries that I can find practically in my own garden. It's truly local food, you could say. I also make different types of jam and cakes that I put in the freezer, so we have enough for the whole winter. Every year I give berries to the retirement home, for the elders to enjoy, too. I have to pick enough berries, so that I can give some to other people. I like to give people cloudberries for Christmas instead of useless things.



Govven/foto/photo: Petra Pettersen

Dá lean bivdán dápmohiid, maid lean čollen ja bassan basistan várás. Dás gos ásan ii leat guhkki guollejávrride vázzit. Jávreáttis lea buorre čohkohallat, vuordit go guolli dohppe ja geahččat go goarvvet jávkkiiha čázi vuollai. Murjenáiggi murjen vel váccedettiin jávrái ja fas ruoktot. Luondduvásihusat addet sielu ráfi. Oakkun maid joga dás šalddi vuolábealde. Gieskat ožžon doppe luosa.

Her har jeg fisket ørret som er klargjort til steking. Det er ikke langt å gå til fiskevann fra her jeg bor. Det er godt å sitte ved vannet, vente på at fisken skal ta i og følge med når duppen går under. I bærsesongen plukker jeg bær på tur til og fra vannet. Naturopplevelsene gir ro i sjela. Jeg fisker også i elva nedfor brua her. For ikke lenge siden fikk jeg en laks der.



## Petra Pettersen

Luondu virkkosmahttá  
Naturen som rekreasjon  
Nature as recreation



Here I've caught some trout that are ready for frying. You don't have to walk far from my house to find good fishing lakes. It's nice to sit by the lake, waiting for the fish to bite, watching out for when the float goes under. During the berry season, I pick berries on my way to and from the lake. It's a nice and peaceful experience being outdoors in nature. I also fish in the river below the bridge. Not long ago, I caught a salmon there.

Gierisvuodain gáhkkeamin  
Baking med kjærliighet  
Baking with love



Goven/foto/photo: Petra Pettersen ❖

Dáid lean odne láibon. Mun láibbun ja gáhkken mángii vahkus, vaikko vel dearvasvuolta ii lea álo nu buorre. Mus lea gollanleasmedávda suorpmain, muhto mun láibbun goit guktii vahkus, ja lassin vel gáhkken. Galgáhan juoga man guossoha, juos gii nu čájada guossis. Láibbun iežame niidii ja su bearrašii maid. Sii buktet jáffuid, ja mun de láibbun.

Disse har jeg ikke bakt i dag. Jeg baker flere ganger i uka, til tross for at helsa ikke alltid er god. Jeg har artrose i fingrene, men baker brød i hvertfall to ganger i uka, i tillegg til annen bakst. Man må jo ha noe å by på når det kommer noen på besøk. Jeg baker også til datteren vår og hennes familie. De kommer med mel, og så baker jeg.

I didn't bake these cinnamon buns today, but I do bake several times a week, even though my health isn't always good. I have arthritis in my fingers, but still I bake bread at least twice a week, in addition to baking other pastries. You have to have something to offer people when they visit you. I also bake for our daughter and her family. They bring me flour, and I make the bread.



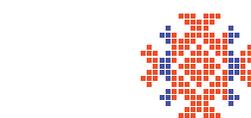
Govven/foto/photo: Sverre Nygård.

Mus lea earenoamáš oktavuoha sullo gottiide. Mun lean dál badjel 40 jagi vádjolan daiguin. Dat dovdet mu. Eandalii. Eai dat ruohtas báhtui inge mun leat goassege gavnjen daid. Dat bohtet ja mannet dasttán mu lahka. Juos čohkkedan, de sáhttet bohtit mu lusa ja vázzit mu buohta. Ferten daid gohčodit goddin. Dat leat gal bohccot, muhto leat goddiluvvan go eai guođohuvvo eaige gula geasage.

Dat leat nu doahppádan munnje, ahte lea gal veaháš mu sivva go duollet dálle bohtet áibbas dáluid lahka. Ii eallu čuvot mu, muhto juos dáhtun dan gosa nu, de sáhtán measta vuojehit bohccuid. Dat johtalit sullo birra dálkki mielde ja johtet biekká vuostá.

Jeg har et spesielt forhold til villreinen på øya. Jeg har nå gått over 40 år sammen med dem der. De kjenner meg. Absolutt. De flykter ikke og jeg har aldri skremt dem. De kommer og går rett forbi meg. Hvis jeg setter meg i ro, kan de komme og rusle ved siden av meg. Jeg må jo si det er villrein. De er jo tamme, men ville på grunn av at de ikke gjetes og ikke tilhører noen.

De har blitt så vant til meg, så jeg har nok litt av skylda for at de kommer helt inntil husene av og til. Flokken følger ikke etter meg, men hvis jeg vil ha den et sted, så kan jeg nesten styre reinsdyrene. De flytter seg rundt på øya etter været og trekker mot vinden.



## Sverre Nygård

Earenoamáš oktavuoha  
En spesiell relasjon  
A special relationship



I have a special relationship with the wild reindeer on this island. I've now spent over 40 years with them. They know me. Definitely. They don't run away and I've never scared them. They come close and walk straight past me. If I sit still, they might come and walk next to me. I have to call them wild reindeer. They're tame, but also wild because they're not herded and they don't belong to anyone.

They've got so used to me, so I suppose it's kind of my fault when they sometimes come right up to the houses in the village. The flock doesn't follow me, but if I want them to go somewhere, I can almost lead them there. Otherwise the reindeer move around the island based on the weather. They move against the wind.



Govven/foto/photo: Sverre Nygård.

Dás oaidnit muhtin ráje mediabiergasiin mat mus leat. Dá lea čálán man geavahan. Mushan leai čájáhus gielddaguovddážiis, ja dalle mus ledje muhtin ráje A2-sturrosaš govat. Dat leat njeallje A4:a oktiibuot, ja daid sáhtán ieš čálihit. Gova, man gieđas doalan, lean aiddo dál dahkan: Das lea mihcamáreahket ja beana mii viežžá rássebotnosiid, maid mii suohpuimet merrii. Mus lea maid dihtor, mainna sáhtán geavahit iešguđetlágan govvaprogárammaid ja dan dakkáriid. Dobbelačas, mii aiddo oidno, lea govvalohkki mainna sáhtán skánnet boares govaid. Sáhtán maid dahkat DVD-filmmaid. Jáhkán ahte lean dahkan 50 filmma. Juohke jagi dagan áddjubiiguin filmma, man sii ieža ožžot.

Her ser vi noe av det jeg har av mediautstyr. Her er en skriver som jeg bruker. Jeg hadde jo ei utstilling i kommunesenteret og da hadde jeg en del bilder i A2-format. Det er fire A4 sammen, og det kan jeg selv skrive dem ut. Bildet jeg sitter med i hånda, har jeg nettopp laget nå; det er fra St. Hansaften med en hund som henter kranser som vi kasta ut på sjøen. Jeg har også en datamaskin med muligheter for forskjellige bildeprogrammer og sånn. Bortenfor der, vi ser den såvidt, der er en scanner som jeg kan scanne gamle bilder med. Jeg kan også lage DVD-filmer. Jeg tror nok jeg har laget 50 filmer. Hvert år lager jeg film med barnebarna som de får.

Here you can see some of my media equipment. Here's a printer that I use. I had an exhibition in the community centre with several A2 photos like these. That means four A4 photos in all, and I can print those myself. The photo I'm holding in my hand is one I've just made, and it's from midsummer night. You can see a dog picking up wreaths of leaves that we threw into the sea. I also have a computer with options for different image processing programmes and so on. Further behind me, you can barely see it, there's a scanner. I can use it to scan old photos. I also make DVD films. I think I must have made 50 films. Every year I film our grandchildren, and I give them a copy each.

Miellahaš ja teknihkalaččat ovdánan áigeádji  
En teknisk og lidenskapelig hobby  
A passionate and technically advanced hobby





## Irene Andreassen

Čuoiggan nu olu go sáhtán  
Jeg går på ski så ofte jeg kan  
I go skiing as much as I can



Govven/foto/photo: Irene Andreassen.

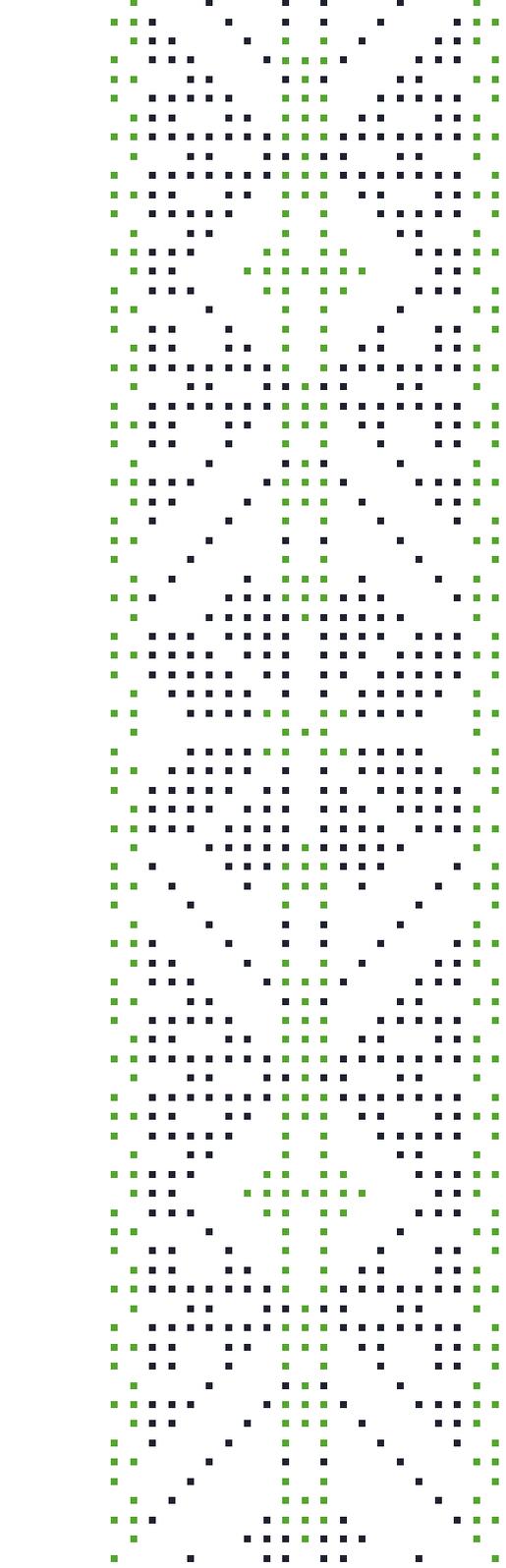
Dát leat mu sahehat. Dat leat mus juolggis dán govas. Mun čuoiggan nu dávjá go asttan, áinnas juohke beavvi. Orun beanta buohccámin juos in beasa čuoigalit, earenoamážit go lea šiega dálki. Lea buorre leat pensionista ja beassat čuoigat goas heive. Čuoiggan eanaš okto, muhto maddái boatnjáinan vahkkoloahpaid. Son lea gal valibuš go mun. Mun lean olu okto čuoigan, inge leat goassege ballan ahte mihkkege dáhpáhuvašii. Dáppe oainnat eai leat láhtut, ja danne čuoiggan alccen láhtuid, muhto čuoiggan diehttalasat skuhterluoddaráiggiid maid, juos dakkáriid oainnán. Dain lea sakka geahppaset čuoigat, muhto čuoiggan áinnas láhtuid maid. Liikon vilppastit maŋás ja geahččat láhtu man aiddo lean ráhkadan: 'Die lea mu láhttu'.

Her er skiene mine. Jeg har dem på meg på bildet. Jeg går så mye som jeg har tid til å gå, gjerne hver dag. Jeg føler meg syk om jeg ikke får på meg skiene og får gått en tur, især når det er fint vær. Det er jo deilig å være pensjonist og kunne gå når det passer. Jeg går mest alene, men også med mannen min i helgene. Han er jo litt sprekere enn meg. Jeg har alltid gått mye alene på ski og aldri vært redd for at det skal skje noe. Her er jo ikke løyper, så jeg trekker egne løyper, men går selvfølgelig i scooterspor visst jeg ser. De er mye lettere å gå i, men jeg trækker gjerne løyper også. Jeg liker å snu meg og se på løypa jeg har laget: 'Det der er mine spor'.

These are my cross-country skis. I've got them on my feet in the photo. I go skiing as much as I can, every day during the winter, if possible. I almost feel ill if I can't get out on my skis, especially when the weather is good. It's nice to be retired, so you can go skiing whenever you want. I mostly ski on my own, but also with my husband at weekends. He's a bit more fit than me. But I've always liked to go skiing alone, and I've never been afraid that anything would happen. There are no prepared ski tracks here, so I make my own tracks. Of course, I'll go in snowmobile tracks if I find them. It's much easier to ski in snowmobile tracks, but I don't mind making tracks myself. When I'm out skiing, I like to turn around and look back at the tracks I've made: 'Yes, those are my tracks'.



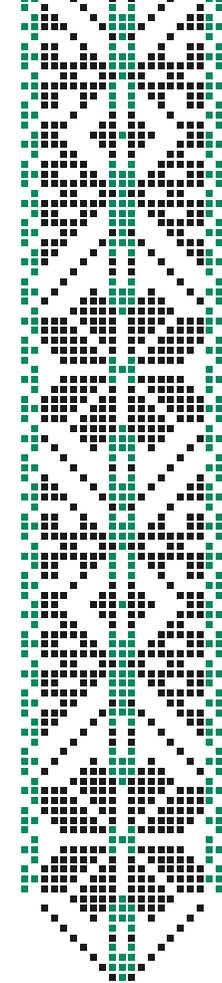




# Åarjelsaemien dajve

Sørsamisk område

South Sámi area





➤ Guvvie/foto/photo: Roger.

Manne leam gööleme mænngan lim onne. Gööleme lea tryjje munnjen, men aaj beapmoeh reebledh. Dihte joekoen vihkele munnjen. Gosse lim onne dellie jijnjem haagkoejim, men daamtajommes johkine jeanojne. Gosse viermine göölem, dellie dam aajvahkommes voelpine ektine darjoem, akte mijjeste såvka jih dihte mubpie viermide jadtehte jih duara vñhtese. Dan åvteste mov healsoe nåakebe sjidteminie, manne veeljem göölemejaevrine minnedh mejtie maahtam bijline jaksedh.



## Roger



Jeg har fisket siden jeg var liten. Fiske betyr trivsel for meg, men det betyr også matauk. Det betyr virkelig mye for meg. Da jeg var liten fisket jeg mye, men da oftest i bekker og elver. Når jeg fisker med garn, gjør jeg det som regel med en venn. En av oss ror båten, og den andre hiver ut og drar opp garnet tilbake i båten. På grunn av at helsa mi svikter, så velger jeg å dra til fiskevann som jeg kan nå med bil.

I have been fishing since I was a child. Fishing is well-being for me, but it also means food supply. It really means a lot. When I was a child, I used to fish a lot in streams and rivers. When I fish with nets I normally go with a friend. One of us will row the boat, and the other one will throw out and pull the nets back into the boat. Due to my deteriorating health, I often choose to fish in a lake that I can reach by car.



➤ Guvvie/foto/photo: Jovhna Kvitfjell

Hæhtjoe mov frijesijjie. Månnoeh gâmmah hæhtjoem eerpimen aahka Marieste gelliej jaepiej gietjeste jîh dam gohtjebe Mariestua. Ov goh dihte annje lea desnie mijjine ektine. Mijjieh guhkiem giehtelamme jîh jîjnîh beetnegh nuhtjeme hæhtjoem bueriedidh jîh stuerididh. Dihte mijjen saetnies hieyme. Mijjieh iehtsebe desnie årrodh. Maehtebe mijjen lyjhkedestovline tjahkasjidh TV:m vuartasjidh. Desnie årrodh mijjese raeffiem vadta. Mijjieh dovne desnie årroejimh aktem jaepiem. Ean gâessie sîjthth daam sijjiem doekedh. Hæhtjoe lea bielie manneste jîh mov fuelhkeste.

Hytta er mitt fristed. Min kone og jeg overtok hytta etter min bestemor Marie for mange år siden, og vi kaller den Mariestua. Det er som om hun fortsatt er der sammen med oss. Vi har brukt mye tid og penger på å pusse opp og gjøre hytta større. Den er vårt sanne hjem. Vi elsker å være der. Vi kan sitte i våre favorittstoler og se på TV. Å være der gir oss fred. Vi bodde der til og med et år. Vi vil aldri selge dette stedet. Hytta er en del av meg og min familie.

This cottage is my sanctuary. My wife and I took over the cottage from my grandmother Marie many years ago, and we call it Mariestua. It is like she is still present with us. We have spent a lot of time and money to restore and enlarge this cottage. It is our true home. We love being there. We like to sit in our favorite chairs and watch TV. Being there gives us peace. We even lived there for a year. I will never sell this place. It is a part of me and my family.



## Jovhna Kvitfjell





➤ Guvvie/foto/photo: NN.

Daate guvvie giedteste. Båatsoe ij leah tjåadtjan, guktie ibie maehtieh åvtelbodti jiehtedh gåæssie edtjebe dejtie ovmesseie barkojde darjodh, vearelde gaajhkem muana. Båatsoe mov jieledvuekie sjidteme dan åvteste leam daejnie giehtelamme vielie goh 50 jaepieh.

Dette er et bilde av reingjerde. Reindriften er ikke statisk, så vi kan ikke bestemme i forkant når vi skal gjøre de forskjellige oppgavene, det kommer an på værforholdene. Reindriften har blitt min livsstil, fordi jeg har gjort dette i over 50 år.

This is a photo of a reindeer corral. Reindeer husbandry is not static, so we cannot decide in advance when we can perform the different tasks; it depends on the weather conditions. Reindeer herding has become my lifestyle, as I have done this for over 50 years.



NN





➤ Guvvie/foto/photo: Anonymous.

Skiereden jallh golken burhviem tjöönghkebe. Vearelde muana. Jis fer jijnje biejjh-guakoe dellie burhvie smyölkoe jñh dellie ij gåaredh burhviem vöörhkedh jñh nuhtjedh. Jis fer jijnjem obreme, dellie burhvie fer leevles sjædta jñh fer geerve gajhkesjidh, jñh dellie ij gåaredh dam nuhtjedh. Mijjieh burhviem bovtside vedtebe mejtie provhkebe mijjen gåetien lihke utnedh daelvege. Bovtsh Leah giedtesne mijjen gåetien lihke voerhtjen raajan gosse dejtje luejhtebe dej jeatjah bovtsigujmie ektine.

Vi samler lav i september eller oktober. Det kommer an på været. Hvis det er for mye sol, vil lavet smuldre så vi ikke kan lagre og bruke det. Hvis det har regnet for mye, så vil lavet bli for tungt og for vanskelig å tørke, så vi kan ikke bruke det. Vi bruker lavet til å mate reinsdyrene vi bruker å ha hjemme ved huset om vinteren. Reinsdyrene er hjemme hos oss til april, når vi slipper dem sammen med de andre reinsdyrene.

We gather lichen in September or October. It depends on the weather. If the weather has been too sunny, the lichen will crumble and we cannot store and use it, and if it has rained too much, the lichen will be too heavy and too hard to dry, and we cannot use it. We use the lichen to feed the tame reindeer that we keep outside our home during the winter. The tame reindeer stay at home with us until April when we release them to join the rest of the herd.



➤ Guvvie/foto/photo: Anna Joma Granefjell.

Daate guvvie vuesehte maam stâapoeklaaseste mijjen aarebi hiejesne vuajna gubpede juhtimen daan gijren juktie mánnoeh daatemah aelhkebe gâatetjem daarpesjimen monnen náakebe healsoen gaavhtan. Daesnie maehtien vielie viehkiem áadtjodh. Maajetjh mov niejte sijhti gâetiem utnedh guktie gâetie jih beavnere Leah annje fuelhkesne.

Mijjeh dovne goesh jih saekieh jáartan sijse kroehkeme. Manne goeside geajnoebealeste veedtjim gosse gâetide vöjijimh mov hiejesijjeste, gusnie byjjenim. Idtjim vienhth doh smaave goesetjh sijhtin bierkenidh, men gaajhkesh hov darjoejin. Ánnetji sentimentaale sijdtem gosse daam guvviem vuartesjem. Juktie manne meehtim gâetien sisnie tjahkasjidh vuejnedh mij moeren sisnie heannadi, maam traasta jih áeruve sijjen hiejmene utnin. Desnie iktesth ohtje klaaterdimmie jih gaskesadteme dej gaskemsh. Daelie moerh dan stoerre sijdteme guktie byöroeh njeevhresovvedh, juktie biejjiem jih beavnerem gâeteste yörhkedieh. Tijje varke vaasa.

Dette bildet er av utsikten fra stuevinduet i vårt tidligere hjem som vi flyttet fra nå i vår, fordi min mann og jeg trengte en litt mer lettvent leilighet på grunn av vår sviktende helse. Her har vi mer tilgang på hjelp. Heldigvis overtok min datter huset, så huset og utsikten er fortsatt i familien.

Vi har plantet både gran og bjørketrær selv. Jeg fikk tak i grantrærne i veikanten da vi kjørte fra mitt hjemsted. Jeg trodde ikke de små grantrærne ville klare seg, men alle gjorde det. Jeg blir litt sentimental når jeg ser på dette bildet. Dette fordi jeg kunne sitte inne i huset og se på aktiviteten i treet, som både trosten og ekornet gjorde til sitt hjem. Her var det konstant småkrangling og kommunikasjon mellom dem. Nå er trærne så store at de burde vært felt, fordi de tar for mye sol og utsikt fra huset. Tiden flyr.

## Anna Joma Granefjell



This photo is of the view from the living room window in our house where we lived until recently. Not long ago, my husband and I had to move to a more sheltered home where we have access to formal care services around the clock, because of our deteriorating health. Luckily, my daughter moved into the house, so the house and the view are still in the family.

We planted the birch and the spruce trees ourselves. I collected the spruces at the roadside from one of our many trips back from my native district. I did not think the spruces would manage, but all did. I get a little sentimental when looking at this photo, because it was always so nice to sit inside the house and look at all the activity in the trees. Thrushes and even squirrels made the trees their home, and there was constant activity and communication amongst them. Now the trees are so big that they might need to be felled, because they take the sun and the view away from the house. Time flies.



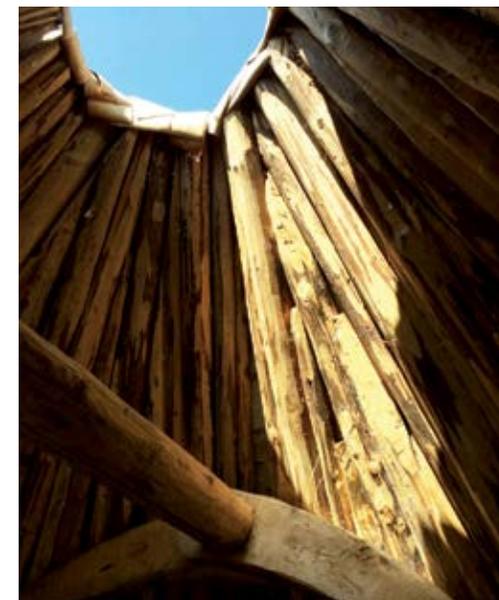
## Jonhild Joma



Manne derhviegåetesne árroejim goske lim vïjyte - govhte jaepien båeries, jïh dellie stáapoen sïjse juhtimh daelvege, men giesege derhviegåetesne árroejim 60-láhkoe raajan. Riehpene munnjien njaelkies domtesh vadta. Riehpene guvvine sjædta jieliedasse, juktie jis soeve ij riehpene sistie bætieh, dellie ij guhte Leah gáetesne. Maahta derhviegåetien sisnie tjahkasjidh jïh ajve sjavehts árrodh mubpiejgumie ektine. Derhviegåetesne áeredh jïh fahkedh dan njaelkie domtoe. Rudtjesne gællasjidh jïh olkese riehpene sistie vovejnedh munnjien sisnjelds ræffiem vadta. Gosse skiemtjehïejmese jáhtam, dellie tjoerem guvviem riehpienstie viðtjesne utnedh mov tjehtjielisnie.

Jeg bodde i gamle til jeg var fem - seks år, og da flyttet vi inn i hus om vinteren, men jeg bodde i gamle om sommeren til ut på 60-tallet. Røykhullet gir meg gode minner. Røykhullet symboliserer liv, for hvis det ikke kommer røyk ut av hullet, så betyr det at ingen er hjemme. En kan sitte inne i en gamle og bare være stille sammen med andre. Å sove og våkne inne i ei gamle føles så godt. Å ligge på ryggen og se ut av røykhullet fyller meg med indre fred. Når jeg flytter inn på sykeheimen, så må jeg ha et bilde av et røykhull på veggen på rommet mitt.

I lived in a derhviegåetie (small turf hut) until I was five - six years old, and then we moved into a modern house during the winters. But I spent the summer season in the family derhviegåetie until the 1960s. The smoking hole that you can see in this photo awakens good memories. The smoking hole symbolises life. When there is no smoke coming out of the hole of a derhviegåetie, that means nobody is home. You can sit inside a derhviegåetie and just be silent with others. Sleeping and waking up inside a derhviegåetie feels so good. Laying on my back and looking out of a smoking hole fills the soul with peace. When I move to the nursing home, I must have a photo of a smoking hole on my wall in my room.



Guvvie/foto/photo: Jonhild Joma



➤ Anne Malene Jønsson. D'hte sæjjasadtjeharra. Guvvie vaaltasovveme Raarvihken gærhkosne. Hun er vikarprest. Bildet tatt inne i Røyrvik kirke. She is a substitute vicar. Picture taken inside Raarvihken church. Guvvie/foto/photo: Jonhild Joma.

Dan hijven gærhkoem utnedh mesnie maahtam minnedh. Gosse leam gærhkosne maahtam ajve dåastodh j'ih im daarpesjh maam joem buektiehtidh. Im Leah iktesth dan reaktoelaakan veeljeme mov jieliedisnie, jalhts deejrim mij lij reaktoe darjodh, j'ih gosse lim maahteme jeatjahlaakan veeljedh. Vihkele mujhtedh dovne hijven j'ih nåake biejjieh nâhkieh. Vihkele maam akt utnedh misse jaehkedh j'ih hâhkoem utnedh. Iktesth leam nænnoes vâaromem âtneme mov jieliedisnie, man akt vööste nahtedidh. D'hte mannem j'ijnjem viehkiehtamme.

Det er så godt å ha en kirke å gå til. Når jeg er i kirken, kan jeg bare motta og jeg trenger ikke å prestere. Jeg har ikke alltid tatt gode valg i mitt liv, selv om jeg visste hva som var det rette å gjøre, og når jeg kunne valgt annerledes. Det er viktig å huske på at både gode og dårlige dager tar slutt. Det er av stor betydning å ha noe å tro og håpe på. Jeg har alltid hatt en solid plattform i livet mitt, noe å lene meg på. Det har hjulpet meg mye.

It is so good to have a church to go to. When I am in the church, I can just receive and I don't have to perform. I have not always made good choices in my life. Even when I knew what was the right thing to do, and even when I could have chosen otherwise, I sometimes made bad choices. It is important to realise that both good days and bad days will come to an end. It is of great importance to have something to believe in and hope for. I have always had a solid foundation in my life, something to lean on. That has helped me a lot.



## Algot Jåma



Guvvie/foto/photo: Algot Jåma. 📷

Guvvesne maahtah mov bealloe-råantjoem vovejnedh mov baernine ektine Jon Olov j̄ih aajjoevinie Isak Berner. Mijjen bealloe-råantjoeh Leah vihkele båatsosne j̄ih gieteråantjojne åtnasåvva råantjakkasse. Daejrebe iktesth gusnie Leah. Gosse råantjoeh veeljebe mejtie edtjebe deemedh j̄ih bealloe-råantjojne nuhtjedh, dellie råantjoeh j̄ijtsevoetigujmie veeljebe mijjen sjaavnjoej mietie. Maehtebe såemies tæjmoeh jallh såemies biejjieh nuhtjedh goske gåålehke. Mov baernie Jon Olov lea væjkele råantjide deemedh, d̄ihthe dan joekoen tjehpie. Mijjeh aerpievuekine åtneme råantjoeh deemedh gellie boelvh j̄ih manne tuhtjem vihkele dam leerehtidh maanide j̄ih aajjoevidie.

På dette bildet kan du se bjelloksen min sammen med min sønn Jon Olov og mitt barnebarn Isak Berner. Våre bjellokser er viktige i reindriften og benyttes for å lede okseflokkene. Vi vet alltid hvor de er. Når vi velger ut okser som skal temmes og benyttes som bjellokser, velger vi okser med de egenskapene vi vil ha. Vi kan bruke fra noen timer til noen dager på å gjøre en okse leietam. Min sønn Jon Olov er veldig dyktig til å temme oksene, han har et godt handlag for å få til dette. Temming av okser er en tradisjon vi har hatt i generasjoner og som jeg synes er viktig å videreføre til barn og barnebarn.

In this picture you can see my bealloe-råantjoem (leading male reindeer) together with my son Jon Olov and my grandson Isak Berner. Lead animals are important in reindeer husbandry. They are used to leading the other animals when we move the herd from one area to another. We always know where they are located. When we choose which animals will be tamed and used as lead animals, we choose the animals with the right characteristics. It can take from several hours to many days to tame the ox. My son, Jon Olov, is very good at taming them. Taming reindeer is a tradition we have had for generations, and it is something I think is important to pass on to my children and grandchildren.



➤ Guvvie/foto/photo: Algot Jåma

Daennie guvvesne baernebe Jon Olov niestiem vaalta. Maahta joekehts bovtsh niestine vaeltedh, men tjaktjen, golken gosse daate guvvie lea vaaltasovveme dellie daamtaj rátnoe. Jeatjah tǵjjen daamtaj akte buajtehks ráantjoe, jǵh bearkoem destie sáálhtebe, soevestibie jǵh gajhkedibie. Abpe bovtsem nuhtjebe, dovne bearkoem, sysngelasjh, maeliem, duelljem jǵh gaamesh. Guvvesne aaj mov baernie Aslak, mænnja Stine jǵh mov aajjovh Aile jǵh Isak Berner. Dovne Aslak jǵh Stine lægan eadtjohke báatsosne, jǵh dan gaavhtan mov aajjovh aaj meatan orreme báatsosne eevre reakadimmien ræjeste, guktie dǵhte eevre iemie jielede dejtie. Munnjien vihkele dovne maanah jǵh aajjovh Leah eadtjohke meatan báatsosne, jǵh aerpievuekieh boelvide dáariedieh.

På dette bildet slakter min sønn Jon Olov en matrein (en rein som slaktes for å få mat til egen familie). En matrein kan være ulike dyr i flokken, men i oktober når dette bildet er tatt, er det ofte en simle uten kalv (gjeldsimle). Ellers på året er det ofte en feit kastrert okse, hvor vi salter, røyker og tørker kjøttet. Vi bruker hele dyret, både kjøtt, innmat, blod, pels og leggsinn. I tillegg på bildet er min sønn Aslak, min svigerdatter Stine og mine barnebarn Aile og Isak Berner. Både Aslak og Stine er aktive i reindriften, og mine barnebarn har vært deltagende i reindriften fra de var nyfødte, så dette er en normalsituasjon for dem. Det er viktig for meg at både barn og barnebarn deltar aktivt i reindriften, og at tradisjoner videreføres fra generasjoner før oss.

In this photo my son, Jon Olov, is slaughtering a niestiem (a reindeer slaughtered to provide meat to the family). A niestiem can refer to different animals in the herd, but in October when this picture was taken, we often choose to slaughter female reindeer that do not have a calf. Other times of the year, we may prefer to slaughter large castrated oxen. We salt, smoke and dry the reindeer meat. We use the whole animal: meat, entrails, blood, skins and gaamesh (leg hides). On the photo you can also see my son Aslak, my daughter-in-law Stine, and my grandchildren Aile and Isak Berner. Both Aslak and Stine are active in reindeer husbandry, and my grandchildren have been participating in reindeer husbandry since they were born, so they are now used to reindeer herding activities. It is important for me that my children and grandchildren participate actively in reindeer husbandry and that the traditions are passed on to new generations.



## Aina Daneborg



Camilla, Aksel Leander jñh/og/and Isak. Guvvie/foto/photo: Aina Daneborg. ❄️

Daate mov govhtede maadter-aahkove. Daan biejjien, goevten voestes biejjien tjihtjede maadter-aahkove bööti. Manne aavodem åadtjoem maadter-aahkine sjiidtedh, ij leah dan hævvi. Mov lea stoerre fuelkie jñh daah mov vaajmoen gietskemes.

Mov håhkoe lea mijjen giële jñh kultuvre tjuerieh buer-  
ebe åehpies sjiidtedh gaajhkesidie, guktie goerkese jñh  
daajroe mijjen kultuvren biyre nænnoesåbpoe sjædta  
båetijen biejjien.

Dette er mitt sjette oldebarn. I dag, 1. februar, kom mitt sjuende oldebarn. Jeg er glad for å ha blitt oldemor, det er ingen selvfølgeighet. Jeg har en stor familie og de er mitt hjerte nærmest.

Mitt håp er at vårt språk og vår kultur må kunne bli bedre kjent for alle, slik at forståelse og kunnskap om vår kultur blir sterkere i fremtiden.

This is my sixth great-grandchild, and today, 1 February, my seventh great-grandchild was born. I am happy to be a great-grandmother. That is certainly not something you can take for granted. I have a big family, and family is close to my heart.

My hope is that more people will understand and know about our people, our culture and our language, and that understanding and knowledge grows stronger in the future.



➤ Guvvie/foto/photo: Magnar Nordfjell

Gosse ih vielie nuepiem utnieh juelkide lutnjedh gierkiej jallh belniej bijjeli, dellie tjoerh ATV:m nuhtjedh juktie bovtsi gâajkoe bâatedh. Gosse leam maahteme ATV:m nuhtjedh dellie gujht buektiehtamme guhkebem meatan årrodh bâatsosne goh lim maahteme darjodh mov nåakebe healsoen gaavhtan. ATV jih lopmeskovtere Leah vihkeles dârregh bâatsosne. Im lyjhkh almetjh vuejeh ajve lusten gaavhtan. Dihte eatnemem eerjie.

Når du ikke lenger har muligheten til å løfte beina over steiner eller tuer, da må du bruke ATV for å komme til dyrene. Å bruke ATV har gjort at jeg har kunnet delta lengre i reindriften enn jeg ellers kunne ha gjort, fordi jeg har sviktende helse. ATV og snøskuter er viktige, men må først og fremst brukes som et verktøy i reindriften. Jeg liker ikke at folk driver med lystkjøring. Det ødelegger naturen.

When you are no longer able to lift your foot over even the smallest stones or grass tussock, then you just have to use the all-terrain vehicle, ATV, to get to the animals. Using the ATV has allowed me to remain active in reindeer herding longer than would otherwise have been possible, because my health is deteriorating. The ATV and snowmobiles are important, but should be considered and used primarily as work tools in reindeer herding. I don't like it when people drive around in nature just for fun. That is destroying nature.



## Magnar Nordfjell





## Ole Nordfjell



↳ Guvvie/foto/photo: Ole Nordfjell

Manne bovtsenbearkojne byjjenim. Bovtsenbearkoe lea joekoen vihkele munnjien. D'ihthe mannem jielije hööltie. Bovtsenbearkoen namhtah ij leah mov naan beapmoe, dellie ov goh im leah byöpmedamme. Manne bovtsenbearkoem byöpmedem fierhten biejjien. Jis bovtsenbearkoem gaskebiejjiebeapmose åtnam akten biejjien dellie beetsuvitie aeredbeapmose byöpmedem mubpien biejjien, ohtje pearine jih löökine bealese. Aaj gejhkiebearkoem jih soevesbearkoem bovtsenbearkoste lyjhkem, jih juvnehtem ohtje buajtehks bearkoem kaef-fien sijse. Manne iktesth jeahteme: guelie lea guelie, men bovtsenbearkoe lea beapmoe.

Jeg vokste opp med reinkjøtt. Det betyr alt for meg og det holder meg i live. Uten reinkjøtt er jeg matlaus; da er det som jeg ikke har spist. Jeg spiser reinkjøtt hver dag. Hvis jeg har reinkjøtt til middag en dag, spiser jeg restene neste dag til frokost, med litt potet og løk til. Jeg elsker også tørket og røkt reinkjøtt, og jeg anbefaler litt fett reinkjøtt i kaffen. Jeg har alltid sagt: fisk er fisk, men reinkjøtt er mat.

I grew up with reindeer meat. It means everything to me and it keeps me alive. Without reindeer meat I am foodless; it is as if I have not eaten. I eat reindeer meat every day. When I have reindeer meat for dinner one day, the next day I will eat the leftovers for breakfast with some potatoes and onions. I also love to eat dried and smoked reindeer meat, and I even recommend adding some fatty reindeer meat in the coffee. As I have always said: Fish is fish, reindeer meat is food.



➤ Guvvie/foto/photo: NN.

Munnjien vihkele manne maahtam gaptah gáarodh dovne jįįtsasse jįh mov fualhkan.

Det betyr mye for meg at jeg behersker koftesøm for meg og min familie.

It means a lot to me that I'm still capable of sewing our gaptah (traditional dress), for myself and my family.



NN





➤ Guvvie/foto/photo: Eli.

Harryse.

Harry, monnen veasoe sjidti monnen aerie, båatsosne.

Jijnjh gæjhtoeh, monnen maadtose mah idtjin dajvide laehpieh.

Jaahkoem utnin aaltose, mij jaepeste jaapan meehti jijnjem tjirrehtidh.

Eliste.

Til Harry.

Harry, vår levevei, ble vår arv i reindriften.

Mange takk til våre forfedre som ikke forlot området, men hadde tro på reinsimla i årenes lunefulle tider.

Fra Eli.



Eli



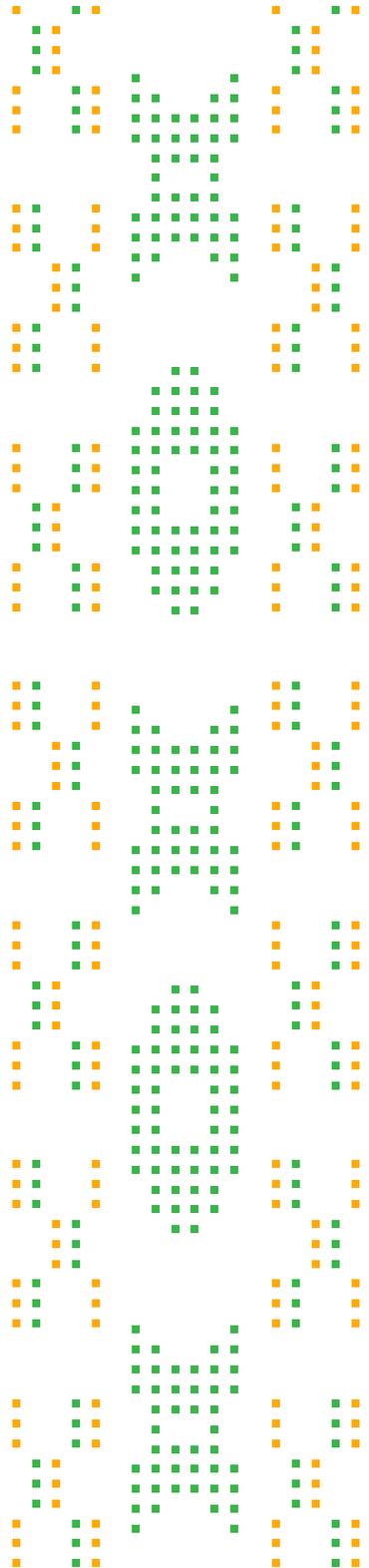
To Harry.

Harry, reindeer herding, our heritage, became our way of living.

Many thanks to our ancestors who never left this land, but had faith in the female reindeer even in unpredictable times.

From Eli.

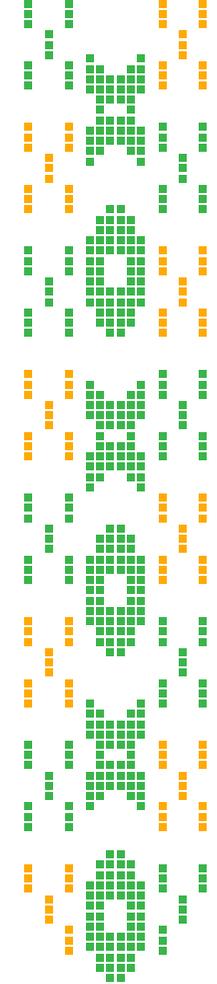




# Qyunam Tayal

泰雅傳統領域

Tayal area





✦ Yokay Payas ki Wasiq mintsyasing. Yokay Payas 與高怡安共同拍攝  
Photo taken in collaboration with Yokay Payas and Wasiq Silan / I-An Gao.

kahul pusal kwas sraral ga taring saku mqbaq tminun, ini saku koyay ru malax betaq soni; kkilux na inruruw saku gga lkotas g, ini nbah m'zyu, ini ku lax ska n tyqi. sraral ga bnkis cingasal ga bas balay musa kblay ngasal, wayan nha sbuling tanux kwara betunux na gliq ki ppala', ana qongu qaya tminun uzi wn sbuling ru loman la.

aring ha ga, kyalun saku nya ru kwara squliq squ sexu mrhu mha, ni bblaq smbil qu gga mamu, nanu l si saku kinqeri mgluw bnkis mtlahuy, mung saku lhuyan nha mrhu raral, mqbaq saku tminun, smoya ku balay mha sqanimqbaq. ana maki hnriq kruma ga, maki thoyay na kruma ui, si sku kinqeri muku muku qnzyat mqbaq gaga tuqi squ sinbilan nya bnkis, pblaq saku psbilun llaqi ta kinbahan, nanu l ungat qu tsyaw na inlungan mu psyobay mthn pila la, si saku tbaziy squ pintringan mu llpyung, magan nacikay krahu qbuci n qqya. mnglung saku iyat saku mnaga wayal kwara bnkis lga, ini luy qu qqaya sinbilan ru gaga tuqi na tminun.

從20幾年前一開始學織布，我堅持到底到現在；我對傳統文化的熱忱沒有改變，沒有中途放棄。以前老人家為了要做平房，把漂亮的織布都往外丟、織布機丟了燒掉。一開始是公部門提醒我跟族人要做文化延續，我就趁這機會與老人相處，聽她們唱古調、學織布，我也很喜歡這樣學習。但有得有失，我拼命趁耆老在的時候留下織布技藝、做好傳承，但根本沒有多餘心力在做生意的時候做出可以賣給客人、有附加價值的商品。我就想說不要讓耆老都走了，蒐集不到資料或是甚麼機法。那時候我就覺得老人要走了，快去。一直找，真的阿，都走了，但還好，我們把她留住了。

## Yokay Payas / 周小雲

cinsquliq saku tminun  
我是織布的人  
I am a weaver



I started to weave 20 years ago. I am so happy that I persisted. I am enthusiastic about upholding our culture; it has never changed. I am happy that I never give up. Back in the days, many Tayal wanted a "modern" life; they threw away beautiful weavings and burned their weaving looms so they could build bungalows.

With encouragement from the public sector, I took the chance to listen to the elders' stories and songs and, most importantly, learnt how to weave. I love this learning process, but it has come at a cost.

I devoted all my energy to preserve the weaving patterns to pass on the culture, but I did not have time to come up with proper products to sell to customers.

My only thought is that I cannot let the elders pass away without sharing their lives and skills with us. So, I spent all my time bustling around trying to find all the elders. I am very happy I did that, preserving the intricate weaving patterns and profound wisdom of the elders.



Huzi Amuy 與 高怡安/Wasiq msqunan msyasin Huzi Amuy ki kaw-iy'an. Huzi Amuy 與 怡安/Wasiq 共同拍攝 Photo taken as part of the collaboration between Huzi Amuy and Wasiq Silan / I-An Gao

msyobay qani ga krahu balay na zyuwaw, aring saku mrk-yas lga, msyobay sq cyama na maci Ulay. smoya saku balay mtama blihul cyuma ru mangay ku lpyung, ru mkkal, mqbaq biru na gipun, mita sesyo. msnaring balay qnxan na Tayal, nanu i si mutu mqnzayat ru mlokah mtzyuwaw. ini saku mqelang ga, hiya ga si ppiray tunux nya mnglung msyobay. usuw hazi lungan mu, wal mn-guyt ungat lpyung mwh mkal Ulay, ana ga, ini tltu' an qutux inlungan mu. mnglung saku mha babaw na mwah lozi qu lpyung ga, kusa ta nanu msrhul qmroq lhga. Smoya saku balay musa mtzyuwaw rgyax, blequn maku smapoh kwara llingay musa mtasaw ru betunux balay, nanu i musa si wah mkal mita krryax qu lpyung la.

做生意很重要，我從年輕的時候就在烏來老街做雜貨店的生意。我現在喜歡坐在店門口看客人，聊聊天，學寫日本字，看看聖經。原住民的生活很簡單，就是要努力跟勤勞。我沒有懶惰的時候，她總是認真動腦筋做生意。我很擔心現在烏來客人變的很少，但我不氣餒。我在想以後客人回來了，要怎麼吸引客人。我喜歡去山上工作，把環境弄漂亮弄乾淨，這樣客人就會來看。

Keeping my small business alive is everything to me, as I have been running the mom-and-pop store on Wulai's main street for 60 years. I love to observe tourists walking on the main street and chat with them. I believe that Tayal's idea of a good life is very simple: work hard. I am always thinking hard about how to do my business well. One of my biggest worries is that the number of tourists coming to Wulai has decreased so much. Therefore, I focus on how to attract tourists in the future. I also love to go up to my land to make everything tidy and clean, thinking that one day the tourists will return.



## Huzi Amuy / 高玉雲

syobay ru msthan pila'

做生意跟賺錢

Running a business and making money





## Lin Chang-Yun / 林昌運

msramat squ Yaba  
懷念父親  
Missing my father



msqnan pinsyasing ni kneril nya Lin maw me' ki sinsiy pkita mnbu Lin changyun  
林昌運醫師與夫人陳茂妹共同拍攝 Photo: Lin Chang-Yun and his wife Mahon.

qutux saying qani ga, nyux saku mspat pgan kawas mu la, yan na mlaka sheri q qu zikang qani, syasing maku nyux bnkis balay qani la. kruma syasing mu ga, mrkyas hazi cikay. qnxan na inmqnyux maku ga, si lgluw pinqzwan nqu cinngasal mu, yaba maku ru yaya mu gipun ki qbsuyan mu ga, ini sheri q ana qutux ryax qu qsahuy inlungan mu. wayan pqilan patus na pinsqnutan zyuwaw plqwi na kokkuminto yaba mu ryax nasa ga, krahu balay inbahing nya

yaya maku, ana knan uzi ga, ungat inlungan ma pqwasa ta biru, ulun su qbsuyan maku kmahang knan. Syasing qani ga, llungun maku trang mspat kawas mu kya wayan mhooqil yba mu, helaw balay sheri q ryax, syasing qani hiya ga, nyux saku bnkis la, inqnxan maku ga, hiya qu spiyang balay pstuli q kwara inlungan mu na su knwan.

這張已經是我80高齡的時候，時光飛逝，這已經是我老年的照片了。我其他的照片都比較年輕一點。我的人生跟我的家族故事的息息相關，我的父親、日本母親、哥哥無時無刻不在我的心中。我爸爸因為白色恐怖政治案件被國民黨迫害槍決的時候，我的母親大受打擊，我也受影響，無心讀書。幸好我哥哥照顧我。這張照片讓我想到我剛好8歲的時候，父親過世。這輩子的時間，父親都是啟發我很深的人。

Here, I am at my usual spot at home. This photo was taken when I was 80 years old. Time flies, and I cannot believe I am already this old! I looked much younger in other family photos. My life has been closely entangled with the stories of my family: my father Losin Watan, also known as Lin Rui-Chang, an iconic Tayal activist, my Japanese mother and my brothers and sister. When my father was prosecuted and murdered by the Chinese Nationalist Party during the White Terror (a period of suppression of political dissidents from 1949 to 1991), my mother got sick, and I was severely affected. Luckily, my brothers took care of me. Although they all passed away, they are always on my mind. When I look at this picture, it reminds me that I was only eight years old when my father passed away. He has been the inspiration for my life.



✦ pinsyasing ns Yakaw Yukan ki Sulang Taraw. Yakaw Yukan 與舒浪達道共同拍攝  
Photo: Yakaw Yukan and his friend Sulang Taraw.

mggih balay pinnqas nya qслиq mu mkaraw rgyax, musa llyung, mkaraw hlahuy mbziq bsilung, qmalup, smi' rusa. maki qu sngusan maku kbalay ngasal qlcing mrhu raral. qqalang, hlahuy, rryax, syaw llyung qa, qutux binah na qnxan maku. mhbuyaw balay qu qnxan mu krryax, musa smalit, kmzyat qqulih, mua smi' rusa rrgyax, matas qqhoniq, tminun waya', kbalay mtluhuw rima, mamu boq hzing kbalay qwaw; musa grmaw kneril maku mhkangni pinbahuw na sqamas. ini kaki msobeh kki'an, baha hms-wa pnkux qu quliq qasa ru mgyay. Trang cyux i maniq ga mblaq balay, giwal balay pagung mha qu plqwi ru syax mucu suruw na lga, kyapun la.

我最開心的就是去山上、去河邊、上山下海、打獵、放陷阱。我的夢想是蓋傳統的泰雅木造房子。部落、自然、山上、河邊都是生活中很重要的一部份。我的日常活動很豐富，去砍草、抓魚、去山上設陷阱、木雕、藤編、做口簧琴、抓蜜蜂泡酒；我會幫我太太，一起去山上找植物當草木染劑。不能在近的地方是因為會嚇走那個魚。它在吃的時候最好，在吃的時候，它們會像螢火蟲這樣，白白的，然後一撒，就抓到了。

I love to go up into the mountains or down to the rivers for hunting, fishing and trapping. My dream is to build an ancestral, traditional Tayal wooden house. My everyday life is like a rich tapestry filled with colours, including cutting away weeds, fishing, trapping fish with nets, setting traps in the mountains, wood-carving, rattan-weaving, and catching hornets and fermenting them with liquor for drinking. I love my wife and help her to find suitable plants for dyeing in the mountains. You cannot go too close, otherwise the fish will be scared away. The best chance is when they are eating green moss on the stones. Their silver scales will be flickering in the sun. That's the moment you should cast the net.



## Yakaw Yukan / 高光智

pinnqas maku lpnep  
釣魚讓我很高興  
Fishing makes me happy





✦ Bakan Lawa minlawa pinsyasin nqu squliq ngsan qniqan. Bakan Lawa請餐廳服務生攝影  
Photo: Bakan Lawa asked a waiter at the restaurant to take the photograph.

smoya saku musa mlata mangay beh cyama hogan, musa mkal squ rrangi. mnglung saku mkryasan ta mtasaw ru betunux ta krryax ga, spiyang krahu na zyuwaw. mrkya saku ga myugiy ku tglaw na Tayal spyangay maku llypyung, nanu i rinaw saku ekesyo krryax ..smoya saku mkayal rrangi, ru si ku mblaqa pszyut inkyasan mu. kruma ga rasun mu Haruko, hopa kawas la. hiya ga, szyon saku mgluw ! mnglung saku uzi mha sami ga nyux qutux msblaqa na rangi uzi. mtnaq qu inlungan myan mcisan ga, blaqa balay uzi. Thwayay ta hazi mhkangi ay ! hiya ga yaqih cikaykakay nya. Kruma mha cyux mqhu' zyuwaw kwara llaqi' nya, ulun su, nyux lokah hi' ku na mha, kruma ga 'ragan maku ming qqaya bnazyi nya uzi. ini na thyazyi ming. si mbiki mpika mhkangi, si sami msblaqa mha siqan mhkangi, mnglung saku cyux inu qu hiya la ubaq su nyux maki suruw na, aw! mngoqa saku hiya na, mblaqa balay mkkayal nqu hiya ga.

我喜歡去逛逛街、跟朋友聚聚。我覺得每天打扮得乾乾淨淨、漂漂亮亮很重要。我年輕的時候在清流園跳原住民舞給觀光客看，就習慣每天化妝。我喜歡跟人相處聊天，當然得打扮好自己。  
我有時候會帶Haruko，年紀大了。她也很喜歡跟我！我想說阿我們也有這個好的朋友，能夠再一起聊天合得來，也很不錯。慢慢走嘛！她腳不太好，她說她孩子都在忙，正好我身體還可以，有時候她買東西我也幫她拿，她也拿不動阿，走路一拐一拐，我們好好這樣走路，我在想她在哪裡，原來她還在後面，凹！我還要等她勒。她也很好聊天哪。

I love to socialize and to go window shopping with my friends. For me, it is important to dress up properly and put on make-up when going out. When I was a teenager, I worked in a dancing group, "Ching-liu Garden", in Wulai. Having to face tourists every day, I got used to putting on make-up. I feel happy when I spend time with friends, with appropriate make-up and clothing, of course. Sometimes I bring my friend Haruko along. We are getting old, and we like each other! I thought that I have this good friend and we get along well, why not bring her along? Her legs are not as good as before, and she told me that her children are too busy. I walk slowly with her and help her carry things if needed, because she can't manage to carry heavy things on her own. On top of that, it is not easy for her to limp around. Sometimes when we are walking side-by-side down the street, I have the sense that she has suddenly disappeared. Then, I find out she is hobbling behind me. Yes, then I wait for her!



## Bakan Lawa / 楊黃玉霞

mgluw rangi kryaxan beh simenting  
跟朋友在西門吃午餐  
Lunch with friends at a restaurant in Ximen





✦ pinsyasin ni Bakan Lawa. Bakan Lawa拍攝 Photo : Bakan Lawa.

ngyaw qu smbesan  
貓是老伴  
My cats are good partners



qmayat saku cyugan ngyaw, qutux kyalan ga laqi maku smoya pqyat, kun ga, musa ku mrmaw, kya qu loziy ga, mnglung saku ngyaw ga, mlahang ngasal. mqas saku mgluw mqyanux squ ngyaw, yan nqu bes maku. qutux qutux sasan baqaw ta zmagan tmucing mtuliy saku. zik na musa saku pslokah hi' ru klama ga, qs'un mu sm'an(pqaniq) ngyaw ha. kruma musa saku tanux ga, s-besun saku ngyaw mu mbziq intka'; mwah saku ngasal kahun tanux ga, memaw mstoput mbziq intka' ngon ku nya. ini saku pwahi tesazing tkran kki'an, baha hmswa, ini saku smasoq mwaril smsun na . nyux qutux sngusal maku mha : aki maku blequn smzyu mtasaw ru betunux hazi, mslabang balay ru baqun m'ra bbu' na rgyax.. kwara qalang Ulay ga, slwan maku be mita, qinah nah iwan ktan bnka'(taype), ru kwara rhzyal sswre mu mlikuy.

我養了三隻貓，一方面因為兒子喜歡養，我幫忙照顧，另一方面是我覺得貓顧家。我很高興跟貓相處，貓就像是伴一樣。每天早上我大概五點起床，在做運動跟吃早餐之前，一定會先餵貓。有時候出門，貓會陪我走下樓梯；有時候從外面回家，貓也會跳下階梯迎接我。我不讓貓來二樓，因為還沒準備好。我有個夢想，想把二樓做漂亮一點，視野很寬，可以看到山頂。全烏來村都可以看到，甚至看到台北，跟堂弟的土地。每天看到貓很高興啊。

I live with three cats. I take care of them because my son also likes cats. Cats are the guardians of my house. I am happy to be with my cats, they are like my partners. Every morning I wake up at five o'clock, and I always feed the cats before my morning exercise or breakfast. When I am running errands, my cats join me for a walk down the stairs. When I come home, they will jump down the stairs to welcome me. I do not allow my cats to go up to the second floor, as it is not finished yet. I have a dream to finalize the building of it, and then I will have a panorama view of the mountains across the valley and the whole village of Wulai. I can even see Taipei and my cousin's land on the other side of the mountain. Seeing the cats everyday makes me happy.



✦ pinsyasing na Noly Watan. Noly Watan 拍攝 Photo: Noly Watan.

malax saku mtzyuwaw squ mtzyu pgan zmagam kawas lga, taring saku maki cikay hngawan mqbaq tminun pala'. Kya qutux pincyawgan khu' mu, ssu'un kya kwara gnalu ru sinraramat maku qqaya qasa.maki squ inptringan nqu mrrhuw sraral, ru kya qu knalay na inkryasan tuqi misuw hazi uzi, kruma maki llukus, kurma ga klazyun maku ssa-bu. mgluw saku pslyan na tminun musa pqbaq ini ptnaq tuqi gaga na cininun galiq ppal' beh Taykoku. mnglung saku balay kwara llaqi' ki llaqi kbahan,lukus qani ga, sbiq mu laqi' kinbahan, nanu i bleqan mu balay kbalay, aki hazi musa bblaq ktan. nisiy maku masok kbalay, ngatoq ryusuw ga minnanaq squ minknalay. Sbuzyan tunux uzi ga snaqs maku pinqutux qutux na rom nanak uzi.

我六十五歲退休之後才有空開始學織布。我有個工作室，作品充滿了滿滿的愛與回憶。她有比較傳統的作品、也有比較創新的嘗試。有做衣服，也有做包包。我也跟編織協會的朋友去日本跟泰國學不同地方的織布。我心中很惦記孫子女，這件是給孫女的衣服，我很認真做這件，要讓這件好看。剛剛才做好的，扣子流蘇都是創意，頭帶珠珠也是自己一針一針縫的。

I started to learn about Tayal weaving after retiring at the age of 65. I have a workshop, where lots of different styles of weaving have been made with love and memories. I have a collection all made by myself, ranging from more traditional pieces to more creative attempts. I have made traditional Tayal clothing and also made embroidered backpacks. I also travelled to Japan and Thailand with friends from the Wulai Weaving Association to learn different styles of weaving. This clothing was made for my granddaughter. I spent a lot of time and energy on this piece of clothing to make it beautiful. I am proud that the bottoms and the beaded tassels are all done with creativity. Everything, including the headband and all the beads, has been sewn by myself.



## Noly Watan / 莊育佶

Sbiq laqi' kinbahan/mago'  
給孫女

Clothing for my granddaughter





✦ Yakaw ki wasiq msqun psyasing. Yakaw與高怡安共同合作拍攝  
Photo taken as part of the collaboration between Yakaw and Wasiq Silan / I-An Gao.

Kun ga mliuw saku llyung mhelaw mhkangi slokah hi' misuw ga, wan saku malax qwaw uzi, nway saku baq mlokah krryaxru maki bsyaq hazi smbesh cinngasal. Slokah ta hi' qani ga, krahu balay na zyuwaw, nyux saku si mqbaq slbang sraxan krryax. ana saku mnwah kmzyat bzwaq nhyun mrkyas saku ga, pnep,ru musa hlahuy,mpira tmucing qu msbzech saku mhkangi beh pincwagan ru ngasal qutux qutux ryax. Nisiy saku taysyu komuin ga, baha hmswa bsya na ryax mnbu qwaw ru ptutoh,wal qinah balay mmoyay qu hi'maku. hinqelan nya yaya ga, kinhopa balay ptliqan na mincbaqan, qutux lozi ga si ku mgluw mintzyuwaw qu mnbuw qwaw, pinyaqih hi'la, minhoku' ru hangsin,ini ga si gluw mhoqin. baq saku slbang sraxan hi' lga, bnkis saku babaw na lga, iyat ku ptakuy ! mintakuy saku aring balay mqab ku ay! qani hiya ga, iyat son mucu qutux sazing ryax mqbaq saku slbang msrxan ga, baqaw ta aring saku kawas wayal.

我每天沿著河快走運動。現在我戒了酒，希望可以維持健康、也再多一點時間陪家人。  
健康很重要，我現在天天練習平衡感。雖然在年輕的時候有去抓山豬、釣魚、去山上、每天花幾個小時來回家裡與辦公地點。但在剛退休的時候，我的身體因為公務生涯，天天應酬、抽菸跟喝酒，變得非常差。媽媽過世是很大的警訊，加上看到以前一起喝的同事身體都搞壞了，拄拐杖或是中風，甚至死亡。  
我這個平衡會了，將來我老的時候，不會跌倒！我一開始做的時候會跌倒喔！這不是一天兩天的，平衡差不多開始練是在去年。

## Yakaw / 謝福生

mrahaw ta tuqi  
在路上休閒逛逛  
Let's rest by the road



I like this photo because taking long walks along the river every day is an important ritual at this stage of my life. I quit drinking some years ago because I wanted to be healthy and have more time with my family. Being healthy is extremely important to me. I used to practice my balance when taking my daily walk in the riverside park. I had an active life before: I used to hunt boars and trap fish, and I used to go up into the mountains and walk for hours every day between my home and the village office. My body collapsed when I retired due to the heavy drinking and smoking embedded in the socializing routines at the village office. It hit me after my mother suddenly passed away, and two of my colleagues from the village office were crippled by stroke or died. When I master balancing, I will not fall so easily when I get older! I had no sense of balance at the beginning, but after practicing since last year, I am getting better.

“bling Utux”  
鬼洞

“Bling Utux”, the tunnel of ghosts



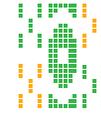
tuqi qani ga, sraral minnkya saku musa ku mtzyuwaw, baha hmswa ungat glgan, si ga mhkangi tuqi. minqutux ryax ga cyugan tmcicing hkngyan, mpyat tmucing lga ptaring saku mhkangi, baqaw ta mtzyu ini ga mpitu hazi tmucing ptehuk, hminas ku bling utux sa lga, sman kr-ryax la. yasa bling utux qani qu tuqi hnasun mu mhkangi, ryax nasa ga, ana nanu pilaw uzi ga ungat kwara, mqalux mnkung balay mhkangi ska na ru si ku piray tunux kryax mita suruw inhkngyan. pongan saku minqzyu na bnkis raral mha : bling qani ga hmtuw qu tunux nqu ungat hi' ma, ini ga hmtwu squ utux ungat tunux ru hi' nya ma. ryax qasa, mung saku lga, mngungu saku balay. nanu yasa ptehuk saku bling qasa lga klema saku pgalu innori. ulun su snhi Utux kayal yaba yaba mu. baqaw ta si ku skayal krryax pkla- hang na Yaba utux kayal, lkhangan saku nya mkraw mbziq tuqi qa mpyat kawas ki. ungat glgan ay! maki smbes ru ungat zyuwaw la! panga ramat, panga pagay ru, cimu lozi, b- aq saku siy siy ha ha musa hminas kya. qutux hi' ga! aring kya taring a musa hminas kngun hazi, ima ta smoya stnaq utux pi? pinqzwan bnkis, ini kal hazi aki bla, kml lga a a. ana ga, iyat ta i ini say ga! musa su mtzyuwaw ru ! si qihul lokah inlungan musa la! piyang balay usuw inlungan musa, baha hmswa ktwahiq tuqi 'son. misuw qani llungun maku ga, mbetaq squ qsliqga, ru mnaki pspnga nqu ska ryax qnx- an ta, si ta mhway Utux ta kayal la, Yaba ta utux kayal 'ra- gun ta nya hminas kwara kinusuw ta ru kinkngun ta.

這條路是以前我年輕的時候上班，因為沒有車，必須步行的道路。每次走上山一趟要走兩三個小時，四點出發，可能六七點才會到，每次經過隧道天都黑了。這個隧道是必經之路，那時候甚麼路燈也沒有，在漆黑一片當中走路，每次走都會看一直後面。記得村裡的老人家跟我說，隧道會出現有頭沒有身體，或是有身體沒有頭的鬼。那時候聽了很害怕，每次到洞口我都會先禱告。幸好我爸爸媽媽信主。可能有時候跟媽媽提到，就是上帝保佑，讓我在這四年內上上下下喔，沒有車喔！有伴沒事啦，背菜啦、米啦、鹽巴啦，可以嘻嘻哈哈過去。一個人的時候啊！從那邊開始丫丫要通過，會緊張，哪個願意碰到鬼啊？而且長輩講的敘述，不講還好，講了丫丫。但是你不 得不去阿，你要上班阿，還是要勇敢過去啊！尤其去的時候 很沉重，因為一大段路。現在想起來覺得刺激啦，刺激之 外，覺得人生過程中有遇到試驗，當然感謝主啦，上帝能 夠在危險或是難關，讓我們可以通過。



Yakaw minsyasing. Yakaw 拍攝 Photo: Yakaw. 🌟

When I was younger, I had to travel to work by foot via this road. It took me two or three hours to walk up the mountain: I usually started at 4 o'clock and arrived around 6 or 7 o'clock. It was always dark as I was passing through the tunnel. Like, there were no street lamps, everything was pitch black. I remember elders telling me that headless or bodyless ghosts could appear in the tunnel. I believed it, and I was afraid and prayed every time I was about to walk through the tunnel. Luckily, my parents believed in God. I told my mom about the ghosts and gave thanks for God's protection, that I was safe when passing through the tunnel. On my own feet, no cars back then! I preferred to go with someone. We would carry baskets of vegetables, rice and salt back to the village. We used to joke along the way. However, every time I had to pass through the tunnel by myself, I was afraid and extremely nervous, whether protected by God or not. Who wants to bump into ghosts?



## Haruko / 宋春梅

ms'unā' ki iyat minqnbāq na qsyā  
與難以預知的水共存  
Living with unpredictable water



✦ Haruko ki Wasiq silan pintsyasing. Haruko 與高怡安共同拍攝 photo taken as part of the collaboration between the Haruko and Wasiq Silan / I-An Gao.

pongan mu kagaksya kmal mha, ini mutu mhetu qu rhyal qni, maki hazi qu usuw inlungan mu mnglung, suruw kbhul kawas lga, baqaw ta musa hmswa la. ska na pintsyasing ga, kikay qmehuy, nyux qmehuy uraw mbun takan galan qsyā la! mblaq qu qqliq maku, thoyaya ta mnbuw qsyā la.

lungun saku pira kawas wayal ga, hopa balay sbehuy, cin-gay be qsyā hmor mwah krayala. baqaw ta ini nha blaq smzyut haysuy 'san qsyā, ps'ut kya lru, si hmut tkura inu qu qsyā l, kngngun balay sbehuy qani mucu saku, si psu'ut qsyā kwara qsahuy ngasal, mbziq sakaw lga, memaw mhhmor' wagiq qu qsyā la. ana skryang na semento ngasal ga, maki mkbka', llaqi' mngungu m'abi qsahuy ngasal kwara.

balay balay mstama' mqyanux squ rgyax ru qsyā. ana ga, si pskyut krryax., mha sqani mskyut qsyā ga, musa maki pusal kawas uzi la.

我聽科學家說烏來這個地區不是很穩固，這讓我有點擔心，幾百年之後會怎樣我們也不知道。這張照片中，挖土機終於在埋水管了！我覺得很好，總算我們有自來水可以喝了。

我記得幾年前的颱風水很大，很大的水從坡上衝下來。應該是水溝沒有弄好，塞住所以最後水到處都是。我覺得颱風很恐怖，家裡都是水，一下床，水已經到小腿了。家裡的水泥牆壁有裂開，小孩都不敢睡家裡。

「本來就是吃山水。但山水常常會斷。常常斷水已經幾十年了。」

Some scientists said on the news that Wulai does not have a firm foundation. This makes me worried about the future. Like, we do not know what will come in hundreds of years. In this photo, we can see the excavators about to put the water pipes in for the community, finally! This will provide us with drinking water. Some years ago, a big typhoon hit the community. Water rushed down from the mountain slope and caused floods. My whole house was flooded! I got out of the bed and the water level was part way up my leg. Cracks appeared on all the cement walls, and children were too scared to sleep at home. Our drinking water comes directly from the mountains, but the problem is that we've got disruptions all the time. The recurrent disruption of the water supply has been ongoing for more than a decade.

sqzyan qba maku  
我的串珠手環  
My beaded bracelets



Sozyan qu balay 'buyan sqzyan maki beh khu' na ptringan ina' maku, nisy saku masoq p'ubu sqzyan nqu qlcyay la. mqnzyat bay ina'mku cyux rmuruw gag na ita Tayal, miyan qu cinnun pala', mgleng mmosay, qaya ptringan. mintpa saku qlcyay ki sqzyan qba ga, maki balay minnanak qu qsliq mu maki qu imi' nya. smoya sku cyapa na qrzyan ru plqwi hazi qi qlcyay, blaq cikay ktan. ina' maku ga qnzyat blay. mtringan nya lga, inlgan ku tmring ui. mgluw sku hiya tmring ga, blaq qsliq mu, giwan saku balay nyux mtyuwaw inlungan mu.

我喜歡在媳婦的泰雅工作坊裡面串珠，剛剛串好了有薏苡的手環。我媳婦很認真，在做泰雅文化工作，包括織布、導覽、手工藝。我摸串珠跟薏苡的時候，感覺很有意思。我喜歡串大顆、比較白一點的薏苡，比較好看。我媳婦是很認真的。她摸，我就跟著摸。跟著她摸，感覺很好啊，因為我好像有在做事的感覺。



Haruko ki Wasiq pintsyasing. Haruko 與高怡安共同拍攝 Photo taken as part of the collaboration between the Haruko and Wasiq Silan / I-An Gao.

I love to make beaded bracelets at my daughter-in-law's workshop. My daughter-in-law works hard to introduce the Tayal culture by weaving, giving Indigenous culture tours and making handicrafts for tourists. I take part in her walking tours and handicraft activities whenever I have time. I like to pick the larger and whiter job's tears, a type of seeds, for my bracelets. When I touch the beads and the job's tears seeds, I feel energized and interested. My daughter-in-law is a diligent Tayal woman devoted to cultural revitalization. Whatever she does, I will follow as well. I feel good when I follow her lead. It gives me a sense of purpose and activeness.



✦ pinsyasing kaw-yume. Wasiq Yakaw 高玉玫 Photo: Wasiq Yakaw.

qnayat saku mqeru ngta', sazing sicimencyo ri pira qu gacyo, tlingay na qnahan qani ga, cingay pinbahu tmzyon maku, kya rima, qhoniq guqoh, abaw ngahi, qerup kmtux kwara maki. Mlikuy mu ga wayan mglu zyocu pcyuwaw musa mluw laqi' mlikuy maki beh Taycyu, kuzing hiy ga si ku muku mtyuwaw qnahan na ramat krryax, ini saku tm'ang ana qutux ryax ki, musa ku mkkal inu inu krryax. maki ngasal ga ungat qu hngawan maku, mlahang qnayzt ru rramat. aki mincyugan qu sicimencyo g, wayan pqilun nqu knat nya saxa nha. la. Kyokay ga mhkangi kakay lga tehuk la, musa sku pslyan na kyokay krryax. pinbaq saku kwara nha, mgluw sami maniq mami ru mcisal.

我總共養了九隻雞，兩隻火雞，幾隻鵝，也有自己種的很多植物在周圍，有竹子，香蕉樹，地瓜葉，辣椒等等。我先生跟外勞已經搬去台中跟我兒子住，我就天天在菜園忙，都不會無聊。我每天到處趴趴走。在家也沒有閒著，要照顧動物跟菜園。本來火雞有三隻，但有一隻被很兇的另一隻啄死了。教會走路就會到，我每天都去教會參加活動。教會裡的人我都認識，我們會一起吃飯、一起聊天。

## Wagi / 李高金

Cikuy na qnahan ramat maku  
我的小菜園  
My little farm



Here, I am in my little farm right at the back of my house. Every day, I bustle around in the garden feeding my nine chickens, two turkeys and a couple of geese. I also tend to all the plants and vegetables that I've planted, including bamboos, banana trees, chilis and sweet potato leaves. My husband and the live-in carer have moved to Taichung to live with my husband's son, but I have my farm to keep me company. I am never bored. I am happy that I never run out of things to do because my animals and farmland always need my attention. Turkeys are tricky; it shocked me a while ago when one of them was so ferocious that it pecked the other one to death! Now I have to always be alert and keep the remaining two turkeys apart. The church is important for me. I go to church for all sorts of activities every day. We eat together and chitchat.



✦ pinsyasing na Igluw Umeko. Umeko 的親友攝影  
Photo: Umeko.

syasing qni hiya ga, innagan maku sqasan nqu psqunan laqi' mu kneril. qasun mu balay musa ngasal squliy qu laqi' maku mkneril la. misuw qani lga nyux qu sngusan maku uzi ru aki helaw hazi muluw bes qu laqi mu mlikuy. aring raral ga, m'usuw hazi lungan mu nqu ungat ima musa mlahang laqi' mlikuy ki kneril, nanu yasa qu aki hazi msqun bes nha mucu saku. kuzing nanak uzi ga, hopa balay qu mnbuw mtzyu kawas wayal raral . minpira saku minnkut .soyan ku balay mucu helaw msqun bes nha, b-aqun nha mlahang qu lhga nanak, son mucu piyang qu zyuwaw ga, klahang ta slokah hi' ,si suruw qu pcyagun ta hiya. Ita Squliy ga krroq inlungan ru mcikuy balay sirxan ta, si ki klokah snhyan ta.bleqiy lmahang hi' ta nanak, ungat ktwa zyuwaw na pila' hiya, nanak qu snhyan ta musa rrmaw ita, baha hmswa moyay ta balay ita squliy, si ga stama ta snhyan ga , thoyay ta mhkangi lgleng 'son ta.

這張照片是在我女兒的婚禮時照的，我很高興女兒終於嫁了。我目前的夢想是希望兒子快點找個伴。一直以來，我很擔心兒子女兒沒有得照顧，所以希望他們快點結婚。我自己六年前生了大病，開刀多次。所以真的希望孩子好好照顧自己，健康第一，工作第二。人很卑微，必須要堅定信仰。要好好保重自己，錢不重要，信仰幫助我們，因為人很脆弱，人要藉信仰向前。

There I am at my daughter's wedding. I am very happy that my daughter has found a husband, and I dream that my son will find someone soon, too. Before, I constantly worried that my son and daughter would not find someone to care for them, that is why getting married is important. I fell very ill six years ago and had several surgeries. That is why I hope my children will take care of themselves. Staying healthy is number one and working comes second. We must not forget that humans are insignificant; having faith is more important. Be sure to take good care of yourself. Money does not help us as much as faith. We are fragile and we can only move forward through our faith.



## Umeko / 高榮梅





✦ pinsyasing rangi na Silan Yungay. Silan Yungay 的朋友拍攝  
Photo: Silan's friend.

nyux saku mqbubu' ru ming toke (pspnga ikang) ska na saying.ryax nasa ga, sangka' ku pngsa' ngayan pslyan nqu incwagan klhangn bnkis beh Ulay kyokay, smoya saku mlahuy mkkal ru mcsal nqu rangi, ini ptnaq qqalang, pinqbaq qnxan na saxa ta. ru smoya ku maki pslyan sahyu na kyokay, ungat nanu zyuwaw na kruma ga mlpuw saku biru sesyo, rsun maku qwas sanbika musa tatak yatux, mhngaw saku ga mqwas ku cikay. blaq blay ay kyokay qani, sami bnkis ga ungat nanu la, ru si tm'ang tmuku kr-ryax, biqan sami nya pslyan nqu mrhu cinbwanan, mstnaq qu mrangi ga, mqas myan balay ki, mbnkis qni ga pqasun balay ki, ini sami si tlahuy pstnaq kryax, mcisal sami ga, oh! lokah hi' su ay, minquy ta kmayal pqzwan sr-ral la, pinqzyu ta mha nanu mguy raral ga. mrhu Klahang Tayal qu kokka 'ta qani ga, gmalu balay bnkis, stlahuy ta nya mgluw kryax.

我在照片中戴著小帽子與手錶。那天參加烏來教會的文化健康站成果發表會，我很喜歡與其他部落的朋友一起聊聊天，講彼此近況。我很喜歡參加教會活動，平常有空的時候就會看聖經，也會把詩歌本拿去上面工寮、休息的時候唱唱歌。

「教會不錯啊，我們老人沒有甚麼、每天也無聊，國家給我們參加活動、看到朋友，很高興啊。當老人很高興啊，很多人沒有那麼在一起阿，現在聊聊天啊，喔你身體不錯啊，我們以前那麼講講故事啦，講我們以前那麼苦啊。國家原住民會對老人好，讓我們在一起。」



## Silan Yungay / 楊火輝

spiyang balay nqu zyuwaw sanká' ta rehay kyokay  
參加教會活動很重要  
The church is important for me



I am the one wearing a hat and wristwatch. I like to spend time in the day club run by the church. Here, we are waiting for other day club participants to arrive. Day clubs are funded by the government to bring us old people together. I enjoy spending time with friends from the other communities and catch up. Although I am busy with my farm, I like to participate in church activities whenever I can. I even bring a hymn book to my farm, because I like to sing when I am taking a break. I think church is great: old people like us are bored and have nothing much to do. Now, the state gives us activities so we reconnect with friends. I am happy to get old here, seeing so many gathering here from different villages. We used to see each other a lot before, but not so much anymore. I cherish the moments when we can talk and tell stories about our lives. We say things like, 'oh, you are in good shape' or 'Jeez, we used to have such hardships in life'. Indeed, the state, and the Council of Indigenous Peoples, is very good for us old people because they bring us together in this club.



## Silan Tali / 高興仁



Krahu saku balay knita maku squ minlahuy na cingasal ru sraxan saku nnak. Pinskyasing qni ga gnaln sami sqqas qutux kbhun kawas ryax squ inbyaqan yaba myan, ana wayan qu hiya lga, pincbaqan nqu pincbaq na ga, nyux si kaki qshuy inlungan maku. Msuqiy saku iyal mqbaq ke' na Tayal, baha hmswa ke' thelu sinruruw na sexu ta cipoq saku, kmal ta ke' Tayal lga, squzi nya pay-ya ru srxun nha. ana ga ke' Tayal ki gga lkotas ga mqsliq mu balay, aring sraral ru betaq soni, qnxan na yaya maku ga, ana maki sahuy ngasan ini mhtu tanux qalang ga, ke' Tayal qu skayal nya krriyax, maki tuqi ga, kmal ke Tayal uzi. bblaq ku balay ptke' Tayal (...), mqbaq qu ke' Tayal pgalu msinori squ mtswe ga, wahan r'ngu squ kahul qsahuy. me'a su mama mu ga, wal kutan gaya na inbwan nya beh byion, musa saku pgalu innori skal mu ke' Tayal mopuw spngan, hiya uzi si sluhuy innori smka tmucing ay. Bah hmswa it Tayal ga maki rgyax, ini piyang 'san mita kryax, trang ku nyux mqbaq ke' Tayal, Impuw saku biru sesyo', kinqeri maku spgalu squ hi' la, skahul maku insrxan kni'an nya innori, pgalu ru msina pqblaq slokah qu hyan qu Yaba tu Utux kyal. [ryax nasa ga] wal ungat qu kakay nya la, m'xn ru mguy balay, kuzing ga, si sku innori pgalu mopuw spngan ke' na Tayal pslokah squ snhyan inlungan nya. hiya uzi ga baq innori mskata tmucing, qasa hiya ga nyux sami maki psluhyan qsahuy myan. wal sku ini pung ana qutux [hiya] maki ana inupslyan g kmal ke' Tayal qu innori nya. kyalun mu yyamaku kha, [kmal ke' Tayal qu innori nya] sswe su mlikuy maki byionini nya snhyunbaq pgalu innori' qu hiya.

我很重視家人相聚與自己的認同。這照片是我們慶祝我爸爸的一百歲生日所照，雖然他過世了，但他的教導仍然深深在我的心中。

我很晚才開始學泰雅語，因為小時候政府推行國語，講泰雅語要掛牌子罰站。但泰雅語言與文化一直給我很親切的感覺，我媽媽這輩山地部落原住民部落家裡面外面都是泰雅族話，路上也是泰雅族話。

我覺得用泰雅語很好(...)，學泰雅族話，在親族裡面禱告，會有深層的力量。比如說，我舅舅在醫院因糖尿病腿切除的時候，我去醫院用泰雅族話禱告十分鐘，他接著禱告半小時耶。因為泰雅族住山上，很少去看他，剛好我學了泰雅族的話、讀了泰雅族聖經，我盡我所能替他禱告，用他的立場，求上帝醫治他堅強他。[那時候]他已經沒有腳，非常痛苦，我禱告十分鐘用泰雅族醫治堅強他的信心。他可以禱告半小時，表示一定是有共鳴。我從來沒有聽過[他]在任何場合用泰雅族禱告。我跟我媽講，你弟弟在醫院[用泰雅族語禱告]，她不相信他會禱告。

I love spending time with my family, and it reminds me who I am. Here, we are celebrating my father's 100th birthday. Although he passed away, his words still live within me. I started to learn the Tayal language late because when I was a little boy, the government was promoting the national (Chinese) language and I would be punished if I spoke Tayal. Nevertheless, Tayal language and culture give me a sense of comfort and belonging. All my mother's family were speaking Tayal, so I heard Tayal spoken everywhere. I think it is great to speak Tayal. I have learned to pray in Tayal, and I found a profound strength that comes with it. For example, when my uncle was in the hospital to have his legs removed due to diabetes, I went to visit him and prayed for him in Tayal for ten minutes. I tried my best to pray for my uncle, to speak out from his standpoint, to plead with God to heal and strengthen him. My praying in Tayal definitely resonated with him, as he followed it up with 30 minutes of praying in Tayal himself. I had never heard him praying in Tayal on any occasion before this event. I told my mom, 'your little brother prayed in Tayal in the hospital.' She did not believe me.



➤ pinsyasin cingasal Silan Tali. Silan Tali 的家人  
攝影 Photographed by Silan Tali's family.

Phuway ta Yaba smsun ta gaga

感恩父親 遵守祖訓

My identity is grounded in gratitude to my father  
and following the teachings of my ancestors





➤ pinsyasing nya kaw-yume. Wasiq Yakaw 高玉玫 Photo by Wasiq Yakaw.

syasing qani ga, ini hmci muluw, krahu balay qbuci na. psqun myan ssewe balay qu kneril magan myan syasing beh khu' psyasing, mopuw kawas wayan. inlaqi' aku mrhu na cingasal. qalan nha "mkrakis mrhu" qu qbsuyan knerl mu, lukus qani ga, si yosi spiyang balq innrkyasan na lukus mrhu sraran. Suruw nya hinqilan nqu qbsuyan kneril lga, wal ungat ru ini lyuy qu lukus qasa uzil a. qsu'an sraral ga, cingay balay llukus wal bzirun nqu squliq gipun. ini ga, wayal hriqun mtlom squ sanpawkosi uzi .kya qu msthay lga, ini balay hmci muluw maki. mheriq balay cingay qu qqaya mrhu raral ga, wayan mhtaw la.bablay be ga, pinkual na tomok mrhu ga,mha sqani, llukus na mrhu hiya ga yasa qu llukus na hlahuy, kya sazing, qutux ga,lukus qaha', usuw hazi kntan maku! minhopa balay na thezyu',cinsqutux lhuyan.

這張照片很珍貴，是18年前跟最小的姐姐去照相館照的。出身在頭目的家族，我的姐姐被封為「親善公主」，這件衣服算得上是古時候的代表性服裝。但是隨著姐姐過世，衣服也找不到了。在早期，很多泰雅衣服賣給日本人，或是在山胞公司火災的時候付之一炬。能夠留下來的很難得。很可惜，很多傳統泰雅物品遺失了。烏來的頭目應該要穿的頭目的樣子，頭目的衣服。感覺就是我們山地衣服，有兩件，一件是珠貝衣，我看太重了！很大的背心，整套的。

I cherish the memories brought by this photo, which was taken 18 years ago on a trip with my sister to a professional studio. My father was a tribal leader, tomok, my sister was given the name "friendship princess" and played a key role in the tourism boom. I wore this special clothing in the photo because it represented the Tayal way of dressing from the old days. After my sister passed away, we could not find the clothing. It is a pity that most of the Tayal traditional clothing has either been sold to the Japanese or burnt in the big fire at the "Mountain Compatriot Company", one of the largest tourism operators in Taiwan during the 1950s–1960s that focused on Indigenous performance. A tomok in Wulai has to dress like a tomok. The proper clothing of a tomok. There are two types of tribal clothing. One is a long, sleeveless upper garment with shell beads, but that was too heavy for me. The other one is this one shown in the photo.



## Payas Abaw / 周萬吉

pinkusal na tomok mha sqani  
頭目應該要穿頭目的樣子  
A tomok needs to dress like a tomok





✦ pinsyasing kaw-yume. 高玉玫拍攝  
Photo by Payas Abaw.

mnglung saku raral ga pzuy ta mucu ga, baq saku mzuy, misuw lga, ingat balay qbaqan. pusal balay kawas mu kya na, baqaw ta minkahul inu uzi qu r'ngu ru ryax spung , ru minaziy ku tucing loqiy baliq, kbalay saku ngasal maku nanaq qlcing : mspat ngasal qlcing kwara kblayan mu, kinhopa na pinqutux ngasal ga aring mqeru betaq squ mopuw sazing ,mopuw payat qslaban na. sraral hiya ga, maki zyuwaw na ga,galan saku sinsiy pcbaq ga,kbalay saku pitung plngiq, qmihuy kiso ru muya rramat.ana miya mnanu na krahu btunux ga,si saku galiy ru sbrxan-yan maku.suqun mu kbalay ngasal qlcing lga,mha mucu bblaq na Uluay ga ,maki nanak pitung plngiq nha, maki saku pqwasan biru ga,srasun maku llaqi' musa mlngiq. baq mlngiq pitung lga, srasun mu musa llyung la.

我想到以前想動就可以動，現在沒有辦法。我那時候20幾歲，不知道是哪裡來的時間跟哪裡來的體力，還買鐵鎚鋼釘自己蓋木頭房子：總共蓋了八棟，每棟是9坪到12,14坪。以前除了當老師教書天天去學校，我也蓋了游泳池、挖地基、種菜。我是個就算遇到大石頭，都要想辦法給他弄平的人。

「把房子都蓋好了，烏來還是要有自己的游泳池比較好，我是在學校，可以帶學生來游泳。游泳會了，就可以帶到河流。」

Kinnalay nanak nqu ngasal ru pitung plngiq  
自己蓋的房子與游泳池  
A house and a swimming pool that I built



This photo puts me in a good mood. When I was in my 20s, I had a lot of time and energy. I used to work as a teacher during the day, and in the evenings I managed to build a swimming pool, grow vegetables and lay out foundations for eight wooden houses with my hammers and steel nails. The houses were around 30 to almost 50 sq. metres. I am the kind of person who is able to smooth and level the land even when encountering large stones. I built my own houses and a swimming pool. I think it is good to have a swimming pool here in Wulai. I was a teacher at school, and I was able to provide the pupils with a chance to learn how to swim in the swimming pool. Once they had learnt how to swim, they could move on to the river.





COMING OF AGE  
*in*  
INDIGENOUS  
SOCIETIES

Vuorasmuvvat álgoálbmotservodagas

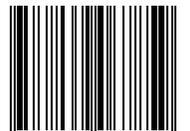
Aalkoeáálmegeseabradahkesne báarastovvedh

pqasun mnaga pkaki pkrkyas squ qqalang na Tayal

Aldring i urfolkssamfunn

在原住民族部落中迎來成長

-SUSANNEFOTO  
FORLAG.



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