

NO.11 July 2024

Taiwanese Pen

Annual Selections

台文筆會年刊

Tâi-bûn Pit-hōe Nî-khan



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台文筆會編著

本冊榮獲



國立臺灣文學館
National Museum of Taiwan Literature

優良文學雜誌

補助

Taiwanese Pen Annual Selections
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Part I

English Version



Preface

台文筆會年刊話頭

A Declaration from the Chairman of Taiwanese Pen

台文筆會理事長陳明仁 ê 宣言

Tân, Bêng-jîn

Although one can say that the history of writing in romanized Taiwanese has been quite a while in Taiwan, due to the fact that it was something taught by Christians, it was not easily accepted by the local people who were influenced by Japan and Chins, and the writing system never became the mainstream. Until the arrival of the Chinese Nationalists, the majority of the people in Taiwan used Taiwanese. There were also the Hakka and the indigenous languages, but the percentages were rather small. Theoretically the creation of Taiwanese literary works should be in Taiwanese, yet due to the teaching of Japanese during the Japanese colonial period, and the enforced used of Chinese in the modern era by the Nationalist government, Taiwanese people practiced using Taiwanese to think, but wrote in either Japanese or Chinese.

It wasn't until recently that Taiwanese began reflecting on this peculiar history, and wanted to make changes. To build the nation of Taiwan takes the execution and promotion of Taiwanese writing. Since the 1990's, Taiwanese language organizations have been established, who held activities and marches to push for written Taiwanese. They formed clubs and associations to advocate for the teaching and publishing of Taiwanese literature, modified computer writing systems to make writing in Taiwanese possible, and many other kinds of endeavors. These efforts have been supported by people whose cultural consciousness have been awakened, leading to the next step -- making

Taiwanese language part of government institution and the education system.

Today the accumulated literary works in Taiwanese are considerable, and our association has also approached our 20th year. Our goal is to declare to the world that Taiwanese literature is not only Chinese Kanji, that the Taiwanese people have a right to be part of the world community, that Taiwanese writers' associations want to join Pen International, that the Taipei Chinese Pen cannot represent the people of Taiwan because it is a remnant of the colonial regime. The Taiwanese Pen advocates for the acceptance of creative writing in Taiwanese by the citizens of Taiwan and the world, and promotes making mother tongue language literature standardized, public and normal in operation. May God be with us!

(Trans. by Vivian Su)

Taiwanese and Vietnamese Poets Gathered to Celebrate and Exchange on Taiwan Poet's Day

台、越詩人 tī 台灣詩人節聯歡、交流

Chiúⁿ, Ūi-bùn

The First Taiwan Poet's Day and Taiwan-Vietnam Literary Exchange was held on March 14, 2024, in the Taiwanese Literature Lecture Hall of the National Cheng Kung University. An excited crowd of more than 100 gathered, consisting of poets and writers from Vietnam and Taiwan and NCKU professors and students. The Vietnamese writers' group was led by the well-known poet Tran Dang Khoa, and the group consisted of a total of 11 poets who came to NCKU from Vietnam specifically to participate in the Taiwanese Poet's Festival. Professor Hsiao Hsin-huang, Presidential Counselor who is responsible for the New Southbound Policy; Tiuⁿ, Hok Chu, Director of the Hoat Ki Taiwan Language Foundation; Vice President of National Cheng Kung University Chuang Wei-che; Li Tuo-chih, Deputy Executive Director of the National Arts Association; Chairman of the Taiwanese PEN, Tan Beng-jin and Ong Khék-hiong, a family member of the poet-prosecutor Ong Iok-lim, all came specially to attend the event.

This literary event was jointly organized by the National Cheng Kung University's Center for Vietnamese Studies, the Taiwanese PEN, Taiwan-Asia Exchange Foundation, Hoat-Ki Taiwanese Foundation, Association for Taiwanese and Vietnamese Cultural Exchange, and Taiwanese Romanization Association. In order to remember the disappearance of poet-prosecutor Ong Iok-lim after he was illegally arrested by party-state agents on March 14, 1947, the Taiwanese PEN

has established a Taiwan Poet's Day on March 14. This year, in order to expand the Taiwanese Poets Festival, Vietnamese writers were invited for literary exchanges.

The organizer also awarded as a group 'Vietnam Writers' Association' and individually three Vietnamese writers Tran Nhuan Minh, Ngyuen Dang Diep, and Ta Duy Anh the 'Award for Contributions to Taiwan-Vietnamese Literature', in recognition of their contributions to promoting literary exchanges and friendship between Taiwan and Vietnam over the years. The Vietnam Writers' Association has collaborated with the NCKU Center for Vietnamese Studies in recent years in translating and publishing *The Country on My Shoulders* (trilingual edition in Vietnamese, Taiwanese and Chinese) and *Taiwanese Mother Tongue Literature* (Vietnamese edition). Tran Nhuan Minh authorized the publication of his *My Wartime Life* (Vietnamese, Taiwanese and Chinese trilingual edition), Ngyuen Dang Diep authorized the publication of *Vietnamese Modern Literature* (Taiwanese and Chinese bilingual edition), and Ta Duy Anh authorized the publication of *Being Neighbors with China* (Taiwanese and Chinese bilingual edition). Although the economic and trade ties between Taiwan and Vietnam are rather close, in the field of literature the two countries are not so familiar with each other. Because of this, we specially planned and implemented two-way translations of literary works from Taiwan and Vietnam to promote literary exchanges. Some of the publications have even become important textbooks for teaching Vietnamese literature in Taiwanese schools.

The Second Poet-Prosecutor Ong Iok-lim Taiwanese Poetry and Essay Contest Award Ceremony and the Memorial and Bust-Unveiling Ceremony of Poet-Prosecutor Ong Iok-lim were held on March 16 at the 'Holy Mountain of Taiwan' (Chhau-tun, Lamtau). About 200

people from the United States, Vietnam, Japan and Taiwan participated. Among them, the Vietnam Writers Association, led by its leader Tran Dang Khoa, participated in the memorable event.

According to Tran Dang Khoa, the leader of the Vietnamese delegation, the group has gained much from their participation in the exchange. He mentioned that before the trip, he thought Taiwan and China used the same language. Now he understood that Taiwan has its own native languages. Also, the development of Taiwanese literature is quite different from that of Chinese literature. From his 30 years of life in the military, Tran Dang Khoa pointed out that the geography of Taiwan, with its high mountains and surrounded by the sea, affords Taiwan capability to defend itself against Chinese attacks, if the advantages are used properly. He also believes that, among the young people in Taiwan, there are bound to be many who possess the spirit of Ong Iok-lim who would want to defend their homeland. Ta Duy Anh, author of *Being Neighbors with China*, commented that Vietnam has had a 2,000-year history of defending against the foreign rule of China. Vietnamese women, normally so gentle, when faced with foreign invaders, won't hesitate to take up arms to defend their country and fight with the enemy.

(Trans. by Vivian Su)







Si

詩

Poetry

A Heartbreaking Crossing

一逝傷心 ê 航程

Chan, Bí-boán

The ferryboat was about to leave
The time -1951- a moment
That fell in the gaps of history
A fog-filled morning.

In the beginning of summer just after the end of May
The stifling sea breeze, gently moving over the waves
Made a whistling sound, like the playing of a melancholy tune
To send you off imperceptibly.
Could it be, that even the sea breeze recognized
The forlorn feeling of a mother

The boat, anchor pulled up, gradually sailed into the sea
As Sun's light began to shine at dawn break
The dizziness it brought made it impossible to
open my dispirited eyes
Clusters of grey clouds hung on the expansive sky
Becoming smaller puffs of cloud-flowers.
My sad face, accompanied by my empty heart
Rode in the rocking boat
Headed towards that unfamiliar isle of sorrow

The boat, having reached its stop, No. 15 Lō-moa Kau*,
A prison on water, the Burning Island that separates life and death,
Looms in front of me.

They said that you were temporarily put
 in the Swallow's Cove in the eastern seaside,
 Soaking in seawater while listening to the sound of
 sea breeze alone.

Do not fear, my son -- in a little while I will bring you back,
 back home to be with the brother you admired, in heaven
 To always be together

The sun has now fallen on the burning sea in the west
 The boat, about to make its return journey
 Leaving the place where your life was taken and devil-cursed
 No one to see you off, only the churning waves
 Along with my smashed heart screaming your name,
 Your body burned into ashes, held close to my heart.
 With heavy steps I climbed on board the boat.
 It was the last time we would ever be so close to each other
 Like the way you were as a calm, suckling infant.

Forgive me, Son, for being an imprudent mother
 For my foolish decision to let you pursue idealistic
 ideas through your studies;
 In a world of darkness, Truth is cast into hell.
 Why was learning to read the most treacherous activity ?
 Before I had time to give you warning,
 bullets had shut your mouth.
 If there were still justice in the world and the gods have mercy,
 Can they feel the desperate pain
 Of a self-chastising mother?

The rocking boat was about to dock, just like
Seabirds that left their seaside caves and
were turning around in the clouds.
My body, limp with grief, seeing the harbor in front of me
Your image, shaken by the rippling water,
seemingly floated on the water
Gradually being absorbed into my watering eyes
Closer and closer, wetter and foggier...

(For the mother of two White Terror victims, brothers Chia Kui-lim, Chia Kui-hong)
(Trans. by Vivian Su)



*Note: Two brothers, Chia Kui-lim and Chia Kui-hong, were both from Hong-soaⁿ, Kohiong, and were victims of the White Terror. Chia Kui-lim, a practicing doctor, was arrested and sentenced to prison along with many other doctors for donating money to support underground party organizations. In 1950 he was executed in Machangting ('Racecourse Town'), Tai-pak, at the age of 31. His younger brother, Chia Kui-hong, a student at the Tai-tiong Agricultural College, was sentenced to life imprisonment for being involved in the Tai-tiong Tiuⁿ pek-tiat Case. On May 17, 1951 he was transferred to the Burning Island (Hoe-sio Island, now called Green Island). He died of illness on May 30, 1951. Afterwards, his body was temporarily buried in the Swallow's Cove on the east coast of the 13th Squadron. His mother took a long boat trip to the Burning Island, cremated the body of her youngest son and brought it back home. She was an ordinary woman who lost two exceptional children within two years. Along with their deaths she lost all her hope and her grief and anger were beyond words. No. 15 Lo-moa Kau: The shared household registration address of political prisoners on Green Island and it is also the water source of the Green Island Prison.

The Mosquito's Plague

I Báng-á tiòh che

Chiú^a, Ūi-bûn

Some people say that
 Even mosquitos can cry
 Because what they suck
 Is the vividly red, caring and upstanding blood of us humans

Recently I've heard that,
 Mosquitos have caught a plague.
 They said that
 The mosquitos got it from the saliva of Chinese culture.

Not long ago I've heard that
 'Hua-yu is also Taiwanese.'
 If not,
 The Taiwanese Literature Department wouldn't become a
 Contemporary Subdivision of the Chinese Department

All of a sudden I hear the whining of the mosquito.
 It whined that
 "Oh horror!
 Either we catch the plague or we die of starvation.
 We'll die whether we suck blood or not suck blood."

With its feeble strength,
The mosquito flaps its wings,
Hoping to fly away.
To fly away from
This island which is entangled in Chinese culture.



Documenting the despair of the Taiwanese
Literature Department
May 23, 2004
(Trans. by Vivian Su)

Reflecting on the Mito Moon Reflecting Bridge

■ 彌陀映月橋

Hân, Boán

Walking away from the bustling streetside market
I came to the Moon Reflecting Bridge.
Spotted a pair of fish under the bridge
Frolicking merrily in the water.

One swam in front and the other behind,
Nibbling on fish food,
Playing hide-and-seek,
Swimming hither and thither.

Standing by the street lamp on the bridge
Feeling spring wind on my face.
Seeing the sun fall into the stream
My mind was fascinated.

As the red sunset danced on the scarlet water
Gradually losing its brilliance
I realized that the moon was hiding in the water,
And Night descended

How melodious are the sounds
Of tree frogs
Waking up a frequently used starter dough
making me turn around to look

Grabbing onto my fleeing heart
I reluctantly turned away from the
Moon Reflecting Bridge of Mito over Pakchiong River
The heart of the historical city of Kagi

台文筆會

(Trans. by Vivian Su)

Strolling in a Quiet Forest

行 tī 靜靜 ê 樹林

Iûⁿ, Chìn-jū

Dew is slowly dispersing from the hills.
 And on my cheek and body,
 The post-Winter Solstice shafts of sun's ray gently caressed
 Transitory maple leaves give me a hearty welcome
 In the distant valley, a hawk
 Twist-glides freely in air

All the troubles that had worried me
 Have now been gone
 Jumping out of the trap of foolishness
 I no longer give indiscriminate counsels

Just try our best --
 It looks like the situation will get better
 More positive changes to come

Strolling in the quiet woods
 Mother Nature showers me
 With mystical breaths accumulated over millions of years.
 I let my steps slow down
 A feeling of simplicity and pure joy
 comes over me

written Dec. 26, 2023
 (Trans. by Vivian Su)

Coffee of Dreams

夢咖啡

Khng, Goân

The coffee I peddled in the past was slightly flavored
It gave people a high when they tasted it
Dealing in the new amusement of the Century
I made tons, being the only one that sold it

Now I live in the middle of a rice paddy with a new place
Where I roast the coffee that everyone hankers for
Enjoying peaceful days of gazing at the moon and the stars
In a campus filled with romantic poems

Due to greed, I pursued a certain sweet as a young man
Making my life a crooked one
No matter what smell you had on your body
Just devote yourself to cleaning it all off and make a fresh start

If you want your coffee to smell good
First you need to put good seeds in the soil
Then warm sunshine to grow them
Gentle hands to stir and roast them
To achieve that acidity of the heart

The Inspiring flavored coffee
Tastes a little bitter when it goes down your throat
With time, you can make it more exciting
Your life, sweeter

(Trans. by Vivian Su)

The Day of the Rainstorm

l Lóh hong-thai-hō hit-kang

Khng, Pôe-tek

The day of the rainstorm,
Grandma lay on the sidewalk in front of the optical shop
Eyes like fish eyes on the cutting board
Bright and lively, looking all around

The girl who was busy with her cell phone
Dropped her drink on the floor;
And Uncle doorman of the building
Wondered why Grandma was lying there

After the flood retreated
Glasses frames were scattered on the ground
Also there was a lone shopping basket,
Somebody said, Grandma had turned into a ribbonfish
Who swam to the mouth of the creek
Never to come back anymore.

In memory of my mother, Kan, Siu-bi (1937-2023)
(Trans. by Vivian Su)

Two Taiwanese Poems

■ 台語詩兩首

Ko, Ka-hui

1. Pining

If my pining were a boat
Can it carry
The weight of my longing
Sometimes sinking sometimes floating
The Hardships of the past
Becoming a silent wisp of smoke

Aug. 29, 2023

2. Beautiful Song

The beautifully dressed tango
Is a lovely sorrow

When the song starts
We step into the dark forbidden space

Then slip and fall into a tunnel
Leaving behind just a pretty dress on a hanger

Sep.19, 2023
(Trans. by Vivian Su)

A Hero of Taiwanese Independence

■ 台獨英雄

Koeh, Iàn-lîm

The hero of Taiwanese independence
on the night of November 22, 1989
Overturned the Chinese Nationalist Party
Building the new country of Taiwan
Peeling off the masks of the crazy squads behind the Black List
Proclaiming “I am a brave Taiwanese”
Making an escape towards Victory

The hero of Taiwanese independence
Established a Taiwan independence TV channel in 2016
But encountered ‘the bull fighting the cow
in the cowshed’¹ out of the blue
The main object was purposely ignored
The hero of Taiwanese independence lost the fight

In the legislative elections of 2024
He bravely fought the
‘practical Taiwanese independence activist’
It was Tai-tok² vs. Hoa-tok³
It was Hoa-tok vs. Tai-tok

¹ A traditional Taiwanese saying for ‘infighting’.

² The Taiwanese for ‘Taiwanese Independence’ or people who support Taiwanese independence.

³ The political concept that today’s ‘Republic of China’ (Chinese pronunciation Chung Hoa Ming Kuo), Taiwan’s heretofore national title known internationally, is a sovereign nation independent of People’s Republic of China. Some people consider it not much different from ‘Tai-tok’ except in using the name Republic of China as the country’s name instead of pursuing a formal name change to Republic of Taiwan.

On January 13, Let Taiwanese people's dignity emerge
On January 13, Let the Formosa Alliance be affirmed
Let Tai-tok push out Hoa-tok, go go go



(Trans. by Vivian Su)

The Golden Fruit of Historical Memory

歷史記池 ê 金果

Lí, Siù (Louise Lee Hsiu)

The flowers of history, dropped thousands of petals forgotten,
But your fate, looks like the flowers shining in every sea surge,
No matter how the times change, Taiwan's history will always exist.

Hamlet could kill anybody he pleased,
In the end, he was killed in a duel,
Whether Hamlet had entered paradise or hell,
Is it good or bad? The only thing that's true,
Still alive Dr. Yang was blacklisted by the government,
On the contrary, Chiang Kai-shek's coffin lies in Taiwan.
In other words Chiang couldn't return to his homeland China.
Life is a ceaseless state of giving and receiving.

The sea shore of Sheliao Island, Keelung, Northern Taiwan in 1945,
Watching the Japanese go back to Japan wave by wave,
Then, the waves of figures from the Republic of China to Taiwan,
After that, the 228 incident happened,
and there are many excellent Taiwanese,
Including Ryukyuan people lined up facing the sea
with their hands tied,
Bullets shot into their backs and row by
row they fell into the vast ocean,
No 300 taels of silver buried here

is a common lie used by fraudulent groups,
The island without peace was changed from the Sheliao Island to
the Peace Island.

The end of World War II, we reveled in the joy of
liberation from Japanese colonization,
Not knowing that we would become irrationally
colonized by the Republic of China,
For 400 years, Taiwan has been under foreign rulers and
we have been slaves.

We were told to speak Japanese, Mandarin,
but never to speak our mother tongue Taiwanese,
Koa Ki-hoa was an English teacher
but he owned a book by Karl Marx,
He was considered a thought criminal and
put in a dock jail for 17 years.

Vladimir Lenin's statue fell,
but Alexander Pushkin's autumn stayed,
Chiang Kai-shek's statue fell,
but Koa Ki-hoa's song of freedom stayed,
The torment of being imprisoned day and
night became the testimony of Taiwanese people.

Not only in Taiwan, in the dark corners the
same play is being performed,
Salvador, a country in Central America with
a similar background to Taiwan,
Also has a white terror, black lists,
assassinations, and electoral frauds.

Priest Oscar was assassinated, the UN designated March 24,
2010 to remember his martyrdom,
As the International Day for the Right to Truth and
the Dignity of Victims.

Canada's National Mourning Day in November,
everyone wears a poppy on their chest,
And in February, Taiwanese should wear a lily on their chest,
So that Taiwan history can serve as A Golden Fruit of Historical
Memory.



Four Poems

詩 4 首

Lîm, Bú-hiàn

1. Cold Mountain

Even the mountain fears the cold
In autumn he covers up in a leafy blanket
In winter he dons a snowy white hat

(Trans. by 吳敏而)

2. The Orchid

The sweet-smelling orchid flower
The beautiful orchid flower
How can an orchid be beautiful and sweet-smelling?
Every day,
I sing to it
And give it water

(Trans. by Vivian Su)

3. The Dew

The sun has come out
No sign of the dew.
Where did the dew go?
The sun is smiling
Maybe it knows something?

(Trans. by Vivian Su)

4. Ants

Ants

Bow when they meet

Line up when they walk

Help each other when they work

Just a little flaw

They also like

My candy and cookies



(Trans. by 吳敏而)

A Helpful Word for the Chinese

■ 款勸中國仔

Lîm, Chong-goân

You know how to count but not how to divide;
Don't antagonize people with the way you act;
No one can stay on top, be the strongest all the time.
Even a fierce tiger can be defeated by a gang of monkeys.
Sometime a kind of bacteria can wipe out 10,000 humans.

When the Chinese destroys someone,
their whole family and their clan are also destroyed;
They don't even spare their own family or friends.
In business, they run immoral stores and sell questionable goods.
When you do well in your investments,
they will either rob you or make you betray your country.

If China becomes strong, it will lead to chaos in the world.
Controlling the world and America is their biggest goal.
First they want to eat Taiwan up, then Asia, then America.
America is slumbering, Japan is a nervous wreck and Taiwan a simpleton.

Let me advise you not to be a glutton, eating in the Asian way;
When you gobble up democracy,
freedom and human rights your stomach will rebel.
When your inner organs are still weak
It's not fortune but misfortune to swallow up Taiwan
Let us build our country, then Asia and the world will be yours.

(Trans. by Vivian Su)

Graduation 2023

▮ Pit-giáp 2023

Lîm, Jū-khái

It's graduation time again.

Don't try to retain students after the valediction.

They kept staring at the screens on their mobile phones,
and thought we're just in an inferior diploma mill.

It is rare for pines and cypresses to bloom,
Which are green all year round.

Our teacher's days fly by so fast like arrows,
Just like the flowers that fade at any moment.

The sun sets over the sea and the sky becomes dark,
My staying up late at midnight is a heavy load.
While they are too dull to understand the world situation,
Will they vote for a fool as president?

There are so many big flowers blooming on the tree,
The bright purple ones blooming prematurely.
When the solar term Mangzhong (Grain in ear) all are short of rain,
After passing fifty, my destiny keeps accelerating.

The high-speed train's moving speedily,
My journey was quite smooth with
very few passengers in the carriage.
Great progress in scientific and technological civilization,
But I wonder, is there happiness in it?

Am I old now that I am over fifty?
The world situation always confuses me.
I'm still working on our mother tongue,
If it becomes extinct, who will bawl with me?

I try my best to promote our mother tongue,
By drawing pictures, telling stories, reciting poetry, and singing.
I hope my compatriots will aspire
To let our mother tongue be passed down forever.



(Trans. by E.H.T.)

Righteous Bamboo Maple Pine Rice

■ 義竹楓松稻——向邱義昌先輩致敬

Ô, Bîn-siông

Just as rising bamboo
 He, from Righteous Bamboo roots,
 lived upright with nodes and spine
 A sturdy lead, an arrow through headwinds,
 he vigorously launched the movement forward
 He invited his comrades, gathering brothers and
 sisters into shared march to the light of freedom
 Accepting his 1990 challenge to write a commemorative piece
 I wrote “Tinder,” sparked by martyr Bun-seng,
 seeding my own fire on the path to the promised land
 Contributing to his publication,
 “The Wheat Grain Drops to the Land” to grow his living legacy

Just as vibrant red maple
 He firmly planted his blazing soul in eastern U.S. soil
 I participated in his 1999 Autumn Leaf Festival retreat
 Gathering at Hudson Villa we colorfully conspired in the valley
 120 compatriots tracing footsteps where Rip Van Winkle
 awoke to a revolutionized world
 Visions of Ta-pa-ni in 1915 erupted,
 that ruddy mountain inflamed with Formosans in fiery revolt
 While Catskill crimsons urged us to make haste for
 our ancestors' dreams undone but, unfaded

Just as Taiwan's redwood pine
Secures Mt. Alishan's foothold,
his base of rarified loyalty reached high
He arranged the 2010 Taiwan Ecological Tour
I accepted the call in his invitation
To examine the 8/8 flood ravages of
premature forest death and destruction of mountain life
Inducing our own labor toward a revival of
Earth heirs in Ilha Formosa's rebirth

Just as the staple rice plant
Fortified with nodes and spine,
grows to support weight-laden armfuls of grain
Their golden hour has arrived in the unceasing process of maturing
Bit-by-bit loosening, one-by-one falling,
to the ground back to mother earth
Who soon springs forth a huge,
new paddy field full of young rice seedlings
Eagerly dancing in welcomed winds,
they've inherited his first and final wish
Assuming their place in an unbounded future
for their beautiful and beloved island home

(Trans. by Joy Chiu)

Three Poems on 2-2-8

228 ê 詩 3 首

Só, Iàn-tek

1. The Taiwanese Ma

The filth and dust that flew over from the Motherland
Stomped on the cities and countryside of Taiwan
That noisy tongue-curved speech made the people feel frustrated
Tens of thousands of mistreated souls buried in the ground
Crying loudly for Jesus and the local gods
Helpless corpses dumped in deserted places
Dark clouds have hidden the sun, turned day into night
Page after page of miserable stories

Some -- have houses but no family
Some -- fear to walk on their own streets
Some -- have children without fathers to love them
Some -- have missing husbands who are never seen again

You prepared their food with tears every day
Who can understand the dread in your heart
We don't know your names
We call you the Taiwanese Mamas

2. The Kong-san 2-2-8 Park

The burning sun bearing down on the 2-2-8 Park
Twenty-four Bells for Peace hanging
on the four sides of the memorial
Accompanying the citizens of Kong-san
every second of every day
Last year, on February 28 you were still like a prison
Surrounded by cold steel walls
But this year your presence was strong
Standing before all who walk by
The Rev. Siau Tiau-kim of Kong-san Presbyterian Church
Used his life and conscience to rouse the people
Captured by those bandits on March 10, 1947,
He was executed on March 17 at the railway crossing, near the
agriculture school
The scars of 2-2-8 have seen seventy-eight winters gone by
The families of the victims are still waiting
Does the society still remember the traumas of 1947

3. Today

In 1947, from the west side of the Taiwan Strait
 Came a whole bunch of flies, mosquitoes,
 bed bugs and cockroaches
 Making the environment of Taiwan a huge mess.
 On their shoulders they carried some scrap metal
 And two balls between their legs.
 From the harbors the Taiwanese brought in their forefathers
 As the flag of the Rising Sun sank into the Pacific
 With no choice the 'Car Wheel Flag' rose from the Taiwan Strait.
 In the past the Taiwanese hid in bomb shelters
 Reciting the Japanese vowels あいうえお
 Still, we did not lose our mother tongue.
 Now we chant the Chinese phonetic alphabet
 To the point that we bite our own tongues
 Do the Taiwanese still remember what day is it today?
 What exactly are we honoring

Written on February 28, 2023 by So, Ian-tek
 on-site at the Kong-san 2-2-8 Memorial Park
 (Trans. by Vivian Su)

Goodbye and Hello, Pittsburgh

再會，初會 ê PITTSBURGH

Tân, Bêng-jîn

My first time visiting Pittsburgh
The home of Stephen Foster
And Carnegie Mellon University.
No trace of Tan Bun-seng could be found.
O Bin-siong told me,
The building that was the place
Where a press conference was held
To make claims of injustice
Now, the building has been torn down
And no longer could one hear the singing of Foster
From Carnegie Mellon to University of Pittsburgh

A city of steel, Pittsburgh is.
A scholar of theology
Took us around to see
This old city, of blacks and whites,
that told right from wrong.
Black smoke of history
clings to hundreds-years-old churches.
Are what could not be washed away
The memories of glories past?

The rivers of Pittsburgh
Flow under more than seven hundred bridges
The clear water
Rinses clean the sky of Pittsburgh until it is blinding white
The campus of Carnegie Mellon
Where Stephen Foster stood, quietly
As if composing a soul
For the equally short-lived Chen
To let his soul drift
To the white clouds of his birthplace

Good bye, Pittsburgh of my first encounter
The home of Stephen Foster,
A blameless city of steel.
I will return, one day
When my homeland has gotten clean.

(Trans. by Vivian Su)

There are No Lush Trees¹ on This Campus

看袂著林木茂生 ê 校園

Tân, Chèng-hiông

You were the seed planted by God with
painstaking effort on this island,
That took root and sprouted
on the hard ground ignored by the Ching Empire.
You extended your branches and leaves during severe trials under
the unforgiving sun of the Japanese Empire.
You also received the baptism
from the liberal democratic winds of the Western society.
On the one hand, with your branches
you reached towards the broad sky with all your might
To fight for room to live, the meaning and
value of existence in every which way possible.
On the other hand, your roots reached down deep
into the deepest soil
To gather truth and true facts from abandoned lands
in dark places no one saw;
These became the direction of
your efforts and the nutrients for your growth.
Your stout figure turned into an expanse of gentle coolness
To provide a serene paradise of rest and
refuge for many lost sheep.

¹ In the original Taiwanese, the phrase 'lush trees' is a play on the name Lim, Bo-seng.

Your tall stature stood on this small narrow island
looking across towards that expansive continent and
its long history every day.
All of a sudden, unexpectedly,
You discovered how such a closed society naturally
became barbaric and oppressive,
And the decay and corruption that such
an old empire could accumulate over the ages.
The truths you discovered —
No way would they allow you to reveal them so readily
In broad daylight, informers pulled you out by the root
In the night, agents pulled your branches apart and
chopped off your leaves;
And used a coarse rope and a sheet of cold steel net
to wrap and tie you up
In a remote corner of history, a forbidden place in the dark,
there they deposited you.

Decades went by.
No longer were your upright figure seen on school grounds;
your simple name not found in textbooks.
People have said they've seen your lonely and
heavy footsteps on the banks of Keelung River during storms
And rumor has it that your disconsolate and
mournful sighs were heard in the hills of Lák-tiuⁿ-lôe at midnight
You dared not appear and meet your wife and
children in their hopeful dreams,

From the worry that those hawks and dogs could be
everywhere and capable of doing anything
with their claws and teeth.

One little careless step, and the only memory
of you may be torn away

After dozens of years, finally,
after the sounds of bullets and bloodshed was no more,
Did some students of your early days,
who were inspired by you, stood up
To gather fragments of you from in front of their blackboard
Piecing them back together in bits and pieces
And collected your disappearing words and
expressions from your classes,
Which you had uttered in soft tones, in droplets by droplets
To recover your image from the past with some difficulty
Hoping to return to those unforgettable days.
Yet there were still some people, whose heads were locked in
Martial Law, hearts inhabited by ghosts of special agents
Who kept you in a dark and cold basement.
Once again imprisoning you like before
Depriving you of a view of the sky,
not even giving you a chance to take in fresh air

Within those tens of thousands of peⁿ's² of land,
there was no room for you to exist.

² Taiwanese unit of square measurement, one peⁿ equals to roughly 3.3 sq. meters

A school with nearly one hundred years of history,
yet the page with that important paragraph was omitted.
From morning till night, hordes of people come and go
Not even a handful pause and stop, to hear your grievous sighs
Of the tens of thousands of volumes
of books on shelves several stories high
Hardly one gave a complete account of your proud achievements

With such shortsighted views and narrow minds
That only focused on state-of-the-art facilities
in the impressive buildings in front
How can a campus without 'lush trees'
become a highly-ranked first rate school admired by many?



(Trans. by Vivian Su)

Treating Sorrow with Sorrow

悲傷治療悲傷

Tân, Lī-bûn

A life that flipped back and forth
Folding scars that got thicker and thicker
Simmering a happiness that's turning cold
Smiles already eroded by the gently blown sorrow

Showing the pain on my heart that I can't explain
A thinning fate, a body losing weight that sang of my lowliness
A gust of misery suddenly spewed out from my grievances

The soul that was dragged down and marked
Invites your softness with pearly tears
Shining drops of weeping
Prescriptions that included scars

For myself
To fill a prescription of sorrow treating sorrow.

(Trans. by Vivian Su)

What Kind of Flower is This?

! Che siáⁿ-mih hoe?

Tân, Lûi

What kind of flower is this?
 At one time, it feels happy for us,
 Blooming early in the morning
 Giving off that fragrance of the young.
 Not worrying about troubles from last night.

What kind of flower is this?
 At one time,
 It recalled in us,
 The maiden in our dreams,
 Head slightly bent
 Speaking simple words.

What kind of flower is this?
 That grieved for us,
 Oh! At one time,
 Love's beautiful colors fell on the ground,
 Petal by petal,
 No longer fresh smelling
 Its lovely name
 Seemed to have been forgotten..
 The sweet remembrance, somehow lost?

Oh, at one time,
It shed tears.
Like memory that's faded,
Blink after blink,
The aspirations that sped by us and could not be caught.

Oh, at one time
That flower was just like a person
With youthful courage
Taking the ephemeral as eternal.

Oh! At one time,
The flower resembled a person;
Keep it close and not let go
The ephemeral will become eternal.

(An excerpt from the novel *The Secret of the Seahorse Vine Morning Glory Hill*)

(Trans. by Vivian Su)

Anonymous, For Chiam Ek-hoa

無名，予詹益樺

Tō, Sin-liông

You walked towards the darkness with a torch in your hand;
 were you going to meet the next round of struggle?
 You set my mind on fire. You were like a clump of thorns;
 I called for help but no one came.
 That day, rain came down from the sky.
 Every drop left a mark on the heart.
 I cannot deny, that thorns burned by fire become alive again.
 Hope may grow gradually.

What were you trying to prove?
 That the right kind of death must go through fire or tears.
 You came without hesitation, and left without goodbyes.
 On that distant day, you wanted to be the good seed.
 Has anyone noticed the last will of the skinny guy?
 Is the speed of burning in accordance
 to the timing of our awakening?
 One day, rain will fall from the sky.
 Of the heavy suffering, how many steps are left in our journey.

You lit a fire on your body, opened your arms,
 yelled at the rain not to come.
 The decayed paragraphs in history aren't your funerary objects.
 Your burned up bones are most suitable for a cross.
 Who were you? Someone who looked for the burning point of
 despotism, to burn away weakness and submission.

The image of you mingling with time,
your sincere gaze telling of the possibility of non-compromise.

What was it that you wanted to prove?
You said that the sacrifice of one life is worth it.
Told me not to cry, to swallow my tears.
The written prayer hidden on your body let you slow down the
rhythm of your breathing, to withstand the unrelenting pain.
Death has no rehearsals, nor a manual.
There is no reason for hopelessness.
You walked towards the darkness,
letting the fire be a footnote to your existence.
You even gave voice to the shadows.

The quiet calm, dragged away by the wind,
all silent. You are going to a place further away.
I was unwilling to accept it. Before you departed,
you prayed to the Heaven with half an incense stick.
It was like everything was planned.
Must hurry through the beat of Death even
if Life got pushed onto its side.
That day, rain was still falling. The fire you lit is still burning.
The thorns that wilted and dried,
became alive again in the lively fire.

(Trans. by Vivian Su)

Note: Chiam Ek-hoa, a native of Tek-khia Township, Kagi County, Taiwan. On May 19, 1989, while attending the funeral of Teⁿ Lam-iong, he burned himself to death with gasoline he had brought and hidden on his body in front of the Presidential Palace, dying by suicide at the age of 32.





Sán-bûn

散文

Essays



The Broadcaster in My Mind

懷念 ê 播音員

Chiúⁿ, Jit-êng

“You and I, we meet on air every day, because your gentle voice is so sweet and lovely...”

Those are words from a romantic Taiwanese song called “The Broadcaster in My Mind”. The two protagonists in the song never met each other face to face, yet from the voice the man heard on his radio, he developed some feelings for the female radio announcer. But, the announcer I want to talk about here, whom I also met on air, isn’t of the lovely, feminine kind. What had stayed in my mind is a Paiwan-speaking old gentleman, who is like an old woodsman watching over a pit of fire on a cold and lonely night.

The Sagarán Creek Paiwan Tribe established their homestead villages along the Sagarán riverbanks, all the way to the entrance of a mountain. The village nearest to the mouth of the creek is called Khau-sia, literally ‘Mouth Homestead’. Afterwards the river flows onto flat land, makes a 90-degree turn, and enters Ailiao Creek. On the banks are embankments built by the Japanese in former times, and the top part is wide and paved with asphalt, forming a nice wide road. Many people like to run or exercise there. I often came to stay at the foothill of the mountain overnight because of the peacefulness of the mountainside and the fresh air. From where I stayed, I could see the whole village of Khau-sia across the mountain, and the church cross on the opposite side.

The village of Khau-sia is rather modest. Surrounded by green hills, it is sometimes covered by a thin veil of fog, presenting a beautiful picture. Usually I get up at six o'clock to do some exercises. The layers of colors of Taimu Mountain can be seen clearly then, from dark green at the eastern end to light blue towards the west, in the light of dawn. In the cool morning air, I could hear songs broadcasted from the Khau-sia Village center opposite the mountain. After some songs are played for about three minutes, then it's a 10-minute segment in the Paiwan language given by an elderly Paiwan man. After that, everything is in Mandarin Chinese; no more programs in the mother tongue. I'm not sure whether it's due to the villagers no longer able to understand their tribal language or what, but I could sense the loneliness of the old man.

Feeling the sense of urgency for the impending disappearance of the Paiwan language, I've come to treasure these brief 10-minute radio monologues deeply. Despite not being able to understand the content, I still felt that the Paiwan words went especially well with the place we were in. For the indigenous people, speaking their own language, in their own land, is the true voice of Taiwan. If it was in summer when the sky started to lighten earlier, when the mountain top already peeked out from the surrounding fog at six o'clock, the Paiwan sounds were like kids about to go on a field trip. In winter, when the sky lighted up later, then the sound of the Paiwan tongue sounded like parents trying to wake up their sleepy child in the morning.

For more than ten years, I experienced waking up next to the Saganan Creek, and enjoying the broadcast in the Paiwan tongue. Although the radio segment wasn't long, still, it was like a small spark of fire giving off the warmth of the land. But one day, I

am not even sure when, even that brief ten minutes' 'date' was cancelled, replaced by even fewer words, given by someone younger. No longer did I hear the voice of the old guy. I've since deeply felt the sense of loss. In the last year, even the sound of the younger guy has disappeared. One should speak the language of one's ancestors in one's own land, but gradually that has all been replaced by the foreign Mandarin Chinese.

Such disappearance of a tribal language, although occurring in a small village of an aboriginal tribe, is still the microcosm of the fate of Taiwan's indigenous languages. On who can we blame? The era when Taiwanese people were oppressed by those in power has long since been gone, and we now live in a democratic country -- we are the masters of our fate. How come, then, we are letting our mother tongues disappear? Is it because our leaders care more for votes than our culture, or that the Ministry of Education and the Aboriginal Affairs Committee don't have the commitment to save our native languages, or the Taiwanese are giving up caring about their mother tongue?

At this point, the song, "The Broadcaster in My Mind" appeared on my mind again. This time, the person I remember with feeling is not some beautiful lady, but an old man, and his passionate insistence on spreading the language of his ancestors.

January 7, 2024
(Trans. by Vivian Su)

Art and Literature are My Life

■ 藝文是生活

Ko, Goát-oân

Art and literature are the companions of my life. After following others' footsteps, I have made my own path according to my own pace. My inner self is developed through using the idea of 'Having been brought into the Mountain of Contemplation by the Master, the Pupil continues their own spiritual training', integrating what I see in the world outside with my inner thoughts to create contents of my artistic works. At the same time, I strengthen my will, let go of and reflect on my previous experiences of bodily and spiritual training and my process of self-cultivation to freely absorb and reveal aspects of my works.

Having done this for a few dozen winters and springs, my once black hair is now grey, and I have added a few wrinkles on the bags under my eyes on my once smooth skin. Thinking about the impermanence of life influencing our daily life, I have felt, my whole life, that life shouldn't only consist of eating and sleeping; there are social responsibilities that we need to give our whole efforts to. Therefore, it is of the utmost importance to seize those opportunities, because Time waits for no one.

As I go around cultivating the field of art and literature, I have embraced art as life and experimented with different kinds of knowledge. To accomplish one's life-goal takes time, energy and wisdom; they cannot be gotten from outside ourselves. I liken myself to a sparrow, being thankful simply for a roof over my head. In my daily life, from a foundation of sensibility I seek

the discovery of reason, bearing the challenges of obstacles and accepting others' looks of disdain. When encountering situations of not being able to make good use of my talents I just let God take care of it.

The reality of the society, in which one witnesses the absurdity of those in power, who sit and give speeches while being ignorant of those who have to stand and listen, can be unexpected. Even during competitions one hears sighs of frustration! However, I have long felt that fame and fortune are not the necessities of one's life; one just needs to keep moving forward regardless of winning or losing.

I learn to make art by challenging myself, and have three things that I insist on besides my constant companion, Perspiration: 1. Not participating in competitions for the sake of keeping up with fashion; 2. No engaging in petty spats and criticism of others; and 3. Not letting the Mainstream separate and divide us. My biggest comfort is the opening up of myself, and if I become stalled I just let it go and reorient myself.

From 1998 to 2024, I have published my own books of poetry and essays, shown drawings and print works in solo exhibits. I have also submitted poems and essays for publication in more than a hundred volumes, and participated in more than one hundred group and solo exhibits. At this moment, I would like to take the opportunity to

express my thanks and gratitude to the senpais who have helped me publish my books; my family and friends and those who have provided exhibition spaces, and those who came to my shows, for their unwavering support. Lastly, I want to wish everyone peace, joy and good luck in every future endeavors.



(Trans. by Vivian Su)

Keeping up the Family Incense

傳香火

Li, Siok-cheng

Due to stress with my son, my mouth hurt like hell. All night long I tossed and turned in bed, wondering if it's periodontal disease? Hurriedly I sought out the dentist that our family does business with, not wanting to drag it out too long, in case it got too serious!

I stepped out the door, put on a jacket and gave instructions to my office manager daughter. Then I walked out of the lane of our house and head to the road opposite, got on my motor scooter and rode for ten minutes to the clinic. For 20 years, we've maintained the clinic's equipment, including necessary repairs. We trusted each other, and every time there's a problem or situation in our family I've sought their opinions. I've told them all my worries and problems; indeed I am grateful to them for their friendship and companionship through listening to my griping.

As I rode my scooter, I thought back about my life. I was born in a farmer's family, and my parents favored the sons. There were seven of us, five girls and two boys. I was the youngest daughter. I only finished elementary school. Before I got married, I worked on the field with my sisters. At age 24, I got married and had two children, one son and one daughter. If I had a chance to have more education, I wouldn't have to marry a poor mechanic and worked so hard to make a living.

Thanks to the Good Heaven, after working ourselves to the bone for 45 years, my husband and I managed to save enough money and eventually went from doing factory parts assembling to designing and developing medical equipment. Now we have an import-export business and a 500-square meter factory.

My daughter has a degree in foreign language from college. She takes after me in having a hot temper, but is considerate and serious with her work. In my company she has long been in charge of domestic and foreign sales. She's married with one child. Her husband is a plain, obedient man, but somehow I found him irksome and forced them out several years ago. Now that I think about it, I was a bit overreacting.

After parking my scooter, I stepped inside the clinic, calling out loudly, "Doc and Misses, hear me out! Give me a fair hearing! Have you ever heard of such an unfilial son as mine? If I don't spill my guts, I will hurt myself internally!" At that moment, everyone inside, including those who were looking at their cellphones, or watching the TV news, or simply waiting, turned their heads towards me. With a gentle smile, the dentist's wife responded, "My dear Ma'am, we are a little busy today, why don't you take a number and wait a bit, sorry about it!"

While waiting for my turn, my thoughts turned towards how my parents treated us children. Favoring sons, they instructed that when they die all the possessions are going to my two brothers. All that we daughters would get is NT.100,000 each¹. I decided to give up such inheritance and stamped the document declaring my intent. As

¹ Roughly equals to \$3,300 US.

soon as my brothers got our parents' money, they started to squabble over who should be responsible for the care of our parents. Every time my parents called me, they would complain bitterly about my brothers and at the same time cry on the phone. Although I thought about bringing them to my place to take care of them, they refused out of guilt. Plus, in the traditional Taiwanese view, once a daughter is married, she is no longer part of her birth family. The sons are totally responsible for taking care of the parents and keeping up the incense to the ancestors. So my parents' golden years are spent in degraded dignity. Back to my own situation...

The more I thought about it, the heavier my sighs got. Never expected that after I raised my son to adulthood, problems with his future would spring up one after another...

When my son was young, he followed his dad in learning our trade. We had hopes that he would make it one day. For a while, after he graduated from vocational school his work and daily life were pretty normal. He took after his old man in having a talent for mechanical repairs. Originally, he was to inherit our business and assets. For some strange reason, after finishing his military service, his attitude changed. He claimed that there was no future in factory work, and left our factory to work elsewhere. For a time, he became a shopaholic, buying things in bulk at wholesale, and trying to auction off commodities like milk powder, flour, cashew nuts, walnuts and fruits. All of these he bought in large bags. Fruit he bought by the truckloads. Some stuff he gave away, some he sold at market prices. The expired items got all thrown away in the trash bins. It was all so wasteful. In the span of twenty years he changed

jobs every one to two years. Every time he did it, he claimed that it was his boss's fault. He told us that he will refuse to inherit and not have any children when he gets married. Declared that he wanted to be part of a DINK² couple, have a 'Weekend marriage'-- all these strange ideas. When he lost money in the stock market, he simply moved back home. But after a few months, we started to argue. Were we somehow indebted to him from our previous lives? Is that why we are paying our debts to him in this life?

I just can't wrap my head around it. All his life, he had everything he needed. He didn't have to worry about food, clothes or going to school. The only thing that I blame myself on is not being attentive enough when he was young. Now I could not understand his thinking process. His teachers were the ones who educated him. Now that he's all grown up, it's too late for me to change anything!

After an hour of waiting at the dentist's, it was finally my turn. Turned out that the problem was a little more serious this time, and it took a while to have my teeth treated. I used the opportunity to lodge my complaints about my son. I asked them, what does he have to be unsatisfied with? A family shouldn't harbor grudges against one another. Yet as a stubborn guy, it seemed like no woman wanted him. In terms of looks and conversation skills, he's not that bad, and he's kindhearted and careful with money. He dresses somewhat casually, often hangs out at the neighborhood 7-11 or McDonalds, is often on his cellphone chatting with Netpals to plan on going out with them. But despite having been out with some net friends for a number of years, nothing came of it. Certain people

² Acronym for 'Double Income, No Kids'.

have scolded him for being low-class, so his standards for choosing friends have declined. Once he was even dumped by a woman with schizophrenia, and since then he had lost his self-confidence in finding that special someone.

Although he has had bad luck in love, three years ago he met a woman at his work place. She wasn't beautiful or anything, but had a nice smile. After going out with her for a while, my son became interested in her romantically, and without finding out about her family background, let her live with him when he found out that she had no place to live. He was very kind to her. Took care of the food and did laundry for her. Took her out after work, too. However, after six month the woman broke up with him. Thank goodness she wasn't pregnant!

After another six months, one day smiles appeared on my son's face and he began to dress nicely. He's already 40, so as long as he wants to get married, anyone is okay!. He hid from us the fact that the woman was divorced and has two children with her ex. She was still entangled with her former husband. All his friends warned him about her. However, guess she was his destiny, and was already pregnant. His friends suggested that she should get an abortion, or a DNA test on the fetus, but he hesitated, for five months...

Ever since the beginning our factory had been run by our daughter. Her brother is a lazy bum. When he got the girlfriend, he treated her like a queen. And after he got married, he started wearing NT\$ 40,000-glasses, and bought imported Japanese diapers for the baby, and filled his place to the brim with baby stuff. All the expenses were paid by our company. He doesn't work, but gets

NT 30,000 a month for living expenses. It's no wonder that my daughter became disheartened and often got upset.

My son and his wife registered their marriage in October, and in November my grandson was born. At age 70 I am happy to be a grandmother. As for my daughter-in-law's children from her previous marriage, they come to stay with us two days a week.

Last year, my husband suffered a stroke and I had a heart attack. Luckily I survived, but now worry that I may die anytime. We heard rumors that my son was planning to change our properties to his name. My fault for spoiling him. In the face of being at an disadvantage, my daughter has gathered her resources and people to fight for her interest. Both my daughter and my son are my flesh and blood; I dare not think about what might happen between them once I am gone and the properties not divided up fairly.

Some people suspect that the father of my grandson isn't my son, and that his marriage won't last. I am not going to be bothered about that right now – my main concern is that the child will grow up safely and healthily.

written December 18, 2023 at 11:30
in the morning at home
(Trans. by Vivian Su)

Feeling of a Cradle Over the Train

▮ 搖 kô 心情 kah 火車

Nâ, Chhun-sūi

“Some walked to and fro, checking cars like the train conductor; some turned pages in their text books, pretending to read. As for me, I came for the fun, looking back outside the train, letting my mind wander and feeling like being in a cradle.”

Taking the 7:15 train from Sui-feng every day, I would arrive at Peh-to at about 7:45. When classes finished, I would take the 5:05pm train back from the Peh-to Station, and get home at 5:35pm. Every day I spent a total of more than an hour going back and forth like this. If I didn't happen to bump into anyone I knew, then I would daydream, letting my thoughts wander while my body swayed, from side to side, and up and down with the train. If some people I knew were on board, then our banter would be non-stop; chatting about anything and everything under the sun and in the world. So often, we had to clutch at our stomachs from laughing so hard. And then there were some people, busy as spinning tops, going around the train as if they were the conductor, checking in every car from the first to the last. If they came upon some acquaintances, then they would strike up a conversation, bragging about themselves. And if there were any pretty girls around, their eyes would shoot out from them like a predator, and teased the poor girls mercilessly, almost as if they wanted to gobble them up.

Sometimes when the train got a little full, I would position my book satchel to hang on my backside, and use whatever means to get on the train. If all the cars hadn't been walked through at least once, I couldn't bear to look at my school books from a feeling of unease. However, by the time that the whole train had been thoroughly 'checked', it was about time to get off. Not a page had been read, usually. If it happened that cars were rather empty, your Dear Conductor would gather a few of his buddies and hang out at an airy spot on the train, sit on our haunches and cuss freely, talking nonsense and accumulate bad merits.

Most of those who had their books out on the train were school children, but few seriously studied. Most of them just dozed off instead of focusing on their books. Some even had drool running down their mouths and falling on their books without being aware. It didn't take long for a half-hour ride to be over. Not being able to read anything is the norm for me; I never got to study my books on the train.

When it came to time for laborers to head home, there would usually be no empty seats on the train. With the laborers, students, officer workers, vegetable vendors and fishmongers all trying to ride the train, there wouldn't be any room on the train, not even for standing rooms, in the aisles. Getting a seat? In your dreams, man! If by some miracle there were some seats available, I usually never stay seated for long. As soon as I spotted an elderly person, or people carrying heavy stuff, I would give up my seat to them. Maybe I just didn't like those seats. Anyway, half an hour is not a long time; one short nap and you are in Peh-to already.

My usual place after I got on the train was right by the exit. With my school bag hanging diagonally on my body, my hands were free to hold on to the handles of the door. I tied my ‘big plate hat’ on the outside of my book bag, and grab onto the handles of the door with both hands. If both sides of the door are jam-packed with people, I would then give up one handle for someone else, and hold onto just one with my two hands. On a nice sunny day, I would stand near the side of the train exit to enjoy the breeze and look at the outside scenery. But if it happened to be raining, I would have to scoot inside the car, in the closed space, full of sweaty smells and fishy stench. In those times, I would feel glum, due to not having the breeze on my face and no scenery to look at but had to tolerate the bad odors and the humidity.

Another thing, whenever the train went through a tunnel, one would make high-pitched sounds. There would be echoes, too; long screeches produced long echoes, which made one feel like all the negative thoughts in your mind were cleaned out. The louder the sounds you made, the brighter your echoes were, and an exhilarated feeling was achieved. But if the day was rainy, there would be no echoes and no feelings of release. Then one would feel uncomfortable and gloomy all day.

Another spot I often stood at was the back door of the last car, the luggage car. Although you couldn’t have wind on your face and the chance to look outside at the cool scenery, here I could see two evenly spaced rails, starting from just in front of my face, going all the way back to a spot beyond my sight. While my eyes stared at the rails, my ears could hear the sounds “shoo-kok-kok, shoo-

kok-kok” of the train wheels scraping against the rails. At the same time the train cars were moving, our bodies would sway with them, almost like sitting in a cradle, rocking slowly. It also felt a little like being in my mother’s warm embrace, hearing her singing me to sleep. The movement and the feelings tend to make my head a little dizzy, a bit drowsy, but also kind of pleasurable, the sensation like a trickle of water. This feeling has clung to my heart and mind. Those train rides accompanied me for three whole years. I can’t speak for others, but I really became enamored of that feeling of comfort, relaxation and general good feeling from the swaying and rocking of the train.

The day I went to register for the Joint Entrance Exam for Taipei High Schools, I stood at the back door of the last car, seeing all the sights in front of me pass by: the Keelung River, the railroad, the railway sleeper, people’s houses, steel bridges, tunnels, ditches in fields, irrigations canals, and streams. One by one they all appeared then disappeared, like scenes from a movie. It almost felt like I was flying, not riding in a train. Like it was me who drove the train, not the train carrying me. If my whole body moved with the train, I became one with the train, and the train became me. If I moved my body, the train moved together with me. When I got to Taipei, it was with that feeling of still rocking that I walked to the registration office. In my mind, I thought that the exam must be pretty much like being on the train; I felt cheerful, confident, and full of courage, feeling sure it will grant me success and hope for happiness.

(Trans. by Vivian Su)

Don't Let the History of 2-2-8 be Distorted

二二八歷史袂當扭曲

Ông, Khek-hiông

Days before the commemoration of February 28 Day this year, Lim Ki-hong, president of Iuⁿ-beng Kau-thong University, cited the example of the U.S. not commemorating the American Civil War or having a national holiday for it in saying that it is not necessary to treat February 28 as a day of sorrow. As a surviving family member of the February 28 Incident, I was strongly indignant with his statement. Lim does not know the truth about February 28. Americans celebrate and revere President Lincoln because he fought for justice and human rights. They have also removed many statues of Southern generals because they were symbols of unjust authority. The Taiwanese must know the real facts of February 28, and not let its history be twisted.

In his journal for March 7, 1947, Chiang Kai-shek wrote: “At the present moment Communist organizations have not yet taken hold [here], so it is easy to get rid of them.” Thus it is obvious that, at the time of the February 28 Incident, there were very few Taiwanese Communist Party members. Most of the murdered Taiwanese elites were not Communist Party members. Hence the resistance of the Taiwanese to the Nationalist government had very little relations with the Chinese civil war between the Nationalists and the Communists.

On that same day, Chiang also said, “In the beginning of Taiwan’s return to us, having been enslaved by the Japanese bandits and forgotten their motherland, the Taiwanese only feared authority and are not thankful for our mercy.” He felt that the Taiwanese only feared the threat of death, and did not show their gratefulness, so he instituted lots of killings in order to put the fear of God into the Taiwanese.

If you compare February 28 and the June 4 Tiananmen Square Incident together, the two were very similar.

1. Both of these incidents were put in place by Chinese dictators. When the February 28 Incident occurred, Chiang was in Nanjing, China, not in Taiwan’s Taipak. He felt that the Taiwanese shouldn’t protest, and deserved to be killed. After temporary Martial Law was declared by Chen Yi on February 28, 1947, Chen sent a telegraph to Chiang to report on the situation of crowd protests. In 1995, in his testimony about February 28, Su Tao, a bodyguard of Chen who was responsible for sending and receiving documents at the time, said that Chiang replied to Chen immediately the following day, ordering Chen Yi to ‘kill without mercy’, and said that ‘it is better to kill one hundred by mistake rather than let one slip through’. And thus almost 28,000 Taiwanese were executed or killed. The June 4 Tiananmen Square Incident also came about when Deng Xiaoping ordered Li Peng to use military force to put down protestors. According to declassified American files, internal South China Sea documents recorded that the number of people killed were 10,454.

2. Both incidents took place in peacetime, not wartime. At the time of the February 28 Incident, World War II had already ended a year and a half ago. For the June 4 Tiananmen Incident, it was even longer.
3. In both incidents it was the military or army that massacred unarmed civilians.
4. Both occurred due to the people's demands for democracy and to go after corrupt officials. At that time the Taiwanese people only demanded self-rule for municipalities and to have democratic elections of mayors and magistrates. They did not demand for Taiwan's independence. The government could have simply turn down the people's requests, not use massive killings as a response.
5. Most of those killed were the young.
6. After the incidents, any news or information, discussions, and commemoration of them were prohibited. For forty years the Chiang father and son forbade any mention of the February 28 Incident. As for the June 4 Tiananmen Incident, it has been 35 years since its occurrence, and the Chinese Communist government continues to forbid the mention of it.

After a large number of troops were sent by Chiang to Taiwan, large scale killings were instituted soon after the troops landed. Therefore Chiang must be viewed as the primary culprit of the February 28 Incident. According to the recent 'Ordinance

for Promoting Transitional Justice’ by the government, public memorials to past authoritarian rulers should be removed. Of all the public buildings that symbolize authoritarian rule, the most significant and the largest one must be the Chiang Kaishek Memorial Hall. Inside, the black bronze sitting statue of Chiang is a great insult to the Taiwanese people and an affront to human justice and conscience. It must be removed without delay.



(Trans. by Vivian Su)

From ‘Head-Turning Syndrome’ to ‘Head-Turning Correction’

■ ùi 「斡頭症」 kàu 「斡頭正」

Tân, Kim Hoa

Ever since the ‘National Language Policy’ was implemented in our generation in Taiwan, whenever people gather with their families, with adults and children present, there is a curious phenomenon. I often see adults speaking in their mother tongues to each other, but the moment they turn to speak to the children, they switch to speaking in Mandarin Chinese. I call this phenomenon the ‘head turning syndrome’. This situation is often seen at restaurants, in parks, train or MRT stations and other public places. There is obviously a crisis in the passing down of our mother tongue and it needs to be corrected as soon as possible.

Linguist Edward Sapir and his student Benjamin Whorf talked about “Language being the soul of a people” in their ‘Linguistic Relativity Hypothesis’. In it, it is abundantly made clear that culture is the foundation of what makes humans, human. This theory was first proposed by Sapir, a linguist and an anthropologist and his student Benjamin Lee Wolfe. It is related to the psychology and linguistics of human languages. The theory states that language structures affect the user’s worldview and cognition, therefore, human perception and mode of thinking are related to the language they use. Hence, the mother tongue is the force for the positive transmission of culture. If the mother tongue is lost, the soul of a people will have nothing to support it, and the culture will naturally disappear.

Faced with the serious situation of the disappearing mother tongue, we need to propose a ‘head-turn correction’ to correct the ‘turn-over syndrome’ that affects the passing down of one’s mother tongue. The American linguist Chomsky once proposed the famous Universal Grammar theory, emphasizing that the timing of language acquisition affects children’s brain development. There are three stages of language learning:

The first is the ‘golden period’ of language acquisition between 0 to 7 years of age. During this period, the child picks up whatever they hear. Especially the mother tongue, for them is like picking up gold. Not only is their ability to absorb like a sponge, but the grammatical structure is automatically stored in their brain.

The second is the critical period during primary school, between the ages of 7 and 13. During this period, the vitality of brain cell division is very strong, and there are no obstacles to natural language learning. Learning to read and write during this period not only strengthens listening and speaking skills, but also builds the organization of thinking and reasoning.

The third period is the time extending from age 13 and afterwards. In this period, the listening, speaking, reading and writing skills acquired are more extensive, and serve as the basis for acquiring multilingual and multiple intelligence abilities.

These three positive transmission forces are great assets, from which one gains diverse abilities. By having more feeling for the land one lives in, a person will naturally become more confident, smarter, and more culturally sophisticated.

Unfortunately, in the past, the Taiwanese society was intruded by politics and the spoken language was changed to the language of the authorities. Hitler has a famous saying: If you want to destroy an ethnic group, you must first destroy their culture; if you want to eliminate their culture, you must first eliminate their language. If you want to eliminate their language, you must start by implementing policies in school. Therefore, we must be vigilant and not let our mother tongue die in our generation. It is our generation's responsibility to ensure that our children grow up in a normal native language environment.

To correct the 'head turning syndrome' requires a normal native language environment. The way to restore the native language environment from 'head turning syndrome' to 'head turning correction' is to 'get up from wherever you fell.' The government has the obligation to awaken its people who have lost their direction. We need to use language policies to save our mother tongues, and we need to redefine 'Taiwan Studies' education. We must fight for the right to have mother tongue education and build an environment that includes national consciousness and fosters mother tongue ability.

What moves me the most is seeing young parents who use mother tongues in their household. They are the exemplary models of the power of 'head turning correction' of this generation. From being unconscious about their native language, to being awoken to it, they make arrangements for using the mother tongue in their environment and insist on speaking the words of their ancestors with their children. They teach their children the sound of the

land. This is the positive transmission ability cultivated by this generation's young people.

Land and politics are closely related. If you don't discuss politics, you are letting others take away your rights and your soul. How, then, can a tribe of soulless scarecrows have the capital to become a powerful nation? Therefore, if we affirm that the mother tongue is important, we must encourage our children and grandchildren to fight for their human right to use their mother tongue in their daily life. People of Taiwan -- stop being fools! To enrich the wisdom of our children and grandchildren, and to maintain our human rights, we must get involved in politics. We must save our own country and we must cherish our mother tongues! Let's build the big project of changing 'head turning syndrome' to 'head turning correction', and bringing back our mother tongue together.

(Trans. by Vivian Su)

“Not Even Liquor Gets Me!” — Preface to Ngo Chiau-beng’s Hu-Siaⁿ Ephemera

■ 燒酒嘛袂了解我！——
吳昭明《府城蜉蝣記》序

Tēⁿ, Pang-tìn



Chang Ch’ao said in “Yu Meng Ying (‘Dream Shadows’)” that: “Small injustices in your chest can be eliminated with wine; great injustices in the world cannot be eliminated without the sword!” In the popular song by Kang Hui, “Drunk Voices”, it said that “Nobody understands me, only liquor understands me!” In the two short stories in Hu-siaⁿ Ephemera by Mr. Ngo Chiau-beng, a famous “Tainanology” scholar, on the surface the subject seems to be about nothing more than ordinary people’s daily necessities, yet the content is profound and meaningful, far beyond the superficial, making one sigh deeply after reading it.

The first part of the book, “The Lot-drawing Alley,” has its starting scene set in the summer of 2012 during the protests against

the Tainan City Government's plan to demolish the 400-year-old The Lot-drawing Alley, which was a place filled with cultural atmosphere in the old city. The story mainly describes the tough life in the winding old street. A woman, Auntie A-ho, had a past as a brothel worker unblest by the general society. By devoting herself to reshaping her life, A-ho managed to change her destiny. In the end, while witnessing the marriage of his son Hi-lo and his wife, and embarking on the path to ordinary happiness, she lost her life. At the end, the author goes back to the theme with the words, "The curtain has not yet fallen, the play is still going on", to continue to plead for the fate of The Lot-drawing Alley.

The second work, "First Railway", is about the life of a 14-year-old boy soldier, Rookie, who was forced to come to Taiwan with the Kuomintang army in 1949. In order to make a living for himself, Rookie retired from the army early, in 1961, at the age of 26 and worked for the "First Railway" trucking company affiliated with the Railway Bureau, specializing in the delivery of tobacco and alcohol from the Bureau. In the midst of turmoil and poverty, Rookie worked industriously, determined to make a new start for his life, so much so that he took a prostitute as wife and, as they learn to tolerate each other they became a family. The couple rented small houses in Taipei and Tainan's military family compounds and lived economically for twenty years. Finally, the whole family reunited in a newly bought house and their daughter was admitted to the prestigious Tainan Girls' High School. The protagonist organized a banquet to celebrate their daughter's academic achievement and her sweet sixteen. Unexpectedly, on the night of the couple's

reunion, Rookie's longtime hard work took its toll, and he dies as his strength failed him. The former rookie who gritted his teeth and endured hardship his whole life is like a drone in a swarm of bees that sacrificed silently. The sobbing of his daughter in the dark of night reveals his fatherly image.

Before I was 25, I lived near a train station and railway in a small town in central Taiwan. So I had a general understanding of railway and freight transshipment operations and the labor environment. It has been 50 years since I moved to Tainan and became close to the city. Due to the fact that both of these works describe the life and emotions of Taiwan's contemporary lower-class society with insightfulness, when I read them carefully, a vivid memory was evoked in my heart, and a strong resonance generated, on the one hand; on the other hand, old Taiwanese songs such as "The Smoking and Drinking Song", "Gold Plated Silver", "Backstreet Life", "Yen Cheng District Chief" and others rang in my ears. The voices they recall are those of well-worn voices like Chhoa Chin-lam, Chhoa Chhiu-hong, and Chia Beng-iu. The most direct reason, I think, is that the author writes in vigorous Taiwanese, which is straightforward and unpretentious. It expresses the lifestyle of the old streets of Hu-siaⁿ and the working people in a very down-to-earth manner.

The two phrases often used in the book, "Nanshan listens to the crickets" and "The hole remains when the turnip is pulled out", are really disconsolate yet true to life. Old-timers in Tainan say that "When in the city, draw fortune lots, when outside the city, go



to a medium.” A proverb says, “Revere the tree top when eating the fruit; when history is not written down, listen to folksongs.” A social poet, Pai Chu-yi, once said, “Essays are written for the times, songs and poems for the event.” Isn’t this what Aristotle said, that “Poetry is more true than history”? As you carefully go over the lives of Auntie A-ho and Rookie, it is not difficult to find that they bid farewell to their old helplessness through a lifetime of striving by creating new expectations, they achieved a dignified Dharma that shines and warms up from ordinary places. This is the redemption and liberation of life, which can be said to be the most beautiful expression of life!

In this regard, compared with the literature of the thirty years that was also written about the post-war generation, I feel that Ngo Chiau-beng’s *Hu-Sia*ⁿ *Ephemera*, which was unearthed in Tainan and makes Tainan its starting point, is closer to the land and the heartbeat of Taiwan. Whether in terms of personal subjectivity or collective subjectivity, we can see the small tragedies of the world and the true epitome of troubled times. It can stand up to Pai Sien-iong’s *Taipei Man* or Long Ying-tai’s *Big Rivers and Seas* 1949; it is even a “Tainan-study” social psalm written in the spirit of an

epic! The Reader can hold a map of Tailam City and explore scenes from the novel simultaneously. For book clubs, if this work is developed into a reader's theater, or adapted as a radio or television program, or made into a movie, I would not hesitate to think that there would be more magnificent and astounding scenes to see!

The Bible says to defend those who cannot defend themselves, to speak for the mute, and to seek justice for all who are suffering. Today I not only see the author's compassion, but also the wisdom of Giok-san Society, the publisher. Honoré de Balzac once said, "What Napoleon couldn't do with his sword, I did it with my pen." Obviously, no sword or alcohol was used at this moment, we did it together with our pen.

台文筆會

Taiwanese Pen

(Trans. by Vivian Su)

The Pain of Love

I Ài--iah!

Teng, Hōng-tin

“When I get old, I don’t want to watch the sunset in the evening with him.” When I was young, I found an explanation for myself in order to rationalize leaving that youthful young man. As I got older, I felt that the excuse I came up with was not a real reason. Yet, it was very painful.

At that time, the young man’s whole being was full to the brim of love and care. The unfortunate fact is, his open-hearted and bold love made his beloved feel pain. He was as hot as the blazing summer sun; he glittered and shone. As a result, his beloved fell into the damp soil brought by the incessant rain in spring, unable to get out.

When she was about to leave, she became regretful, and asked her beloved not to thank her, not to express his gratitude for her loving him so much. She thought that his gratitude meant that she never really loved him, because to love meant never to be thankful. Ah! When one was stuck in it, one couldn’t see clearly, or think rationally. As time slowly passed, sometimes, one suddenly remembers certain moments in the past. The fog of one’s youth gradually clears, and now one realizes that, at the time, she had lost the ability to love herself. For such one as she, who couldn’t even love herself, how could she love another being?

Alas! Love! Although she knew that it was to be a sad story, she had no way to stop Fate’s entanglement. Always so weak, she

was not able to withstand the storm of love with firmness, and ended up hurting herself and her beloved. Even crying could not stop the sorrow.

Meeting someone suitable in an unsuitable season – what cruel fate! In order not to let her beloved see the pining in her heart so he won't be troubled, she decided not to be with him to see the red clouds at dusk. Cruel Love! Why couldn't they lean on each other in their weakness, but had to drift apart at the will of the wind?

Her hair, now getting grey, she has just realized that, to love someone, one must treasure oneself first. Only those who truly love themselves have the ability to love another.

Written November 14, 2023
(Trans. by Vivian Su)

To Build a Subjectivity of Taiwanese Culture

■ 建立台灣文化主體性

Tiuⁿ, Hòk Chû (Babuza Chû)

In the past, Taiwan was frequently colonized and ruled by foreign states. The people of Taiwan often had to struggle to survive in a difficult environment. Their goal in life was just to have enough to fill their stomachs. This is how the classic greeting, “chiáh-pá bōe (have you eaten)”, came about. As a result, until now the Taiwanese had no opportunity to build their subjectivity, whether cultural or political.

Now, we are in the 21st Century. Not only has Taiwan’s GDP increased tremendously, our technological development is world-renowned, and the political reforms of the last three decades are admired the world over. In the Covid-19 pandemic of the last several years Taiwan’s policies and achievements have made the country a model of healthcare for the world!

Through these changes in the last 30 years, Taiwanese people’s political consciousness have gradually been awakened. Now more than 60% of the people identify with Taiwan¹. However, there are still some shortcomings in the Taiwanese’s cultural awareness and identification. Not having a fertile enough soil of culture makes it difficult for nation-building!

¹ As opposed to identifying themselves as Chinese.

To start off, all of our cultural holidays are brought over from China by the KMT. Holidays like the Tomb Sweeping Day, the Dragon Boat Festival, and Taiwan Restoration Day, have nothing to do with Taiwan. Instead of these, we should make the February 28 Memorial Day our ‘Tomb Sweeping Day’, remember Dr. Lim Bo-seng with a ‘Teacher’s Day’ and Dr. Chiuⁿ Ui-sui with a ‘Physician’s Day’. Not to mention commemorating Mona Rudo with an Aborigines Day, and the Thiân-chhon-ngit² of the Hakka people, etc. and If a Youth Day is needed, then we must choose March 14, the day in 2014 that the Sunflower student movement happened, as the day for it. All these are real Taiwanese holidays!

Another thing-- we usually address people with an ‘A’ attached to the front of their titles. For example, A-pa (Dad), A-bó (Mom), A-kū (Uncle), A-kīm (Aunt/Uncle’s wife), A-kō (Aunt/Dad’s sister) A-chó (Great grandfather/grandmother). We even called the former President Li ‘A-Hui peh-a’ (Uncle A-Hui) and former President Tan Chui-piⁿ ‘A-Píⁿ chóng-thóng’ (President A-Píⁿ), and former minister of Health and Welfare Tan Si-tiong ‘A-Tiong pō-tiúⁿ’ (Minister A-Tiong). Only with our closest kin do we use the descriptors ‘Big’ and ‘Little’, like tōa-peh (Big/Senior Uncle), sió-chek-á (Little/Junior Uncle), tōa-hiaⁿ (Big Brother), sió-tī (Younger Brother). These are the true expressions of Taiwanese culture.

However, our current President, Madame Chhòa Eng-bûn, somehow gets called ‘Siao Eng’* by the Chinese speaking community! And everyone simply followed it as if it is completely natural. Unconsciously,

² A tradition relating to the legend of Goddess Nu Wa who patched up the sky.

our Taiwanese culture is being infiltrated and altered! This shows that our cultural consciousness is not sensitive enough. Furthermore, we all know that nicknames like ‘Ta Hoa, Siao Ming’ are from Chinese culture. How, then, did they get into Taiwan? The answer is -- Chinese linguistic domination! Nowadays we hear ‘Yeh-yeh, Nye-nye’, from Chinese and not A-Kong, A-Má³; the Chinese Chao-Sang Hao and not the Taiwanese ‘gâu-chá’ or ‘chá-an’ for Good Morning.

Finally, our Taiwanese mother tongue must be fostered. Seriously speaking, the content of Taiwanese culture includes the Aboriginal Austronesian culture, Han Chinese culture, Baiyue culture, Spanish culture, Dutch culture, Japanese culture and the many different cultures from the Central Plains of China that the Chinese brought over to Taiwan after World War II. From this point of view, Chinese culture is undoubtedly just part of Taiwanese culture.

Now, we no longer suffer hardships to make a living as in the past, and are living an easy life. Not only do we have enough to eat, we also enjoy many products of the modern civilization. Thus we should practice ‘Noblesse oblige’, find things to occupy our time and create civilization by establishing the subjectivity of Taiwanese culture to build a true nation of Taiwan.

(Trans. by Vivian Su)

³ All are ways to say Grandfather, Grandmother

* Note: pronounced in Chinese.

A Daily Calendar for You

寄日拆仔去 hō-- 你

Tiuⁿ, Siok-chin

Every year, near the end of the year, you always asked me for a daily calendar. You said that the dates on this kind of calendar can be seen more clearly because the print is bigger, and the sheets that get torn off every day can be used as scrap paper. You said you needed it because you are getting more and more forgetful.

During the year, we didn't usually see each other often. But if it happened to be an election year, we would meet up to help our local DPP candidates with their campaigns. We would mobilize supporters and go to their rallies. We had been doing this since 2000, you were never once been absent.

Almost all the major campaign activities were held in the fall and winter months, when the weather would either be rainy or be affected by some cold current, especially towards the last leg of the campaign period. At the rallies, it often rained just before or after the event. The ground would get wet and the temperature cold, so cold that even a dog wouldn't want to go out despite being scolded. But you never refused to go. You were so good at rustling up people that you were likened to be a super-salesman. For the sake of promoting Taiwanese consciousness, you followed Professor Chhoa Teng-kui to sit-down protests everywhere in Taiwan, the furthest you've even gone to was Taitung.

In 2020, the house that you had been living in got sold off by your eldest daughter, and with no other recourse, you packed up

and went to live with your youngest. Her place was an ancient apartment in the suburbs, with no elevators. It was on the fifth floor in an illegally built space on the landing. The place was narrow and airless, with no natural lighting. During the day you shut yourself up in your cage-like room, utterly desolate, with no one to talk to – like being in jail. To the point that you almost became out of your mind. You said you were getting headaches and dizziness, and your vision was becoming blurry.

However, you feared to worry your children and didn't want to ask them for help, not willing to be beholden to them. So you suffered excruciatingly in silence, and still, you didn't want to ask your more well-to-do eldest daughter for help. I'm not sure whether your stubborn yet caring personality, and fiery temper was a good or bad thing.

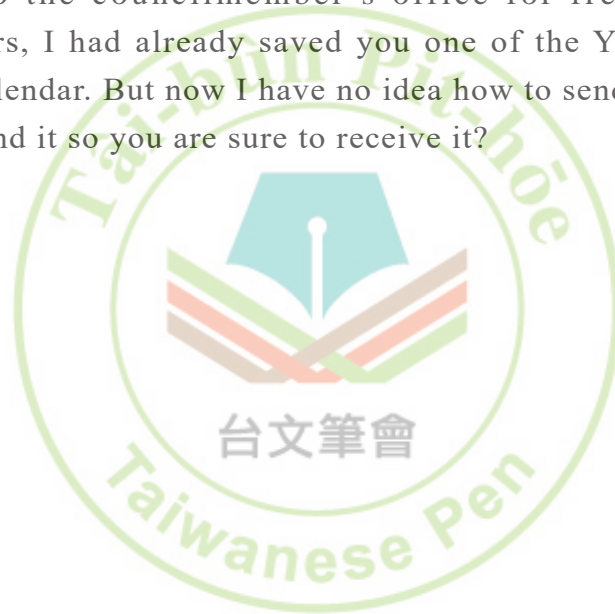
Two years ago I first heard that you've got a brain tumor – found after your nurse daughter dragged you to have an examination. Yet you were still hard-headed and wouldn't take the medicine, insisting that you didn't want to burden your children. But the truth was that you didn't want your youngest daughter to spend money on you, and that you wanted to give her your savings for a downpayment on a house of her own.

No one could have predicted that during the most severe period of Covid-19 epidemic, you had to be put into a nursing home.

According to your nature, it was not a place you would voluntarily go to if there were any other choices. It was against your nature to depend on another to eat and to move around. You were truly like a mute, not able to shout when threatened. So you ended up dying from severe depression in the hospital. I heard this from your younger sister, who told me about it in secret. No wonder none of your three daughters dared make any critical comments.

A while ago we talked about the number of those infected by Covid-19 in the world, that there's been a restriction put on the number of people who could come in and go out the country, and that even domestically there were many restrictions on mass movement. Which had led to tourism-related industries being greatly affected, resulting in layoffs, salary cuts, even the closing of many businesses. People who ran roadside stands and night market stalls, so many small businesspeople were crying out in their distress. Some chose to stop operating for an indefinite time. Seeing these distressing situations, you voiced in consternation, that with most of the lower-middle class grumbling, how in the world could the DPP win in the 2022 election? It turned out that the things you were worrying about and predicted in the beginning of that year came to be true at the end of that year, in the 9-in-1 local elections. The DPP suffered major losses. Regrettably, before you had the chance to cast your ballot, you had already left this world.

The year before (at the end of 2022) when many constituents came to the councilmember's office for free almanacs and calendars, I had already saved you one of the Year of the Rabbit daily calendar. But now I have no idea how to send it to you. Where can I send it so you are sure to receive it?



(Trans. by Vivian Su)



Siáu-soat

小說

Fiction



Script for Glove Puppetry Drama The Hero of Taiwan — Chu, It-kùi Decisive Battle in Taiwan City

■ 台灣英雄傳——朱一貴〈第一幕〉 決戰台灣城

Chiu, Tēng-pang (Tēng-pang Suyaka Chiu)




Act 1: Ông, Tin the corrupt official making the people rebel

(Liām-koa¹ (Taiwanese narrative songs) accompanied with a Goèt-khîm. Melody: Air of koa-á tune.)

Be my audience, my dear friends, I'm Tēng-pang Chiu,
I'll sing and recite for you the Decisive Battle in Taiwan City.
Let me tell you about the event during the Qing Dynasty,
when the politics were extremely corrupt.
The corrupt officials did evil things and exploited the people badly.
People lived in poverty and struggled under hardships,
and a severe drought made their life more and more difficult;
Totally different from those venal officials having the feast
of fat things every day.
Ông Khiân was the son of Ông Tin,
who was the prefect of Taiwan,
The father and son were both greedy.
They oppressed the people ceaselessly.
Hōng-soaⁿ County offered an unfilled vacancy
for the county magistrate, this gave Ông Tin an idea.


¹ Koa-á (歌仔) are story-telling ballads which is generally composed of seven-word sentences, arranged into paragraphs of four sentences each.

He sent Ông Khiân to take over the magistrate office,
and the father and son thus acted in collusion.
Vicious and crafty, Ông Khiân announced a prohibitory edict to
forbid the felling of any bamboo in the mountains,
and those who offend against this law shall be punished severely.
After a slap in the face, the offenders, moreover,
have to pay the forfeit.
The penniless will suffer great consequences.
Their wives and sons will be caught, imprisoned,
and fined heavily so that they may be released.
It's extremely ruthless and uncivilized,
Fortunately, God is watching above us all.
The Hero of Taiwan, Chu, It-kùi,
came and led the revolt against the government of the Qing dynasty.

 (End of the song. Ông Khiân leads a troop of Qing soldiers to Tapuyen and start to attack and rob people of their property. People at Tapuyen went all out to fight against Qing soldiers. The whole region is in turmoil.)

Aside from the backstage

In 1721, Ông Khiân, the magistrate of Hōng-soaⁿ County, sent troops to Tapuyen to arrest the Pêⁿpo' people who violated the ban by going into the mountains to cut bamboo. Ông Khiân and his men came to Tapuyen and started to attack and rob the people of their property. The Tapuyen people refused to be bullied, using simple and humble weapons to fight against the Qing soldiers.

 (The Tapuyen people fought hard against the Qing soldiers, nevertheless they failed.)

Aside from backstage

The Tapuyen people did not have good weapons. Butchered and injured, they ran away.



(Several Tapuyen people were captured by Ông Khiân's soldiers.)

Qing soldier 1: I'll take these Tapuyen people to our lord. Let's go!

- Qing soldier enters the backstage. Ông Khiân gets up onto the stage.

Ông Khiân: You the disgusting Pên'po' people! You violated my rules and entered into the mountains to secretly chop bamboo. If I don't punish you today, how can I get respected!

- Qing soldiers then brings the Tapuyen people up to the scene.

Qing soldier 1: My lord! We have caught several miscreants who violated the ban against going into the mountains to cut bamboo.

Ông Khiân: Uh huh, very good!

Qing Soldier 1: Please tell me, my lord, how do you want to deal with these scoundrels?

Ông Khiân: It's simple, just ask them to get money to be freed.

Tapuyen people 1: I live in the mountains and never have anything to do with the government. Why did you send troops into our village to beat people, rob us, and arrest us?

Ông Khiân: What an unruly wicked guy! How dare you talk back? Guards! Tie him up and hang him upside down on a tree, and burn a knife red. If he dares to speak, stab him in the cheek with the knife and see how brave he is.

Qing soldier 1: Yes, my lord!

- Ima goes on the stage.

Ima: Wait a moment!

Ông Khiân: Who is so bold as to interfere with official business? Tell me your name!

Ima: I am Ima from Tapuyen.

Ông Khiân: Ima? Bold savage woman! Guards! Catch her too!

Qing soldier 1: Yes, my lord!

- Qing soldiers seize Ima

Ima: Ông Khiân, you are such a venal official who specializes in bullying kind people, bah!

Ông Khiân: What a bold savage woman! I'll catch you and take you to the county government to see how long it will take for you to die. Seize them all and put up notices asking their men to redeem them with money!

Qing soldiers: Yes, my lord!

Ông Khiên: Then returned to the county government office.

- All the actors enter, getting on the stage. Suyaka carries a deer on his shoulders and appears with 2 or 3 neighbors at the same time.

Suyaka: It's so weird! Why is there no one at home?

- Iakuchi walks toward them.

Iakuchi: Here you are! Suyaka. This is getting more and more serious! Ông Khiên has sent his troops to arrest people. And your wife got caught, too!

Suyaka: What! How did that happen? Why did Ông Khiên come to arrest people?

Iakuchi: He accused them of stealing bamboo in the mountain unlawfully, then he sent the troops here to arrest people. Your wife just couldn't take it, so she tried to stop it. And Ông Khiên arrested her, too.

Suyaka: Shameless Ông Khiên! We'll have to fight back to show him that we don't allow ourselves to be trampled upon. Who will come with me and fight?

Neighbors: I do! Let's fight with all our might!

Suyaka: So, let's gather all the weapons we can get and defeat the shameless corrupt official!

- All get off stage. Then Ông Khiên appears with 2 Qing soldiers.

Ông Khiên: The prisoners have been caught and imprisoned here for days, and no one sent the ransom money to get their people back. Since the prisoners are doing nothing but wasting food, wasting my money! If they keep refusing to pay, I'll teach them manners, so they may know who I am and what they must do. Guards! Come here!

Qing soldier 1: Yes, my lord!

Ông Khiên: Get one prisoner out and slash his hand. Then, give the hand to the villagers, tell them that if they don't pay immediately, they'll have to get ready to pick up the dead bodies. Money or life? It's up to them. Go!

Qing soldier 1: Yes, my lord!

- Qing soldier 2 walks onto the stage.

Qing soldier 2: My lord! A crowd has gathered at the county government hall. They're rioting against the government!

Ông Khiên: What? Who are the rioters?

Qing soldier 2: They are countrymen from the Tapuyen tribe. Suyaka and Iakuchi led 2 or 3 hundred people and burst in. They said that if we don't release their men right away, they'd burn down the county government.

Ông Khiên: Really?! These savages are going to rebel. Fine! I'll send those who seek to die to become ghosts. Soldiers! Go and kill! Kill! Kill! Kill them all!

Qing soldiers: Yes, my lord!

- All Qing soldiers enter. Ông Khiên enters next.
- The Qing soldiers are confronted by Suyaka, Iakuchi and the crowd. After a fierce battle, many Qing soldiers are killed by Suyaka and Iakuchi. The Qing soldiers lose the battle and run off the field, with Suyaka and the others chasing after them.
- Ông Khiên appears.

Ông Khiên: Idiots! No wonder people say, "The Qing soldiers only know how to eat and don't fight." Damn it, Pêpohoan killed so many of my soldiers. It's hard to make things worse. Let's send those people locked up away to my dad's place and I'll find some other way. Let's get out of here!

- Ông Khiên exits. Suyaka, Iakuchi and two or three neighbors appear.

Suyaka: That's strange. Where are our neighbors and Ima?

Iakuchi: Yes, it's weird. There is not a single Qing soldier in the magistrate office, not to mention Ông Khiên.

Suyaka: Okay! If you want to fight, fight grandly and burn down this county office. Then let's see where they can hide!

Iakuchi: Fellows! Set the office on fire!

- The county government office is in flames.

Iakuchi: It's really strange. Not a soul in sight.

Suyaka: I think they knew they were no match for us, so they all dispersed and fled, but Ima was also captured by them, what a disgusting corrupt official!

Iakuchi: What should we do?

Suyaka: This venal official must have arrested our neighbors and Ima and imprisoned them in his father's residence in the city.

Iakuchi: Then they'll definitely not be willing to admit defeat and will come out to settle accounts with us again. Suyaka, what should we do?

Suyaka: My resourceful sworn brother Zhu Yigui lives at Ahbúliâu Lôhànmg. Okay, let's go find him for help.

Iakuchi: Good! Let's go!

- All leave the stage.



(Trans. by E.H.T.)





Part II

Taiwanese Version



台文筆會年刊話頭

Preface

台文筆會理事長陳明仁 ê 宣言

A Declaration from the Chairman of Taiwanese Pen

Tân, Bêng-jîn (陳明仁)

台灣雖講真早就有白話字書寫 ê 歷史，是基督徒教來 --ê，對近代接受日本，中國影響 ê 台灣人無 siáⁿ beh 接受，一直 m̄ 是主流。Tī 中國國民黨來統治前，台灣人使用 ê 台灣話佔大多數，有客話，各原住民族語，並無 chē 比率。台灣文學 ê 創作當然 ài 用台語，m̄-koh，日本人教日本語文，中國人強制用中國語文，致使台灣人思考是台灣話，創作 ài 用日文，中文。

Che 歷史是台灣人到近代 chiah 有反省，想 beh 改變，建立台灣國需要台語文書寫 ê 推行推廣，1990 年代 chiah 有台語文團體組織遊行台文行動，結社宣傳教學出版，配合電腦書寫各種走 chông，pah-piàⁿ，有受著有意識覺醒國民支持，進一步，beh 進入公務機關、教育系統。

台語文創作累積到目前有 kóa 基礎，成立台文筆會也有 beh 20 年時間，目的是 beh 發聲明 hō 世界文藝單位，台灣文 m̄ 是 kan-taⁿ 漢字 ê 中國文，台灣人 tī 世界有權力成做世界 ê 公民，台灣語文學作家協會 beh 參加世界筆會，中華民國筆會 bē-tàng 代表台灣人民，是殖民政權留落來 ê 組織。台文筆會鼓勵台灣文學書寫創作會得著台灣國民 kap 世界 ê 接納，也促進母語文學進入標準化，公開化，正當化運作，願上主保守！

台、越詩人 tī 台灣詩人節聯歡、交流

Taiwanese and Vietnamese Poets Gathered to Celebrate and Exchange

Chiúⁿ, Úi-bûn (蔣為文)

第一屆台灣詩人節 kap 台越文學交流 2024 年 3 月 14 tī 成大台文講堂起鼓，有來自越南 kap 台灣 ê 詩人、作家 kap 成大師生 lóng-chóng 百 gōa 人做伙參加，鬧熱滾滾。越南作家團由知名詩人陳登科 chhōa 團，lóng-chóng 十一位詩人專工 ùi 越南來成大參加台灣詩人節。負責新南向政策 ê 總統府資政蕭新煌教授、發枝台語基金會董事張復聚、成大副校長莊偉哲、國藝會副執行長李拓梓、台文筆會理事長陳明仁、王育霖詩人檢察官 ê 家屬王克雄等來賓 mā lóng 專工來參與大會。

Chit-pái ê 文學活動由成大越南研究中心、台文筆會、台灣亞洲交流基金會、發枝台語基金會、台越文化協會、台灣羅馬字協會等單位共同辦理。咱 ùi-tiòh beh 紀念王育霖詩人檢察官 tī 1947 年 3 月 14 去 hō 黨國特務非法 liáh 去 liáu-āu, chū án-ne 消失，台文筆會特別 kā 3 月 14 訂做台灣詩人節。今年為擴大辦理台灣詩人節，特別邀請越南作家來做文學交流。

主辦單位 mā 分別頒發台越文學貢獻獎 hō 團體「越南作家協會」kap 陳潤明、阮登疊、謝維英三位越南作家，以表彰 in 真 chē 冬來，對促進台越文學交流 kap 友誼 ê 貢獻。越南作家協會 bat kap 成大越南研究中心合作翻譯出版過《Keng-kah-thâu ê 江山》(越、台、中三語版)、《台灣母語文學》(越文版)。陳潤明授權出版《戰

火人生》(越、台、中三語版)，阮登疊授權出版《越南現代文學》(台、中雙語版)，謝維英授權出版《Hām 中國做厝邊》(台、中雙語版)。雖然台越之間 ê 經貿交流真密切，但是 tī 文學領域 soah chiân chheⁿ-so。因為 án-ne，咱特別規劃 kā 台灣 kap 越南 ê 文學作品做雙向 ê 翻譯，促進文學交流。Chit-kóa 出版品 lóng chiân-chò tī 台灣 ê 學校 beh 教越南文學真重要 ê 教材。

第二屆王育霖詩人檢察官台語詩徵文比賽頒獎典禮 kap 王育霖詩人檢察官開像追思會 3 月 16 tī 台灣聖山(南投草屯鎮)正式起鼓，包含 ùi 美國、越南、日本 kap 台灣 ê 民眾大約二百 gōa 人參與。其中，越南作家協會由團長陳登科 chhōa 團作伙參與盛會。

越南文學交流團團長陳登科表示，chit-pái 來台灣進行文學交流學 tiòh 真 chē。伊 khah-chá liáh 準講台灣 kap 中國 kāng-khoán lóng 使用中國語，chit-má chiah 發現台灣有家己 ê 族語台語，台灣文學 ê 發展 mā kap 中國文學完全無 kāng。陳登科 bat tī 越南做過三十冬 ê 兵，伊認為台灣 ê 地勢有 koân 山有大海，nā 會當善用家己 ê 優勢，絕對會當抵抗中國 ê 軍事侵略。伊 mā 相信台灣 ê 少年人會出現 jú 來 jú chē 像王育霖先生這欸精神 ê 人，來保衛台灣。《Hām 中國做厝邊》ê 越南作者謝維英 mā 講，越南人有二千冬抵抗中國外來統治 ê 歷史。越南婦女平常時真溫柔，但是 tī beh 對抗外敵 ê 時，mā 是會 giáh chhèng kap 敵人相輸。







Si

詩

Poetry

一逝傷心 ê 航程

■ A Heartbreaking Crossing

Chan, Bí-boán (曾美滿)

船隻欲出發

時間，1951 年，彼
落佇歷史縫 khiah
罩霧 ê 早起時

立夏拄過 ê 五月尾
海風翕熱輕輕拏過海湧
窸窣窸窣，若像奏著
心酸曲調稀微來送行
敢講，風湧嘛知影
一个母親無依倚 ê 心情

船起碇，勻勻仔駛向海中央
日頭吐出貓霧仔光
眩眩予人褫袂開失神 ê 目矐
陪色雲尪仔繡佇闊莽莽天邊
Khiû 做，一蕊一蕊
憂愁 ê 面 khiuⁿ，伴著
虛荏心魂，搖幌航行
駛向生份予人心疼 ê 島嶼

船到站 流麻溝 15 號，彼座
海水監牢，隔離生死 ê 火燒島
遠遠浮佇頭面前

In 講你暫蹓東海邊 ê 燕仔洞
孤單一人浸海水聽海風
請免驚惶，閣一觸久仔 ê 路程
就欲將你來 chhōa 轉，轉去
恰你敬重 ê 兄哥，蹓天頂
永遠團圓相仵

日影掉落西片火燒 ê 海面
船隻翻頭欲回轉
離開惡魔咒讖你絕命 ê 所在
無人相送，只有滾絞海湧
綴我鑿碎 ê 心肝吼叫你名字
燒做火焮 ê 身軀抱攬佇胸前
沉重徙步同行上船
這是咱最後一擺相倚親近
像你嬰仔時擱咧食奶恬靜 ê 模樣

原諒我，是預顛失職 ê 母親
晟養恁讀冊追求理想，是錯誤決定
烏暗 ê 世界，真理拍落地獄
捌字按怎是上危險 ê 代誌
袂赴叮嚀 ê 話語，銃子殘酷噤喙
若準天地猶有公義神佛有慈悲
敢摸會著，自責母親
絕望 ê 疼痛

顛幌 ê 船隻欲靠岸，親像
彼隻離岫海鳥飛轉茫茫水雲頂
風懶屍 哀愁，港岸佇頭面前
水波洗盪恁 ê 形影，浮浮沉沉
慢慢收縮佇我含水 ê 目矐
愈來愈近，愈澹愈霧 ...

（寫予白色恐怖受難者謝桂林、謝桂芳兄弟 ê 母親）



註：謝桂林、謝桂芳兩兄弟，高雄鳳山人，攏是白色恐怖受難者。謝桂林，開業 ê 醫生，因為捐錢贊助地下黨組織，佻多位醫生同齊被掠判刑，1950 年銃決佇台北馬場町，得年 31 歲。謝桂芳，是台中農學院學生，因為牽涉著台中張伯哲案，被掠判無期徒刑。1951.5.17 移送火燒島 1951.5.30 佇島上病故，遺體暫囹十三中隊往東海濱 ê 燕子洞，伊 ê 母親坐船長途顛簸到火燒島，將細漢囡身屍火化了後帶回故鄉。平凡 ê 母親短短一兩年內連失兩位優秀囡兒，失去向望，悲憤心情無法言語。

Báng-á tiòh che

■ The Mosquito's Plague

Chiúⁿ, Ūi-bûn (蔣爲文)

有人講

Báng-á mā 會流目屎

因為伊 suh ê 是

咱人有情有義、紅 kî-kî ê 血

最近有風聲

Báng-á lóng tiòh che ah

聽講

是 kō tiòh 中國文化 ê 嘴 nōa

近來有 teh 傳

華語 mā 是台灣話

若無

台文系 mā bē 變中文系現代組

Hiông-hiông ū 聽 báng-á teh haiⁿ

Haiⁿ 講

了然 oh

Chit-mái báng-á 界

若 m̄ 是 tiòh che 就是 tiòh 飢荒

Beh suh ā m̄ 是 , m̄ suh ā bē-sái

Báng-á 用伊死死昏昏 ê 氣力
Beh iát 伊 ê 翅鼓
N̄g-bāng 翅鼓 ē-tàng 帶伊離開
離開 chit 个
Hō 中國文化 chiù-chhàm ê 島嶼



-- 記 台文系所 ê 悲哀
2004.05.23

彌陀映月橋

Reflecting on the Mito Moon Reflecting Bridge

Hân, Boán (韓 滿)

離開鬧熱 ê 街市
來到映月橋邊
看著橋跤 ê 雙魚
水中咧遊戲

一前一後咧食餌
那泅那藏水
兩隻佇遐走相覷
來來又去去

倚跼橋頂 ê 燈下
春風對面吹
看著日頭落落溪
予阮心癡迷

紅霞跳舞溪紅牙
沓沓失光鉞
原來月娘佇水底
來到了暗暝



諸羅雨怪 ê 叫聲
哪會遮好聽
叫醒一份老發酵
予阮回頭看
挽牢飛去 ê 心情
擲頭毋願向
八槳彌陀映月橋
諸羅 ê 心餡



註：彌陀映月橋是嘉義縣市交界 ê 斜張景觀橋，連結黃金風鈴木步道、河濱運動公園，八掌溪 ê 孀佇遮攏看現現囉！

行 tī 靜靜 ê 樹林

■ Strolling in a Quiet Forest

Iû^a, Chìn-jū (楊振裕)

霧霧沓沓仔退出
山坪，冬節後 ê 日鬚
溫柔拏過喙顫、身軀
酒醉 ê 楓仔葉熱情迎接
鷓鴣 tī 遠遠 ê 山谷
自在箍飛

所有槽心 ê 代誌
全部 hòng-hā
跳出愚癡 ê 陷阱
無 beh koh 烏白
指點江山

盡心 tiō 好，今後
大局應該有樂觀 ê
變化



行 tī 靜靜 ê 樹林，天地
以千萬年累積 ê 靈氣
沃 -- 我，跔步放慢
單純、幸福 ê 感覺
一絲絲仔，勻勻仔
浮上心頭



2023.12.26

夢咖啡

☐ Coffee of Dreams

Khng, Goân (康 原)

過去賣 ê 咖啡有加淡薄仔氣味
予人食著 心涼脾土開若童乩
阮變賣新世紀 ê 把戲
孤行獨市 上好賺錢

Chit-má 蹠佇田中央重新開幕
烘著受眾人關心 ê 夢咖啡
這段 觀星望月 ê 平靜日子
校園充滿佇溼溼 ê 情詩

貪著 少年追求 ê 甘甜
予阮 人生來變歹戲
毋管 身軀染幾項氣味
專心洗清氣重新開始

咖啡若欲好芳味
愛有 塗底 ê 好種子
溫暖日頭光來 播施
愛用柔軟手勢 烘
焙出 心頭 ê 酸味

勵志 加味 ē 咖啡
淋入喉 淡薄仔苦澀味
時間會使 調出
精彩 人生 ē 甘甜



Lòh hong-thai-hō hit-kang

■ The Day of the Rainstorm

Khng, Pôe-tek (康培德)

Lòh hong-thai-hō hit-kang,
 A-má tó tī bàk-kiàⁿ-tiàm ê têng-á-kha,
 Bàk-chiu chhan-chhiūⁿ chhâ-tiam téng-thâu ê hí-bàk,
 Kut-lút, kut-lút, sì-kè siòng-lâi-siòng-khì,
 Kut chhiú-ki-á ê cha-bó-gín-á,
 Liâng-chúi lak tī thô-kha,
 Tōa-lâu ê koán-lí-oân a-peh,
 Kóng A-má ná-ē tó tī hia,
 Tōa-chúi sòⁿ--khì liáu-āu,
 Thô-kha sì-kè lóng-sī kiàⁿ-kheng,
 Kap chit-ê kō-toaⁿ ê chhài-nâ-á,
 Ū-lâng kóng A-má piàn-chò chit-bóe pèh-tò-a-hî,
 Tòe tōa-chúi siū khì khe-kháu,
 Bô-ài koh tng--lâi ah.

Kì-liām lāu-bú Kán Siù-bi (1937-2023)

台語詩兩首

Two Taiwanese Poems

Ko, Ka-hui (高嘉徽)

1. 思念

思念若是一隻船
敢有法度
承載我思念 ê 重量
浮浮沉沉
過去 ê 艱苦
化作無聲無說一絲一絲 ê 煙

台文筆會

2023.08.29

2. 美麗 ê 歌聲

穿 嬌嬌 ê 探戈
是美麗 ê 憂愁

歌聲響起
踏入烏暗 ê 禁地

跂 lè 摔落磅空
留落一領嬌衫佇衫弓仔

2023.09.19

台獨英雄

■ A Hero of Taiwanese Independence

Koeh, Iàn-lím (郭燕霖)

台獨英雄

1989 年 11 月 22 彼暝

推翻中國國民黨

建立台灣新國家

褪落烏名單 siáu 鬼仔面殼

大聲講出我是勇敢 ê 台灣人

Escape to Victory

台獨英雄

2016 年起造台獨電視台

不料牛稠內牛公鬥牛母

烏龍 sèh 桌

台獨英雄鬥爭失敗

2024 年國會立委選舉

勇敢對抗務實台獨工作者

台獨拚華獨

華獨拚台獨

正月 13 拚出台灣人尊嚴

正月 13 拚出台灣喜樂島

台獨 ián 倒華獨 go go go



歷史記持 ê 金果

■ The Golden Fruit of Historical Memory

Lí, Siù (李 秀)

歷史 ê 花樣，謝落千萬予人袂記得 ê 花葉
但是汝 ê 命運，閃爍在每片海湧中 ê 花蕊
不管時代如何咧變化，台灣歷史永遠存在

Hamlet 會當 伊想欲剖 ê 人
最後伊佇一場決鬥中予人剖死
Hamlet 是上天堂抑是落地獄？
不管這是好抑是歹唯一會當確定 ê 代誌
予國民政府列入黑名單 ê 楊醫師閣活咧
現此時蔣介石 ê 棺材暫蹓佇台灣
換作蔣介石轉袂去伊家已 ê 故鄉
生命親像一條借來閣借去 ê 路程

1945 年北台灣基隆社寮島 ê 海域
親目看著日本人一批一批轉去日本
閣再湧來國民政府一陣一陣 ê 人影
繼落來 228 事件發生袂少台灣 ê 優秀份子
包含琉球人予人手綁手一字排開面向大海
銃子由後壁面掃射一掙一掙摔落海面
此地無銀三百兩是欺騙團慣用 ê 把戲
無和平 ê 島由戰前社寮島改作和平島

二戰結束咱歡喜自日本殖民得到解脫
 但是想袂到煞淪為中國無理性 ê 殖民
 台灣四百年來攏是外來統治者做頭家咱做奴隸
 連鞭日語連鞭華語干焦袂使講咱 ê 母語台灣話
 一个英文教師干焦有彼本馬克思 ê 冊
 就予人認為是思想犯關入烏牢 17 冬
 列寧 ê 雕像倒去了，普希金 ê 秋天留落來
 蔣介石雕像倒去了，柯旗化自由歌聲留落來
 日日夜夜囚禁 ê 折磨，已經化做台灣人 ê 見證
 不止台灣，世界黑暗 ê 所在不斷演出全款 ê 齣頭
 El Salvador，佇中美洲和台灣相像背景 ê 一个國家
 嘛有白色恐怖、黑名單、暗殺、假選舉 ê 烏歷史
 神父被暗殺，2010 年聯合國將伊 ê 受難 3 月 24 日
 訂為追求真相權利和維護受害者尊嚴 ê 國際日
 11 月加拿大國殤日人人胸前一蕊罌粟花
 2 月台灣人 ê 心和胸前嘛愛有一蕊百合花
 予台灣歷史變成一粒深鎖佇記持內 ê 金果



詩 4 首

Four Poems

Lîm, Bú-hiàn (林武憲)

1. 山嘛驚寒

山嘛驚寒
秋天就蓋落葉 ê 被仔
寒天就戴白白 ê 帽仔

2. 蘭 花

蘭花芳，
蘭花嬌，
蘭花哪會芳閣嬌？
我逐工為伊
唱歌
沃水。

3. 露 水

日頭出來囉
露水無看見影
露水去佗位？
日頭微微仔笑
伊是毋是知影？



4. 狗 蟻

狗蟻

拄著朋友就行禮

行路排甲真整齊

搬物件會鬥相共

毋好 ê 有一項

個嘛愛食糖仔餅 kap 塗豆糖



款勸中國仔

■ A Helpful Word for the Chinese

Lîm, Chong-goân (林宗源)

會曉算袂曉除
 勿做甲予祛恨
 人無百日紅百日勇
 猛虎袂贏大陣猴
 有時一種細菌會害死一萬人

中國人食人食全家食規族
 連親情朋友亦毋放過
 中國人做生理烏店烏貨滿滿是
 看你投資發展毋是搶就是叫恁叛國

中國若強就是世界 ê 亂源
 稱霸地球美國就是最大 ê 目標
 第一食台灣第二食亞洲第三食美國
 美國睏睏日本提心吊膽台灣憨憨

勸恁胃口勿遐大 漢式 ê 食法
 食落民主 自由 人權著會反腹
 五臟六腑猶未勇健 ê 中國仔
 食台灣是禍不是福
 予阮建國恁才有亞洲有世界

Pit-giap 2023

Graduation 2023

Lîm, Jū-khái (林裕凱)

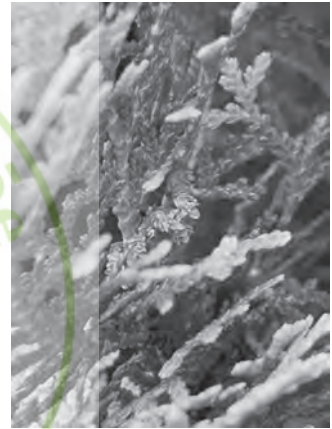
Chit nî chit kái sî-ki kàu,
Hák-seng pit-giap m̄-thang lâu;
Chhiú-ki òe-bīn kò-tiâu-tiâu,
Hiâm lán òh-tiàm tián i gâu.

Chhêng-peh khui-hoe khah hán kìⁿ,
Sù-sî khòaⁿ tiòh chhiăⁿ tián chhiⁿ;
Lán ê jit-chí kán-ná chîⁿ,
Sûi-sî hoe siā àn-ni-siⁿ.

Jit-thâu lòh-hái thiⁿ chiām àm,
Pòⁿ-mî m̄ khùn sī hū-tam;
Kiòk-sè m̄ bat koh khám-khám,
Chóng-thóng káⁿ ē soán khong-am!

Kui chhiū ū hoe tōa-tōa lúi,
Âng-iām kiô-sek siuⁿ chá khui;
Bông-chéng bô hō leh khiàm chúi,
Lâng kòe gō-cháp miā tit chhui.

Ko-thih chīn iāⁿ piāⁿ sok-tō̄,
Lú-tô pêng-ún ūi kài s̄;
Kho-ki bûn-bêng tōa chìn-pō̄,
Hēng-hok tī tó góa hô-tô̄.



台文筆會

Pòⁿ pah hòe-thâu kám sng chōe,
Sè-chêng leh khòⁿ lóng chiâu hoe;
Bó-gí sū-kang ke-kiám chòe,
Nā tng beh khàu bô lêng pōe.

Siūⁿ tang siūⁿ sai sak bó-gí,
Ōe-tô kóng kó liām-koa-si;
Khng lán kok-chhin tiòh chì-khì,
Thoân-thng Tâi-gí bân-bân-nî.



<https://jukhai.blogspot.com/2016/06/kau-pang-jio-tioh-gia-kha.html>

義竹楓松稻—— 向邱義昌先輩致敬

Righteous Bamboo Maple Pine Rice

Ô, Bîn-siông (胡民祥)

親像一抱竹

義竹鄉男子漢有節有格

倚頭有勁箭風向前行

伊招伴揣群為著欲出頭天

接受伊 1990 邀稿挑戰

寫一篇〈火種〉嘛潦落來

參與伊策劃 ê 文成《麥子落地》

親像一欖楓

火紅魂魄倚栽佇美東

參加伊舉辦 ê 1999 秋楓會

聚集佇荷順山谷別莊裡

百二十戰友行踏李伯大夢之鄉

顯影瞧吧咩山嶺 1915 紅葩葩

緊來完成 Formosa 人未竟事業

親像一欖松

直立阿里山有義氣

安排 2010 台灣生態之旅

接受伊 ê 邀請挑戰

踏勘八八水災山林之殤
催生另類 Formosa 囝兒重生
親像一欖稻仔
有節有格撐一大把稻粟
In 粒粒來到金黃之時矣
紛紛落落落塗裡去也
誠緊就是一大遍新田稻秧
迎風招展咧繼承伊 ê 遺願
創造無限 ê 島鄉未來

胡民祥拜輓佇茱里鄉 2021.4.25

228 ê 詩 3 首

Three Poems on 2-2-8

So, Iàn-tek (蘇晏德)

1. 台灣阿娘

Tùi 祖國飛 -- 來 ê lâ-sâm kah eng-ia
 Tà tī 台灣 ê 城市 kah 田野
 噪人耳 ê 捲舌聲 hō·人心厭
 數萬條 ê 冤魂 tī 塗州 teh iah
 哀爸叫母 teh 喉叫耶穌 kah 王爺
 Bô-ta-ōa 屍骨 hông tàn tī 荒野
 烏雲 jia-cháh 日頭 變 chiân 長長 ê 暗夜
 悲慘 ê 故事一頁 koh 台頁文筆會

你 ~ 有厝無 chhin-chiân
 你 ~ 有路 m̄-ká 行
 你 ~ 有 kiá 無老爸 thang 疼
 你 ~ 有翁婿看 bē-tiòh 伊 ê 形影
 你 ~ tàk 工目屎準飯食
 嗒人知影你心內 ê 驚惶
 阮 m̄ 知你 ê 名
 阮叫你台灣阿娘

2. 岡山 228 公園

燒烙 ê 日頭 chhiō tī 228 公園
24 粒和平鐘吊 tī 記念碑四邊
無暝無日陪伴岡山人行過每一日
舊年 ê 228 你 ná 像監獄
Hō 無情 ê 鐵牆包圍
今年 ê 228 你氣勢十足
Khiā tī 過路人 ê 面前
岡山長老教會蕭朝金牧師
用你 ê 性命 kah 良知叫醒台灣人
1947 年 3 月初 10 hō 土匪 liáh--khì
3 月 17 tī 岡山農校邊仔 ê 平交道銃殺
228 ê 傷痕經過 76 冬 ah
受難 ê 家屬 iáu teh 等待
世間人 kám koh 會記得 1947 年 ê 創傷

3. 今仔日

1947 年台灣海峽 ê sai-pêng
 飛來一堆胡蠅 蠓蟲 木蝨 ka-choah
 Kā 台灣 ê 環境 bú kah 亂糟糟
 肩胛擔一擔歹銅舊錫
 一雙趂 chah 兩粒 lān-pha
 台灣人 tī 港口 chhōa 阿爸
 日頭旗對太平洋沉落海
 Bô-ta-ôa 車輪旗對台灣海峽浮會出來
 早前台灣人 ták 工 teh bih 防空壕
 喙唸
 M̄-koh 咱 ê 母語無死
 Chit-má 台灣人 teh 唸ㄅㄆㄇ
 唸 kah 剪斷家己 ê 喙舌
 台灣人 kám koh 記得
 今仔日是啥物日子
 到底是 teh 記念啥物？

再會，初會 ê PITTSBURGH

Goodbye and Hello, Pittsburgh

Tàn, Bêng-jîn (陳明仁)

頭 pái 來到 PITTSBURGH

FOSTER ê 故鄉

CARNEGIE ê 校園

Chhōe 無陳文成 ê kha 跡

胡民祥講 ~

Hit 間就是 góan 開記者會

控訴不義 ê 所在

不義 ê 政權愈來愈在

現此時，hit 間厝已經 beh 拆

Ùi CARNEGIE 到 PITTSBURGH 大學

聽無 FOSTER ê 歌聲

PITTSBURGH 是一座鐵城

一個神學 ê 研究者

Chhōa goán 遊這座烏 kap 白

是非分明 ê 古城

歷史 ê 烏煙

Tiâu tī 數百年 ê 教堂

清洗無去 --ê

Kám 是記念過去 ê chhiaⁿ-iāⁿ

PITTSBURGH ê 溪河

流過七百幾座大橋

清氣 ê 溪水

Kā PITTSBURGH ê 天洗 kah 白白

CARNEGIE ê 校園

FOSTER tiām-tiām khiā ti hia

親像替仝款短命 ê 陳文成

譜一條靈魂 ê

Hō i ê 靈魂飄 tī 故鄉白白 ê 雲頂

再會，初會 ê PITTSBURGH

FOSTER ê 故鄉

清白 ê 鐵城

台灣清氣了後

我會 tò 轉 -- 來

看袂著林木茂生 ê 校園

There are No Lush Trees on This Campus

Tân, Chèng-hiông (陳正雄)

你是上帝用心血滴落佇這塊島嶼 ê 一粒種子
 佇滿清皇朝坎坷拋荒 ê 土地頂頭釘根 puh 穎
 佇日本帝國炎日嚴酷 ê 考驗之下伸枝展葉
 嘛捌受過西方社會自由民主風雨 ê 吹動佢洗禮
 一方面你用枝葉全力伸向曠闊 ê 天頂
 共四面八方爭取性命 ê 空間佢人生存在 ê 意義佢價值
 一方面你共樹根拼命鑽入上深 ê 塗底
 佇無人看見烏暗 ê 所在搜集無人要意土地 ê 現實佢真相
 成做你努力 ê 方向成長 ê 養分筆會
 你粗勇 ê 身影化做規片溫柔 ê 秋清
 為濟濟迷失 ê 羔羊提供一跡安穩 ê 庇護佢歇暍 ê 樂園

你懸大 ê 身軀倚佇這跡狹隘 ê 島嶼
 逐工看對遠遠彼片開闊大陸佢久長歷史 ê 方向
 想袂到無張持
 煞發覺彼 ê 封閉 ê 社會自然形成 ê 野蠻佢壓霸
 嘛認清這款古老 ê 帝國長期累積出來 ê 漚爛佢腐敗
 真相那會當予你簡單就來發覺 洩露
 抓耙仔當頭白日將你連根挖起
 特務仔透暝無停共你分枝斷葉
 閣用一條蠻橫 ê 草索一領冰冷 ê 鐵網共你捆縛掩蓋
 拗曲佇歷史偏僻 ê 壁角禁忌 ê 暗處

此去幾十年來

校園內看袂著你正直 ê 身影 課本裡揣袂出你簡單 ê 名姓
 有人傳聞 捌佇風雨基隆河 ê 岸邊看過你孤單沉重 ê 跂步
 有時風聲 會佇半暝六張犁 ê 山內聽著你苦悶淒涼 ê 唉嘆
 佇某囡暝日向望 ê 夢裡 都毋敢現身袂當相見
 因為鷹犬 ê 爪牙總是無所不在無所不能
 恐驚小可無細膩就去予 拆裂咬碎唯一 ê 數念

等到聽無銃聲看無血流 ê 數十冬後
 早前予牽教受你啟蒙過 ê 一寡學生總算有人倚出來
 共你佇烏枋前曾經留落來 ê 殘影碎片
 一絲一線沓沓仔補綻起來
 將你佇課堂內強欲消失去 ê 輕聲細說
 一點一滴勻勻仔收集轉來
 勉強揣出你早前 ê 模樣
 向望會當閣再轉去彼段難忘 ê 日子
 毋知佗一个頭殼猶予戒嚴封鎖內心寄生特務幽靈 ê 人
 竟然共你收囡佇彼 烏暗冰冷 ê 地下室內
 就親像閣再一擺 ê 關禁
 毋但看袂著天日 連放風 ê 時間都予個剝削

幾萬坪 ê 土地 敢講無一个所在會當予你容身予你倚起
近百年 ê 校史 竟然漏過彼段重要 ê 字句彼張珍貴 ê 頁面
透早到暗來來去去出出入入 ê 跔步
看無幾个人暫停落來 捌聽過你含冤 ê 嘆氣
對下到頂幾樓懸 ê 冊架數萬本 ê 藏書
敢有佗一本完整詳細 會寫著你驕傲 ê 故事

淺薄 ê 視野狹隘 ê 眼光
干焦看會著面前氣派 ê 大樓先進 ê 設備
看袂著林木茂生 ê 校園
是欲按怎成做頭腳頂尖予人欣羨一流 ê 大學

悲傷治療悲傷

■ Treating Sorrow with Sorrow

Tân, Lī-bûn (陳俐雯)

顛來倒去 ê 命

Au 那來那厚 ê 傷痕

Pû 那來那冷 ê 快樂

笑容風化 tī 微微仔吹 ê 悲傷

掀開心肝頭無才調講 ê 苦

命運消瘦落肉吟唱規身稀微

一港悲慘對委屈 bûn 出

Hō 拖磨標記 ê 靈魂

用珠淚邀請疼惜

一滴一滴閃爍 ê 目汁

Kâm 傷痕 ê 藥帖

為家己

Kap 一帖悲傷治療悲傷

Che siáⁿ-mih hoe?

What Kind of Flower is This?

Tân, Lûi (陳 雷)

Che siáⁿ-mih hoe--a?

Ū chít-sî,

I ũi lán hoaⁿ-hí.

Thàu-chá hoe-khui,

Chheng-chhun phang-bī,

Bô kè-kàu cha-hng ê kòa-lī.

Che siáⁿ-mih hoe--a?

Ū chít-sî,

I ũi lán siūⁿ-khí.

Bāng--lih ê kō-niū,

Thâu chhih-chhih,

Kán-tan giân-gí.

Che siáⁿ-mih hoe--a?

I ũi lán siong-sim.

Ah, ũ chít-sî,

Ài-chêng ê súi-chái poáh lòh thô,

Chít bān chít bān,

Bô koh chheng-phang.

Kám í-keng bē kì--tit

I ê súi miâ...

Phàng-kiàn tiⁿ-bit ê siàu-liām?



Ah, ū chit-sî,
I lâu bák-sái.
Ná-ē thè-sek ê kì-tî,
Chit pah chit pha,
Jiok bē-tioh siám kòe sin-piⁿ ê kià-bāng?

Ah, ū chit-sî,
Che hoe kap lāng kāng-khoán.
Chheng-chhun íong-khì,
Lîm-sî--ê kiò-sī éng-oán.

Ah, ū chit-sî,
Che hoe kap lāng sio-siāng.
Pó-sioh m̄-kam,
Lîm-sî--ê chiâⁿ-chò éng-oán.

(Ūi sió-soat soa-tîn-kiā ê pi-bit chhiat-chhut)

無名，予詹益樺

Anonymous, For Chiam Ek-hoa

Tō, Sin-liông (杜信龍)

你點燻一葩火對烏暗行去，是欲準備趕赴佢一場抗爭？
你嘛點燻我 ê 心，你像一欖枯梢 ê 荊棘，我喝救煞等無人。
Chit 工，天攏會落雨。一逝一滴攏成做心肝頭 ê 痕跡。
毋通否認，荊棘予火燒猶原會復活。向望會勻勻仔大。

想欲證明啥？正確 ê 死亡必需伐過火抑是目屎。
你來無躊躇，去無相辭。遠兜 ê 日子，欲做一粒好 ê 種子。
薄板 ê 遺言敢有人致意，火燒 ê 速度敢照人覺醒 ê 時機？
Chit 工，天攏會落雨。沉重 ê 苦楚，咱 ê 路是閣賸幾步。

你對身軀頂點燻一葩火，雙手展開。喊雨水莫過來。
歷史漚臭 ê 章節毋是陪葬物，臭火焦 ê 骨頭上適合做十字架。
你是啥人？Teh 揣獨裁 ê 燃點，欲共軟泔佢屈服燒透。
你 ê 影佢時間盤攔，條直 ê 目神咧講無妥協 ê 亦拘敢。

想欲證明啥？你講一條命真和盤。叫我毋通哮，目屎吐落喉。
藏佇身軀 ê 祈禱詞予你放慢呼吸 ê 旋律，看迴袂收束 ê 痛疼。
死亡無法度排演，無說明書，這毋是絕望 ê 理由。
對烏暗行去，予火成做存在 ê 註跫。予影嘛會使喝出聲。

被風拖走 ê 恬靜，無聲。你欲去閣較遠 ê 所在。
毋甘。欲行進前，怙半支薰帛祭天地。袂輸早就安排好勢。
定著緊過死神 ê 瞭拍，就算予性命 ... 坦敲。

Chit 工，雨猶原閣落。你點燬 ê 彼葩火，猶原無化。
枯梢 ê 荊棘，佇炎火復活。



註：詹益樺，台灣嘉義縣竹崎鄉人，1989年5月19日在參加鄭南榕喪禮時，詹益樺帶著預藏 ê 汽油在總統府前引火自焚，自殺身亡，終年 32 歲。



Sán-bûn

散文

Essays



懷念 ê 播音員

■ The Broadcaster in My Mind

Chiúⁿ, Jit-êng (蔣日盈)

「雖然你 kap 我每日在空中相會，因為你溫柔甜蜜 ê 聲音可愛 ...」。

Che 是一首好聽 koh 浪漫 ê 台語歌叫做「懷念 ê 播音員」，歌中主角雙方無見過面，kan-taⁿ 透過電台放送 ê 聲音，引起對播音員懷念 ê 感情。Chit-má tī chia beh 講 ê 播音員，kap 我 kâng-khoán 是 tī 空中相會 niâ，m̄-koh 感覺 --ê m̄ 是浪漫，懷念 --ê 是講 Paioan 話 hit-ê 老 hòe á，hit-ê 若像 tī 淒涼 kap 寂寞 ê 寒夜顧守火堆 ê 老人。

Sagaran 溪 ê Paioan 族，順溪岸起造 in ê 庄社，一路來到山口，siōng 尾 à 接近溪口 hit-ê 叫做口社。Koh 來溪水 tō 流到平地，oat 一个 90 度 ê 彎，流入隘寮溪，岸邊有日人時代 khí ê poh 岸，poh 岸頂 chiâⁿ khoah，舖 tiám-á-ka 變一條闊闊 ê 路，是真 chē 人散步運動 ê 去處。因為 kah-ì 山邊 ê 安靜 kap 空氣，有閒會來 Sagaran 溪 ê 山 kha 過暝。Àn góa tòà ê 所在 siòng-kòe 對岸 ê 山 phiâⁿ，kui-ê 口社村看 hiân-hiân，ē-tàng 看 tiòh 教堂 ê 十字架。

口社庄頭無大，m̄-koh 四周圍青翠 ê 山，tú-tiòh--á 會輕輕 -á 罩一 phòe 雲霧，畫面有夠 súi。我通常透早 6 點出 --á 起床運動。東 pêng 深綠到淺藍色層次分明 ê 大武山系，陪伴 phah-phú 光 ê 天色，清涼 ê 空氣中，會聽著口社社區放送 ê 歌曲 àn 對面青山雲霧間 ê 山 phiâⁿ 傳 --lâi。大約有 3 分鐘 ê 時間，sòa--lòe 是一段將近 10 分鐘講原住民話 ê 老 hòe-á 聲，了後 tō 全部講華語 ah，無 koh 用母語。M̄ 知是 m̄ 是庄 --lih ê 人已經聽無 ka-tī ê 族語 ah，更加感受老人 ê 孤單。

心內深深感受 tiòh Paioan 語 beh 消失去 ê 危機感，soah 特別珍惜這短短 10 分鐘 ê 老 hòe-á 播音。雖罔聽無這 10 分鐘 ê 播音 teh 講 siá-mih，m̄-koh 感覺聲音 kap chit 片土地特別和諧。原住民 tī ka-tī ê 族地講族語，che 正是台灣土地 ê 聲音。若是到較早天光 ê joah 天，6 點 tō 看 tiòh 日頭 àn 帶霧 ê 山頂探頭，這時放送 ê 「原音」若像囡仔 beh 出門遠足 ê 笑聲；Ah 若 kôaⁿ--lâng，天色拆 háh 較 òaⁿ，6 點天色猶 sió-kóa 暗 sàm，這時 chūn 「原音」放送 tō 像父母 teh 叫醒當愛睏 ê 囡仔。

10 gōa 冬來，tī Sagarán 溪山腳過暝 ê 早起，享受 Paioan 語播音。雖罔 kan-taⁿ 短短 10 分鐘，kan-taⁿ 小小一 pha 火 mā 感覺有 kap 土地連接 ê 溫暖。M̄-koh m̄-chai tang-sí 開始，連這短短 10 分鐘 Paioan 語 ê 約會 tō 失去，有時 tī 其他 ê 時段有短短幾句較少年 ê 播音聲，總是無 koh 聽著 Paioan 話 ê 老 hòe-á 聲。失 --khi 才知懷念。最近一年 soah 連少年無定時放送聲 to 無 --khi。Tī ka-tī ê 土地應該 chiāⁿ sù 常 ê 族語，自 án-ne tâu-tâu-á hō 外來 ê 華語取代去。

這 khoán 發生中 ê 族語消失，雖罔講 --ê 只是原民 ê 一个庄社，m̄-koh mā 是台灣本土語消失 ê 縮影。Che beh 怪 sián-mih 人，台灣人 hông 打壓 ê 年代 kòe--khi，講是民主 ah，ka-tī ē-tàng 做主 ah，kah 會放母語 hō 消失。是執政者心中 kan-taⁿ 有選票無文化、是教育部 kap 原民會無救本土母語 ê 決心、抑是台灣人 ka-tī 放棄對母語 ê 珍惜。

寫到 chia，「懷念 ê 播音員」ê 歌聲 koh tī 腦中響起。Chit-pái 懷念 --ê m̄ 是 súi-súi ê 姑娘 á，是 hit-ê 老 hóe-á 傳送台灣古早話語 ê 堅持 kap 感情。

藝文是生活

Art and Literature are My Life

Ko, Goát-oân (高月員)

藝文是阮 ê 伴，順著生活步調，綴別人 ê 跔步行出家己 ê 路，我提「師傅牽咱入山，修練看家己」ê 理念來開發內在，共外面所看 --tiòh 佻內心想 --ê 融合成做創作 ê 內容，加強意志，放下、反省向前經驗修身養性 ê 過程，自在吸收展現作品面貌。

行過數十个春夏秋冬，烏頭毛恬恬 chhōa 走光滑 ê 皮膚嘛加印皺痕佇目袋掛目調下，無常上場 tam 生活操練。想著出塵入世到今，應該毋是干焦食飯、睏，猶有社會責任佇能力內愛盡心去做，所以拈牢時機誠重要，因為時間袂等人。

轉捩藝文田園作穡，攬抱生活藝術，實驗多元認捌，欲完成家己性命 ê 代誌，是愛付出時間、精神佻智慧，毋是向外揣就有。阮共家己比喻是一隻厝角鳥仔，有一个簾簷跔通歇睏就感謝，通常生活以感性做底，追求理性出現，承受無順心 ê 挑戰、接納無順眼 ê 目色，揸著志氣袂得伸 choah 就交予上帝排解。

社會現實，權勢聳鬚毋是咱料想會到，因為發現坐 leh 講 --ê 毋知倚 ê 人跔會酸。佇比賽嘛會聽著吐氣聲！總是感覺名利身外物，輸贏攏著向前行。

用自我挑戰 ê 心學習，除了汗水是知音，有三項創作 ê 堅持「無妥協潮流比賽」、「無想佻人計較批判」、「無予主流分流分刮」上大 ê 安慰是家己 ê 開發，拄著袂得 siau-tháu 就放下閣揣定位。

對 1998~2024 年，作者嘛有佇個展 ê 時出版個人詩文專集、畫冊、字印專輯，詩文投稿參予出刊百佰本；字畫作品聯展和個展經

歷百倂場。佇遮欲共出冊鬥幫贊 ê 前輩、親朋好友感恩，猶有捧場作品共我鼓勵和提供展示場所講勞力。最後祝福逐家平安喜樂萬事如意。



傳香火

Keeping up the Family Incense

Lí, Siok-cheng (李淑貞)

Hō 毋成囡凌遲，chhùi-phóe 痛 kah 擋袂牢，倒眠床規暗反來反去，kám 是牙周病引起 --ê? 緊揣恰診所業務上往來醫生治療，閣拖緊 chòah 慢無命！

行出門口，外套穿 -- 咧，交代辦公室查某囡。順路過巷仔口到大通路直行，騎 o-tó-bái 免 10 分鐘就到，20 年來，阮負責診所機器零件、保養 kap 修理。互相信任，厝 -- 裡大細項代誌、心內話，lóng 揣 in 參詳，感謝耐心陪伴。

緊騎緊想，我出世重男輕女 choh-sit 家庭，爸母生 7 个（5 个查某、1 个阿兄、1 个小弟）是厝 -- 裡厝查某囡，國小卒業，恰 4 个阿姊作穡，到 24 歲嫁尪，生 2 个（1 个查某、1 个查埔）。若 ke 讀寡冊，tō 袂嫁散赤烏手尪，綴咧食苦！

感恩天公伯疼惜，45 年來，尪仔某暝日拍拚、勤儉，手面趁食 ùi 家庭加工，到設計開發醫療器材，chiah 有 1 間 150 坪工廠、貿易公司規模。

查某囡大學外文系卒業，種 tiòh 我，火灰性，伊貼心頂真，一直負責國內外業務，結婚生 1 个囡，囡媚人古意知食知做，刺目無我 ê 緣，前幾年趕 in 出去，想想 -- 咧，我 khah 過分。

O-tó-bái 停好勢，踏入齒科診所，大聲：「醫生、太太，恁聽看 māi 咧！替我主持公道，世間有這款不肖囡，無講 ē tiòh 內傷」耍手機仔、看電視、thèng 候患者，giáh 頭看，醫生娘笑笑應：「頭家娘，今仔日患者較 chē，妳可能 ài 等，歹勢！先掛號。」

等醫生閻縫，想著序大人偏心，交代過身，所有財產過 hō·2 个後生，查某团 1 人 10 萬箍，頓印仔放棄繼承。財產提到手，兄弟為著照顧計較冤家，爸母定敲電話 ná 投 ná 哭。台灣傳統觀念查埔傳後嗣、得財產拜公媽、照顧序大人天公地道，查某团嫁 --ah，一家一業，按算 chhōa 來照顧，心內對我有虧欠，無答應。終其尾食老生活無尊嚴，看团面色，想家己 . . .

Lú 想 lú 怨嘆，栽培後生大漢，soah 煩惱 i ê 未來 . . .

靠勢細漢乖乖學功夫，向望出脫，後生五專卒業，khang-khòe、生活 iáu 正常，種著老爸修理機器、水電 ê 天分，原本財產後生繼承，無疑悟退伍了後變款，chhiàng tī 工廠無出脫，出外拍拚。Tang 時致「購物狂」怪癖，四界揣大盤 hoah 價，牛奶粉、麵粉、腰果、胡桃、giâ 規袋、水果用質 ê . . . 。有 ê 送人、有 ê 照市價賣，過期擲糞掃車，chiok 討債。20 年平均 1~2 年換 1 个頭家，辭頭路 lóng 是頭家問題，chhiàng 以後放棄財產，chhōa 某毋生，做「頂客族」、「假日夫妻」奇怪想法。投資股票了錢，姑不而將 tng 來，無幾個月 koh 冤家。是相欠債？命中無緣？Chit 世人來還团債！

想無？一出世食穿、讀冊免煩惱，怪家己平時無關心，毋知 in ê 心理，教育靠老師，大漢袂赴 --ah !

Chiâ 點鐘後換我，chit 擺 khah 嚴重，治療時間 giú 長。借機會投後生，拜託 in 了解，心內有想啥不滿？仝一家伙無過暝仇，固執，莫怪交無好對象。後生人範口才袂輸人、善良、gâu 算，穿插 khah 清彩，定勾 tī 7-11、麥當勞，耍手機仔，kah 網友拍納涼約會，舞規 lóh 年無結果，hō 人嫌無水準，致使條件降低，hō 身心障礙查某放 sak，對感情 lú 來 lú 無自信。

雖然感情路坎坷，無放棄。3 年前，熟似仝公司同事，無 súi 好笑神，約會一段時間，後生有佻意，無探聽背景，同情無 tè 蹣。2 个晒仝房間，後生真體貼 chhōan 三頓、洗衫，下班約會 . . . 。半年後變心，好哉在無大腹肚！

經過半年，後生春風滿面，穿插無仝。40 歲 --ah，欲 chhōa tō 好！Am-khàm 對象離緣、生 2 个，恰前尅 kô-kô 纏，朋友知影 kā 擋，緣份天註定。女朋友有身 --ah，朋友建議提囡仔、驗 DNA、躊躇 5 個月 . . . 。

自來工廠 lóng 查某团負責，平時小弟貧惰，有查某規心像伺候媽祖婆。娶某後，掛 4 萬箍目鏡、日本進口尿 chū 仔、嬰仔日用品買規厝間，開銷全部公司出，免上班 1 個月 3 萬箍貼生活費，莫怪查某团鬱卒，使性地激面腔。

Lán 人 10 月登記，11 月查埔孫 --ah，歡喜 70 歲做媽，新婦前尅 2 个囡，同意一禮拜 2 工，來厝 -- 裡蹓。

舊年尅中風，我致心臟病，命大無死，驚病隨時發作，風聲後生計畫財產過戶問題，怪阮寵聖。查某团 khah 輸面毋讓，暗中揣軍師。2 个 lóng 是我 ê 心頭肉，時到財產未赴處理，m 敢想姊弟以後 . . .

有人懷疑孫是別人 ê 種，後生 chit 段婚姻擋袂久，無想遐 chē，siōng 要緊是孫平安大漢。

搖 kô 心情 kah 火車

■ Feeling of a Cradle Over the Train

Nâ, Chhun-sūi (藍春瑞)

「有人 chún 車長，來回巡車廂，抑有掀文章，看冊 bóng 做樣；我是 tòe 人遊，車後看外場，飛幌烏白想，搖 kô siōng 親像。」

Ták 工坐 7 點 15 分 ùi 瑞芳開 ê 火車，kàu 八堵差不多 7 點 45；放 òh teh 八堵火車頭坐 5 點 5 分 ê 車，kàu 厝 5 點 35 分；往回 chóng-ka-ka--leh，ài 點外鐘 kú，佇車內 nā tú-chhiāng 無 gín-á 伴，tō 家已 1 个夢天夢地、想東想西，身軀 tòe 火車 hàìⁿ 來 hàìⁿ 去、iō 起 iō 落；ah-nā 有伴 tō 畫山畫水、講 thiⁿ soeh 皇帝，put-sî 嘛 lám pak-tó 笑 kah 歪腰。M̄ 過，有人 chē 火車是無閒 kah chit 粒 ná kan-lók teh 車廂內底行跤花，袂輸車長 teh 查票 ê pān-sè，ùi 頭一節巡 kàu siōng 尾節 ê 車廂；沿路 nā pōng tiōh sèk-sāi 人，就 chia phah 捫涼、hia 練 siáu 話，ah-nā 看著 kah 媿 ê 查某 gín-á，就 chhi-ko 目掠人 téng-ē siam，出喙 khoe 東 khoe 西，káⁿ-ná 欲 kā láng 拆食落腹 ê 架勢。

有時 chūn 車廂人 nā khah 濟，tō kā 冊包 seh 來尻川後，硬 chīⁿ、強 kheh 嘛欲 sio 借過，所有 ê 車廂若無行 thâu-boé 總巡 --1-piàn，心肝 ē 艱苦，無法度讀冊；thèng 候頭尾 chiâu 巡透透，差不多嘛欲 kàu 站落車 --ah，冊全款無掀 kah 半頁；iah 若 tú-tng 車廂 lēng-lēng 無 jōa 濟人 ê 時，chit 籀假 pâu ê 「車長」ē 招一寡王哥柳哥，揣較通風 ê 所在，ná kù 薰 ná kàn-kiāu，練 siáu 話兼造口業。

提冊 tiām-tiām teh 看 ê 囡 á siōng 濟，總 -- 是認真 teh 讀 ê 無个，hoán 顛倒無專心 --ê 佔較大面，koh 有 tok 龜流喙 nōa，滴 kah 冊 tâm-- 去猶 m̄ 知 --ê；半點鐘 ê 車程目 nih-á 就過，看袂落心猶是正 pán--ê，嘛無啥 siáu 冊 thang 看，ah 若我是 m̄-bat 看冊 ê 人。

食頭路人 soah 工 hit 時 ê 車廂內底，罕 tit 有位 thang 坐，學生 gín-á、做工 á 人、坐辦公桌仔 --ê、擔菜 --ê、魚販 á chiⁿ kah 連巷路嘛 kheh kah tīⁿ-tīⁿ-tīⁿ，定定連 kha khiā 都無所在，ná 有坐位 thang siàu 想 --leh；準講好運有位 thang 坐，攏坐袂久，因由是我若看著歲頭較濟、有 phāiⁿ 物件 ê 人，ē niū 位 ê 緣故，m-chiah 我袂 ài 坐椅 á 位；好 pháiⁿ 嘛半點鐘 niâ，一睏 á 久就 kàu 八堵。

Chiūⁿ 車了後，我較 chiáp teh khiā ê 所在是車門；冊包 phāiⁿ 斜 --ê，免另外出手去 sa，「大盤帽」用帶 á 同齊結 tī 冊包 á 外，兩隻手 hōaⁿ 車門雙 pêng ê 把手；iah 若 tú-tiòh 車門內外嘛 chiⁿ kah 攏是旅客 ê 時，就 ài niū 1-pêng 个把手予 pát 人，ko-put-chiong 雙手就同齊去 hōaⁿ 全 1 枝 --ê 把手。好天時 á，坐火車吊 tī 車門邊，siōng 爽 ê 代誌是 siàn 風、看光景；ah 若歹天落雨，驚身軀 hō 雨 phoah tâm-- 去，就 kiu 入來 kui 間臭汗酸 hiàn、臭魚 á 味 ê 車廂內底，無光景 thang 看 koh 袂 siàn 風 --tit，chiân 歹鼻 ê àu 鬱熱，就感覺 chin 袂爽 --ah；另外，火車 nng 磅空，ē-sái tī 暗眠摸 ê 時陣，刁工 kek 一寡 ki-ki 叫 ê 怪聲，牽長 teh ki 就有 pên 長 ê in 聲，袂輸欲 kā 心肝頭 ê 鬱卒，攏消 tháu-- 出 - 來 kâng 款，hoah jú āng 聲，in 音 jú hiáng，jú 有 1 款爽 thiòng ê 心境；便若 tú 著落雨天，無法度佇 pōng 空內底 ai 出聲，就 kui 日心肝頭 gāi-giòh gāi-giòh，按怎嘛袂清爽。

Khiā 佇 siōng 尾節載行李車廂 ê 後門，是另外我真 chiáp 去 ê 位所；若 kā siàn 風、看光景 ê 好 khang 掠外 mài 講，顛倒 ē-tàng 看 tiòh nng chōa 闊 pên 大 phāng ê 鐵枝路，ùi siōng 近 ê 目睷前，牽長長連 kàu 足遠足遠看袂著盡磅 ê 所在，耳空猶 ē-tàng 聽著 1 陣 1 陣「hiū--khok-khok，hiū--khok-khok . . .」輪 á 磨鐵枝路 ê 聲；車廂嘛 tòe chit 款聲音 teh hòiⁿ tín 動，身軀嘛 tòe 車廂 hòiⁿ 參 -- 落 - 去，親像坐 tiàm 搖筍，ûn-ûn-á hòiⁿ-chiūⁿ-hòiⁿ-lòh，koh 有成予老母燒 lō ê 雙手抱佇胸前，ná 聽伊唱歌 ná 搖欲睏 ê chu 味，頭殼有 liòh-á 眩眩，sió-khóa 袂清醒 ê 心適 hèng；是我定定 khiā 佇 hia，恬恬 á chim-

chiok 火車所賜 ê sù-sī kah 安穩，1 絲 1 絲像長流水按呢，綿 tīn 佇我 ê 心肝內、頭殼底，chiah 有 chit 種 pát 人想袂 kàu 嘛 hoah 袂出喙 ê 爽快，陪伴我來來去去坐 3 冬 ê 火車；別人是 m̄ 是 kah 我 kāng 款，ē kah 意著 chit 種 ē 搖 ē hāiⁿ、ē 爽 ē 暢 ê 心花，tō 無清楚 --a。

去報名台北高中聯考 hit 工，我 kāng 款 khiā 佇 siōng 尾車廂 ê 後壁門；雙手 hōaⁿ 鐵橫 koaiⁿ，顧看目睷前 ê 基隆河、鐵 ki 路、枕木 á、民家厝、鐵橋、pōng 空、田溝、水圳、溪埔 . . . 1-chhut 1-chhut 影 -- 過，1 項 1 項直透 chhàng 入去真遠真遠 ê 所在；kán 準是 teh 飛，m̄ 是車 teh 行 kāng 款，是我 teh 駛火車，m̄ 是 hō 火車載 leh 行，kui 身軀 tōe 車 hāiⁿ ê 時 chūn，我 tō 是車，車 tō 是我，我若 hāiⁿ tīn 動，車就 tōe 我 hāiⁿ . . . ，kàu 台北落車 ê 時陣，我是 chah 著 chit 款猶 teh 搖 hāiⁿ ê 心情行路去報名，心內有想著台北聯考應該就是 hām 坐火車全款，歡喜自信滿腹勇氣，tek-khak ē 予我成功、快樂 ê ñg 望。

台文筆會

Taiwanese Pen

二二八歷史袂當扭曲

Don't Let the History of 2-2-8 be Distorted

Ông, Khek-hiông (王克雄)

Tī 2024 年 228 紀念日 ê 前，陽明交大校長林奇宏竟然用美國南北戰爭無訂做紀念日，iah 是國定假日做例，認為 228 hit 日無一定 ài 用悲情相對。筆者是一个 228 受難者家屬，對這款 ê 講法深感憤慨，伊毋 bat 228 ê 真相。美國人大大紀念林肯總統，因為伊為公義 kap 人權來戰，也將真濟南方將軍 ê 銅像拆掉，因為 he 是不義威權 ê 代表。台灣人 ài 清楚 228 ê 真相，228 ê 歷史袂當扭曲。

蔣介石 tī 1947 年 3 月初 7 ê 日記記載：「此時共匪組織尚未深入，或易為力」。顯然 228 hit 時陣，台灣 ê 共產黨員非常少，hit-kóa 受害 ê 台灣菁英 mā 差不多無共產黨員，台灣人 228 ê 反抗 kap 中國 ê 國共內戰無關係。Kāng 一日 ê 日記蔣介石也講：「台民初附，久受日寇奴化，遺忘祖國，故皆畏威而不懷德也。」蔣介石認為台灣人驚死，毋知感恩，iah 就大殺一通，hō 台灣人大大驚惶。

Nā beh 做比喻，228 慘案 kap 64 天安門事件非常全款。

1. 這二个事件攏是中國 ê 獨裁者所發動 --ê。Hit 當陣蔣介石是 tī 中國 ê 南京，無 tī 台北，伊認為台灣人起來示威毋 tiòh，該劊。1947 年 2 月 28 陳儀宣佈臨時戒嚴，iah 拍電報 hō 蔣介石報告群眾示威 ê 情況。陳儀 ê 侍衛舒桃彼時負責文件 ê 收發，tī 1995 年做證講，隔日蔣介石馬上回電，命令陳儀「格殺勿論」 kap 「可錯殺一百，不可錯放一人」，iah 就劊了將近 28,000 ê 台灣人。1989 年 ê 64 天安門事件 mā 是 tī 中國北京 ê 鄧小平 kap 李鵬下令武力鎮壓。美國 ê 解密文件講，中南海 ê 內部文件記載，彼時有 10,454 人受劊。

2. 攏是和平時陣所發生，毋是戰爭時期。228 ê 時大戰已經結束一年半 ah，64 閣較免講。
3. 攏是軍隊屠殺無武器 ê 人民。
4. 攏是因為人民要求民主 kap 反貪官引起 --ê。彼時台灣人要求地方自治 kap 民選縣市長，並無要求台灣獨立。政府會當毋接受人民 ê 要求，但絕對袂當採取屠殺 ê 作為。
5. Hông 創 ê 人大部分是青年人。
6. 事件以後長時間封鎖消息、毋准談論、袂使紀念。228 予蔣家父子封鎖 40 年久。1989 年發生 ê 64 天安門事件，已經封鎖 35 年，中國共產黨猶閣繼續封鎖。

蔣介石派大量 ê 軍隊來台灣，上岸就開始大屠殺，蔣介石當然 ài 負最大 ê 責任，所以伊是「228 慘案 ê 元凶」。促轉條例規定，緬懷威權統治者 ê 標示應該除掉。所有表現威權統治 ê 公共建築物中，siōng 大 ê 代表就是中正紀念堂，內面 ê 烏銅像是公然表揚 228 慘案 ê 元凶蔣介石，極端侮辱台灣人，拍歹人類 ê 正義 kap 良知，一定 ài 趕緊除去。

Ùi「斡頭症」kàu「斡頭正」

From 'Head-Turning Syndrome' to
'Head-Turning Correction'

Tân, Kim Hoa (陳金花)

台灣自近代 ê「國語政策」了後，一般人若 tī 家庭聚會，有大人 kap gín-á chò-hóe ê 場合，常在會看著大人之間用母語講話，m̄-koh 若斡頭對 gín-á 講話 ê 時 tō 講華語 à。我 kā 這 khoán 現象號做「斡頭症」，這 khoán 情形 tī 餐廳、公園、車頭等公共場所，chiân chiáp 看 --tiòh，明顯母語傳承出現危機，著 ài kín 糾正。

語言學家 Edward Sapir kap 伊 ê 學生 Benjamin Whorf (沙皮爾 & 沃夫) tī 《靈魂語言相對論》講起「語言是族群 ê 靈魂」。已經 kā 文化是人 ê 底蒂講 kah 足明 à。這 ê 理論上代先由語言學家兼人類學家愛德華·沙皮爾 kap 伊 ê 學生班傑明·李·沃爾夫所提出，是一門有關人類語言 ê 心理學、語言學。認為語言結構影響使用者 ê 世界觀 kap 認知，就 sī án-ne 人類 ê 感知 kap 思考模式 hām 伊所使用 ê 語言相關。所以母語是文化正移轉 ê 力量，母語若失 -- 去，族群 ê 靈魂 tō 無倚靠，文化自然 tòe leh 消失 -- 去。

面對母語消失 ê 嚴重性，咱有需要提出「斡頭正」，kā 影響母語傳承 ê「斡頭症」糾正 --kòe-lâi。美國語言學家 Chomsky bat 提出有名 ê (UG 理論)，強調語言時機影響因仔 ê 腦力發展，學語言 ê 3 個時期：

第 1 是 0-7 歲 ê 語言黃金期。這 ê 時期學聽講，聽啥學啥，輕鬆 tit 著接觸 ê 語言，尤其是母語，若像拏著黃金全款，毋但吸收能力若海綿，語法結構 koh 會自動 khiām tī 腦 --nih。

第 2 是 7-13 歲讀小學 ê 關鍵期，腦細胞分裂 ê 活力足強，語言自然學習無啥阻礙。這個時期學讀寫，除了強化聽講能力，koh 會整理思維 ê 理路。

第 3 是 13 歲以後 ê 延伸期。這時所得著 ê 聽講讀寫能力會較增進，koh 會當用 chia 做基礎得著多元語言多元智能 ê 能力。

Che 3 ê 正移轉 ê 力量就是資產，會得著多元能力，對倚起 ê 土地就較有感情，人自然較有自信較聰明，文化涵養 mā 較厚。

Chìn 不幸，過去台灣社會政治干擾語言，換舌講統治者 ê 話。希特勒 ê 名言：消滅彼 ê 族群，上代先 ài 消滅 in ê 文化，欲消滅 in ê 文化，ài 代先消滅 in ê 語言，欲消滅 in ê 語言，ài 對學校實施政策落手。所以咱 ài 警覺，毋通 hō 母語 tī 咱這代斷站。咱這代有責任 hō 咱 ê gín-á tī 正常 ê 母語環境大 hàn。

Beh 糾正斡頭症需要有正常 ê 母語環境。對「斡頭症」到「斡頭正」kā 母語環境救 --tng-lâi ê 方法，就是「tī 佗位跋倒 tō ài tī hia peh-- 起來」。政府有義務喚醒迷失 ê 民衆，ài 用語言政策搶救母語，koh ài 重新訂定「台灣學」ê 教育。咱定著 ài 爭取母語教育權，建構有國族意識 kap 母語能力 ê khoân-kéng。

我上感動 --ê 是看母語家庭 hia ê 少年父母，in 是這代「斡頭正」力量 ê 典型。Ùi 語言無自覺到覺醒，in 佈置母語環境，堅持對 in ê 囡仔講祖先 ê 話語，教囡 bat 土地 ê 聲嗽。是咱這代青年耕 -- 出來 ê 正移轉 ê 能力。

土地 & 政治密切牽連，無講政治就是任人剝削 lí ê 權益 & 靈魂，無魂附體 ê 稻草人族群 beh ná 有強國 ê 本錢？所以 lán 若肯定母語是重要 --ê，就 ài 鼓勵囡孫 á 爭取用母語生活 ê 人權。台灣人 mài koh gōng à，豐富囡孫智能，維持人權 lán 定著 ài chhap 政治。家己 ê 國家家己救，家己 ê 母語家己惜，做伙起造對「斡頭症」改變到「斡頭正」kā 母語講 --tng-lâi ê 大工程。

燒酒嘛袂了解我！—— 吳昭明《府城蜉蝣記》序

“Not Even Liquor Gets Me!” —
Preface to Ngo' Chiau-beng's Hu-siaⁿ Ephemera

Tēⁿ, Pang-tin (鄭邦鎮)



張潮《幽夢影》講：「胸中小不平，可以酒消之；世間大不平，非劍不能消也！」江蕙唱遍江湖 ê 〈酒後心聲〉講：「心情無人會知影，只有燒酒了解我！」。「台南學」名家吳昭明先生這部《府城蜉蝣記》--nih ê 兩篇小說，表面上是 teh 講一般人民柴米油鹽 ê 生活 kap 酒色財氣；實際 ê 內容真有意境 koh 心適，jú 看 jú giàn，jú 沈 jú 芳，遠遠超過表層，hō 人讀 kah 一唱三嘆！

冊 --nih ê 前篇〈抽籤巷〉，ùi 2012 年熱 -- 人抗議老城區 --nih，有四百冬人文 kap 歷史底蒂 ê 抽籤巷準備 beh hō 台南市政府拆掉起鼓，描述 tī oan-khiau ê 舊街 á 路 --nih，一般百姓 ê 人生。故事 teh 講一 tī 風月出世，無 hō 社會祝福 ê 女性阿好姨仔，盡心盡力，立志 koh phah-piàn ê 人生，kā 家己 ê 命運 péng tò 轉 -- 來。Siōng 尾竟然 tī 見證家己後生希羅 kap 新婦成婚，真正 beh 行上平凡幸福未來



ê 時，家己 soah 先行 1 步。結尾，作者用「幕 iáu-bē 落，戲繼續搬」ê 手路，khou 轉 -- 來主題，繼續 ūi 抽籤巷請命。

第二篇〈一鐵〉，描寫 1949 年 hông 迫，tòe 國民黨軍隊來台灣 ê 14 歲少年菜鳥仔，ūi-tiōh 家己 ê 未來，tī 1961 年 26 歲 ê 時，提早退伍，到屬鐵路局 ê 「一鐵」卡車貨運公司，專司配送公賣局薰、酒 ê 故事。Tī 無 óa-khò koh 困頓 ê 生活 --nih，伊真骨力 koh phah-piàⁿ khang-khòe，一心想 beh 翻轉運命，致使 chhōa 婦做婁，相忍 ūi 家。翁仔某前後 tī 台北、台南眷區稅厝過生活，khiām 腸 neh 肚 20 冬，chóng-sng 迎來 kui 家 hōe-á 團圓入厝 kap 查某团考 tiâu 名校，台南女中兼做十六歲 ê 兩 pái 宴客。想 bē 到菜鳥仔 chiū tī 翁仔某團圓 hit mê，體力不支，離開人間。吞忍一世人 ê 菜鳥仔，chiū 親像蜂群 --nih tiām-tiām-á 犧牲 ê 雄蜂，查某团私底下 teh 流目屎，浮現出 in 老爸 ê 形影。

25 歲進前，我 tòà tī 中部一庄頭 ê 火車頭、鐵枝路附近，對鐵路、貨運 ê 轉運操作 kap 勞動環境，大概有了解。我搬來台南，親近府城，mā 已經 50 冬 a。因為這兩篇作品 lóng 深刻描寫台灣當代勞動階層 ê 社會生活 kap 情感，teh 讀 ê 時，一方面心肝頭 ê 記持 lóng 走走出來，產生強烈 ê 共鳴；另一方面耳空邊聽會 tiōh 親切 ê 台語老歌：菸酒歌、金包銀、後街人生、塩埕區長；hō 我想起 --ê 總是蔡振南、蔡秋鳳、

謝銘祐等飽經風霜 ê 聲調。Siōng 直接 ê 理由，我想應該是作者用真有性命力 ê 台語寫作，直白 koh 通俗，非常接地氣，表達府城 ê 街 á 路 kap 勞動民眾 ê 生活景緻。

這本冊 --nih tiān 講「南山聽蟋蟀仔」、「菜頭拔出孔原在」，實在是悲涼 koh 傳神。台南 ê 耆老講：「城內抽籤詩，城外問童乩。」台灣俗諺講：「食果子拜樹頭，歷史無寫聽歌謠。」社會詩人白居易講：「文章合為時而著，歌詩合為事而作。」這 kám m̄ chiū 是 Aristotle 講 --ê 「詩比歷史 koh-khah 真實」？讀者 táuh-táuh-á 回味阿好姨仔 kap 菜鳥仔 ê 一生，chiū thang 發現 in lóng 是透過一生 ê 奮鬥，來告別舊無奈，營造新期待，ùi 平凡 ê 所在發光發熱 ê 莊嚴法相。Che tiòh 是性命 ê 救贖 kap 解脫，mā thèng 好講是性命 --nih siōng súi ê 所在！

總講一句，kap 平平是寫戰後一世代 hit 三十冬 ê 文學相比 phēng，我感覺吳昭明 ê 《府城蜉蝣記》tī 台南出世，ùi 台南出發，koh-khah 親近台灣 ê 土地 kap 心跳，無論 ùi 個人主體性 iah 是共同主體性，lóng thang 看會出來人間 ê 悲劇 kap 亂世 ê 縮影。Nā kap 白先勇 ê 《台北人》、龍應台 ê 《大江大海 1949》相比，是有贏無輸，甚至是 kō 史詩 ê 精神來寫作「台南學」社會詩篇！讀者會當手 --nih 提台南市地圖，行踏小說 ê 場景；讀 ê 社群，nā kā 這本作品發展做讀劇，iah 是改編做廣播、電視、電影，一定會有 koh-khah 豐沛，震撼人心 ê 大場景 chiah tiòh！

聖經講，ài ūi 無法度 ūi 家己辯護 ê 人辯護；為 é-káu 發聲；ūi 所有艱苦 ê 人生。今仔日 m̄-nā 看 tiòh 作者 ê 慈悲，koh-khah 歡喜看 tiòh 玉山社 chiah 有眼光。Honoré de Balzac 講：「Napoleon 用劍做 bē 到 ê 代誌，我用筆做 tiòh ah。」咱現此時 m̄-bián giàh 劍，mā bián lim 燒酒，咱大家做伙用筆做 tiòh ah。

Ài--iah!

! The Pain of Love

Teng, Hōng-tin (丁鳳珍)

“Chiah lāu ê sī, góa bô siūⁿ beh kap i chòe-hóe khòaⁿ beh-àm-á ê jít-thâu lòh-soaⁿ.” Siáu-liân-sī, ūi beh hō-ka-kī chit ê lī-khui hit ê chheng-chhun siáu-liân-hiaⁿ ê lí-iū, chhōe tiòh chit ê kóe-seh. Chit-chūn ná lâi ná lāu, lú lâi lú kám-kak che m̄-chai sī siáⁿ-khoán ê lí-iū, m̄-koh, tek-khak sī hō lāng kài siū-siong ê lí-iū.

Hit-sī, hit ê siáu-liân-hiaⁿ kui-seng-khu móa-móa sī ek--kòe-lâi ê ài kap thiàⁿ. Chiáⁿ pháiⁿ-miā ê sū-sit sī, i khong-khài tãi-hong ê ài, soah hō ài-jîn-á kám-kak thàng-thiàⁿ, i chhan-chhiūⁿ joáh--lāng ê jít-thâu hiah-nī iām-lē, i kim-sih-sih, i kng-iàⁿ-iàⁿ; i ê ài-jîn-á soah lak--lòh-khi chhun-hō lòh bōe-lī ê làm-thô lāi-tóe, tiâu tī hia.

Beh lī-khui hit sī, i chiáⁿ oàn-chheh, i chhiáⁿ ài-jîn-á mài kā i soeh to-siā, mài kám-siā i hiah-nī ài--i. In-ūi i jīn-ūi, án-ni kóng ê ì-sù, sī ài-jîn-á kun-pún tiō bô ài kòe i, in-ūi kám-siā m̄-sī ài. Ài--iah, lāng tiâu tī lāi-tóe, khak-sit khòaⁿ bōe chheng, siūⁿ bōe chin.

Sī-kan ūn-ūn-á kiáⁿ--kòe-lâi, hán-hán-á, ka-kī ē hiông-hiông siūⁿ-khí hit-tong-sī. Chheng-chhun ê bông-bū táuh-táuh-á sòaⁿ--khui, chit-má chiah khòaⁿ-kìⁿ, kī-sit sī in-ūi hit-sī, ka-kī sit-khi ài ê chái-tiâu, chit ê liân ka-kī tiō bô hoat-tō ì-ài ê lāng, tàu-tóe sī beh án-nóa chiah ū chái-tiâu khi ài pát-lāng?

Ài--iah, bēng-bēng chai-íaⁿ sī siong-sim ê kò'-sū, soah bōe-tàng chó'-tòng iân-hūn ê khan-tīⁿ, chóng-sī hiah-nī nng-chiáⁿ, bōe-tàng kian-

kiông té-không ài ê hong-thai-hō, hāi ka-kī kap ài-jîn-á thàng-thiàⁿ, lâu bák-sái mā bōe-tàng tòng-tiām ê siong-sim.

Tī bô tú-hó ê kùi-chiat, soah tú-tiòh tú-hó ê lâng, chiâⁿ-sít sī bô-ta-ôa ê iân-hūn. In-ūi bô ài hō ài-jîn-á khòaⁿ-kìⁿ ka-kī ê sim-būn, bô ài hō i chhau-hoân, chia^h ē bô ài chham i tàu-tīn khòaⁿ thiⁿ-piⁿ ê âng-hê. Ài--iah! Sī án-nóa bōe-tàng tī hō-siong ê nóg-chiáⁿ lâi-tóe, tiō án-ni sūi hong phiau-liū--leh?

Thâu-mo ná lâi ná pèh, chia^h tì-kak, ài-beh ū ài--lâng ê châi-tiâu, tek-khak ài seng thiàⁿ-sioh lán ka-kī, ē-tàng chin-sim ì-ài ka-kī ê lâng, chia^h ū khùi-lát khi thiàⁿ-sioh pát-lâng.

2023.11.14



建立台灣文化主體性

■ To Build a Subjectivity of Taiwanese Culture

Babuza Chû (張復聚)

Tâi-oân kòe-khì it-tit hō̍ gōa-lâi chêng-koân sít-bîn thóng-tī. Tâi-oân-lâng lóng tī chiok khó-lân ê khoân-kéng bók-bók-siū teh kiū oáh-miā! Saⁿ-tng chiáh ē pá sī siōng koân ê ñg-bāng. Tâi-oân-lâng sio-chioh-m̄ng “chiáh-pá bōe” chiū-sī án-ne lâi--ê. In-ūi án-ne Tâi-oân-lâng bô ki-hōe kiàn-líp chú-thé-sèng, put-koán sī bûn-hòa á-sī chêng-tī!

Taⁿ, kiāⁿ kàu 21 sè-kí. Lán m̄-nā GDP tōa-tōa ū chìn-pō̍, kho-ki hoat-tián mā sè-kài chin chhut-miā. Chòe-kīn 30 tang ê chêng-tī kái-kek mā hō̍ sè-kài o-ló kàu ták-chih. Tiong-kok Hì-iām (Covid-19) hông-tī ê piáu-hiān hō̍ lán chiāⁿ-chò sè-kài i-liâu ê bô-hoān-seng!

Keng-kòe 30 tang ê ián-piàn, Tâi-oân-lâng ê chêng-tī ì-sek í-keng kak-chhéⁿ! Tâi-oân-lâng ê chêng-tī jīn-tông í-keng chhiau-kòe 60 pha. M̄-kú, Tâi-oân-lâng ê bûn-hòa ì-sek kap jīn-tông iáu chin khiàm-khoat! Bô kàu-giáh ê bûn-hòa pui-té lán chin pháⁿ kiàn-kok!

Tâi-seng, lán ê bûn-hòa cheh-jit lóng iáu-sī KMT ùi Tiong-kok chah--lâi ê. Siáⁿ-mih chheng-bêng-cheh, gō-jit-cheh (端午節), kong-hòk-cheh... lóng-chóng kap Tâi-oân bô koan-hē! Lán eng-kai chè-tēng kì-liām 228 ê sàu-bōng-cheh, hoai-liām 林茂生 ê kàu-su-cheh, 蔣渭水 ê i-su-cheh, Mona Rudo (莫那魯道) ê goân-bîn-cheh, kap Kheh-ka ê Thiân-chhonngit (天穿日) téng-téng. Nā beh chheng-liân-cheh mā ài soán 3 goeh 14 kì-liām 2014 nî ê hák-seng ūn-tōng, Jit-thâu-hoe. Chit-khoán chiahsī chin-chiāⁿ siók lán Tâi-oân ê cheh-jit!

Koh-lâi, lán tùi lâng ê chheng-ho' lóng-sī “A” chhōa-thâu. A-pa, A-bó, A-kū, A-kīm, A-ko', A-chó'... sīm-chì A-Hui peh-á (李登輝), A-Píⁿ chóng-thóng (陳水扁), A-Tiong pō-tiúⁿ (陳時中)... Lán kan-ta tùi ka-kī ê chhin-chók-á chiaⁿ iōng tōa/sió chhōa-thâu, chhin-chhiūⁿ tōa-peh, sió-chek-á, tōa-hiaⁿ, sió-tī. Che-sī goân-chiap ê Tâi-oân bûn-hòa.

Tân-sī, lán ê chóng-thóng Chhòa Eng-bûn sòa hō Hōa-gí sè-kài kiò-chò 『小英』! Tâi-ke mā lóng chin chū-jiân tòe lêng án-ne iōng. Put-ti put-kak tióng lán ê Tâi-oân bûn-hòa í-keng pī jip-chhim kap kái-piàn! Che piáu-sī lán ê bûn-hòa í-sek bô kàu bín-kám. Lán mā lóng chai, 『大華, 小明』 chit-khoán chheng-ho' sī Tiong-kok bûn-hòa. Sī siáⁿ-tâi ē táh-jip Tâi-oân? Chiū-sī Hōa-gí pà-koân! Chit-má lán tiāⁿ-tiāⁿ thiaⁿ-tiòh 『爺爺』 『奶奶』 m̄-sī A-Kong, A-Má; 『早上好』 m̄-sī gâu-chá á-sī 『早安』.

Siōng-bóe, lán ê Tâi-oân bó-gí mā ài thê-chhiòng! Lūn-chin kóng, Tâi-oân bûn-hòa ê lōe-iōng ū Goân-chū-bîn Lâm-tó bûn-hòa, Hàn bûn-hòa, Pah-oát bûn-hòa, Se-pan-gâ bûn-hòa, Hô-lân bûn-hòa, Jit-pún bûn-hòa, kap chiàn-āu Tiong-kok-lâng chah--lâi ê chin-chē tióng-goân bô-kāng bûn-hòa. Án-ne lâi khòⁿ, Tiong-kok bûn-hòa khak-sit sī Tâi-oân bûn-hòa ê pō-hūn nā-tiāⁿ.

Chit-má lán í-keng thoat-lí chá-chêng khó-lân, kòe khin-sang ê seng-oah. M̄-nā chiaⁿ-pá bô bûn-tê, mā hiáng-siū chiok-chē hiān-tâi bûn-bêng ê sán-bút. Lán eng-kai ài “Chiaⁿ-pá siuⁿ-êng chhòng-chō bûn-bêng (Noblesse oblige)”, kiàn-lip Tâi-oân bûn-hòa ê chú-thé-seng, thang kiàn-kok.

寄日拆仔去 hō-- 你

■ A Daily Calendar for You

Tiuⁿ, Siok-chin (張淑真)

逐年若到冬尾你 lóng ē hoan 附 boeh tih 一本日拆仔，講 he 一工拆一張 ê 曆日 khah 大字，koh ē-tàng 寫寡記事，因為最近 chiân 無頭神。

Lán 規年 thàng 天見無幾擺面，m̄-koh 若拄著選舉年就 ē sio 招去 kā 民進黨 ê 候選人 tau-saⁿ-kāng、動員支持者 tau phâng 場造勢，chêng 2000 年到 taⁿ chiâu-ûn 參與，m̄ bat 欠席。

逐 kái 大型選舉活動 lóng tī 秋冬期間，尾期若 m̄ 是烏陰天就是寒流，見擺造勢暗會前後 to 雨仔 sap-sap，sì-kè chiùⁿ-lok-lok、寒 sih-sih，損狗 to 無愛出門，你 lóng m̄ bat the 辭。你 chioh gâu 招支持者，逐場 chhōa 人來，愈招愈濟，有成超級業務員，為著 o-ian 台灣意識，你 tòe 台灣國蔡丁貴教授 in sì-kè 去靜坐抗爭，上遠去到台東。

Chū 年（2020 年）你躑 ê 倚家去 hō 大查某囡賣掉，姑不將包袱仔款款 --leh 走去倚稅厝倚 ê ban 查某囡 ku，hit tah khah 郊區，舊 a-phá-toh、無電梯，五樓尾 ê 違章樓梯厝仔間，狹 chiⁿ-chiⁿ，室內空氣無流通，光線 bái，日 -- 時你家已關跔 hit 間烏籠仔 kām-kuh-kām-kuh，透早到暗 hng 無人 thang 講話，bē 輸 teh hông 關監 --leh，關 kah kiōng-boeh 起瘡，逐工頭殼疼，頭眩目暗 gōng-chhia-chhia。

你驚麻煩序細，無愛 kâng 伸長手，koh-khah m̄ 看人 ê 頭面，現 chēng to 艱苦 chē-kòà，mā iáu m̄ 願 kā 做 khah ē 到 ê 大查某囡開喙。你 chit 種硬氣軟心執訣 koh 火 hu 性地，m̄ 知是優點 iah 是缺點？

舊年（2021年）初聽你講生腦瘤，是做護士 ê 細漢 --ê 強拖你去檢查 -- 出 - 來，你 iáu 激蠻皮 m̄ 食藥仔，激氣無愛拖累 --in，明明就是 m̄ 甘 ban 查某囡 khai 錢，soah m̄ 知 boeh 儉 hō 伊買厝 tàu sio-thiⁿ 自備款。

啥人知影武漢肺炎 tng 傷重 hit 站，姑不將 tiòh 蹓老人安養院，照你 ê seng-kun，若 m̄ 是無依無倚無 ta-ôa，是無可能去 khô 人食 khô 人倚，的確是「é-káu 誓死囡」，有 iap 哀講 bē 出聲，chiah ē 鬱卒死跼病院 hia，he 是 lín 小妹 kā 我偷講，莫怪三个查某囡 lóng 無人敢 khng-chhng kah 半聲。

進前 lán iáu teh hōe 講世界 tiòh 人 che，國際之間限制出入境，國內 mā 有 chiok 大範圍 ê 人員出入制限，致使台灣相關 ê 觀光旅遊餐飲服務業叫苦連天，公司裁員、減薪水，甚至 hoah 倒，路邊擔仔、夜市仔等等業者生理 bái kah 哀爸叫母，規氣收擔 hòiⁿ hòiⁿ káu-bó-so。看著 chit 種慘淡情形，你 chiok 憂心講：台灣中低層社會普遍 haiⁿ-chhan，taⁿ 民進黨 2022 年是 boeh 按怎選？你年頭所煩惱 --ê、所 toàn ê 代誌，siàⁿ 拄 siàⁿ 年底九合一地方選舉民進黨輸 kah 慘歪歪，遺憾 --ê 是你 bē 赴等到投票日，就先移民天國 --ah。

倚年（2022 年底），選民 sio 爭來議員服務處討 calendar hām thong-si，我專工冗早注文一本兔仔年 ê 日誌 boeh hō -- 你，soah m̄ 知 ē-sái 送去佗位，你 chiah 收 ē 著？





Siáu-soat

小說

Fiction



布袋戲劇本 台灣英雄傳——朱一貴〈第一幕〉 決戰台灣城

■ The Hero of Taiwan — Chu, It-kùi
Decisive Battle in Taiwan City

Tēng-pang Suyaka Chiu (周定邦)

第 1 幕：貪官王珍逼民反



月琴唸歌。 曲調：台灣唸歌歌仔調。

列位朋友我總請，姓周定邦我 ê 名，
小弟唸歌 hō lín 聽，chit-phō 決戰台灣城。
來講清國 chit 條 t̄ai，hiàng 時政治極腐敗，
貪官 chiáh 錢 lām-sám 來，剝削人民 chok 厲害。
人民 chiáh 穿 chok 艱苦，koh tú khó-hōaⁿ 極 pháⁿ 渡，
無像貪官日日 so，山珍海味 chok so-pô。
王乾老 pē 叫王珍，台灣知府真 tú 真，
Pē-kiáⁿ l 擔 chhng 錢銀，專門鴨霸 lán 鄉親。
Hit-chūn 鳳山欠縣令，王珍心肝想真明，
叫 i 王乾去 chih 政，pē-kiáⁿ oai-ko gâu 牽成。
Pháiⁿ 心毒 hēng 心肝 báⁱ，王乾禁令 tah 出來，
山內竹 á beh 禁採，hoán-pōe 禁令 liáh 來 sai。
Sai liáu 罰金 koh-chài thèh，無錢 lí tō koh-khah soe，
Bó-kiáⁿ liáh 去 lōng-á 底，限日 thèh 錢來領回。
Chit 款政權極土匪，ka-chài 天公有 bák-lúi，
台灣英雄朱一貴，chhōa 頭反清來 êng-iū。

- 🎵 月琴唸歌 soah。王乾 chhōa 1 群清國兵，來到 Tapuyen，見人 tō phah，看 mih-kiāⁿ tiō 搶，Tapuyen ê 人 sî-kè kap 清國兵 sio-phah，場面混亂。

內面口白

1721 年鳳山縣令王乾起兵來 kàu Tapuyen，beh liáh hoán-pōe 禁令入山內 chhò 竹 á ê 平埔族人，王乾 chit-kiāⁿ-lâng 來 kàu Tapuyen，見人 tiō phah，看 mih-kiāⁿ tō 搶，Tapuyen ê 人 m̄ 願 hōng chau-that，kô-kô 竹篙 tàù 菜刀 kap 清國兵 chhia-piāⁿ。

- 🎵 Tapuyen ê 人 kap 清國兵 sio-phah、sio-thâi，Tapuyen ê 人 phah 輸。

內面口白

Tapuyen ê 人 武器無夠力，hō 清國兵 phah kah 傷 -- 者傷，走 -- 者走。

- 幾 ā ê Tapuyen ê 人，hō 王乾 ê 兵 á liáh--tiòh。

清國兵 1 Liáh 來去見 tãi-jîn，行。

- 清國兵入場。王乾出場。

王 乾 可惡 chia 平埔番，iā 敢 hoán-pōe 本官 ê 禁令，入去山內偷 chhò 竹 á，kin-á-jit nā 無 sió-khóa kā in 教示 leh，lóng 無 kā 本官看 tī 眼內。

- 清國兵押 Tapuyen ê 人出場。

清國兵 1 報 tãi-jîn，hoán-pōe 禁令去山內 chhò 竹 á chit 幾 ê 平埔番，hō goán liáh--tiòh-ah。

王 乾 M̄, chiāⁿ 好。

清國兵 1 請示 tãi-jîn，m̄ 知 beh án-chóaⁿ hoat-lòh chit pang 匪徒？

王 乾 簡單，叫 in thèh 錢來放人。

Tapuyen ê 人 1 Goán tòà tī 山內 kap lín 田無 kau 水無流，án-chóaⁿ
起兵來 goán chia phah 人、搶 mih-kiāⁿ，koh-chài
liáh--goán?

王 乾 大膽番民，敢 ìn chhùi ìn 舌。人來 --ah ! Kā i 縛倒吊，
吊 tòà 樹頂，刀 á giáh 去 pù hō 紅，i nā koh ke 講話，刀
á tō ùi chhùi-phóe kā tūh hō sio-thàng，我看 i leh gōa 勇。

清國兵 1 領令。

• Ima 出場。

Ima Sió 等 --leh。

王 乾 Siáⁿ 人 chiah 大膽，敢來妨害公務，報名來。

Ima Tapuyen Ima。

王 乾 Ima? 大膽番婆。人來 --ah ! Sūn-sòa kā liáh--khí-lâi。

清國兵 1 是！

• 清國兵 kā Ima liáh--leh。

Ima 王乾 lí chit-ê 狗官，專門欺負善良人民，phúi !

王 乾 大膽番婆！ Kā lín liáh tng 來縣衙，看 lín 死鴨 á ngē
chhùi-poe kah tang-sî。Kā in lóng 總 liáh--tng-lâi，tah
告示叫 in thêh 錢來領人。

清 國 兵 領令。

王 乾 班師回縣衙。

• 全部入場。Suyaka 肩胛頭 giâ 1 隻鹿 á，kap 2、3 ê
厝邊出場。

Suyaka 奇怪，án-chóaⁿ 厝內無半 ê 人？

• Iakuchi 走出場。

- Iakuchi** 來 --ah ! Suyaka , tāi-chì bái--ah ! 王乾起兵來 liáh 人 ,
lín 牽手 mā hō liáh--khì-ah 。
- Suyaka** Hâⁿ ! 有 chit-lō tāi-chì 。 王乾是 án-chóaⁿ 來 liáh 人 ?
- Iakuchi** Soah m̄知 i 講 lán chia 有人入去山內 chhò 竹 á , beh liáh
in 去 , lín 牽手 --ê 看 bē 過心 , beh kā 擋 , mā hō 王乾
hit-ê 狗官 liáh--khì 。
- Suyaka** 可惡王乾 , 無 hō i 1 tng 粗飽 , 看 lán 好欺負 。 Tāk-ê 來
kap in chhia-piàⁿ sáⁿ 款 ?
- 眾 盾 邊** Kap in piàⁿ ! Kap in piàⁿ !
- Suyaka** Án-ne ke-si chhoân-chhoân--leh , 來 kap 王乾輸贏 。
● 全部入場 。 王乾 kap 2 ê 清國兵出場 。
- 王 乾** Kā hia 番 á liáh 來 2、3 工 --ah , iáu 無人 thèh 錢來領人 ,
ke chiáh liáu 米 --ê , nā 無 kā in 教示 --chit-ē , m̄知我
王乾 ê 厲害 。 人來 --ah !
- 清國兵 1** 是 !
- 王 乾** 去 lóng-á 內 liáh 1 ê 來 kā tok 1 ki 手 --lòh-lâi , liáu 後
kā hit ki 手 thèh tng 去 in 社內 , kā in 講 2 工內 nā 無
thèh 錢來 , tō 準備 kā in 收屍 , 看 in 是 beh 錢 áh beh 命 ?
緊去 !
- 清國兵 1** 是 !
● 清國兵 2 走出場 。
- 清國兵 2** 報 tāi-jîn , 縣衙外口 1 群番 á beh 造反 --ah !
- 王 乾** Lí leh 講 sáⁿ? Siáⁿ 人 hiah 好膽 。

- 清國兵 2** 報 *tāi-jîn*，是 *Tapuyen ê 番 á*，*chhōa 頭 ê 叫做 Suyaka kap Iakuchi*，*chhōa 2、3 百 ê 人*，*phah-- 入 - 來 -ah*，*i koh 講 nā m 緊 kā in ê 人放 -- 出 - 去*，*beh 火燒縣衙*。
- 王 乾** 有 *chit-lō tāi-chì*，*chia 番 á pó 真正 beh 造反 --ah*。好！
Beh 死免驚無鬼 thang 做。人來 --ah！*Thâi！Thâi！Thâi！Thâi hō in 死 liáu-liáu*，緊去！
- 清 國 兵** 領令。
- 清國兵 *lóng 總入場*。王乾入場。
 - 清國兵出場，*Suyaka、Iakuchi kap in sio-tng*，*sio-phah、sio-thâi*，場面混亂。清國兵真濟人 *hō Suyaka、Iakuchi kap in chhōa-- 來 ê 人 thâi-- 死*，清國兵 *phah 輸*，走入場，*Suyaka in tī 後壁追*。王乾出場。
- 王 乾** 全全飯桶，莫怪人講「清國兵，*ē chiah bē sio-cheng*」，可惡 *ê 平埔番*，*thâi 死我 hiah chē 人*，*án-ne 看 -- 起 - 來 sè-bīn 真 bái*，*iā 是先 kā hia 番 á 送來去 goán pâ--á hia chiah phah 算*，準備來 *soan*。
- 王乾入場。*Suyaka、Iakuchi kap 2、3 ê 厝邊* 出場。
- Suyaka** 奇怪，是 *án-chóaⁿ chhōe 無 lán hia 厝邊 kap Ima?*
- Iakuchi** 有 *iáⁿ 真怪奇*，*kui 間縣衙無看 kah 半 ê 清國兵*，連王乾 *mā 無看 --tiòh*。
- Suyaka** 好，*beh piàⁿ tō piàⁿ khah 大 --leh*，縣衙 *kā 放火燒*，看 *in beh bih 去 toh 位*。
- Iakuchi** 兄弟 --ah！縣衙 *kā 放火燒*。
- 縣衙火燒。

- Iakuchi** 紅龜 iā ē 生蟲，ku-koài，真正無半 ê 人影。
- Suyaka** 我想 in 知 iáⁿ m̄ 是 lán ê 對手，lóng soan--khi-ah，án-ne Ima mā hō in liáh--khi-ah，可惡 ê 貪官。
- Iakuchi** Án-ne beh án-chóaⁿ ?
- Suyaka** Chit-ê 貪官 tiāⁿ-tiòh 是 kā lán 厝邊 hām Ima in liáh 去府城 in 老 pē hia--ah。
- Iakuchi** Án-ne in tēng-kui m̄ 願，ē koh 起兵來 chhōe lán 算 siàu。
- Suyaka** Án-ne lí 看 beh án-chóaⁿ khah 好？
- Suyaka** 我有 1 ê 換帖兄弟叫做朱一貴，tò tī 羅漢門鴨母寮，i 頭殼 khah 好，來去 chhōe i tàu-saⁿ-kāng。
- Iakuchi** 好！行！台文筆會
 ● 全部入場。





Part III

Appreciation of Foreign Literature
Gōa-ko̍k Bûn-hák Him-sióng



TRẦN NHUẬN MINH

Vietnam

Tân Jūn-bêng tī 1944 nī 8 goeh 20 hō chhut-sì. Kò-hiong tī Oát-lâm Hái-iông (Hải Dương) chhī, Lâm-chhek (Nam Sách) koãn, Kok-chùn (Quốc Tuấn) siā, Tiên-tí (Điền Trì) chhoan. I tī Hô-lāi chong-háp tãi-hák (Trường Đại học Tổng hợp Hà Nội) jí-bùn-hē pit-giáp, ùi 1982 nī í-keng sī Oát-lâm Chok-ka Hiáp-hōe ê hōe-oân, nng kái sī Oát-lâm chok-ka hiáp-hōe si-koa úi-oân-hōe ê úi-oân. Hiān-chāi i tī Kng-lêng (Quảng Ninh) séng, Hā-liông (Hạ Long) chhī seng-oáh kap siá-chok. Tùi 1962 kàu 1969 nī, i tī Hông-Kng (Hồng Quảng) không-khu (chím-má sī Kng-lêng-séng) kà-chheh.

Tùi 1969 kàu 2005 nī, i tī Kng-lêng-séng Bùn-hák gē-sút hiáp-hōe (Hội Văn học Nghệ thuật) chò-khang-khòe, bat sī Tóng thoân pì-su, séng ê Bùn-hák gē-sút hiáp-hōe chú-sèk kap “Hā-liông-pò” ê chóng phian-chip. Tī 2007 nī í-keng êng-hèk tē-jī-kài Kok-ka-bùn-hák-gē-sút-chióng, sī 65 pún chheh tī kok-lāi-gōa chhut-pán ê chok-chiá (kí-tiong ũ 12 pún Eng-gí si-chíp). I ê si-chok í-keng hō-lâng hoan-chò choân-kiù tī 20 ê kok-ka, 16 chióng jí-giân, lāi-té pau-koat ũ hoan-chò Tái-gí kap Hôa-gí ê “Chiàn-hóe jîn-seng” (Đi ngang thế gian) ê si-chíp, jī-chhiáⁿ 2018 nī tī Tái-oân chhut-pán.



from Wikipedia



Trần Nhuận Minh & Trần Đăng Khoa 文學紀念館

Tâi-pak p̄ng-tiàm ê koài-sū

Góa ài chit poe tê thang chiáh iòh-á

Chit-ūi ơ-jí-sáng thèh tê hō góa koh tiām-tiām siòng

- Lán chioh m̄ng leh

Chúi ū kàu sio bô?

Góa khòaⁿ i

Liōng-iok 45 hòe

Chhēng-chhah chin sin-sū khoán

- Lí kám p̄ng-tiàm ê goân-kang?

- M̄-sī, góa kong-bū jîn-oân!

- Án-ne, lí thái ē tī chia?

- Kin-á-jit hioh-khùn,

Góa beh chò 1 kiāⁿ hó t̄ai-chì

Chhiūⁿ kóng, phâng tê hō lí ...

Lí tui góa chit poe tê kám ū móa-i?

- Kám-un! Góa chin kah-ì

O-jí-sáng kā góa kiok-kiong liáu hoaⁿ-hí lī-khui...

(C.U.B. hoan-ék)

Chuyện lạ ở một khách sạn Đài Bắc

Tôi cần một cốc nước uống thuốc

Ông mang đến cho tôi và im lặng đứng chờ

- Tôi muốn hỏi ông

Cốc nước tôi đưa có đủ độ nóng không ?

Tôi nhìn ông

Một người khoảng 45 tuổi

Vóc dáng rất lịch lãm

- Ông là nhân viên khách sạn ?

- Không. Tôi là viên chức của chính phủ !

- Sao ông lại ở đây ?

- Hôm nay nghỉ

Tôi muốn làm một việc gì có ích cho người khác

Ví như cho ông...

Ông có hài lòng về cốc nước của tôi không ?

- Cảm ơn ! Tôi rất hài lòng...

Ông cúi chào rồi vui vẻ bước đi...

Đài Loan, 28/10/ 2018

KIỀU THỊ BÍCH HẬU

Vietnam

Kiêu Sī Phek-hiō chok-ka, kì-chiá 1972 nî tī Oát-lâm Hèng-an (Hưng Yên) séng chhut-sè. Eng-bûn hák-sū hák-ūi. I sī Oát-lâm chok-ka hiáp-hōe ê hōe-oân, NEUMA bûn-hòa chấp-chì kap Humanity (Lō-se-a) bûn-hák chấp-chì ê phian-chhip, chủ Oát-lâm Canada ê Ukiyoto chhut-pán-siā ê tãi-sià. I sī chhòng-lip-chiá, káng-sī sī HFT(Hô-lâi lú-sèng hoan-ék sió-chơ, koh hō-chòe Hông-hâ (Hồng Hà) lú-sū sió-chơ) ê chơ-tiúⁿ.

**Âng-hô ê koa-khek**

In sī kun-jîn

In sī si-jîn

In tī chhiū-nâ lâi chhiūⁿ-koaIn bák-sái lâu-lòh--lâi phah-tâm chiàn-tiūⁿ hi-seng chiàn-iú ê si-thé

Pí sí-bông koh-khah tiōng-iàu

Pí sèⁿ-miā koh-khah tiōng-iàu

Pí chiàn-cheng koh-khah tiōng-iàu

In hoàn-chhéⁿ Oát-lâm thó-tē si-koa ê chōaⁿ-goânChit ê Oát-lâm éng-súi-put-hiú ê koa-siaⁿJī-chhiáⁿ kin-á-jit tī Âng-hô piⁿ ê lô-chúi-éngLán chò-hóe ūi-tiòh i chhiūⁿ-koa

(Chhòa Sī, Chheng-chúi hoan-ék)

Bài ca sông Hồng

Họ là những người lính

Họ là những thi nhân

Họ hát ca trong rừng

Nước mắt họ rơi thấm thân thể đồng đội hy sinh sau trận chiến

Hơn cả cái chết

Hơn cả sự sống

Hơn cả chiến tranh

Họ thức dậy nguồn thơ đất Việt

Một trời Nam bất diệt hát ca

Và hôm nay bên dòng Hồng Hà ngâu đỏ sóng

Chúng ta hòa ca bài hát vì Người!



THILO DIEFENBACH

German

Chiúⁿ Éng-hák (Thilo Diefenbach), 1975 nî tī Se Tek chhut-sì, bat thak kòe Hàn-òh kap Tek-kok bûn-hák. Hiân-chhú-sî tòa tī Berlin, tam-jīm “Hefte für ostasiatische Literatur Tang A Bûn-hák Cháp-chì” ê hù phian-chhip, choan-mîng chò Tâi-oân Bûn-hák ê hoan-ék kap chhui-sak. Bók-chiân chhut-pán 3-pún kap Tâi-oân bûn-hák siong-koan ê chheh, “Kriegsrecht – Neue Literatur aus Taiwan” (Kài-giâm - Tâi-oân Bûn-hák Soán-chíp, 2017 nî), “Gedanken in Weiß. Gedichte aus Taiwan” (Péh-sek ê su-liām. Tēⁿ Kéng-bêng Si-soán, 2019 nî), “Zwischen Himmel und Meer. Eine Anthologie taiwanischer Literaturen” (Thian Hái chi kan. Tâi-oân ê Bân-chéng Bûn-hák Soán-chíp. 2022 nî). Iōng Hôa-gí siá ê bûn-chiuⁿ tãi-to-sò tī “Bûn-hák Tâi-oân” cháp-chì khan-teng. Bók-chiân teh chò Tâi-oân Bûn-hák-sú gián-kiù, gián-kiù ê tiōng-tiám khng tī Tâi-oân Bûn-hák ê jí-giân to-iūⁿ-sèng.



Hiân-tâi siâ-hōe ê Don Quijote

Lán kiám-chhái lóng bat thiaⁿ kòe Don Quijote ê kò-sū. Chhái góa ê khòaⁿ-hoat, kò-sū siōng koan-kiàn--ê m̄-sī chhiūⁿ kā hong-chhia tòng-chò tèk-jîn teh phah téng-téng, chhut-miâ ê kò-sū, tian-tó sī kui pha kò-sū ê khí-kó. Kò-sū ê chú-kak sī 1-ūi hó-giáh, thau-khak soah tām-pòh-á bô chheng-chhó ê lāu-hòe-á. In-ūi kui-kang êng-êng bô tãi-chì chò, chiū tak-kang thak kó-chá ê khî-sū siáu-soat. Sî-kan 1-ē kú, chiū siōng-siōng ka-tī sī 1-ūi tōa-tán, ióng-kiāⁿ koh chhut-miâ ê ióng-sū. Chū án-ne, lí-khui ka-hiong sì-kè chhōe lāng sio-chián, chú-tōng kiāⁿ òng hui-hiám ê só-chhái. Cháu-chhōe seⁿ chò súi súi ê cha-bó gín-á téng.

Kin-tòe Don Quijote ê ē-kha chhiú-lāng Sancho Panza, lāng bô khiáu, mā bô thak khî-sū siáu-soat, tām-sī thau-khak bô siáⁿ būn-tê. Tī 16 sè-kí ê Se-pan-gâ ê thoân-thóng siâ-hōe, ē-kha chhiú-lāng kan-taⁿ ē-sái thiaⁿ chú-lāng ê hoan-hù chò tãi-chì, bô siáⁿ soán-tek. Kò-sū chhù-bī ê só-chhái chiū tī chia, Sancho Panza bêng-bêng chiū chai-iaⁿ hong-chhia m̄-sī kī-jîn, soah m̄-káⁿ lâi kā chú-lāng tiám phoah. Don Quijote koat-tēng beh kā “tèk-jîn” phah, Sancho Panza chiū m̄ chhut siaⁿ ka tàu phah. In-ūi án-ne, in 2-ê lāng tiāⁿ-tú khi hông thí-chhiò, khi-hū. Don Quijote sit-chhái sī 1-ê khó-ài koh khó-liân ê kak-sek.

Tãi-to-sò ê lāng khó-lêng m̄-chai-iaⁿ, tī lán hiân-tâi siâ-hōe mā-ū chhin-chhiūⁿ Don Quijote án-ne ê lāng. Hiân-tâi siâ-hōe ê Don Quijote kap kò-sū--nih ê ū 1-kóa kiōng-tōng ê tiám, chiū sī lóng thak chin chē chheh, jiân-āu mā ūi-tiòh beh kā choân-sè-kài cheng-

bêng in ê íong-khì, tì-hūi, lék-liōng lâi chhut-hoat. Tān-sī siōng-sè ka khòaⁿ, ē hoat-hiān chē-chē bô-kāng. Tāi-seng, hiān-tāi pán ê Don Quijote thâu-khak chin cheng-siōng. Tē 2, I khòaⁿ--kòe ê chheh lóng sī kap ka-tī ū koan-hē--ê. Chheh--nih só' siá--ê sī po ka-tī gōa gâu tú gōa gâu. Tē 3, chia ê chheh hōi chiāⁿ-chò 1-ê chin kiau-ngō koh chhàu-phui ê lâng, iōng phīⁿ-khang teh khòaⁿ sè-sū. Só'-pái, chit-khoán lâng chin hui-hiám. Chit-khoán lâng lí-khui m̄-sī ūi-tiòh siáⁿ-mih lí-siōng, sī ūi tiòh koan-lék kap iók-bōng. 1-kóa chhui teh hoah ê káu-hō, lóng sī kā lâng phiān--ê. Chit-khoán lâng ē kā jiók-sè-chiá ap-pek, kan-taⁿ siūⁿ beh chiáng-koân, kā só'-ū kā i hoán-tùi ê lâng chò tiâu.

Koh-khah khióng-pò ê sī Don Quijote ê sin-khu-piⁿ, m̄-nā 1-ê Sancho Panza, sī ū 1 tōa-tui hô-sin. In lóng kap in ê chú-lâng khòaⁿ kòe kāng-khoán ê chheh, in lóng siōng-sin in ê chú-lâng sī sè-kài siōng siōng gâu, siōng tát-tit kin-tòe ê lâng. Tong-jiân chú-lâng só'-chò só'-ui, lóng bô lâng káⁿ kóng oe, bô lâng káⁿ ū hoán-tùi ê siaⁿ-im. Koh kóng khah pēh--ê, chia ê lâng kin-pún bô siōng-sin chú-lâng mā ē hoān-chhò. Án-ne chò-chiāⁿ ê kiak-kó chiū sī chú-lâng koh-khah chiàu ka-tī ê ì-sù chò tāi-chì, bô beh thiaⁿ lâng ê ì-kiàn. Chóng-kóng 1 kù, kòe-khì ê Don Quijote khó-ài koh khó-liân, tān-sī hiān-tāi chit-kho, 2 chióng lóng m̄-sī.

Siōng chhù-bī ê sī, hiān-tāi Don Quijote só' khòaⁿ--kòe ê chheh, lóng i ka-tī siá--ê.

今日的唐·吉訶德

唐·吉訶德的故事，你我都知道。在我看來，最關鍵的不是書中最有名的段子，像攻擊風車的事，而是整個故事的開端。主人公原來就是一位有錢而腦袋已經有點混亂的老頭子，因為整天沒事可幹就一直看舊時代的騎士小說。時間長了就以為自己也是強壯而大膽、出名而威武的勇士。就因為這個幻想，他離開家鄉盡力尋找挑戰、尋找危險的奇遇、尋找美貌超凡脫俗的女人等等。

有趣的是，唐·吉訶德形影不離的配角桑丘·潘沙有時鼓勵他的主人，有時阻止他。桑丘·潘沙只是僕人，從來沒有看什麼騎士小說，他雖然不太聰明，但腦子也沒有什麼問題。問題在於，他只能聽從主人的命令，在16世紀西班牙的嚴格社會秩序下，他真的別無選擇。所以，他明明看到風車根本不是巨人，但是也不太敢反駁主人，唐·吉訶德一決定攻擊“敵人”，桑丘·潘沙就努力幫助他。兩個人就常常被別人戲弄、嘲笑、欺負……可是正好因為這些，唐·吉訶德是一個又可愛又可憐的人物。

大多數的人很可能不知道，其實我們現在這個時代也有一個類似唐·吉訶德的角色。表面上就是說從開端來看，今日的唐·吉訶德與以前的唐·吉訶德有一些共同點：他也看了一大批書，然後也出發了，為了向全世界證明他的勇氣、他的睿智、他的力量。但是看仔細一點就發現，原來有很多區別。首先，現代版唐·吉訶德的腦子很正常。第二，他看過的書都是關於他自己的。它們描述的是他有多麼偉大，多麼優秀，多麼寶貴。第三，這些書使他變成了一個非常驕傲，非常自戀的人，使他以為自己高於一切。所以，他是一個巨大的危險。離開家鄉的原因也不是高尚的理想主義，而是赤裸裸的權力慾望。嘴裡偶爾說出一些聽起來甜蜜的

口號，可實際上都是騙人的。他任意壓迫劣勢者、渴望擴大自己的權力範圍、做掉所有反對他的人。

更可怕的是，今日的唐·吉訶德旁邊不光有一個桑丘·潘沙，而是有一大群的僕人。他們也都看了跟主人一樣的那些書，他們都相信主人是世界上最值得崇拜的人物，當然不敢阻止他，不管他作什麼，或打算作什麼。再說清楚一點，這些桑丘·潘沙根本無法想像主人會犯錯。結果呢，主人當然更一意孤行。總的來說，以前的唐·吉訶德可愛又可憐，可今日的二者皆非。

最有意思的是：今日的唐·吉訶德所看過的那些書，都是他自己寫的。



註：本作品原稿刊登在《文學台灣》第 109 期。

按照作者的看法，本作品以華語書寫，不屬於外國文學，屬於台灣文學。

NGUYỄN NGỌC TƯ

Vietnam

Ng Gíok-su chok-ka, 1976 nî chhut-sì, chit-má
 tī Oát-lâm Kim-au (Cà Mau) séng seng-oáh kap
 siá-chok. I sī Oát-lâm chok-ka hiáp-hōe ê hōe-
 oân, bat tit-tiòh iû Litprom (tī Tek-kok ê La-
 teng Bí-chiu, Hui-chiu, A-chiu bûn-hák thui-
 kóng hiáp-hōe) kun-kù cha-khòanⁿ khu-hék lâi-
 té tãi-piáu tong-tãi lú-sèng chok-chiá ê iu-siù
 chok-phín ê Tek-kok hoan-ék-pán lâi phêng-
 soán-chhut 2018 nî Liberaturpreis lú-sèng ê
 bûn-hák-chióng. Chia chióng-hāng ták-nî lóng
 ũ pan-hoat, ũi-tiòh piáu-chiong lâi chū A-chiu,
 Hui-chiu, La-teng Bí-chiu, A-lá-peh Liân-háp
 Tãi-kong-kok (UAE) í-kip Caribbean khu-hék
 ê lú-sèng chok-chiá. I ê chok-phín ũ chhiau-kòe
 20 pún chheh, pau-hâm sán-bûn kap si-koa, kî-
 tiong “Bô chīn-pōng ê chhân-íá” (Cánh đồng
 bất tận) sī siōng thóng-chhut--ê. Chit ê kò-sū-
 chip iā tī 2006 nî tit-tiòh Oát-lâm chok-ka hiáp-
 hōe-chióng, 2008 nî tit-tiòh ASEAN chióng-
 hāng, kăng-miâ ê té-phiⁿ sió-soat tī 2010 nî
 í-keng kái-pian chò tiān-íáⁿ.



無 chīn-pōng ê 田野

細條溪流過一片闊闊 ê 田園。當阮 ê 船決定 beh 停落來 ê 時，粗殘 ê 熱 -- 人 bē-su 共全部 ê 日頭 lóng chhiō tī chia。田 nih ê 稻仔 iáu-bē 飽穗 tō 焦焉 --khì，稻桿枯焦 kah bē-su 香枝頂頭 ê 香焮，一 kháp tiòh tō hu--khí 落 --lòh-lâi。阿爸 kā 柴船底 ê 竹架 á 拆 lòh-lâi，原底擋牢 ê 鴨群 lóng 從 -- 出來，hiông-hiông kông-kông 跳入去全鐵銼 ê lap-sap 水 nih。A-Tiân 為 tiòh beh kā 水 nih ê 鴨群 khotiâu leh，跳入水底，泅去插 khít-á、圍網 á。一層新 ê、深黃色 ê 鐵銼黏 tī 枋飢 ê 鴨仔羽毛頂，mā 黏 tī 泅水去設網 á ê A-Tiân 肩胛頭。我 phâng 土灶上岸，準備 hiân 火。

火舌 tī 飯鍋底勻勻仔 tòh，hit ê 查某人猶閣倒 tī 船頂。伊想 beh 坐 -- 起來 ê 意願 tī 伊疼痛 ê 哼呻聲中 sūi koh kiu 去。伊 ê 喙唇 koh 腫 koh 反烏。伊 ê 手、跤 lóng hông liàm kah 烏青，tī 我替伊蓋 khí-lih ê 衫下底，是另外一領已經 hông liah kah 破糊糊 ê 衫。伊 ê 頭皮全凝血。Hit 陣人共伊 ê 頭髮 giú leh，拖 leh 行，行過規條街仔路，最後停 tī 米絞。In khiú-khiú-lák-lák、koh bok、koh cheng，共摔 tī 全粗糠 ê 塗跤。Chhōa 頭拍人 --ê，是一个 lám-nōa、已經 hoah kah sau 聲 ê 查某人。伊因為目孔赤，tng tī 風火頭，心情激動 koh 疲勞，幾 á kái kiông-beh 昏去。毋過 tī 四周圍圍咧看 ê 人群 hō 伊一寡氣力，in 繼續用鄙相、棄嫌、看好戲 ê 心態，用跤 chàm hit ê 倒 tī 塗跤 phòà-sàm ê 身軀，共田裡枯焦 ê 稻仔、糧食欠收 ê 煩惱 lóng 放袂記。若毋是 hiông-hiông 想 tiòh 1 ê 新 ê 齣頭，in 毋知 koh beh 共躡躡 gōa 久！In 擲刀仔共伊 o-sim-sim ê 長頭髮 phut 落，袂輸 teh phut 一把焦草全款拚命。查某人 ê 頭髮 hông phut 斷，顛倒得 tiòh liòng 走 -- 去 ê 自由，伊 sūi peh-- 起來，

ná 喝咻 ná 快速衝起來阮 ê 船頂，伊先 lìn 過我 ê 跤邊，koh lìn 去阿爸 hia，阿爸 tú 疊好一袋一袋 ê 米糠 hō 伊 lòngh kah péng kah kui 四界。

Hit 陣人一時仔 gāng--khì，才發見 hit ê 查某人已經溜旋 -- 去。我 mā khai 幾秒 á 才歡喜感覺家己像俠義 ê 蓼雲仙 (Lục Vân Tiên)¹，我感覺 koh 驚惶 koh 刺激，趕狂 beh kā 柴船 sak 離開溪仔墘，giáh 竹篙下死下命 kā 柴船撐到溪水中央，視線毋敢離開已經衝到岸邊 tī hia 氣 kah phut-phut-thiàu，袂輸 beh 衝入水 nih ê 彼陣人。然後，刺鑿 ê 咒讖聲漸漸聽無，鴨群 tī 船艙底 kah-kah-kah ê 叫聲 mā 消失，耳孔邊 kan-na chhun tī A-Tiân 手頭 teh 振動 ê Koler⁴ iân-jín teh pháng ê 聲。Ùi iân-jín 排出一 chūn — chūn 刺鼻、臭焦味 ê 烏煙，烏煙飛向後壁，岸頂絕望看阮 ê 人影漸漸霧 -- 去，有人 sa — chhok 對查某人頭頂 phut 落 ê 頭髮，tī 空中 hùi^a。

(T.L.I. hoan-ék)

¹ 譯者註：Lục Vân Tiên (蓼雲仙) 是越南有名 ê 盲人詩人阮廷炤 (Nguyễn Đình Chiểu) tī 19 世紀越南南部文學代表性 ê 國民文學敘事詩作《蓼雲仙傳》ê 主要人物之一。

² 譯者註：Koler⁴ (Kohler) 是一種越南南部人用來替代原本使用細隻船、柴船當水路交通工具 ê 機器。

Cánh đồng bất tận

Con kính nhỏ nằm vắt qua một cánh đồng rộng. Và khi chúng tôi quyết định dừng lại, mùa hạ hung hãn dường như cũng gom hết nắng đổ xuống nơi này. Những cây lúa chết non trên đồng, thân đã khô cong nhu tằm nhang chưa rụng, nắm vào bàn tay là nát vụn. Cha tôi tháo cái khung tre chắn dưới sàn ghe, bầy vịt lúc nhúc chen ra, cuống quýt, nháo nhào quẫy ngụp xuống mặt nước vắng phèn. Một lớp phèn mới, vàng sẫm quánh lại trên bộ lông của những con vịt đói, nhóp nhóp bám trên vai Điền khi nó trầm mình bơi đi cặm cọc, giăng lưới rào bầy vịt lại. Tôi bung cái cà ràng lên bờ, nhóm củi.

Rồi ngọn lửa hơi hót thờ dưới nồi cơm đã lên tim, người đàn bà vẫn còn nằm trên ghe. Ngay cả ý định ngồi dậy cũng xao xác tan mau dưới những tiếng rên dài. Mồi chị sung vều ra, xanh dòn. Và tay, và chân, và dưới cái áo mà tôi đã đắp cho là một cái áo khác đã bị xé tả tơi phơi những mảng thịt người ta cầu nhéo tím ngắt.

Và những chân tóc trên đầu chị cũng đang tụ máu. Người ta đã lòn tay, ngoay chúng để kéo chị lê lét hết một quãng đường xóm, trước khi dừng chân một chút ở nhà máy chà gạo. Họ giăng ném, họ quăng quật chị trên cái nền vương vãi trấu. Vai nữ chính, một người đàn bà xốc xếch đã lạc giọng, đôi lúc lả đi vì ghen tuông và kiệt sức. Nhưng đám đông rạo rực chung quanh đã vực tinh thần chị ta dậy, họ dùng chân đá vói vào cái thân xác tả tơi kia bằng vẻ hằn học, hả hê, quên phứt vụ lúa thất bát cháy khô trên đồng, quên nỗi lo đói no giữa mùa giáp hạt. Cuộc vui hẳn sẽ dài, nếu như không có một ý tưởng mới nảy ra trong cơn phẫn khích. Họ dùng dao phay

chặt mái tóc dày kia, đục đặc, hì hục như phạt một năm cỏ cứng và khô. Khi đuôi tóc dứt lia, được tự do, chị vùng dậy, lao nhanh xuống ghe chúng tôi như một tiếng thét, lặn qua chân tôi, đến chỗ cha, làm đổ những bao trấu cha vừa mới xếp.

Đám người ngo ngác mấy giây để chấp nhận việc con mỗi bỏ chạy. Tôi mất mấy giây để háo hức thấy mình nghĩa hiệp như Lục Vân Tiên, tôi lồm cồm xô ghe dạt khỏi bờ, sợ hãi và sung sướng, tôi cầm sào chống thực mang ra giữa sông, mắt không rời đám người đang tràn ra mé bờ chực lao xuống, nhảy nhót điên cuồng. Rồi tiếng chửi rủa chói lói chìm đi, tiếng bầy vịt tao tác kêu dưới sạp chìm đi, trong tôi chỉ có âm thanh của chiếc máy Koler4 nổ khan, rung bần bật dưới tay Điền, khắc ra những đám khói khét lẹt, đen ngòm. Khói trôi về phía sau chúng tôi, mờ nhoè những bóng người đang tuyệt vọng ngo theo, bàn tay nào đó cầm nắm tóc của chị vẩy lên phơ phất phơ phất.



Phim Việt: **Cánh đồng bất tận**

Oát-lâm tiān-iáⁿ: 無 chīn-pōng ê 田野







Part IV

2023 New releases by
Taiwanese PEN members
Tâi-bûn Pit-hôe hōe-oân sin-chheh

Event photos
Oâh-tōng hōe-kò



New releases by Taiwanese PEN members

台文筆會會員新冊

Tâi-bûn Pit-hōe hōe-oân sin-chheh



台語詩集：我 ê 跂印
／高嘉徽 著



台羅創意教材封皮 (修訂3版)
／陳金花 著



放毒
／杜信龍 著

2023 Oáh-tāng hôe-kó·

活動回顧

3/14 漂泊 kap 回歸王育德博士 ê 台語 kap 台獨運動 ê 故事講座



演講會場參與 ê 來賓 / 主講者陳正雄分享



講座結束大家做伙合影

2023 Event photos

活動回顧

3/17 本土社團送西瓜要求黃偉哲市長 履行林茂生紀念圖書館 ê 承諾



各本土社團 ê 代表送西瓜 hō 黃偉哲市長，要求 ài 照 phìn 照行，kā 台南市立圖書館新總館改名做林茂生紀念圖書館。



黃偉哲市長 tī 前一日 ê 面會，接受本土社團代表 ê 訴求，承諾台南市立圖書館新總館改名做林茂生紀念圖書館。

台南市長黃偉哲市長 tī 前一日 ê 面會，口頭答應本土社團代表 kā 台南市立圖書館新總館改名做林茂生紀念圖書館 ê 訴求。



各本土社團 ê 代表做伙合影

2023 Oáh-tāng hôe-kó·

活動回顧

3/21 成大二二八系列演講

先烈湯德章 ê 年代 hām 台灣認同講座



成大二二八系列演講

本場演講以台語進行。

Hoan-gêng chham-ka!

先烈湯德章 ê 年代 hām 台灣認同

主講 **黃建龍**
(湯德章紀念協會理事長)

主持 **蔣為文**
(成大台灣文學系教授)

3/21 2023 **13:10**
(三) **15:00**
成大台文系88154教室

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國立政治大學台語師資班
National Sun Yat-sen University
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台文筆會
Taiwanese Pen

台灣漢學協會
Taiwanese Studies Association

聯絡資訊：uibunoffice@gmail.com

2023 Event photos

活動回顧

3/23 佇日本外務省的工作 SDGs 與 東西方智慧的融合講座

主講者是 YOKOCHI Akira 日本台灣交流協會 - 橫地晃副大使， ti 線頂用台語 kap 大家分享。主持人是成大台文系蔣為文教授（相片 --nih 坐 ti 座位倒手 pêng）、與談人是台大日文系退休 ê 趙順文教授（相片 --nih 坐 ti 座位正手 pêng）。



演講會場參與 ê 來賓



講座結束大家做伙合影

2023 Oáh-tāng hôe-kó·

活動回顧

3/26 2023 台語文學創作 kap 教學系列講座
「2023 第 1 屆 王育霖 詩人檢察官台語詩賞」
tiòh 賞詩人線頂作品分享會



Tiòh 賞詩人線頂作品分享

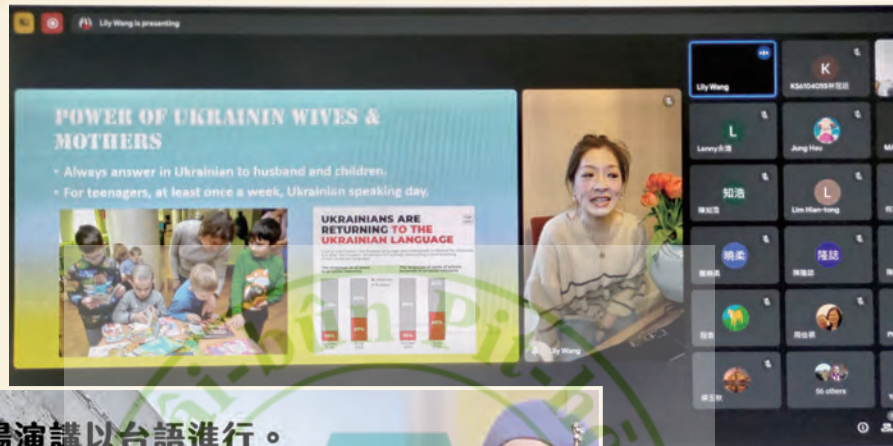


線頂參與演講 ê 來賓

2023 Event photos

活動回顧

4/1 族語 ê 力量我 tī 烏克蘭 ê 見聞記講座



本場演講以台語進行。
Hoan-gêng chham-ka!

4/1 2023 14:00
(六) 15:00
Google Meet 線上 only

主講 Lily Wang
(旅居荷蘭ê台灣人)
主持 蔣為文 教授
(成大台灣文學系)

族語 ê 力量!
我 tī 烏克蘭 ê 見聞記

歡迎免費報名！名額有限，成大學生優先！
線頂報名：<https://forms.gle/T7pJW5K2nndFAJay5>

聯絡資訊：libunoffice@gmail.com

2023 Oáh-tāng hōe-kó·

活動回顧

4/19 2023 台語文學創作 kap 教學系列講座 「台語詩選」課程學生讀詩分享會

2023台語文學創作kap教學系列講座

國立台中教育大學台語系
「台語詩選」課程
學生讀詩分享會

314
Tâi-oân
Si-jîn Chhèh
台灣詩人節
紀念王育霖

QR Code

Pò-miá
Pió-toan
報名表單

Kàu-su教師：Teng Hongtin 丁鳳珍

2023年4月19號
拜三下晝 3:50-5:30
中教大勤樸樓F201
& Google Meet

Tâi-bûn Pit-hōe 台文筆會 國立台中教育大學人文學院高教深耕計畫中等學校台語文課程教材教法研發方案



台文作家陳明仁 kap 線頂參與講座 ê 學生交流

2023 Event photos

活動回顧

4/22 台語路親子音樂會



台文筆會蔣為文秘書長代表致詞
台語路現場精彩 e 表演



音樂會結束，樂團 kap 現場參與 e 來賓做伙合影。
台文筆會 e 秘書長代表送台文系紀念冊包 hō 台語路



2023 Oáh-tāng hôe-kó·

活動回顧

4/25 台語 ê 四句聯講座



主講者莊順發院長分享台語四句聯



演講會場參與 ê 來賓

2023 Event photos

活動回顧

5/4 戶外開講

中國五四白話文運動是受台灣 kap 越南啟發
兼論成大林茂生教授對台灣白話文運動 ê 貢獻



台文筆會陳正雄理事長
紹介林茂生教授



戶外開講現場參與 ê
學生 kap 來賓



成大榕仔園校區大門口，
參與 ê 學生、來賓 kap
魯迅銅像做伙合影。

2023 Oáh-tōng hōe-kò

活動回顧

5/13 誰殺了成大學生李武昌 成大台南工學院時期 學生李武昌叛亂案之探討講座



主講者彌羅港文史協會
張哲男創會理事長



台文筆會蔣為文祕書長代表協會送《台灣字》
刊物 hō 主講者張哲男先生

2023 Event photos

活動回顧

5/27~28 人類學視野下的越南國際工作坊



人類學視野下的
越南國際工作坊開幕典禮



主辦單位頒發感謝狀
hō
越南學者 Luong Van Hy 教授 kah
台灣亞洲交流基金會蕭新煌董事長



參加工作坊 ê 國際學者 kap 來賓講座做伙合影

2023 Oáh-tōng hôe-kò

活動回顧

5/28 2023 台語文學創作 kap 教學系列講座
國立台中教育大學「第 17 屆柳川文學獎」
台語散文 tiòh-téng 作家分享會

2023台語文學創作kap教學系列講座

國立台中教育大學
第17屆柳川文學獎

台語散文tiòh-téng作家
分享會

314
Tâi-oân
Si-jîn Cheh
台灣詩人節
紀念王育霖

Pò-miâ
Pió-toaⁿ
報名表單

2023年5月28號
禮拜暗時
7:00-9:00
Google Meet

Tâi-bûn Pit-hōe 台文筆會 國立台中教育大學人文學院高教深耕計畫中等學校台語文課程教材教法研發方案

The poster features a portrait of Wang Yulin on the left, a QR code on the right, and a photograph of the National Taichung University of Education building at the bottom right. The background is decorated with pink hearts and a large watermark of the university's logo.

2023 Event photos

活動回顧

5/30 《我隨意，你盡量》台文創作分享講座



主講者台文作家王昭華女士
分享伊台文創作 ê 經驗



演講會場參與 ê 來賓



台文筆會蔣為文祕書長頒發感謝狀 hō
台文作家王昭華女士

2023 Oáh-tông hôe-kò

活動回顧

6/6 《遺址》台灣歷史小說創作分享講座



演講會場參與 ê 來賓

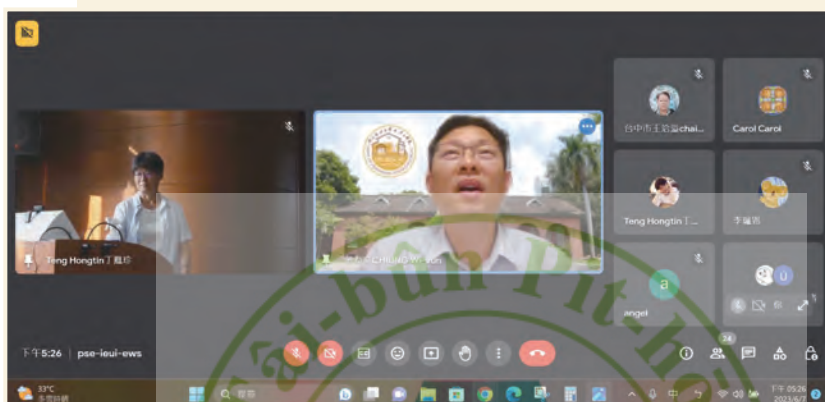
林承志先生分享創作歷程

2023 Event photos

活動回顧

6/7 2023 台語文學創作 kap 教學系列講座

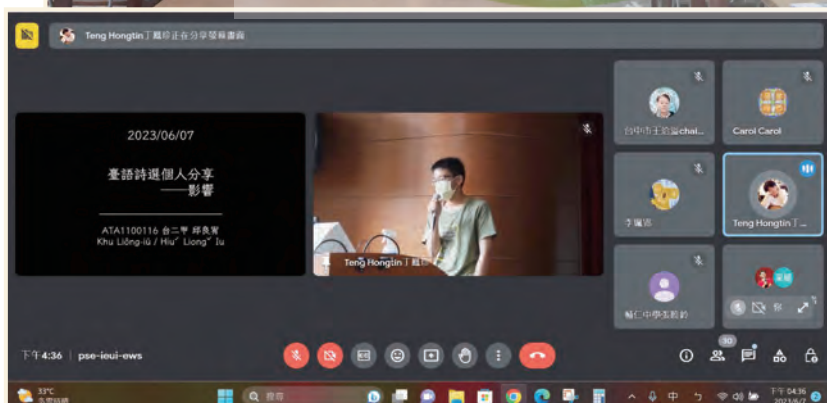
國立台中教育大學「台語詩選」學生現代詩作品分享



台文筆會
蔣為文祕書長致詞



現場參與現代作品
分享 @ 學生



學生線頂分享

2023 Oáh-tōng hôe-kò

活動回顧

6/13 金甘蔗台語影展做 16 歲講座



台文筆會蔣為文祕書長 kap 蔣耀賢導演 (khia 正手 pêng 頭 1 位)、
商毓芳女士 (khia 中央彼位) 合影



蔣耀賢導演分享

2023 Event photos

活動回顧

7/16 2023 台語文學創作 kap 教學系列講座
陳俐雯 ê 台語文學創作分享會

2023台語文學創作kap教學系列講座



2023年7月16
禮拜下晡2:00-4:00
3:50-5:30
Google Meet

314
Tâi-oân
Si-jîn Cheh
台灣詩人節
紀念王育霖



Pò-miâ
Pió-toan
報名表單

陳俐雯ê台語文學
Tân Lī-bûn ê Tâi-gí Bûn-hák
創作分享會

Tâi-bûn Pit-hōe 台文筆會 國立台中教育大學人文學院高教深耕計畫中等學校台語文課程教材教法研發方案

2023 Oáh-tōng hôe-kò

活動回顧

8/11~12 2023 陳雷 Tâi-oân 文學節



台文作家陳雷先生 tī 活動開場 ê 時 kā 大家問好



活動會場參與 ê 來賓

2023 Event photos

活動回顧

8/11~12 2023 陳雷 Tâi-oân 文學節



2023 陳雷 Tâi-oân 文學節大家做伙合影



陳雷先生替活動會場參與 ê 來賓簽冊

2023 Oáh-tōng hôe-kò

活動回顧

8/19~21 第 24 屆世界台語文化營

文化備戰—

Tèng 根母語 ê 台灣學教育 chiah ē-tàng 抗中保台



第 24 屆世界台語文化營開場大家做伙合影



台文筆會陳正雄理事長送台文筆會榮譽勳章 hō
王育德博士 ê kan-á-sun 近藤綾女士 (倒 pêng ê 圖)
kah 《台文通訊》創辦人鄭良光先生 (正 pêng ê 圖)

2023 Event photos

活動回顧

8/19~21 第 24 屆世界台語文化營

文化備戰—

Tèng 根母語 ê 台灣學教育 chiah ē-tàng 抗中保台



活動閉幕典禮大家做伙合影

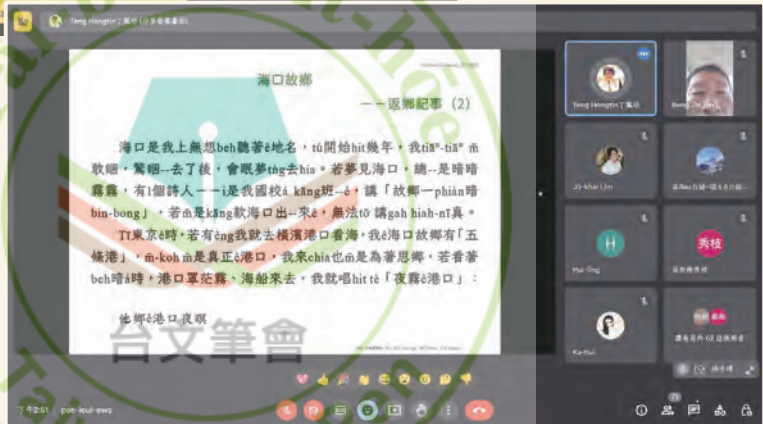
2023 Oáh-tōng hôe-kò

活動回顧

8/27 2023 台語文學創作 kap 教學系列講座 陳明仁 ê 台語文學創作分享會



台中教育大學丁鳳珍教授
開場 kā 大家問好



台文作家陳明仁先生分享台語文學作品



講座結束大家做伙合影

2023 Event photos

活動回顧

9/2 2023 台語文學創作 kap 教學系列講座 台陳正雄 ê 台語文學創作分享會



成功大學陳慕真教授開場 ká 大家問好
台文筆會陳正雄理事長創作分享



講座結束大家作伙合影

2023 Oáh-tōng hōe-kò

活動回顧

10/15 2023 台語文學創作 kap 教學系列講座
高嘉徽 ê 台語文學創作分享會

2023台語文學創作kap教學系列講座

2023年10月15
禮拜下晡
2:00-4:00
Google Meet

314
Tâi-oân
Si-jîn Cheh
台灣詩人節
紀念王育霖

Pò-miâ
Pió-toan
報名表單

Ko Ka-hui 高嘉徽
台語文學 Tâi-gí Bûn-hák
Chhòng-chok Hun-hióng-hōe 創作分享會

Tâi-bûn Pit-hōe 台文筆會 國立台中教育大學人文學院高教深耕計畫中等學校台語文課程教材教法研發方案



台文創作者高嘉徽女士創作分享

2023 Event photos

活動回顧

11/4 台語小說《放毒》新冊發表 & 2023 台文筆會年刊發表



台語小說《放毒》新冊發表大家做伙合影



台文筆會會員讀家已刊 11 年刊 e 作品
杜信龍先生 / 李秀女士



2023 Oáh-tōng hôe-kò

活動回顧

11/10 台文作品行向國際有影有跡講座



主持人陳金花介紹翻譯團隊



台文筆會蔣為文祕書長代表主辦單位頒發感謝狀 hō 台日文學交流推廣者小川俊和先生

本場演講以台語進行。
Hoan-gêng chham-ka!

【講題】

來聽日本人小川俊和按怎講

台文作品行向國際

有影
有跡

2023 15:00
11/10 (五) 17:00
成大台文系88154教室

主講 小川俊和
台日文學交流推廣者

主持 陳金花
成大台灣文學系助理教授

※《無影無跡》作者藍春瑞(Nâ Chhun-sūi) 當天嘛會到場喔 !!!

歡迎自由入座免費聽講！座位有限，成大學生優先！

2023 Event photos

活動回顧

11/4 尋找姊妹—— 一個維吾爾人的日常故事紀錄片播放 & 講座



電影放送會會場參與 ê 學生 kap 來賓



成大台文系蔣為文教授（倒手 pêng 頭 1 位）、
台灣東突厥斯坦協會何朝棟理事長（khiā 中央）、
日本維吾爾協會創會會長伊里哈木（正手 pêng 頭 1 位）電影放送後做伙合影。

尋找姊妹
一個維吾爾人的日常故事
紀錄片播放&座談

2023 15:10
11/16 (四) 17:00
成大力行校區生科大樓
二樓892S1演講廳

與談人 **何朝棟 律師** (台灣東突厥斯坦協會理事長)
主持人 **蔣為文 教授** (國立成功大學台灣文學系)

免費入場！請先報名！
報名網頁：<https://forms.gle/AqGdwetzzLa8VPg76>

Tai-oân Gi-bûn Chhek-giâm Tiong-sim
國立成功大學 台灣語文測驗中心
NCKU Center for Taiwanese Language Testing
聯絡資訊：uibunoffice@gmail.com

台灣東突厥斯坦協會

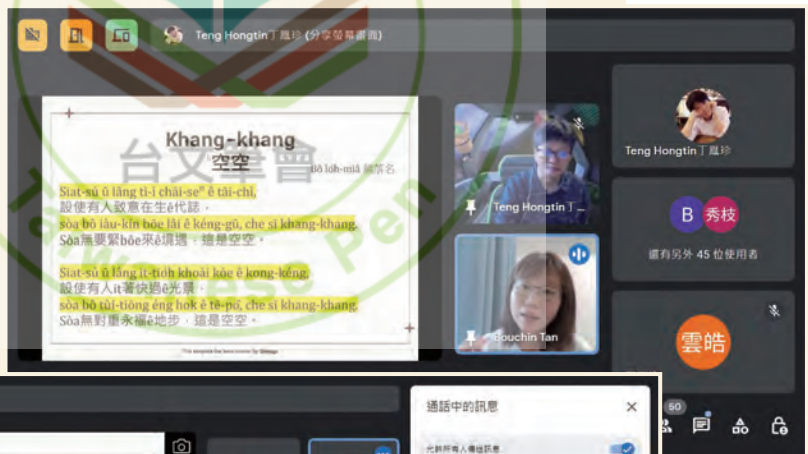
2023 Oah-tōng hōe-kò

活動回顧

11/26 2023 台語文學創作 kap 教學系列講座 白話字台語詩選讀



成功大學陳慕真教授分享白話字台語詩選讀 0 主題



成功大學陳慕真教授分享白話字
台語詩 Khang-khang
kah 作品 Kà-oh Sian-siⁿ Koa



2023 Event photos

活動回顧

12/23 《TJ 中台字詞典》新冊發表暨 第一屆發枝台語薪傳終身貢獻賞頒獎典禮



《TJ 中台字詞典》作者張裕宏教授 ê 牽手賴碧蓮女士特別出席典禮



主辦單位頒發感謝狀、送禮品 hō 張裕宏教授，iū 賴碧蓮女士代領。



演講會場參與 ê 來賓大家做伙合影



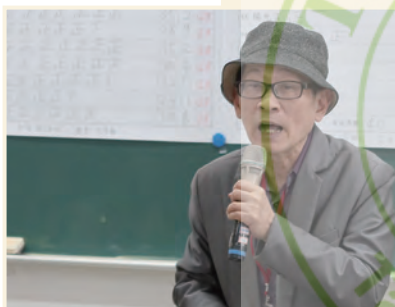
2024 Oáh-tōng hôe-kò

活動回顧

1/27 2023 台文筆會 2024 會員大會



台文筆會蔣為文祕書長說明筆會舊年度所辦理 ê 活動 kap 未來 kè-ék



台文筆會第 7 屆理事長
陳明仁先生發表當選感言



台文筆會第 7 屆理監事投票 kap 開票



台文筆會 2024 會員大會，所有參加 ê 會員做伙合影。

2024 Event photos

活動回顧

3/2 2024 228 台語歌詩文化節

Siau-liām 228 消失 ê 台灣魂



台文筆會蔣為文祕書長 uì 活動開場



228 台語歌詩文化節唱台灣國歌〈台灣翠青〉
參加 ê 來賓 uì 228 消失 ê 台灣魂獻花



參加 228 台語歌詩文化節 ê 來賓做伙合影

2024 Oáh-tōng hôe-kò

活動回顧

3/10 311 教師節

紀念林茂生教授國際研討會 kap 第二屆台灣教師節賀卡設計比賽頒獎典禮



台文筆會蔣為文祕書長 ūi 活動開場



參加國際研討會 ê 來賓



林茂生教授 ê kan-á-sun 林承志先生
(相片 --nih 倒手 pêng 彼位) kap
台南市副市長趙卿惠做伙合影

2024 Event photos

活動回顧

3/10 311 教師節

紀念林茂生教授國際研討會 kap
第二屆台灣教師節賀卡設計比賽頒獎典禮



第二屆台灣教師節賀卡設計比賽頒獎典禮 tiòh 賞者 kap 頒獎人做伙合影



參加國際研討會 ê 來賓做伙合影

2024 Oáh-tōng hôe-kò

活動回顧

3/14 314 詩人節

台灣詩人節 & 台越文學交流



台文筆會蔣為文祕書長介紹台越文學作品互譯現況



台文筆會理事長陳明仁先生頒發台文筆會 siōng koân 榮譽 ê 勳章 hō 越南作家陳潤明 (Trần Nhuận Minh) 先生 (頂面 ê 圖) hām 協會代表陳登科 (Trần Đăng Khoa) 先生 (下底 ê 圖)



台文筆會理事長陳明仁先生頒發台文筆會 siōng koân 榮譽 ê 勳章 hō 越南中央文學藝術理論評鑑委員會委員阮登疊 (Nguyễn Đăng Điệp) 先生 (頂面 ê 圖) hām 越南作家謝維英 (Tạ Duy Anh) 先生 (下底 ê 圖)

2024 Event photos

活動回顧 3/14 314 詩人節 台灣詩人節 & 台越文學交流



台文筆會前理事長陳正雄先生代表筆會 kap
越南作家吟詩交流



越南作家協會代表陳登科先生代表越南作家協會
kap 台灣作家吟詩交流



參加 314 台灣詩人節 & 台越文學交流 來賓做伙合影

2024 Oáh-tōng hôe-kò

活動回顧

3/14 314 詩人節

司法改革先鋒王育霖詩人檢察官
開像追思會 kap 台語詩比賽頒獎



王育霖詩人檢察官開像典禮



台文筆會蔣為文祕書長 chhōa 越南作家協會代表
獻花 hō 王育霖詩人檢察官

2024 Event photos

活動回顧

3/14 314 詩人節

司法改革先鋒王育霖詩人檢察官
開像追思會 kap 台語詩比賽頒獎



台文筆會陳明仁理事長
台語詩比賽頒獎典禮 ka
大家鼓勵



314 詩人節台語詩比賽 tloh 賞者 kap 頒獎人做伙合影



台文筆會蔣為文祕書長 kap 越南作家協會做伙合影

2024 Oáh-tōng hôe-kò

活動回顧

3/14 314 詩人節

司法改革先鋒王育霖詩人檢察官
開像追思會 kap 台語詩比賽頒獎



314 詩人節會後大家做伙合影



2024

台灣語ペンクラブ選集

Hội Nhà Văn Đài Loan
Tác phẩm chọn lọc

Taiwanese Pen
Annual Selections

Tâi-bûn Pit-hōe Nî-khan

台文筆會 年刊



Printed in Taiwan

NT\$ 480

