

行政院農業委員會林務局保育研究系列 94-02 號

屏東科技大學合作

南、北大武山地區赫氏角鷹族群監測與獵捕壓力
**Population, Ecology, and Hunting Pressure of Mountain Hawk
Eagle in the South and North Tawu Mountains**



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主辦機構：行政院農業委員會林務局

執行機構：屏東科技大學野生動物保育研究所

中華民國九十五年八月

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中文摘要

本研究之目的在調查南、北大武山東西兩側赫氏角鷹 (*Spizaetus nipalensis*) 的生態資料，並收集該地區赫氏角鷹的獵捕壓力、羽毛買賣行為和頭目的利用態度，希望這些資訊有助於此一稀有猛禽的保育和原住民傳統文化的延續。

自 2004 年 2 月起至 2005 年 4 月先行調查屏東縣 5 個山地鄉的本種分布和其中 3 個鄉(來義鄉、春日鄉、霧台鄉)的獵捕情形。本報告由 2005 年 5 月起至 2006 年 8 月持續來義鄉、春日鄉的獵捕訪查另納入泰武鄉、台東縣達仁和金峰鄉。訪查項目除了獵捕外，也加入羽毛買賣和頭目的利用態度。生態習性研究仍持續在屏東和台東縣進行。

雌鳥的體型較大，但差異主要來自體重，自然翼長(3.9%)和尾長(2.8%)差異不大，此表示雄鳥的敏捷度較高。牠們在 1-5 個月的活動範圍直線距離最長各為 17、40 km，橫跨中央山脈兩側的屏東和台東山區。

赫氏角鷹在屏東縣泰武鄉的獵捕壓力小於來義鄉，以槍獵捕方式為主，和霧台鄉的情形類似，獵物也多留為己用。屏東和台東山區的赫氏角鷹獵捕壓力由 1970 年代遞增，在 2000 年代前半期達到高峰。雖然，1989 年的「野生動物保育法」造成雛鷹需求量和捕捉量下降，但卻讓台東獵人轉而捕捉離巢個體，尤其 2000 年代前半期突增的獵捕壓力可能導致其在屏東地區的獵捕量和獵捕率下滑。

賣羽商家者表示近十年的買氣轉弱，但此與獵捕量的遞增現象矛盾，極可能是個體戶賣者和獵人直銷模式的加入而瓜分市場。

受訪頭目家中多半擁有不到 6 組羽毛，主要由商店購買，多數認為日後仍有需求，以兒孫的婚禮需求為主。受訪大多贊成重建傳統頭戴羽毛方式，主要是企盼文化延續，多數認為頭戴方式應由頭目家族會議決定，至於回復至何時的傳統，尚待了解。仿製羽毛沒有代表性所以接受度不高，本研究認為好的仿製品或許能提高接受度。若政府免費提供真的羽毛，多數受訪者就不再購買，但多半要求政府應該允許他們在婚禮或鷹羽損毀時就能提出申請。

Abstract

To provide needed information on the conservation of the endangered Mountain hawk eagle (*Spizaetus nipalensis*) and aboriginal culture as well, this study was conducted to examine the its ecological habits and hunting pressure, feather market, and local leader's attitude toward usage in the Nantaiwu and Peitaiwu Mountain.

From February 2004 to April 2005, the eagle's distribution of had first been determined at five mountain townships plus its hunting pressures at three of them, Wutai, Laiyi, and Chunrih. We continued the hunting pressure work at the Laiyi and Chunrih and added Taiwu and Daren and Jinfong Townships of Taitung County. Survey on feather market and local leader's attitude toward usage was interviewed at the same time. Additionally, research on ecological habits was examined continuously.

The size of one female eagle is larger than the two males in size, biomass in particular, wing and tail length vary slightly. This indicates that male eagle is more agile. Home ranges of the two eagles were 17 and 40 km in length, respectively, covering both Pingtung and Taitung County, at the western and eastern side of the southern Central Mountain Range.

Hunting pressure from Taiwu was close to Wutai, both lower than that from Laiyi. Mostly Taiwu hunters used muzzle-loaders to capture eagles and keep for themselves. In all, the estimated number of eagles captured has been increasing since the 1970s and peaked during the first half period in the 2000s at the two counties, but the rate and number of capture declined in 2006. The declining number of captures in Pingtung in 2003-2006, may be resulted from the

increased number of captures in Taitung. Although the Wildlife Conservation Law passed in 1989 had shrunk the demand on eaglet, a few hunters turned to capture young and subadult eagle instead.

For the past decade, owners of three craft stores who claimed that the feather business went down, contradictory to the higher capture. This may represent that hunters sell to individuals more often than before.

Interviewed leaders owned less than six sets of feathers mostly. They acquired them from the craft stores mainly, and most will continue to do that in the future for the sake of children wedding rituals. Most leaders said they coincided with restoring traditional way of wearing eagle feathers on the headpiece on behalf of culture preservation; however we were not quite sure which period of tradition they meant due to it varies with year. This question needs further examination. Most said it was the leader family meeting that should decide the rule of wearing in future. The fake feather was not accepted by most interviewees because it is not representative. We think this question may underestimate its acceptance because feather sample was not available here. If the authorities were willing to provide them real feather, most said they would not purchase any longer, and wedding or wearing feather were the two most demanded elements for application.