

HỘI NHÀ VĂN ĐÀI LOAN

Hội Nhà văn Đài Loan được thành lập vào năm 2009, với tôn chỉ và mục đích: khuyến khích các sáng tác văn học bằng tiếng Đài, đoàn kết các nhà văn Đài Loan, nâng cao chất lượng sáng tác và vị thế văn hóa của tiếng Đài, thúc đẩy giao lưu và hợp tác văn học trong và ngoài nước. Hội chủ trương sử dụng tiếng Đài (không dùng tiếng Hoa) trong sáng tác văn học Đài Loan.

TÂI-BÛN PIT-HŌE

Kong-goân 2009 nî sêng-lip, chong-chí sī:

- 1) Kó-lē Tâi-gí bûn-hák chhòng-chok,
- 2) Thoân-kiat Tâi-gí-bûn chok-ka,
- 3) Thê-seng chhòng-chok chúi-chún kah Tâi-gí bûn-hòa tē-ūi,
- 4) Chhiok-sêng kok-lâi-gōa bûn-hák kau-liū háp-chok.

Pún hōe chú-tiu^a Tâi-oân bûn-hák tiòh-ài iōng Tâi-oân gí-bûn (m̄-sī Hōa-gí) chhòng-chok.

2022

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

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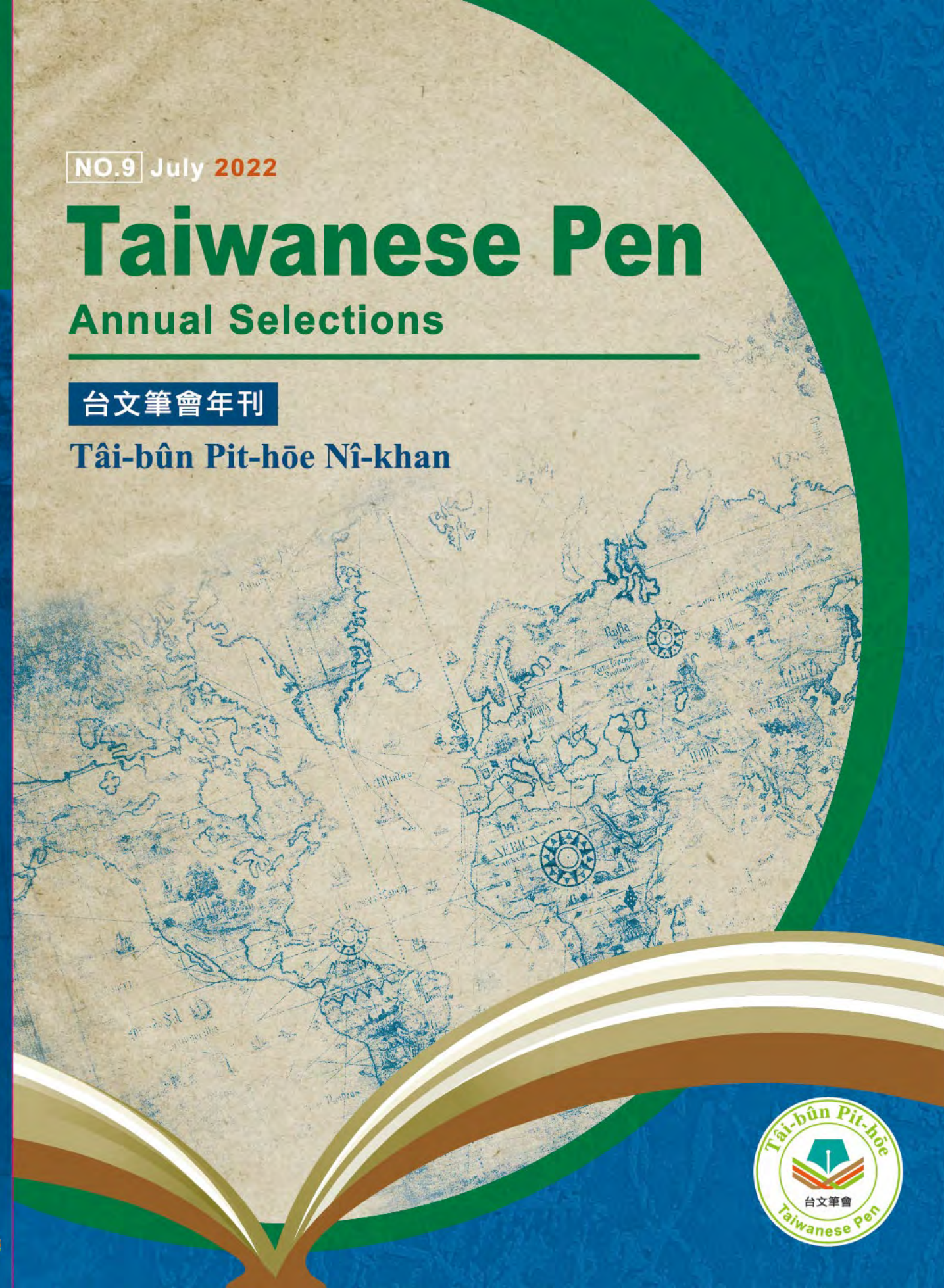


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Tâi-bûn Pit-hōe Nî-khan



TAIWANESE PEN

Taiwanese Pen, the literary society for Taiwanese writers for the promotion of literary creations in the Taiwanese language, was established in 2009. Taiwanese Pen asserts that Taiwan's literature must be written in Taiwanese instead of in Chinese. It's aims include 1) promoting literary creations in Taiwanese, 2) strengthening solidarity among Taiwanese writers, 3) improving the quality of literary writing and national status, 4) increasing international literary exchange.

台灣語ペンクラブ

本会は2009年に設立され、その趣旨は台湾語による創作を振興し、台湾語作家を団結させ、創作レベルおよび台湾語文化の地位を高め、国内外の文学交流・協力を促進することである。台湾文学の創作は台湾語で(華語ではなく)創作が行われるべきであると本会は主張する。

台文筆會

本會成立於2009年，以鼓勵台語文學創作、團結台語文作家、提升創作水準與台語文化地位，兼促成國內、國際文學交流合作為宗旨。本會主張台灣文學須以台灣語文(非華語)創作。

NO.9 July 2022

Taiwanese Pen

Annual Selections

台文筆會年刊

Tâi-bûn Pit-hōe Nî-khan



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

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Deputy Chief Editor: Tân, Ahim
Executive Editor: Chiúⁿ, Ūi-bún (Wi-vun CHIUNG)

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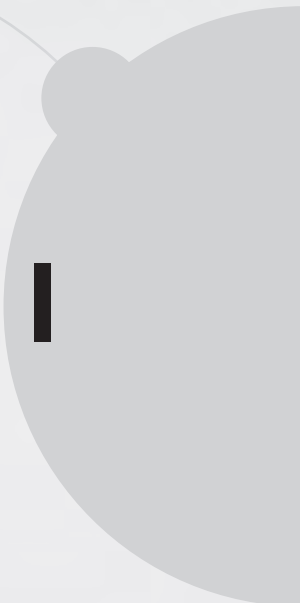
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Part I

English Version



Preface

台文筆會年刊話頭

President's Foreword

理事長 呷話

Tân, Chèng-hiông

It has been twelve years Taiwanese Pen was founded. During these twelve years, a tiny baby has become a young man. The journey hasn't been smooth; many obstacles had to be overcome. So, we've had some difficult times, yet we are happy to have come this far.

Last year, due to the Wuhan Coronavirus (Covid-19), we had to cancel or delay some activities, such as going abroad for international exchanges. But still, we managed to accomplish some things, including the publishing of the annual issue.

This year, besides the continuation of the pandemic, new disasters have taken place. The invasion of Ukraine by Russia, although happening thousands of miles away on the other side of the world, felt like something in front of us. We have expressed our concern, on the one hand for the weak and oppressed, on the other hand to show our strong opposition to the powers that are evil.

At this moment, while I am writing this, the booming sounds of fighter jets are heard outside my window. They are from our enemies across the strait, trying to disturb us. We know that this kind of threats and intimidation will get more frequent and numerous. We also

believe, and have faith and courage to ward them off and chase them away, again and again.

Our beautiful homeland, Taiwan, is where our people live and where our mother tongue continues to be spoken. There is no other place for us. We can only protect it with our hearts and strength together. For us, there is no other choice – we must love and care for it with our mouths and our pens.

(Trans. by Vivian Su)



Post-pandemic is Coming Soon

Āu-èk-chêng Sî-tāi teh beh Kàu à

Chiún, Ūi-bûn

Everyone in the world has suffered from the Chinese COVID-19 pandemic since early 2020. But, fortunately, the production of vaccines such as those manufactured by USA, UK, Germany and Taiwan have gradually brought the pandemic under control. I believe that the post-pandemic is coming soon.

Rethinking the previous year, there were still some exchanges made even with the effects of the Chinese COVID-19. For example, Taiwanese Pen was proud to co-organize the 4th International Conference on Taiwanese Literature Translation and the Translator's Workshop. The theme of this conference and translation workshop is "The Foreign Language Translation, Exchange and Sustainable Development of Literature". Our participants included scholars and translators from nine countries, including Vietnam, Japan, the USA, Germany, the Czech Republic, Australia, Korea, Thailand and Taiwan, who shared their experience in translating literature into a foreign language and presented papers. A total of 26 papers were presented. Due to necessary precautions for Covid-19, the conference was held both in-person and online.

We were very fortunate to have invited the famous Vietnamese writer, Tạ Duy Anh, to give the keynote speech of the conference online. The Cheng Kung University Vietnam Studies Center and Taiwanese Pen are working with Mr. Tạ Duy Anh To translate his book, *Being China's Neighbor*, into Taiwanese and Chinese. The book can be seen as a representative viewpoint

of how Vietnamese intellectuals see China-Vietnam relationship and regard the issues in the South China Sea.

In addition to the conference and workshop, Taiwanese Pen passed an important resolution in the annual meeting on January 23, 2022. That is, every March 14th is designed as Taiwanese Poet Anniversary to commemorate Ông Iók-lîm's (王育霖) sacrifice for Taiwan. Ông Iók-lîm was a Taiwanese poet and the first Taiwanese prosecutor in Japan when Taiwan was under the Japanese rule before World War II. After the war, Ông came back to Taiwan and served as a prosecutor in Sin-tek. Ông planned to indict the Sin-tek mayor of Chinese KMT on corruption charges. Consequently, Ông was caught by Chinese KMT on March 14th 1947. Of course, Ông never came back again. His youngest son was only two months old when he sacrificed.



Taiwanese Writers' Joint Statement on Russia's Invasion of Ukraine

3/15/2022 released

Peace! No war! We strongly oppose Russia's invasion of Ukraine!

Both Ukraine and Taiwan are facing the threat of imperial hegemony, and Taiwanese people feel the bravery of Ukrainians in resisting foreign enemy aggression. We call on Russia to immediately stop its military aggression against Ukraine!

We look forward to the early reconstruction of a homeland full of happiness and hope in Ukraine!



Taiwanese edition

Tâi-oân Chok-ka Hoán-tùi Russia Chhim-liók Ukraine ê Liân-háp Siaⁿ-bêng

Ài hô-pêng! Hoán chiàn-cheng! Goán kiông-liát khòng-gī Russia chhim-liók Ukraine!

Ukraine hām Tâi-oân kāng-khoán lóng bīn-tùi tè-koān ê ui-hiáp, lán phòe-hók Ukraine Lâng íong-kám té-khòng gōa-lâi chhim-liók ê cheng-sîn! Goán ho-iók Russia sūi thêng-chí tùi Ukraine ê bú-lèk chhim-liók hêng-tōng.

Goán kî-thāi Ukraine ē-tàng chin-kín tiông-kiàn chhiong-boán hí-lók hām òng-bāng ê ka-hîng!

台文筆會

Tâi-bûn Pit-hōe
Tâi-oân Lô-má-jī Hiáp-hōe

Ukrainian edition

Спільна заява тайванських письменників про вторгнення Росії в Україну

Мир! Ні війни! Ми категорично проти вторгнення Росії в Україну!

І Україна, і Тайвань стикаються з загрозою імперської гегемонії, і тайванський народ відчуває хоробрість українців у протистоянні агресії іноземного ворога. Закликаємо Росію негайно припинити військову агресію проти України!

Ми з нетерпінням чекаємо якнайшвидшої відбудови Батьківщини, сповненої щастя та надії в Україні!

Тайванська ручка
Тайванська асоціація романізації

Russian edition

Заявление о вторжении России в Украину от тайваньских писателей

Миру – мир! Нет войне! Мы решительно выступаем против вторжения России на Украину! Украина и Тайвань сталкиваются с угрозой имперской гегемонии. Народ Тайваня чувствует мужество украинского народа в противостоянии агрессии вражеского государства. Мы призываем Россию немедленно прекратить военную операцию на Украине!

Мы с нетерпением ждем скорейшего восстановления отчизны на Украине. Всем украинцам искренне желаем счастья и надежды!

Тайваньская ручка

Тайваньская ассоциация романизации

Vietnamese edition

Tuyên bố chung của các nhà văn Đài Loan phản đối Nga xâm lược Ukraine

Hòa bình! Không chiến tranh! Chúng tôi cực lực phản đối Nga xâm lược Ukraine!

Cả Ukraine và Đài Loan đều đang phải đối mặt với sự đe dọa của đế quốc bá quyền, người Đài Loan đồng thời cũng cảm nhận được tinh thần chiến đấu dũng cảm của người Ukraine chống lại sự xâm lược của kẻ thù ngoại bang! Chúng tôi kêu gọi Nga chấm dứt ngay lập tức hành động xâm lược quân sự đối với Ukraine!

Chúng tôi vô cùng mong muốn Ukraine nhanh chóng được tái thiết ngập tràn trong hạnh phúc và hy vọng!

Hội Nhà Văn Đài Loan
Hiệp hội Chữ La-tinh Đài Loan

Japanese edition

ロシアのウクライナ侵攻に対する 台湾の作家による共同声明

平和！戦争反対！私たちは、ロシアによるウクライナ侵攻に強く反対します！

ウクライナと台湾はいずれも帝国の覇権の脅威に直面しており、外国の敵に勇敢に立ち向かうウクライナ人の精神と行動を深く賞賛します！

私たちはロシアに対し、ウクライナに対する軍事侵略を直ちに停止するよう呼びかけます！

私たちは、ウクライナの人たちが喜びと希望に満ちた家庭を一日も早く取り戻せるよう希望します！

台湾語ペンクラブ
台湾ローマ字協会

Chinese edition

台灣作家反對俄羅斯侵略烏克蘭之聯合聲明

和平！反戰！我們強烈抗議俄羅斯侵略烏克蘭！

台灣和烏克蘭同樣面對帝國霸權的威脅，我們深深佩服烏克蘭人英勇抵禦外來敵人的精神與行動！我們呼籲俄羅斯立即停止對烏克蘭的武力侵略行動！

我們期待烏克蘭能盡速重建充滿喜樂與希望的家園！

台文筆會
台灣羅馬字協會





Si

詩

Poetry

The Goddess's Walkabout

媽祖出巡

Bók, Jû

In the afternoon of Matsu's birthday
My heart was especially aflutter
It just would not calm down

Time for the Goddess to set off, deafening sounds of cymbals and drums
Firecrackers exploding on the streets continually
Waking up the land
Sleeping people jumping off beds

Wherever the Goddess goes, there the deafening sounds of cymbals and drums were
Throngs of devotees gather
Everyone moved slowly
Following the footsteps of the Holy Mother

Matsu is having a walkabout, deafening sounds of cymbals and drums
Wherever her sedan chair passed, there the people bowed down and offered incense
Some crawled under the chair, hoping for a miracle
To cure their long-term illness and suffering
And become well again

The day of Matsu's birthday
Everywhere, crowds and noise
People stopped what they were doing
Watched, with wide eyes, the golden body of the Goddess

(Trans. by Vivian Su)



Tragicomedic Arias for the Ecology in Taiwan

■ 台灣生態悲喜曲

Chiu, Tēng-pang

1.

The burned white trees of single-seed junipers stand
over the Mt. Jade
While the ceibas, weaving the sky
Into flossy cloud, and
The Cape lilacs tinting the wind
Into violet sea, then

The thunder comes
Shaking and awaking the 3952-meter
Unbending heart
Upon the chest of Bunun's legend tread the junipers
To seek for angels' teardrop.

The rainless Rains
Mounts wholeheartedly some successive nauseating
Hoops of fire, before
Unexpectedly getting caught and shaped into several
Snow-mixed gypsum statues.
It's so reluctant that with teardrops it'd make
An emaciated and blood-spitting string
of gloomy despair.

All hillsides are covered with spume
 All expectorated by Spring
 Along with the mournful sigh of germinating plants
 Knotting under the snow
 And the obstinacy of the unstitched split seams
 All rave¹.

I hoped and hoped.

I hoped that the hope may come knocking at my door
 And give me a teardrop from an angel
 Then I'd stand straight and
 So unswerving as the Mt. Jade standing green
 Verdant green

2.

At the Chhit-kó' lagoon
 Like a troop of stilts, the Black-winged stilts flock there
 Sticking their long legs to the Earth's core to a depth of 12,000 lis²
 And encircling several sandbars such as Chheⁿsoaⁿkáng Sòaⁿ
 Bāngáliâu Sòaⁿ
 Téngthâuhiáh Sòaⁿ
 And the whiskered terns all wear tutus
 In the green net formed

¹ The Feb. 19th in the 24 solar terms which indicates that there is an increase of rainfall from then on. Called also "Rain Water"

² "Li (里)" is a traditional Asixan unit of distance. The li has varied considerably over time but was usually about one third of an English mile and now has a standardized length of a half-kilometer (500 meters or 1,640 feet) in Taiwan.

By green mangrove and *Kandelia obovata*
They're dancing
Romantically.

With headphones on my ears
I stand still in the wind
To listen to the black-faced spoonbills telling their tales
And how they flew here at a speed of 50 kph from 8000 lis away
Travelling over the wavy sea
Like strafing bullets
Overwhelming Tâikang for 3000 years.

Long, long ago
The ancestors of the ancestors of the ancestors of
my great-grand parents

The egrets and night herons frisk
And bring about the 1600 kah³ field
Fearful and startled
And the horn-eyed ghost crabs run at 3.8 meters per second
Roaring and yelling at the top of their throats;
The mudskippers fold their fins
Into gongs to beat and drums to strike
To accompany the loaches' snake boxing;
The Buddhist monk crabs⁴ are excavators
Digging into the Great Compassion Mantra to a depth
of four or five feet

³ Kah(甲): a term from Dutch "akker", which is the unit used by Taiwanese farmers to calculate the area of their fields. 1 kah is 9699 square meters, or 0.9699 hectares.

⁴ *Mictyris brevidactylus*

And stacking successive mounds;
As for the daredevil fiddler crabs
They imitate Lí Kuì the Black Whirlwind to play a pair of axes
Around their shins;
The oyster farming racks are used as clothes drying yards
Where the cormorants are admiring a long-lasting drama:
The ebb and flow of the Tâikang Inner Sea.

Long, long ago
The ancestors of the ancestors of the ancestors of
my great-grand parents

3.

It's the centurial legend of the grey-faced buzzards
The katabatic wind carries us southwards
The peninsula of Hêngchhun is summoning us
Back
The homeland is a desolate remembrance
Of a resolution more than 5,000 lis in length and
10 kilometers in width
To breed and to die
on pinions they writhe .

The Sun is drunk lying against Rosy Clouds' breast
Foot by foot, the Moon is standing behind
Taking advantage of the Acacia confusa forest.
Exercising my eyes, beak, claws and wings
In the most dashing and handsome gesture

We perch, like shooting stars, into the tranquil Celestial River⁵
 The quick piercing eyes devour
 Lizards, frogs and bats
 Our faces are a tune of Death

The day is dawning, I have my determination twisted
 Like a tornado
 Whirling and ascending
 Ascending and whirling
 Along with my solitude
 I flutter
 And flutter
 And flutter
 Over the boundless indistinct ocean
 I fly
 And fly
 And fly
 To where my ancestral spirits are calling

We'll come back on the next Spring Equinox
 As for the hunting guns
 We'd use the time-stopping claws
 To hurl back at you
 The rapacious bullets

(Trans. by E.H.T)

⁵ The Milky Way; the Galaxy.

Tamsui River Goddess

淡水河女神

Chiú^a, Ūi-bûn

You said you were made of water
Otherwise, you won't cry so often

I am sure that you are the Venus of the Tamsui River
You are destined to flow beside the Koan-im Mountains
Singing songs for me everyday
Otherwise, those Kandelia obovate
in the mangrove
forest may feel lonely
Because they cannot find the
Ketagalan people travelling in a canoe

If you were the Tamsui River Goddess
I would be the Koan-im Mountains
Watching you playing with wind and rain
Feeling you lying on my chest
Listening to your songs sung for me

If you were the Tamsui River Goddess
I would be the fish in the river
Every breath
It's all because of you
Every motion
It's you too



2004.05.10

Remembrance in the Wind

思念，tī 風中

Iû^a, Chìn-jū

Despite my busy life, I still could not forget
The feeling of missing you more and more
Your image, getting bigger and bigger
In the cold wind.

Images of you, busily getting the corn to sprout, putting rice
seedlings
into the soil, and making windbreakers for young plants in cold
weather;
Growing vegetables, planting sweet potato leaves, and drying corn
kernels
in hot weather;
Pulling up weeds, spraying insecticide and raising pigs and
chickens...
From the beginning of the season to the end, your work was never
done
Whether on or off the field, inside or outside the house,
We always see Mother and you
Working tirelessly

Pedaling a double-fork bike
Loaded with all kinds of goods,
With cold wind blowing right in your face
You pedaled furiously, wheels turning furiously, going from village
to village

Through much sweating and toil
 Just to make a little extra money
 In between breaks from field work.
 That was your everyday life.

We children gradually grew up,
 Yet you continued laboring.
 You seldom took a day off or had a trip outside the town
 Your favorite thing to do was to hum Japanese melodies or to read
 Or to see your children and grandkids come home
 To tell them stories
 Chitchat, or sip tea

We've taken after you, Dad
 We are all diligent and responsible
 You can be proud of all of us
 Outside, the wind is gusty and cold
 And we are certain, now that you have nothing to worry about
 There is a quiet smile on your face

--A few simple words, written in remembrance
 of my father, who has been gone for three years,
 on December 8, 2021, the day after 'Big Snow'

(Trans. by Vivian Su)

The Quack and the Virus

瓜皮佻病毒

Khng, Goân

1. The Miraculous Warfare

Wuhan, an invisible killer that attacked our Earth,
Is it a horrifying biochemical warfare
Begun by an oppressive authoritarian regime
Fantasizing about taking over the world?
Such cruel inhumane method
Threatened human lives and disrupted the world's economy,
Causing human relationships to become distant
Letting humans fall into a hell of misery.
The fluctuating situation of the pandemic
Is like being in a hot-cold spring sauna.
At first, Taiwan was a real miracle
With our spirit of respecting the law and self-control
We enjoyed more than 500 days of peaceful living
Becoming the Garden of Eden in a world of pandemic,
Earning praise and envy from the world over.
During those peaceful, uneventful days
The national Covid-19 Task Force
gave masks as tokens of our friendship to the world,
touching many hearts,
And made Taiwan's goodness more known around the world.
Then without warning, the virus from Wuhan
Snuck into our borders by means of airplanes
And was spread by a bunch of pleasure-seeking uncles who
visited teahouses

carelessly letting our Covid-19 guards down.

The cases became 500 per day.

Still, our Covid-19 Task Force calmly took the reins
and the people followed the wise guidance of ‘the Clock’ .

After two months, the positive cases dropped to 30 per day,
Drawing profuse praise from Yaita, Akio,
director of the Taipei branch of Sankei Shimbun , for such a
miraculous achievement.

Taiwan has become the victorious army in this viral warfare,
Receiving accolades and envious looks from many countries,
Taiwan has become the straight-A student in the class of
Covid-19

2. The Silver-tongued Quack

There is a virus in Taiwan, the political kind
More poisonous than the Wuhan variety;
It colludes with the foreign red army,
Creating wave after wave of lies,
To smear the name of its own government
Trying to bring down our Epidemic Command Center
Making shrill noises all the time
Banding together the Red, White and Blue teams
Doing the dirty work and getting all the profits themselves.
Accusing the government of lacking humanitarian spirit
by not giving masks to China.
Next, they clamored for Chinese-made vaccines;
Meanwhile, the privileged ones secretly got
The AstraZeneca vaccines from the U.K.
When the US gave us free vaccines

These political viruses said we acted like ‘vaccine beggars’
One particular person, especially adept at oily talk
Seeing himself a genius with superhigh IQ
And the head of a local government
Always spending his days dreaming of becoming President,
Uses all kinds of trickery to focus attention on his person.
He spends 30% of his energy combatting Covid-19
And 70 % hitting the government
Some people said he probably swallowed gunpowder
‘Cause every day, he fired off from his mouth
clever, catchy phrases
Saying the ‘clock’ was a machine for statistics
Always talking Wuhan nonsense in press conferences
This quack CEO ordered the people of Taipei
To stay home if they had nothing urgent
Saying that the citizens of Taipei were superior
He made fun of central government officials for being
knuckleheads
He asked the government to take the lives of
people more seriously
Saying, “Don’t make political statements for the sake of saving
face and ideology”
He asked whether the government is protecting
the lives of the people or the biotech industry
Just because after more than 100 died of Covid-19
The President didn’t hold a press conference
When the stocks of Medigen vaccines stopped trading
The president held a press conference
When the central government asked him to attend
a press conference
He said it was a trap,

Then asked for more vaccines.
 When others took precaution and wanted to get the vaccines
 ready
 He said it is for insider trading
 Everything gets turned upside down by him
 Everything gets smeared by him
 Like a dead duck with a stiff bill
 He's got a mouth that wouldn't stop moving
 Spewing all kinds of exaggerations, falsehoods
 Opinions that disrupt public peace and order
 All day long he only knew to make empty boasts

3. The Honest Fight against Covid-19

The SARS-CoV-2 is a giant evil spirit
 That came down to earth in the 21st Century
 Joined by other trouble-making spirits
 To sway some non-suspecting folks.
 Using rumors to deceive and trick.
 Let's have a strong belief in what's right and true --
 If the foundation is firm
 We don't need to worry about a little typhoon
 As the Nobel laureate in literature, Albert Camus
 Once said in *The Plague*:
 The only means of fighting a plague is common decency.
 All the Covid-19 measures must be transparent
 Nothing covered up or hidden
 We must hold on to the belief in humanitarian concerns
 To promote harmony between people
 And offer selfless sacrifices.

Not politically calculated speeches
Nor the raise of one's own worth by
attacking government's policies
The most shameful thing said by the Quack
Was that the US still hasn't sold us any vaccines after all the
weapons and pork containing Ractopamine were
bought by Taiwan
Then, the US donated 2.5 million doses to us
He then turned around and said that was only the right
compensation for being the underling (of a gang leader)
Such crazy talk, only he can pull it off.
The Quack is the virus of Taiwan
Coming out of the same nostril as the virus from Wuhan
The people of Taiwan, let's unite together
And fight against all the ghouls and goblins
And restore our life to normalcy as before

Written on July 13, 2021
(Trans. by Vivian Su)

Tombsweeping

I 培 墓 Pōe-bōng

Khng, Pōe-tek

Why didn't you come?

Was it because you couldn't get a ticket for the train?

Or because you were lost?

Why didn't you come to see me?

Was it because you had to see to your parents, your children?

Or because you were too busy trying to make a living?

Why didn't you come to hear me speak?

Was it because I have become mute to you?

Or because you couldn't understand what I say?

How was it that I am the only one left,

Sitting on a rock overgrown with Pacific Island silver grass,

Following the rise and fall of the moon,

Hearing the responding sounds of my own reflection in the water.

From the collection, "I am Tawanese, I speak Chinese"(2014)

(Trans. by Vivian Su)

The One Going Through Storms

風雨過來人

Ko, Goát-oân

The Dream flew, with wings attached
How it looked at the crab, walking sideways
Knowing how to swerve in the dark; the mirror of the mind
Navigating a one-sail boat according to habit

Mixing sweetness with bitterness
Mindless of the storms raging outside
Seeing how the stars in heaven get along with Darkness every night
Sending a message to the cicada to strike up the music

Holding on tightly to the strings of Sin Bong Ai¹
Letting it fly freely whichever direction
Using our voices to affirm and comfort one another, fearlessly
We have the Heaven and Earth for companionship in this world

(Trans. by Vivian Su)

¹ Literally, 'Faith Hope Love', the name of a Taiwanese computer spelling system and a Taiwanese culture website.

There's no Taiwanese in Bilingualism --> Rwanda!

▮ 雙語無臺語 --> Rwanda!

Koeh, Iàn-lîm

Listen –
In Hu-Siaⁿ¹
One hears Taiwanese

Listen –
In America
One hears English

Listen –
At school
One hears Mandarin

Listen
English is the second official language in Taiwan
What is the first?
What is Taiwanese, then? The third!? The 'mistress'!?
Don't be a fool!
There's no place for Taiwanese! Why?

What is this bilingualism?
I keep listening
But no one in ROC responds

¹ Another name for Tainan

All I can hear are Mandarin and English
How about Taiwanese?!

When the Sunflower Movement activists occupied the
Legislative Yuan
Saying that an opaque CSSTA²
Will bring harm to Taiwan
Only Mandarin and English were on their tongues
Is there no place for Mandarin? Han Kuo-yu was secretly pleased!
That's also CSSTA! Superior grade CSSTA!
The Pacific Ocean,
Taiwan Strait are all **one family across the Strait!**
Listen! Dump Taiwanese! **Don't stand in the way!**
Only Mandarin and English are Taiwan's languages!
We don't want to be independent! Let's continue
to be slaves to others!
No independence! Let Slavery Continue!
No independence! Let Slavery Continue!
Taiwan next! Rwanda ! Taiwan next! Rwanda! Taiwan next!
Rwanda!

(Trans. by Vivian Su)

² Cross-Strait Service Trade Agreement, a proposed agreement with China aimed at opening up markets on both sides for workers from the opposite side

Death Comes to Everyone Equally

死亡予一切變公平

Lí, Siù

A fox desires lush grapes but is too fat to get through the
hole in the wall
He loses weight for five days and then gets through the wall to
enjoy the fruit
But then his fat body cannot go back because he has eaten too much
He needs to lose weight again for five days to go back to freedom

Faust sells his soul to the devil, because he desires wisdom
As he still desires more wisdom, he has two thoughts
One thought insists on earthliness as indulging in love and desire
The other insists on earthliness as maintaining a
high standard of conduct

The right hand is already perfect
No need to put any decorations on the right hand
Those with high morals are always neglected by others
Because they don't need to add to their perfection

In the river Rhine three innocent maidens guard magical gold day
and night
Whoever acquires this gold will rule the world,
but must give up love

Alberich cannot seduce the Rhine-maidens, so he renounces love
He makes a gold ring to give him power, but he is still unhappy

There is Joy; there is Sadness as well
Pain surrounds you; happiness follows
Music is beautiful; but incomplete without instruments

First someone has something and then they lose it
Later another has something and then they lose it
Someone else has nothing and loses nothing
Everyone in life is totally the same
Because death comes to everyone equally



Three Poems

I 詩 3 首

Lîm, Bú-hiàn

1. Willow's hair

Willow's hair is soft and silky
 He thinks it's so pretty
 And grows it longer and longer, longer and longer.....
 It hides his face
 It covers his body
 Says the wind, combing his hair,
 "Ah, old willow
 Why not fix up your hair?"
 Replies the willow,
 "Some cut their hair for the sake of beauty,
 I don't cut it, also for beauty's sake."

(Trans. by Rosalind Wu)

Note: in 1972, Professor Ong Bun-heng, of National Taiwan University, was forcibly taken by the police and had his hair cut at the police station.
 (Trans. by Vivian Su)

2. Outrageous

“Bust in! Bust in! Bust in!”
 The glass door of the Election Commission was broken.

 “Push! Push! Push—“
 The glass windows of High Court were busted
 And the broken pieces

Of democracy
And the law
were all over the floor.

Blood and tears dripped;
Even the Lord of Heaven, shaking his head, said,
“What an outrage!”

Note: after the last election, legislators of the KMT Party led hooligans to the office of Election Commission and the High Court

(Trans. by Vivian Su)

3. Because of 2-2-8
Because of 2-2-8
Many people lost their mouths and ears
Got too scared
And Morality and Justice went into hiding
Even the gods feared to breathe loudly

Because of 2-2-8
There was a blank in history
The blood and tears of 2-2-8
were so horrible
Got all covered up
Because of 2-2-8

We now know
We are Taiwanese
not Chinese
And Taiwan belongs to us

Because of 2-2-8
We have joined hands together
Hand in hand, let's work together
For our Taiwan, and for our future



(Trans. by Vivian Su)

The China Virus

中國病毒

Lîm, Chong-goân

The China virus was feared by all
The untraceable poisonous dragon a big bully
The biggest catastrophe of the 21st Century
Taiwanese people, don't fall asleep; Americans, keep awake
Else you will cry for your daddy one day

Don't touch China heedlessly
Don't eat food from China carelessly
Wipe your eyes so you can see clearly
Rinse your mouth to get rid of the smelly breath
Wash your hands so you won't catch any of the viruses

Don't forget to put on a mask when you meet with China

When it eats people, even the bones are chewed up and swallowed
You who do business, you'd better sanitize thoroughly
Students in China, you'd better stay away and detox thoroughly
The dragon has no regard for heaven's or human laws,
nor justice or feelings, it's the biggest evil in the world

A sleepy President Nixon liberated the Chinese virus
Then on a day in the 21st Century the poison
was released by the Dragon
We don't know how many will end up dying
on our transformed planet

Korea, don't be happy; Japan, don't be afraid;
Taiwan, don't go to sleep
The dream of the Poisonous Dragon turned out to be Covid-19



Written by Lim Chong-goan
First version May 24, 2003
Revised January 1, 2022
(Trans. by Vivian Su)

The Rain of Farewell in Iowa

IOWA 惜別 雨水

Tân, Bêng-jîn

When I came to Iowa, it had just started to snow
So said a female foreign student

In autumn, in September
There was no sign of snow
Sunlight on Lake Macbride
Birds circling above corn fields
Taiwanese spinach, sweet potato leaves, and egg plants
These Taiwanese seeds were planted in the homesick soil of dreams
Growing vigorously and vibrantly
Taiwan was flourishing in my backyard garden

It doesn't rain much in Iowa
But it started on the day of my departure
The farewell rain, falling on
Every stop of my wandering
I, the troubadour singer-musician
Leaving by the Greyhound bus
For my homeland's nation-building
To wander the earth

Outside the window of my bus
All is silent and dark
And the rain continued unceasingly
Thus
I made my farewell to Iowa



(Trans. by Vivian Su)

Splendor and Sorrow — On the 40th Anniversary of the Formosan Incident

■ 美麗恰哀愁

Tân, Chèng-hiông

You asked me: Where were you?

When you marched on the street, demanding the basic rights of the
people from the oppressive government;

At that time, I was quietly crouching in my school,

Memorizing someone else's history, in a strange land,

In a campus surrounded by protective high walls, freely chasing my
dreams

In classrooms whose walls were hung with portraits of notables,
contently enjoying the happiness of that moment.

I couldn't fathom why you wanted to disturb the tranquil lives of
the people, the peacefulness of society

You asked me: Where were you?

When you stood in the high court

Facing charges of sedition and a possible death sentence --

At that time, I was standing with newspapers in front of my face
and in front of the television,

reading page after page of similar stories and seeing identical
images on different T.V channels

Each word of your statement drove a wound to my heart

Each look of your expression like a bang on my head

I found out that you were not the scary, sharp-fanged monster and
evil incarnate portrayed by the propaganda

You asked me: Where were you?

When you were put in a dark prison
showing the nation how 'Freedom' is pronounced, with your body;
Writing, with your life, a textbook about how the word 'democracy'
is written, stroke by stroke.

At that time, I was in every underground bookstore
Furtively flipping through piles of forbidden books
about shrouded histories

My mind was like a new shoot of grass that broke the
ground after spring frost melted

My footsteps were on the streets, searching for the
bloodstains left by your shouting in the past

My shadow greener and stronger than those wild grass
that grew after being consumed by fire

Did you know-- What I was doing?

When you got on stage during your election campaigns
Recounting, with an agitated voice, the injustices you suffered
Asking the audience, with firm gestures, to give you the

justice you deserved

At this time, I was squeezed tight in the crowd, warming up the cold square by my hoarse shouting

The banner in my right hand burned up by my passion while my left hand held the small salary I had just collected that morning

In that same month, I struggled to pay for my child's baby formula, my mortgage and my elderly parents' living expenses

But I convinced them to let me invest in our future, to pay you back for the hurt you suffered

Did you know-- What I was doing?

When you sat in a nice office

With soundproof glass separating you from people's honest voices

With cool, soft carpet under your feet that kept you from feeling the true warmth of the land

This time, I was like a fervent believer all day long

During the day, I defended you against others' criticism everywhere

At night, I faced the doubting voices of my conscience and the protest of my reason while lying in bed

I couldn't decide whether it was truth that was damaged by falsehood or if the 'truth' was not really true from the start

Did you know-- What I was doing?
When you appeared again before reporters' cameras
Boasting about your past contributions
to the society and your sacrifices
And complaining about how coldly people are treating you and how
they've turned their backs on you
At this time, I would much rather hide in my study at home
And write made-up stories from true experiences
To type them in the standard font on my computer, print them out
on laser printer and save them in discs
Thus my dream will not turn sour, and my feeling will not be
betrayed in a sudden moment
The play of my life will be performed according to my wishes.

(Trans. by Vivian Su)

Satan's Entertainment

I Sat-tàn Piàn Gī-niū

Tân, Lī-bûn

The beginning of change has long become Karmic debt
Debts of sin, accumulated over the years, are being recalled
When the world, embellished by civilization, was unveiled
Only the moaning of the devastated Four Elements was heard

The fist of human desires is becoming heavier;
Striking relentlessly
On the frail body of Mother Nature,
who's getting weaker by the day.
Such evil, so deviant of Heaven's Way
And sins that can not be repealed, rising, like yeast
To give birth to the karmic fire that can never go out;
A sorrow so deep, no tears would come;
The soul all covered by a layer of soot.

Our days were suddenly changed;
All because Satan had spinned
Fear, into a ball of yarn
Added darkness as dye
Mixed in something unpleasant
To make an unimaginable captivity
And sprinkled the 'Happy Death'¹ dust
From one end of the heaven to the other

¹ A symptom of Covid-19 due to the lack of oxygen getting to the lungs

Peaceful melodies were suddenly halted
And life stopped, Mercy was no longer merciful.
Aberrant cruelty ruled the day
All flesh and blood are overrun by abnormality,
even Light was overturned.
Lost and scattered souls struggled to light a stick of incense
Crouching in a corner of the darkened heaven
They prayed for peace in tiny, weak voices

The likeness of the world has fallen into silent punishment
Life struggled in the uncertain calamity
Masks that could not be removed are exchanged for hot heartbeats
Faces that were broken into pieces are built with the
confession of death
Is This
The mischief of Satan
or a sign that humans are destroying the world?

(Trans. by Vivian Su)

The Note You Left on the Table

■ 你留佇桌仔頂 ê 紙條仔

Tō̍, Sìn-liông

My daughter, a dead body floating in Victoria Harbor.
Despite having her hands and feet bound
floated and swam freely
Not so for me, her useless daddy

‘Let’s hurry’, and we missed each other
The sun no longer rose and set according to rules
And the moon hid herself out of fear for the sound of gunfire
No one could withstand the memories that were too heavy to go
back to

In my dream —I saw you in the distance, unable to shield yourself
from the hail of bullets with your umbrella
Your whole body was spewing blood
Wish I could bring you out of the inflamed motherland
Wish I could stop the continuation of the previous Karma

It’s been so long since we last ate together
In the last few days, I didn’t dare to watch the television
Calls weren’t picked up on your cellphone
In our last conversation, last month, we didn’t speak cordially
I have wondered if this was a punishment from God
For tying my hands and bowing down to compromises
I heard the victorious shouts of the police on the street

Dignity has been thrown into the mud with carelessness
 Did you know that my cold expression was a form of self defense
 Because I didn't want to have to bury you in your youth
 In the world, it is a certainty that the strong devour the weak in war --
 even if we don't want to treat death like a habit
 Our past glory can no longer afford to take a breath
 At least I had you, and you had me to lean on
 I thought it was only a spell of thunder shower that would soon pass
 And you will come back, when the rain stopped...

“Daddy, this is my generation, my belief, our future
 If you are not used to thinking, how can you ever see freedom's
 light?

Dad, can you see the sign of spring
 The bloodstain on the ground, did not become the baptism of
 forgiveness
 No need for explanations; freedom cannot be bargained

The road ahead was leading to hell during the day by the pungent
 fireworks

I was on the same side as those in the frontline fighting with
 authorities

The bullet-injured eye could still see the panic of the autocratic
 government

Whose unwillingness to see people's resolve was captured
 by journalists' cameras

Our bodily pain proved that we have tasted democracy
 At that time, Hong Kong was bleeding and sinking to hell

We prayed that our elders could understand that this was war
This isn't a dream; we had no choice but to take on the weight of it

Our friends on Lion's Rock broadcasted our appeal
Hoping that the world could see and hear the cries from our hearts
We have turned oppression into will of steel
And planted seeds of freedom in the deepest part of our hearts
With our short lives, we strove,
Calling for using peace and rationality
in exchange for some concessions from the authoritarian government
Once again the sliced open uterus is proof of colonialism at work
Hurry, before tonight's paper deadline,
publish my will, burning in my heart
To counterattack the ferocious oppressors.
The comrade thrown from the top of a building
Answered hope's redemption with her soul,
If the corner of history was still visible
The determined lives still bloomed everywhere
Daddy, can my distress earn your understanding?"

My child, I have just heard
Heard your prayers, was the winds of freedom coming to lead me
Away from these long sleepless nights?
Stepping into the hope you had for me, I saw
Your smile which I long missed; come, let us be brave together
This spell of rain is really heavy; I know you won't come back
Although my exposed weakness couldn't keep up with your
lightning speed

This time, I will come and stand together
With you to break apart the ominous autocracy
To take up responsibility for making the bottom layer for freedom
The ghosts of history will wake once more; death will no longer be
seen as customary
We will no longer believe in an empty future in which violence
begets peace
Come, clean up your body and let's make a pact
Let's leave those twisted emotions on the street
The sacrifice of the insurgents finally awakens the sleeping Justice
The unfinished revolution is set to go forward into the
future...Daddy will keep going for you

Note: a record of the experience and the process of a Hong Kong friend ■■ and
his daughter in the anti-extradition campaign

(Trans. by Vivian Su)



Sàn-bûn

散文

Essays



Seeking the Truth Behind the Story of the Eighteen Wantons of Tavocan (Tōa-bák-kàng)

大目降 18 嬈辦正

Chiúⁿ, Jit-êng

When I first heard about the story of the Eighteen Wantons of Tavocan (Toā-bák-kàng), I thought it made little sense. Legends are, of course, not always true, but most legends have a basis in truth or have a reason for existing. It was a little inconceivable that a small bunch of spider spirits could be so powerful that deities of seven local temples had to be called in to put them down. Was it because the spider spirits possessed unusually great powers, or were the deities rather incompetent? Another thing is, the event supposedly took place in Tavacac, where communities of Han people and plains aboriginal people lived intermixed, and the women of plains aboriginal people are less reserved, which could have been viewed by Han males as abnormal. Due to these issues, I decided to do some research about it. This is the basic premise of the story:

In Tavacac there is a place called the Eight Diagrams Spider Cave, and the legend of "The Seven Fallen Stars". The spider spirits from the Eight Diagrams Spider Cave regularly caused trouble by accumulating bad atmosphere from their webs, causing local women to become wanton¹. The people then asked the deities residing in the temples

¹ In the sense of 'sexually bold'.

that were built over the Seven Fallen Stars to suppress the spirits and restore peace to the area.

Another tale accounting for the women of Tavacan ‘becoming wanton’ is:

After an earthquake which occurred on May 21, 1862, the spider spirits of the Eight Diagrams Spider Cave came out to make trouble, and the women ‘became wanton’. After questioning temple deities, the townspeople found out that the ‘trouble’ was caused by spider spirits.

All these accounts came from legends, with no written documentary proof; only answers from consultations with deities. Also, there are different versions of traditional accounts; the stories do not agree with one another. Now “the Eighteen Wantons of Tavacan” is listed as a cultural heritage of Tainan, yet what supported the legend is only from consultations with deities. To include the story as a cultural asset seems debatable, especially since part of the legend denigrates women.

Legends aren’t necessarily real; one might even say that most are fictional. However, usually there are some reasons for a legend to be formed, such as for cultural or educational factors, even to add an element of fun. But if a legend contains some bias towards a group of people, then it should be prohibited, especially if it were to be used as a cultural asset.

The term ‘becoming wanton’ is a Han concept. Women in Han culture are more inhibited; therefore, behaviors that are beyond the norm will be labelled ‘wanton’. In light of the restrictions Han culture placed on women, the ‘Eighteen Wantons’ event couldn’t possibly have taken place in a Han community. And if it had taken place in a plains aborigines area, there is possible misinterpretations of the women’s behavior. Plains aboriginal societies are matriarchal, so women usually take more initiative and are more open in their gender relationships. For thousands of years, no records of their suddenly ‘becoming wanton’ existed. It’s possible that due to their lack of understanding of aboriginal women’s view of gender relationship that Han males labelled the women’s customary behavior toward males ‘wantonness’. In his account of his journeys around Taiwan, Pi Hai Chi Yu, the Ching Dynasty court official Yu Jung-ho wrote about the courting behavior of plains aboriginal men and women as below:

The woman, having grown, the parents build another room... the young suitor, having gotten consent from the woman, goes in and acts immorally with her...

Despite his being an educated man, Yu Jung-ho did not understand that what he considered immoral behavior is customary for plains aboriginal men and women during courtship. As for other Han men, it can only be more misunderstood. Here I offer an alternative explanation: “The woman, being grown, the parents build another room..” means that the parents have consented. “..the young suitor, having gotten

consent from the woman” means that the man has gotten the girl’s consent. If the girl’s parents and the parties in question have all agreed, then how can it be ‘immoral’? If their behavior is considered immoral, then what chance do young people have to engage in courtship? When Han people gets married and go into their wedding chamber, do they also ‘[go]in and [act] immorally ‘? Therefore I believe the issue is one of cultural differences, not with immorality.

Let’s go back to the time when the legend of ‘the Eighteen Wantons’ occurred, which was around the 1870’s. At that time, the residents of Tavacan were still mostly plains aborigines, so it is reasonable to speculate that the so-called large-scale women ‘becoming wanton’ referred to aboriginal women. Although it is not entirely impossible for Han women to act in a similar manner, but under Han culture, if a female acted this way, not only was she considered shameless, her family would feel ashamed also. In case such a thing happened, most of the time it would be dealt with privately, not having the deities involved. So the chance of its happening to a Han woman is very low. In comparison, the behavior of aboriginal women, who are less inhibited, may be more prone to misinterpretation by the Hans. Thus the problem is one of cultural differences between the Han people and the plains aborigines.

In fact, from the perspective of plains aborigines, for whom little entertainment was available in their everyday life, one leisure activity of note must be mentioned. Called ‘Jumping the Moon’, it

occurred during dark nights with full moon. During those times, the village people would sit around a fire, relaxing, drinking, singing and dancing.

The young people would seize the opportunity to get acquainted with one another. This kind of activity was very common in aboriginal culture. For thousands of years, there was never any mention of anyone ‘becoming wanton’. So to whom is ‘becoming wanton’ referring? How about its negative connotations towards women? In Tavacan there are the ‘Eight Diagrams Spider’s Cave’ and “The Seven Fallen Stars” legends. If you stop at the level of legends, I would accept that they can sometimes enrich the content of one’s life. But for stories that put down women, such as these ‘wantonness’ legends, I believe a line should be drawn.

Before people had the chance to be educated and make enlightened decisions by themselves, deacons at temples would ‘ask’ gods for answers to mysteries or problems. They then had the power to interpret the gods’ words. It was inevitable that the deacons in charge of the seven temples of the “Fallen Stars” held deep-rooted Chinese views. If a matter is purely religious, I think it is purely a personal choice whether you want to believe it or not. But if one were to take something as a cultural heritage, more considerations than just taking the words of temple deacons may be necessary. I would therefore urge our local government to thoroughly consider other aspects before deciding to make something a source of cultural asset or cultural heritage.

Written on Dec. 28, 2021, in Jin Bu, Kaohsiung
(Trans. by Vivian Su)

Reality or Dream?

I 人生？眠夢？

Hân, Boán

What day is today? All the old and the young are back home! "My darling grandchild! Look! I'm here!" Say, he seemed to ignore my calling him for I hadn't bought him sweets for days. And you, my aunts, why are you crying?

They're all crowding before the wing of our compound in the pouring billowing rain. I can't tell whether their faces are bathed in tears or rain drops. The Taoist priest is calling the Buddhist bodhisattva Avalokiteśvara and Christian God, reading aloud the sutra and the Bible, and all my children and grandchildren are kneeling. What in the world are they doing?

It's the July 7th according to the lunar calendar hanging on the wall, a date reminding me of the sweet moment when courted my son's mother. Fine, after they bring the curtains down and turn off the lights, I'm going right away to find her and celebrate this lovers' day together. Look! The two lovers Chit-lú and Gû-nîg (the Weaver Maid and the Cowherd) can only meet on the bridge of magpies across the Milky Way once a year, while my love and I can finally have a reunion forever!

Hey! I am watching and telling you all to stop crying. Don't you hear me? Why? Why?

I see myself lying there. But, why can't I stir anymore?

I remember when we were young lovers, I left to sell the baked sweet potatoes, she smiled delightfully at me and told me to be very careful on my way back home. On one fragrant blossomy spring day, we went dating along the creek on the hills and suddenly wind was blowing and rain poured. But we kept strolling in the rushing stream which could still reflect our figures, like an affectionate pair of fish. May the Heaven and the Earth be the witnesses of our eternal love! Under the autumnal sky where bright stars accompanied the moon, we lay on the fallen leaves whispering softly until dawn.

I really didn't see it coming. You led such a hard life with me and toiled every day. Finally, as a feeble expectant mother, you passed away in the difficult childbirth and I had to raise our son by myself. Sighing for you at midnight, I could only soothe my soul playing the moon lute alone to drain the laments in my heart.

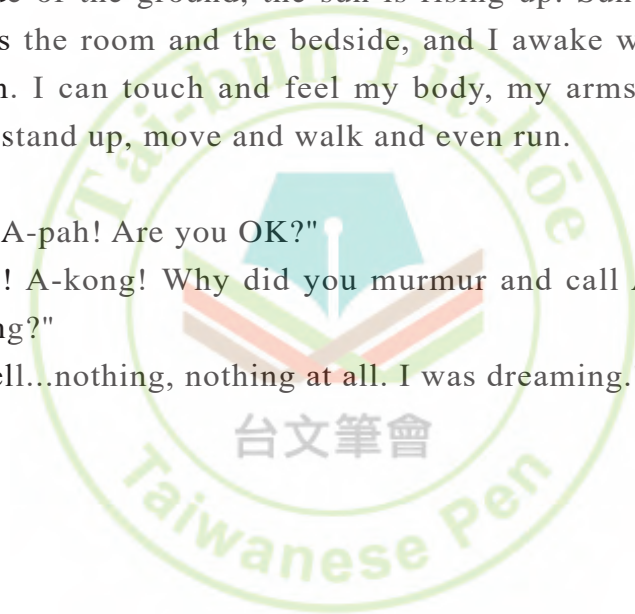
With the noise of crying, rainfall, sutra and scripture chanting, nobody cared about my yelling. I suddenly see my wife coming back and asking me to go with her. My body is moved into the icehouse. I can almost feel the frosty air piercing into my feet and going up to the top of my head. Who can rescue me out of this frigid palace? However, my wife winks at me and tells me not to get afraid of the flames and dust. She says she'll lead me to Heaven, where we'll be husband and wife once again.

"Cock-a-doodle-doo-doo!" With the first cock's crow from the other side of the ground, the sun is rising up. Sunbeam enters and brightens the room and the bedside, and I awake with a start all of a sudden. I can touch and feel my body, my arms and legs, I can actually stand up, move and walk and even run.

"A-pah! A-pah! Are you OK?"

"A-kong! A-kong! Why did you murmur and call A-má's name all night long?"

"Oh...well...nothing, nothing at all. I was dreaming."



Oh! Neighbors!

厝邊隔壁

Lí, Siok-cheng

Living Across from a temple, I often heard sounds of chanting and the rehearsal of Eight Generals' parade filling up the whole street. Ashes from burnt incense would fly everywhere. Years ago, fanatics of the lottery game Tak Ke Lok would crowd the temple to inquire about signs of lucky numbers. Even after they got the answers they wanted, these outsiders would linger and play near the temple, drink loudly, and caused disturbance until midnight.

Then there were the visits paid by followers of other temples' gods, bringing with them firecrackers, traditional art performers, Eight Sounds bands, pole dancers, electronic floats, one group after another. These were usually followed by the temple devotees, walking slowly while holding incense sticks in their hands reverently. After stopping and paying respects at our temple, a grand dinner would follow. Various entertainments would also be provided: while the participants ate, performers on a flashing stage would sing expertly. Then, all of a sudden, the master of ceremony would announce with words like: "Let's thank our temple hosts, may the deities protect and watch over them! We are so grateful to you! As for our faithful brothers and sisters, don't leave yet after you've filled your stomachs-- a wonderful show is coming which I am sure will make you really excited. So gather around the stage..." Then, with loud disco music blaring, women, scantily clad, would appear on stage doing some kind of strip show. One piece of garment after another would be shed, until almost nothing is left. Sometimes props

such as bottles and cigarettes would be used in their routine. In the meantime, men would goggle while women watched with blushing faces. If children were spotted, someone might lodge a complaint to the police, then the strip show would change to a pole dance or a karaoke party. The end of the entertainment would be announced with the firing of firecrackers. Afterwards, all that would be left was a ground strewn with paper cups, cigarette butts, empty bottles and betel nut juice stains.

At the end of my street is a small factory run by A-kheng, whose husband died long ago not long after they moved here. He was only 36. It was a rainy day the day of the funeral. As I stood in my doorway watching, I spotted A-kheng, thin and haggard, holding the hands of her three young children, walking behind the funerary priest to see off her husband. I felt sorry for her to become a widow at 32. After her husband's death she took over the running of the factory, raising her children alone. Being always busy, she tended to stay inside her house on weekends, not socializing with her neighbors. Therefore it came as a real surprise when I heard that she argued with some of her neighbors over running water and flower pots. She also claimed that people picked on her because she has no husband, by urinating in front of her property, leaving trash and the temple letting its visitors park on her property.

Across from me is A-kau, a butcher that sells chicken meat. Mother's name is Suan-a, nicknamed Mrs. Chicken Meat. She is short, fat, hospitable, energetic, loud woman who loved the land, gambling, dancing and singing. Originally from Taipei, they moved

to Taichung about twenty years ago. The neighborhood had certainly become livelier with her around. She has a Third Prince shrine in her house. Claimed that all the money they were able to save to buy a house and have a good life is due to the Third Prince. If they needed money, the spirit of the Third Prince would take possession of her youngest daughter, and reveal the lucky numbers of the next cycle of the lottery game Ta Chia Lo through her. All the predictions would come true. The family has helped quite a number of people to solve their personal problems or avoid disasters. Whenever Mrs. Chicken Meat talked about the miraculous powers of the Third Prince, her face became animated. The faithfuls have given her golden plaques out of gratitude. Even famous singers and actors have come and paid respects to the shrine in her house. Her favorite song was “I Married the Wrong Man”, and her eyes would get all red when she sang it. The song reminded her of the early days of her marriage, when her husband made little money from selling scrap metal that they collected. To get some extra income, she worked as a cook for other families. When her husband won money from gambling, she would get a share. Her salary was pretty good. Later, her husband became addicted to gambling, and turned violent towards her. Disillusioned, she decided to live in Taipei by herself.

Occasionally, some neighbors would complain heatedly about A-guat for spreading rumors. I tried to be a peacemaker and told her about it, but got yelled at for butting into other people’s business. But knowing her nature, I got along with her fine. In fact, A-guat has a good heart, is willing to give people a hand, and is well-liked in general. She does as much community work as the neighborhood

association leader. So, very often people brought her all kinds of gifts: fruits, vegetables, snacks and so on. If people complained, it was usually from something innocent she said that they got offended at. Then she would get all aggrieved and teary. After I apologized nicely for them and asked her to forgive them, everyone would become friends again.

Mrs. Chicken Meat complimented me for being tolerant; for letting her park in front of my house. She often invites me to sing Karaoke with her and brings me her special dishes. I drive her to places and attend social activities with her. To me, as long as you understand someone's quirks, getting along with them is no problem, because no one is perfect. But I still don't understand why she was so resentful towards her husband. If he was such a bad person, why did his children take such good care of him when he got sick?

Over the matter of who had the right to park on the street Mrs. Chicken Meat, A-kheng and Hunchbacked Beh all became bitter enemies. They don't speak to one another now. Hunchbacked Beh is Mrs. Chicken Meat's next door neighbor. She often puts a small barricade in front of his house to stop people from parking their motor scooters or cars there. A few years ago, when Mrs. Chicken Meat was setting up an outdoor altar for Third Prince and had applied for a street permit, Hunchbacked Beh's husband refused to let her put up a tent in front of their house, and the two families have had grudges to this day.

One time, A-kheng's factory truck was unloading some goods and it was standing next to Mrs. Chicken Meat's house. At that time Mrs. Chicken Meat's husband was in a wheelchair, and she asked A-kheng to move the truck. With a stiff face, A-kheng checked the spot, and thought that there was still room for the wheelchair to go through, so she didn't have the truck moved right away. Right away, Mrs. Chicken Meat launched into a tirade like a machine gun going off, cursing at A-kheng for not being sympathetic, complained about how difficult it was to push a wheelchair, why the h*ll couldn't she be nice enough to move, and hoped she'll be in a wheelchair when she's old, the Lord of Heaven will administer punishment...etc.

A-hun, who lives in the house to my left, had the most tolerance. Even after her husband died, she kept raising the son of his ex-wife, a child with cerebral palsy. The spaces near her house are all taken up by her neighbors' bikes, motor scooters, clothes-drying racks, a car, and flower pots. She never complained but kept her displeasure in. I worry that if one day she has had enough and explodes, it would not be pretty.

As for me, it wasn't until I have been here for a number of years that I noticed something now quite right. Uncle Ngo, who lives in the first house in the lane to my right, has been secretly using the fire safety lane between our houses to install an electric water pump, store all kinds of cleaning supplies, metal shelves and hoses and so clogged up the space until it got quite stuffy. I decided to take some photographs to apply for a boundary inspection. Uncle Ngo and his wife thought that I was about to take legal action

against them, rushed over, and exclaimed, “We are neighbors; if there’s any problem, let’s talk them over first, there’s no need to go to court!” “I am taking pictures to show the Land Administration people for checking the property’s boundary, to see whose right it is to use the lane. A-kheng told me she had it checked before, and 7 square meters are missing in the front and back. To be honest, the lane belongs to you.” Turned out that for thirty years Uncle Ngo has been using the lane illegally. Last year it was found that I actually owned it, so he cleared it out and gave it back to me. Mostly, the neighbors stopped being friendly with each other over parking matters. In the alley behind my house, Teng-a and Uncle Ngo took turns to find the red ‘No parking’ line and report the other person to the traffic police to get them fined. Someone’s garage that had been there for twenty years was reported to the police as illegally built, and was torn down the next day. The snitch, everyone thought, was A-hong who lived in the last house in the lane.

A-hong is in his early fifties, looked well-bred, and worked as a realtor with his wife. He made quite a lot of money. Day and night, he went around taking pictures with his cellphone and made enemies everywhere. He even chased away the truck from the district office that collects recyclables when it was parked at the front end of the lane. A lover of cars, two years ago he bought the empty lot next to Teng-a to house his collection, beating out Teng-a who had wanted to buy it. Now Teng-a often sat in front of his house in a daze.

Next door to Uncle Ngo lived A-ngo, a gently-reared woman who never had to work before she got married. Her husband loved the bottle, and disappeared one day with another woman. He came back when he was heavily in debt and needed money, causing a ruckus in his house. Both his mother and his wife kneeled to him and begged him to stop. Finally, the wife had to come up with some money from her father to pay off her husband's debts. At the end, the husband died at home. A-ngo was a sociable person, loving to go to her neighbors' to chat and giving them presents. She was kind to non-relatives that way. Yet she would complain about her daughter-in-law being unkind to her, saying how she threw out her things. All I can say is that if you are not matched by fate with someone, no matter what you do, nothing will go right! After A-ngo got dementia, she became lazy and untidy. Often she sat in one spot for hours, and hardly took baths. She became so smelly that no one dared to let her inside their homes. This June, at the age of 82, A-ngo passed away. Still, the image of her will always stay in my mind.

Yay! Good news! On December 7, the Legislative Yuan passed a new law stating that if you park temporarily on a yellow or red line, but do not obstruct traffic, you are not to be reported. This makes A-hong kind of useless and harmless now. And at the end of the year, the temple opposite my house will be relocated.

Here's hoping for a quiet, peaceful new year in our neighborhood in the coming year.

(Trans. by Vivian Su)

The Experimental Field of Taiwanese

I 台文試驗場

Lîm, Chùn Iòk

When the Taiwan Church News invited me to submit a piece for its celebration of ‘Thirty Years of the World of Taiwanese Writing’, I sent in my essay, “Taiwanese Language is My Life”, which they published in issue #3632_25 (Oct. 7, 2021). The editor took a section, below, from my essay, to be the subtitle, ‘The Experimental Field of Taiwanese’. It sounded like a manifesto of ‘TOJ(Tai Oan Ji, Taiwanese Writing)=Romanized Taiwanese without hyphens’.

In order to celebrate “the 150th anniversary of George Mackay’s Mission to Taiwan”, (Mar. 7, 2022), Elder Loa Eng Hiong, the general coordinator of the project, is planning to retranslate Mackay’s memoir, *From Far Formosa, into Taiwanese*. We are planning to publish two versions, one with Han characters mixed with Romanization-English side by side, and the other with TOJ-English side by side. TOJ means Romanized Taiwanese writing without hyphens. We want to have a new start, and break traditions, in order to achieve a progressive and regular Taiwanese writing system. This is because no other writing system in the world is like, according to Ong Iok Tek, “When one opens a book written in POJ, one sees hyphens all over the place, like water flooding the pages.” As I work on turning Han characters mixed with Romanization into TOJ, I am finding out that removing the hyphens hardly affects the nature of Romanized Taiwanese, and no phrases/words are overlapped to cause confusion in pronunciation. So, let’s be brave and try using TOJ, to let the Taiwanese writing system

become a normal writing system.

I am not a highly-educated person, but I am a pragmatist. After presenting my paper, “An Initial Look at Hyphens in Romanized Taiwanese”, in the 2020 International Conference on the Teaching of Taiwanese Literature, I received tremendous responses. Those who agreed with my view outnumbered the ones who disagreed. The ones who disagreed pointed out that by removing hyphens “a pronunciation problem would be posed to beginner learners of POJ.¹” On this point, some people counter-argued by saying that, “Using hyphens to aid the learning of syllabic pronunciation is like a baby drinking milk from a bottle with a rubber nipple. Once the baby is weaned from the bottle, the rubber nipple becomes useless and is abandoned. As the child grows, if it continues to suck on a nipple, then that is abnormal behavior.” That is the truth in a nutshell!

I have established the Taiwanese Literature Society of Common Tai Oan Ji with like-minded individuals on Facebook. Possibly due to the key-in method for typing in Taiwanese still containing hyphens, not many people have posted in the new TOJ system. But I have already changed my kit for converting ‘POJ mixed with Han characters into all POJ’ into TOJ, so now it is very easy to post in the ‘POJ mixed with Han characters’ version and the TOJ version. At the moment I am working on: (1) Adding the word ‘TOJ’ when entering into the Taiwanese version of Sin Bong Ai Website; and (2) to add the choice of a TOJ version to the new version of Sin Bong Ai Taiwanese-Hakka key-in method. This way, there will be the choice of TOJ in the general Taiwanese writing environment.

¹ Poe Oe Ji, or Romanized Taiwanese

The Society for Progress in Taiwanese, in Boston, has also entered into the TOJ realm. Three books are about to be published in TOJ. In addition, Professor Taiffalo Chiung wants to publish the doctoral thesis of Lim Bo Seng, Ph.D², “School Education in Taiwan under the Japanese – Its development and relevant cultural and historical analysis and examination” in Taiwanese, which I have translated from the Chinese version by Lim’s daughter, Ms. Lim Iong Muei. Originally, she only wanted to put out an online version of the Taiwanese version, but after hearing that it can be done in TOJ, she now wants a printed version published. Since all I need to do is use the conversion tool for turning ‘POJ mixed with Han characters into all POJ’ then reconvert it into TOJ, it will be pretty fast and convenient.

Once, I had the opportunity to present a copy of the recently published Common Taiwanese Bible to Dr. Mike Kuykendall, a collector of world’s Bibles. His response to the new Bible was: “Why are there so many hyphenated words in Taiwanese?” In other words, he meant “it is not normal to have so many words with hyphens!” Since I’ve done quite a bit of experimenting in TOJ, I can prove that by taking out hyphens, our Taiwanese writing system will become a regular ‘TOJ’. Here’s hoping that all the like-minded colleagues in the Taiwanese literary world will band together to strive for making our Taiwanese writing system ‘normal’!

(Trans. by Vivian Su)

² The first Taiwanese to acquire a Ph.D. degree in the U.S. and a victim of 2-2-8 Incident. His name is also spelled Lim Mosei.

Nocturnal Awakening

! Kiaⁿ--chhíⁿ

Lîm, Jū-khái

It's a little after three pm, I was so fatigued that I got into bed immediately and had a dream: My wife A-hun and I were promenading and chatting on some sunny street. We appeared to be talking about the new semester which just started and some students' anecdotes. She listened and smiled, and her smile made me happy. Suddenly, I found that it's Thursday tomorrow! That means we're on Wednesday. Isn't that the day when I ought to be present in my teaching class at Tām-chúi!?

Astounded, I sobered up and saw at a glance that it's about 23:30, and I had been sleeping when dining in a restaurant on one of the streets at Tām-chúi. "Did I fall asleep here?" I asked the boss and his wife.

"Did I sleep for long?"

They just smiled and said "Say! It's nearly midnight." Then I told them about my dream, which got a laugh from them. "I'm sorry to disturb you."

"It's fine except we're afraid we didn't want to wake you up."

Then a colleague of mine claimed instantly that I should support them.

I had no idea what they're up to. The only sentence I caught in their conversation was "They are so egotistic."

A female teaching assistant beside me echoed "Yeah! Yeah!"

When I was commenting that it's only human nature to be egotistic, I really woke up and found that I was still lying in bed.

In fact, half of the reason for my staying at this school is my resolution to promote the Taiwanese writing system. However, they seemed but more interested in my other capacities.

I've been rushing north and south every week in these years and leading a life adrift, unable to tell consciousness and sleep apart; further, I'm an over 50-year-old man with more and more worn and broken-down apparatus and much less faculties than before. And, in addition, some old wounds just recurred again, which intimated to me that they'd never been in sufficient care. To tell you the truth, I am very concerned about my health. Before our beautiful country is completely established, I certainly have to love and cherish my life, and keep striving with all my soul and strength.



(Trans. by E.H.T)

Golden Needle Flower in Western Pennsylvania

賓西 ê 金針花

Ô, Bîn-siông

It is June in Western Pennsylvania, and it is the season of the golden needle flower.

In the Western Pennsylvania, the golden needle flower is everywhere, turning your head you see her and turning around you meet her again.

The golden needle flower blooms in the front yard, by the house wall and in the stone cracks of the house corner.

You see the golden needle flower extending beyond the wooden fence when you drive along the road in the countryside; she greets passengers like a little girl with an innocent smile.

June sun is quite hot already in the Western Pennsylvania, and the golden needle flower blooms everywhere.

Westerner calls the golden needle flower as tiger lily or daylily. I give her a Taiwanese name: the lily of the tiger. Indeed, she grows along the road in the countryside, by the swamp, in the hill and the flat land, as you pass in car, you are full of yellowish feeling like tigers running over the valley and the wild land; she yields a flying shadow of orange yellow color.

It is the lovely nature of the golden needle to show off her flowers under the wind one by one swaying.

The neighborhood young women love the splendid flying color of the golden needle that is like the reflection of the young women themselves extremely attractive. They all plant in the yard a few of the golden needle bushes, that come back in the spring with their green slender leaves flying like fairies, they begin to shoot out the flower stem in the early June, the stem forks at the end, each fork develops the flower buds of about six to eight, the flower stem with splendid length like beautiful women full of varying attractive postures; by the mid-June, the buds start to bloom in series, one flower a day, young women compete for beauty with the golden needle in the yard.

Some people are fond of her friendly nature, and value her smiling face; they plant by the post of the mail box the golden needle that welcomes postman coming to deliver the daily mail.

There is a row of two hundred feet long lily flower wall in my garden. One day, to our house came a lady of my American colleague, Mrs. Lilly, upon seeing this wide spread of the tiger lily wall, was shouting in excitement: “Ah, how beautiful it is!” Indeed, what a beautiful, smiling Mrs. Lilly she is as lovely and affectionate as the tiger lily.

Chiang Ching-kuo falsely accused Lâm Bō-seng of asking the US for weapons

蔣經國誣告林茂生 kā 美國討 chhèng

Ông, Khek-hiông

After the February 28 massacre, the KMT Taiwan Province Division began to use the February 28 Incident as an excuse to eliminate Taiwanese elites. In 1973, Pêngdê (former instructor at KTM Taiwan Province Division) told the reporter Ñg Chuk-liù in private, "On the blacklist (of 228 Incident) more than 200 Taiwanese criminals were reported by the pòⁿ-soaⁿ¹ who returned to Taiwan from Chongqing, including Lâu Khé-kong, Lâm Téng-líp, Iû Mî-kian, Liân Chìn-tong, Ñg Tiâu-khîm and others." Ñg Chuk-liù lamented: "Because of this blacklist, bloodshed was brought to beautiful Formosa. It's a historical tragedy."

During the Period of Political Tutelage, the KMT "used the political party to run/lead the state and the army". The chairman of the KTM Taiwan Province Division, Li Yizhong, asked the commander-in-chief Chen Yi to arrest Taiwanese elites on the blacklist. Chen Yi began to take action on the night of March 10th, 1947. Cautiously, he reported to Chiang Kai-shek on March 11 a list of the people he caught. By March 13, more people were arrested

¹ Pòⁿ-soaⁿ (半山) or Pòⁿ-soaⁿ-á (半山仔) were used to call people who were originally from Taiwan, but lived in mainland China (commonly known as Tngsoaⁿ in Taiwanese) during the Japanese Rule Era in Taiwan, and returned to Taiwan after the end of World War II. "Pòⁿ" means half, semi-, and "soaⁿ" means Tngsoa. And "-á" is a relatively pejorative suffix.

on trumped-up charges, and an additional detailed list was sent. Professor Lîm Bō-seng, Dean of the Faculty of Arts at National Taiwan University was on both lists. Chen Yi asked Chiang Kai-shek how to deal with these people, but Chiang Kai-shek didn't answer immediately, and it seemed that he wanted to leave it to the upcoming Taiwanese Defense Minister Bai Chongxi and Chiang Ching-kuo.

Bai Chongxi and Chiang Ching-kuo arrived soon in Taiwan on March 17, 1947. On the surface, they wanted to appease the Taiwanese who were killed. In fact, Bai came to inspect the operation of the army and promote the "cleansing" campaign and strengthen the measures to pursue and capture Taiwanese. In the meantime, Chiang Ching-kuo came and helped Chiang Kai-shek understand the situation of these arrested Taiwanese. At 6:30 p.m. the next day, Chiang Ching-kuo sent Chiang Kai-shek a telegram immediately, saying "Pro-American faction - Lîm Bō-seng, Liāu Bûn-gē, and U.S. Vice Consul George Henry Kerr, asked the U.S. to provide guns and Money. U.S. promises Money. Col. Dau² comes, Kerr is transferred, related." This message has three pages, please refer to the second item on the first page of the attached message. On the third page he said: "Bai Chongxi was ordered by the chairman³ to express his condolences. Apart from the C. P.⁴, he did not indict the others. It's just childish behavior. Lîm, C. P., minority." The last three words mean that, he thought, Lîm Bō-seng and the Communist Party must still be investigated and eliminated, although they're merely a minority.

As soon as Chiang Ching-kuo arrived in Taiwan, he falsely accused Professor Lîm, Dean of Literature of National Taiwan

² Col. F. J. Dau, Assistant Military Attache

³ Chiang Kai-shek

⁴ Communist Party

University, and Liāu for asking Americans to provide arms and money. This is a false accusation. Professor Lîm was an academic and never participated in anti-government activities on February 28. Liāu was not in Taiwan then but in Shanghai on February 28, and escaped the massacre.

The related historical documents in the US consulate in Taipei have been declassified, and there is no evidence that any Taiwanese, on their own initiative, asked the United States for arms and money, and there is no record of Americans agreeing to provide Taiwanese money. Ng Khí-lâm had frequent contact with Kerr before and after the February 28 Incident. He testified, "Some people often blame Kerr, believing that he played a very important role of instigator during the February 28 Incident. I do not agree, because it's only an overestimation about Kerr's influence. Too exaggerated." Ng added, "I have never heard him say anything that is inappropriate for his position, and I have never heard him ask me to do any acts of conspiracy." Obviously, Lîm, Liāu and Kerr were wronged.

Lîm founded the People's Daily, which reported many corrupt officials and criticized the government. Liāu founded the "Taiwan National Spirit Revitalization Association" and the "Taiwan Constitutional Government Association". Besides, he also published the Frontier magazine to comment on current affairs. These were the main reasons why the KMT Taiwan Province Division intended to frame them. Chiang Ching-kuo was responsible for checking the information and should not have reported to Chiang Kai-shek irresponsibly, which led to the murder of the innocent Professor Lîm. Chiang Ching-kuo must be held accountable for this false accusation.

Professor Lîm was killed at the age of sixty. He held a Bachelor of Arts from Tokyo Imperial University and a doctorate of

Philosophy from Columbia University. He was the first Doctor of Philosophy in Taiwan, a Taiwanese genius at the time. He was also excellent in Sinology, an outstanding poet and calligraphist. He founded the best-selling People's Daily in 1945 to speak up for the people and bravely reported on the corrupt politics of the time. His achievement may have got on the nerves of KMT leaders .

During the Anti-Japanese War, China established the National Political Council to provide government consultation and convey public opinion. In 1946, a by-election was held for the Taiwan representative of the National Senator. Both Professor Lîm and Liâu participated in the election. Perhaps because the KMT authorities did not like Liâu, they deliberately plotted for him to lose the election. Professor Lîm couldn't ignore it, so he resigned from his position as a national senator. Professor Lîm refused to wallow in the mire with Chinese KMT. His unwillingness to join forces made the Kuomintang very embarrassed. Now, on the 75th anniversary of the 228 Massacre, we cherish the memory of Professor Lîm Bō-seng even more.

Chiang Ching-kuo was the man Chiang Kai-shek relied on the most. He was Chiang Kai-shek's eyes and ears, helping him make important decisions. After escaping to Taiwan, Chiang Kai-shek merged and reorganized the two major spy systems, BIS⁵ and MIS⁶ in November 1950, and established a "Political Action Committee" under Chiang Ching-kuo's direction. Chiang Ching-kuo even authorized the secret police to arbitrarily arrest people and torture them.

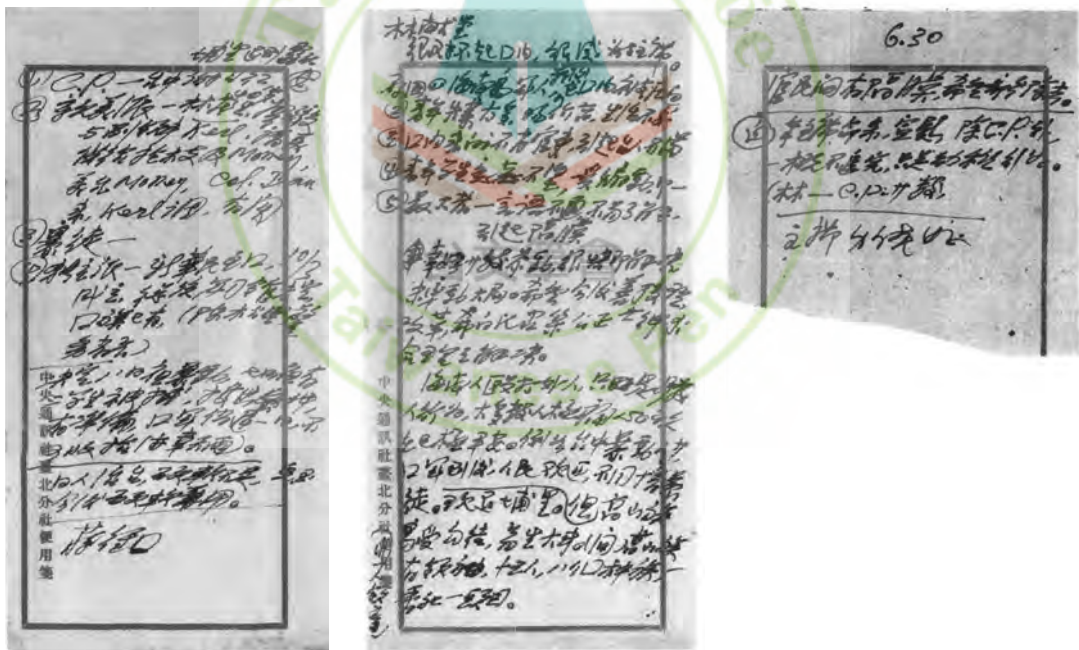
On May 1, 1954, Chiang Ching-kuo concurrently served as the "Director of the Data Section of the Confidential Office of the

⁵ The National Bureau of Investigation and Statistics (Military Commission), (NBIS or BIS)

⁶ Military Intelligence Agency

Presidential Office", commanding all the party, government and military spy agencies, and set up a security office to replace the notorious Secret Service Bureau. The evil acts of White Terror under Chiang Kai-shek's rule were mainly undertaken by Chiang Ching-kuo.

After the death of Chiang Kai-shek in early April 1975, cases of human rights abuses by KMT were brought to the surface. The major cases include the Zhongli Incident, the Formosan Incident, the Lâm Gī-hông Family Murders, the Tân Bùn-sêng Murder, the Jiangnan Murder, and so on. No doubt Chiang Ching-kuo was responsible for all these cases. Just as Ông Bùn-hông, chairman of



Page 1 of Chiang Ching-kuo's telegram: 2. Chiang Ching-kuo falsely accused Professor Lâm and Liâu for asking Americans to provide arms and money. (March 18, 1947)

Page 2 of Chiang Ching-kuo's telegram: Chiang Ching-kuo told his father about too many young unemployed people, persistent price hikes, and the society in ferment. (March 18, 1947)

Page 3 of Chiang Ching-kuo's telegram: Chiang Ching-kuo thought that although Lâm Bō-sêng and the Communist Party are only a minority, they must still be investigated and eliminated. (March 18, 1947)

the 228 Care Association, has said, "Chiang Ching-kuo is the culprit of the white terror."

Some people say that Chiang Kai-shek defended Taiwan from China's aggression, Chiang Ching-kuo promoted the ten major constructions, etc., that both the father and son were so meritorious that they may compensate evil with good. But first, merit and demerit should be judged separately but not offset one another. Moreover, Taiwan Strait was defended by the US Seventh Fleet, and Taiwan's economy was much worse than that of Japan, which shows that the dictatorship of the two Chiangs had not achieved good results. Taiwan's economic development came about from the efforts of the Taiwanese people. How can it be said that the ten major constructions are the credit of Chiang Ching-kuo? In this way, can we consider the "Prospective Massive Infrastructure Program" the credit of President Tsai Ing-wen?

台灣省「二八」事變正法及死亡人犯名冊									
姓名	路	年	犯	罪	事	實	法	狀	格
陳 屋	台北市參議員	51	二八事變處理委員會	林	謝	世	刑	無	無
徐春制	台北高等法院	7	處理委員會	謝	世	刑	無	無	無
吳鴻祺	監察		此類動員	謝	世	刑	無	無	無
王清雲	省府地政處		此類動員	謝	世	刑	無	無	無
林桂	律師		此類動員	謝	世	刑	無	無	無
李瑞漢			此類動員	謝	世	刑	無	無	無
李瑞峰			此類動員	謝	世	刑	無	無	無
宋建如	長庚公署教育		似與前項有關	謝	世	刑	無	無	無
吳金鍊	新出報日不		此類動員	謝	世	刑	無	無	無
林蘭	台大教授		處理委員會	謝	世	刑	無	無	無
林蘭	台大教授		處理委員會	謝	世	刑	無	無	無
張七郎	醫師		此類動員	謝	世	刑	無	無	無
王添發	省長		處理委員會	謝	世	刑	無	無	無

Ma and Pa's Leftover Land

ǀ Pē-bó lâu--ê lân-san tē

Tân, Kim Hoa

Our plots of land in Lâm-ò were not released by the government for private ownership, so the land deeds belonged to the government. As for our family home in Nā niu-á, the only kind of ownership we had was ‘user’s right’, no deeds either. When my dad was still alive, he had gone up to the Legislative Yuan with his neighbors a number of times to protest for getting the ownership of the land that they worked on, but they’d never succeeded in this goal.

In 1977, during the Ten Great Projects period, as a rail line going around the northern corner of Taiwan was being built, all the land being passed through by the rail line was conscripted. Most of our fields were taken during that period, including ‘Stoney Field’, ‘Sunken Land’, and ‘Middle Patch’. Even ‘tah-té khu’, with the softest soil, was taken from us. The only part left was “Area 7(Chhit-khu)”, on which we could still plant some crops. All in all, more than four-fifth of our land was conscripted. The amount of compensation we got was so miniscule, you couldn’t even fill a mouthful of water with it.

The fields my parents had worked so hard on to feed us eight kids were mostly lost now. With no other recourse, Father went back to being a mechanic at a stone quarry. It was fortunate that, when Grandpa was still the head of the family he had run a rice mill, and Dad had some basic training in running the rice hulling machine, so he learned something about fixing machinery. With his experience, he was able to find work as a mechanic, thus ensuring our livelihood.

Forty-four years had passed, and none of us had the desire to see those fields that our family lost. Mostly we were reluctant to see all that our poor parents had to give up, or to recall their helplessness. Every time I went back to our old home, I could only stare afar, in the direction of those lost fields, from the village main road. Near my eyes, verdant expanses of rice grew vigorously, while the only thing that grew, 200 meters' parameter around the train tracks were tall grass. That leftover piece of land was the place where our parents, and us as children, used to toil over.

The reason why I now mention that leftover piece of land is because once, while taking a walk towards the direction of the railroad with my daughter, we reached the seawall of the train tracks. There, we saw our abandoned field, almost unrecognizable after the tracks had gone through it. The plot could have been Sunken Land, or Middle Patch tah-té khu. Weeds were growing riotously there, evoking a feeling of regret in me.

Here I recall the times my parents and us siblings had worked on those fields: weeding, chopping up inter-field borders, cutting rice stalks, burning hay, and herding our cattle. All our emotions were mixed up and buried with the soil! Like hearing Dad's singing or seeing Mom's gentle smile. In my mind, I could see the image of our family working happily together in our field.

I remember this one time, when Mom sent my sister and I to burn up some hay. We accidentally ignited a nearby tree and the whole thing caught fire. We were in a panic for a while. Fortunately, our hands and feet were nimble enough that soon we began to put out the fire by beating the tree branches on the ground and scooping water from a ditch to douse out the fire. Another time, I played a prank on my younger brother by throwing the leg of a doll I found from a ditch. I only intended to scare him a little, but he got so frightened that he wouldn't stop shaking and crying. Boy did my ears get burned from the scold from my mom at that time!

Now all of us have arrived at our golden years, each one a grandpa or grandma. Our steps in life have begun to slow down. At the same time, our feeling for our old home has only gotten stronger by the year. So now we began to invite one another to go back home more frequently. Five years ago, we renovated our parents' old house together. Now each of us has a room in the house, which made it easier to go back more frequently. Every time, we are always happy to see one another in our old home. I consider each trip back as a mini-vacation, and I am always doing my best to find time for the trip.

During the last two years, due to the mutating nature of the virus from China (the Covid-19), the whole world has gone through a lot. Since our government advised us to avoid going out as much as possible, I have been staying in the country most of the time, and did

my teaching online. Besides teaching, I always manage to find time to do some gardening, and take walks in the woods or nearby hills. I have found the air in the country extremely fresh. Once again, I was reminded of that leftover piece of land my parents left us.

To me, whatever is scarce, is left behind in the world, deserves to be well-treated. I look for the human feelings left behind by the materialistic society, after it consumes what it deemed of value; the mother tongues left behind by globalization, and the old-fashioned manners and customs left behind after our society ‘modernized’... It’s been one whole year since I started working on that leftover plot of farm! I, who has come back to her roots, will continue my search. I will think about and remember my parents, in that small piece of land they left us; I will write about my mother tongue in Taiwanese, and to bring back the original sounds of our land and the rich feeling of our homeland.

(Trans. by Vivian Su)

The Couple's Pillow and the Carrying Pole for Two

To Ông Iòk-lîm & Ông-Tân Sian-cha for their "Life as a Couple"

■ 雙人枕頭 kap 雙人擔頭

Ûi-tiòh 紀念王育霖、王陳仙槎「夫婦春秋」寫作

Tēn, Pang-tìn

1.

It's the end of the year 2021. The members of TLH (Tâi-oân Lô-má-jī Hiap-hoe, Taiwanese Romanization Association) had an enthusiastic discussion about the establishment of Taiwanese Teachers' Day. The related motion was carried by a majority later during the annual convention 2022. Another motion about the establishment of Taiwanese Poet's Day was also carried this year. What an epoch-making decisions!

Lîm Bō-seng (1887~1947) was a Taiwanese academic and educator. Mastering Chinese Mandarin, Japanese, English and German, he studied in Japan and the United States where he received a Doctor of Philosophy (Ph.D.) degree. He was proficient in the romanized Taiwanese writing system, and, with his extensive knowledge, developed Taiwanology. During the 228 Massacre in 1947, he was unfortunately illegally seized and killed by the Chinese KMT authority on March 11th. He was only 61 years old. We shall awake to our responsibilities and set 311 (March 11th) the Taiwanese Teachers' Day in remembrance of his sacrifice. And we celebrated the Taiwanese Teachers' Day for the first time this year(2022).

Ông Iók-lîm (1919~1947), 25 years old in 1944, was the very first Taiwanese court prosecutor in the Japanese court system. After the World War II, he came back to Taiwan. He was so courageous and righteous that he punished a KMT corrupt official in accordance with the law. And his integrity invited ruthless retaliation. He was also killed by the Chinese KMT authority on March 14th at the age of 28. He was a talented poet, too. "So long! When will we meet again?" is one of his last poems written in prison. What a touching poem it is! Last year, we set 314 (March 14th) the Taiwanese Poet's Day in remembrance of his sacrifice. And we celebrated the Taiwanese Poet's Day for the first time this year (2022).

2.

"The Couple's Pillow" is a Taiwanese pop song about a solemn pledge of love, sung by Ông Sek-hiân in 1990.

It happens that there is a similar case in Japan. In 1967, a Japanese singer Murata Hideo (村田英雄) sang an enka entitled "Life as a Couple" which described a diligent young couple rising in life by their own efforts, and leading a blissful life together when they're old. The song was so popular that a Taiwanese singer Iáp Khé-tiân adapted it and sang a version in Taiwanese entitled "Our Life".

Recently I heard a new Indonesian pop song in Hakka: "Don't leave me!" It has merely two Hakka sentences: "Don't leave me and I'll stay with you. If you wanna go, I'll go with you." The lyrics are so simple and touching that the song is sung all over the Southeast Asia. The marriage makes the family, which is a sweet burden for a couple.

It's a couple's pillow as well as a carrying pole for two. So, the couple must realize this before getting married, work together and accept all the painstaking work willingly. However, in Taiwan after the WWII, Chiang Kai-shek the exiled Chinese dictator escaped to Taiwan. His son Chiang Ching-kuo was also an autocrat. With a cruel and ferocious army and corrupt bureaucrats, the two despots ruined everything that the Taiwanese people had on the island!

The court prosecutor Ông Iók-lîm disappeared, and then was found killed without reason, which is a lesson that all the Taiwanese must learn and remember. His wife Mrs Ông-Tân Sian-cha endured the grievous misery and turned sorrow into strength. She raised their sons, Khek-hiông & Khek-siâu, by herself and educated them as Taiwanese elites. At the beginning of the year 2017, their sons completed and published a biography of their father, *Waiting for Tomorrow: Ông Iók-lîm the Taiwanese Court Prosecutor Who Vanished During the 228 Event*, in which the extreme hardships and difficulties their mother confronted were described. Assisted by many people such as Professor Chiung, Wi-vun, they kept appealing and promoting, for many years, the foundation of 228 Care Association, the 228 Memorial Library, the Memorial Library of Lîm Bō-seng, etc. The mayor of Tâilâm, Mr. Ng Úi-tiat recently decided to rename Chongchéng Road as Thng Tek-chiong Boulevard, which bore witness to the value of transmigration of previous Taiwanese heroic spirits and actual elites!

I'm not good at writing poems. However, since it's the first Taiwanese Poet's Day today and there's an activity of poem writing to celebrate the Taiwanese Teachers' Day, I'll do my best to participate in

the activity, following the rule: to write a poem. I love the meaning of the old song "Life as a Couple" as well as the melody and rhymes of "The Couple's Pillow". Projecting myself into the history of "Waiting for Tomorrow", I wrote the lyrics entitled, "The Carrying Pole for Two". I'd like to invite all of you to sing with me.

Tēⁿ, Pang-tìn on March 12th, 2022

The First Taiwanese Poet's Day

To Ông Iók-lîm & Ông-Tân Sian-cha for their "Life as a Couple"

Tēⁿ, Pang-tìn at Tainan 228 Memorial Park on March 13th, 2022

The Carrying Pole for Two (sung to the melody of The Couple's Pillow)

Woman: I can't shoulder the carrying pole for two without you.

Man: I miss you in the wind and frost.

W: Your and my..

M: Your and my..

W&M: Suffering hearts

W&M: The whole world is staring at us!

M: For your sake, I can endure all difficulties!

W: For your sake, I can trudge over one thousand miles!

W&M: Whoever can understand our feeling raising our kids?

W: Every day, I endured

M: Every night I hoped

W&M: Wish you know my heart!

(Repeat last four lines)

Being Upset

l Iàn-khì Kì-sū

Teng, Hōng-tin

I have been pondering, what exactly was I upset about?

After some reflection, it came back to me:

Although one can't expect too much from the Ministry of Education of the Republic of China, one still cannot give up making some demands of them, asking them to do what they are duty-bound to do.

What I was really unhappy about was this:

While saying that I love the Taiwanese mother tongue, yet I sometimes act as an defender for the Ministry of Education of the Republic of China when it treats us Taiwanese advocates with disrespect or brushes us off by saying that they have a hard time, they have already done so much for the mother tongue...

Since the beginning of the world, no work has been easy. Especially when one is dealing with the history of unjust cultural colonialistic education and the unjust reality. Shouldn't a government agency, if it has a sense of responsibility, put some efforts and thoughts into dealing with this?

We fight for our mother tongue, and the path of struggling to find justice for it has been really tough. But that is our destiny, our duty, so we had no complaints and expected no praise. It is only our duty.

However, there is still much the Ministry of Education of the

Republic of China has to do while it apparently allows for the promotion of educational policies unfriendly to the Taiwanese mother tongue. If we don't go after them, it is like letting them off the hook, letting them make excuses. According to them, they have already done a lot, and been nice to the Taiwanese mother tongue.

That is what I am upset about, this kind of frivolous talk.

This whitewashing kind of talk by the Ministry of Education of the Republic of China, is often used as an excuse by the Ministry of Education of the Republic of China when dealing with the Taiwanese mother tongue.

This kind of talk is often spouted from the mouths of those so-called 'Taiwanese scholars' in public. Probably the one most pleased to hear such talk is the Minister of Education.

Are they the royally appointed scholars of the Ministry of Education of the Republic of China? This is something we all need to examine critically and reflect.

I think I've been a stupid fool to be so upset over this.

Words should be said slowly and politely; there's no need for emotional outbursts. From now on, I am going to look into myself and make improvements.

Written one late night on August 15, 2021
(Trans. by Vivian Su)

Taiwan Is Getting On in The World

I Tâi-oân Chhut-thâu-thiⁿ

Tiuⁿ, Hòk Chû

We used to exclaim that Taiwan should get on in the world(Chhut-thâu-thiⁿ), and we did it. Now, Taiwan does CTT!

The most significant event is that the President has been elected directly by all the Taiwanese voters since 1996. No wonder China, shocked by Taiwan's democratic progress, sent ballistic missiles to threaten and intimidate the Taiwanese. However, it's all over now. We the Taiwanese can always elect the president with our votes.

During the last decades, we have had a lot of remarkable and positive great achievements and developments.

Economy, a most important aspect of our society, has grown significantly and constantly, so that our GDP has surpassed that of South Korea. It's such a notable accomplishment that happened all the while that Taiwan was disdained for about thirty years. A scholar even predicted that Taiwan would overtake Japan quite soon! His surmise was incredible to me!

Since 2019, the Wuhan Pneumonia from China, later known as COVID-19, started to spread around the world, harassing and afflicting people's life. There have been more than four hundred million confirmed cases of COVID-19, including over five million deaths¹.

However, with about twenty thousand confirmed cases and 580 victims in Taiwan², there are only some restraint guidelines affecting people's everyday life. We don't have to decrease our economic activities and development, and we don't block off any roads, cities or the whole country. Taiwan is considered one of the pandemic's great success stories. That's why Nikkei Asia (Japan) ranked Taiwan as a Tier 1 country under the worldwide pandemic! And that's why Taiwan has earned such an excellent reputation and estimation. Some overseas Taiwanese friends told me that they're so proud. They never felt so before.

The 'Emperor Xi' ascended the throne in 2012 and China has encountered long-lasting economic recession since then. The Chinese government has been budgeting for military expenses and conducting bellicose foreign policy. They always provoke and intrude into neighboring countries and area, such as Biền Đông, Taiwan and Japan! And they have ceased to be modest and started to make trouble and growl at Europe, Central Asia, Australia, and even the US, just like a possessed tâng-ki³ or a mad dog running amok. They call this the Wolf warrior diplomacy, saying that China is such a huge superpower in the world that they don't have to comply with actual international rules. The other countries can only obey and do what China orders them to do. This inevitably provokes the other countries' opposition and radical repercussion. The result is that Taiwan is much better received than before. In addition, the whole world needs TSMC's products, thus

¹ Statistics by WHO at the end of year 2021

² According to the previous annotation.

³ A tâng-ki is a person believed to have been chosen by a particular god or spirit as the earthly vehicle for divine expression.

Taiwan has become so important that the others must protect it from invasion. The international status of Taiwan is rising up. We've never enjoyed such high international status and protection than before!

Taiwan, as a strategic location, is the key part of the First Island Chain; the whole world needs TSMC's semiconductor chips; Taiwan plays an important role in the confrontation between democracies and autocratic dictatorships. Thus, we may now conclude from these observations that in the world where democracy is cherished, Taiwan should get on in the world. Taiwan can finally CTT!

The US government is selling necessary weapons to Taiwan, not only arms of defensive nature like before! This does ensure our security.

A four-question referendum was held in Taiwan on 18 December 2021 and the Taiwanese people demonstrated, again, the ability to act as democratic citizens, just like citizens in other democratic countries in the world. The referendum and later the legislative by-election finished beyond my expectation—we won! I had never dreamt about the result...that...we won! But, why and how? I had no idea! An immense, incredible, great victory!

Taiwan currently competes as "Chinese Taipei" (TPE) at the Olympic Games and almost all other sports competitions. Participants from many countries feel angry about the injustice done to Taiwan! Some journalists and reporters indicated that Taiwan should be called as "Taiwan" during the games. The NHK in Japan, for example, shouted

“台灣です”! (It's TAIWAN!) It is only quite recently that many US Congressmen proposed to remove the sign of “Taipei Economic and Cultural Representative Office in the United States, Terco”, and rename the office “Taiwan Representative Office”. It's really an improvement that I could never have dreamed about before.

So, I can say that we do CCT! Taiwan does CTT!

Now we must reinforce Taiwan's identity and people's self-identification, promote the mother tongues of all the ethnic groups, draw up the new Taiwan constitution, change the country's name to "Taiwan", design new national ensign and compose a new national anthem!

Go Taiwan, go! We can do this! Taiwan CTT!



A Scary Incident at Ia Khe Creek Hot Spring

野溪溫泉 ê 驚魂

Tiuⁿ, Siok-chin

People say that rain brings money. In 2008, Dr. Sin-han Ho, who studied in Russia and was the youngest person to be a director of a Taiwanese literature department, became the chair of the board of Taiwanese Romanization Association. There were lots of rain in those years. There was also a typhoon when the conference was held, and it rained incessantly during the annual meeting.

In the general election that year, the Democratic Progressive Party suffered a devastating defeat. It was like ‘Taiwanese consciousness’ was hit by a heavy stroke of lightning, and came away with internal injuries plus serious sickness. Along with the cold, dark rain during the cold season, the hearts of pro-Taiwan factions were heavy indeed, and soaked through like sticky mud.

The annual meeting of the Taiwanese Romanization Association was held at a country villa in Chheng Keng, Lamtau(Nantou). One evening, after supper was eaten after the day’s meeting was finished, twelve members of the association got into three vans to have some hot spring-soaking in Ia Khe Creek.

On the way there, the groaning of the hills, as a result of having being battered by unrelenting rain, could be heard. It had been raining all day, and the outdoor temperature was down to about 5 degrees

Celsius. Trembling with cold, we all looked forward to have a good soak in the warm spring water to get rid of the depression we felt from the election defeat. Who would have thought that dangers lurked deep inside the mountains?

At midnight, after we had our fill of soaking in the hot spring, we were on our way back to our lodgings. Going back the same way that we came, we drove on the narrow mountain road. The road was so narrow that there was no room for any maneuvering or for two cars to pass by each other. Our vans traveled on the hilly road, up and down the valley. About halfway into the valley, the driver of the first van, with his sharp eyes, saw a place up ahead that seemed to be unusually dark and wet. It was a deep cavity caused by days of torrential rain which washed off the base of a road ramp. Slowing down the van until it completely stopped, the driver asked us to get off the van, because the situation looked uncertain and too dangerous to pass through. So the whole group of us got off, and gingerly made our way to a worker's shack a little distance away, holding up our pant legs,. There, we waited for the driver to turn around, find a bigger and safer road to pick us up.

Being city folks, we were unused to the mountainous environs, and had no idea what kind of peril there could exist when a landslide

occurred. After waiting for some time, Professor Ui-wun Chiung, gathering up a small group of more adventurous and curious people, decided to investigate the spot where we had gotten off earlier. Holy Mother of God! During the time we were waiting, the sunken road had become a deep, 60-meter wide ditch filled with fast-moving water.

We could only imagine what would have happened if the lead driver had not stopped but driven through the spot recklessly—the whole van would have disappeared into the ditch, along with the two other ones following us, because they wouldn't be able to stop in time. Then fifteen lives would have been swept away by the fast-moving water. There wouldn't even be time to call for help. Among us, there were three association presidents, eight persons with Ph.D., professors and doctors of medicine. As we realized the grave danger we so narrowly avoided, we all got goosebumps and our hearts beat so loud the sound was deafening.

Thank Heaven that It protected this group of Taiwanese language lovers with hearts for Taiwan!

(Trans. by Vivian Su)





Siáu-soat

小說

Fiction



A-eng's Writer Dream

阿英的作家夢

Ko, Ka-hui

A-eng was approaching marriageable age. Though she is not particularly worried, her close friends and family stressed about it.

“Hey! A-eng, I know a nice guy. How about you two meet and get to know each other?” Suggested A-bok enthusiastically, saliva flying from the corners of his mouth. A-eng ignored him.

A moment later, suddenly A-eng said, “I’ve told you time and time again, that I don’t want to get married. Up to now I haven’t met anyone suitable. What’s the use of your trying to make me meet someone?”

Next, like a shadow A-hun appeared and spoke up: “Don’t you pay him any attention; just try your best in doing what you are supposed to do.”

“By the way, A-bok, don’t you like A-eng yourself? Why don’t you ask her out?”

In an instance, A-bok’s face turned as red as if it had gotten sunburned, as red as the sun above him. He didn’t know how to respond to A-hun, and started to walk faster and faster. Then the walk turned into a run, and soon he disappeared into an alley.

A-eng turned to A-hun. “Why did you have to tease him like that for?”

“Well, it’s because he was too bashful to ask you out, yet he wanted to introduce you to guys he knows!” A-hun couldn’t help bursting out laughing.

“Oh, it’s not that I can’t find the right one, it’s just that I want to have a career of my own, not to depend on another. Is there anything wrong with that idea?”

At that moment, another friend, A-hong, also appeared, adding to the merry party. “I could hear what you were saying about marriage from a mile away, that’s what you were talking about, weren’t you?”

A-eng said to her, “Must be some kind of magical ears you got there; can hear so clearly from that far away!”

“Actually, I have the same kind of thinking as you. We women must have our own career, our own goals; that way, we can take better care of ourselves, no?”

At the same time, A-hun was thinking, ‘she knows that everyone is concerned about her romantic life. But in the society of the 21st Century, everything is different now. We women must have our own thoughts and views, and if it’s necessary to rely on oneself we can survive on our own!’

In that spring, A-eng pondered many things. She felt that getting married isn’t something she had to do at the moment. She would like to devote her time to being a Taiwanese writer, to engage in the business of writing more whole-heartedly. She knew that her health isn’t the

best, so she needed to avoid doing too many things; just focus on writing.

Recently, she is a freelance writer of some renown. Due to the fact that female Taiwanese writers are few and far between, she would like to work hard to become one of their number.

Henceforth, she works conscientiously on her writing. As she is someone who thinks widely on many subjects, she likes to write on a whim. No one ties her down. She thought, ‘as long as I have a quiet room, good writing paper, a computer with Internet connections, then I can do what I like to do.’ She could even be shut up in her room for up to five hours without getting out.

At first her family couldn’t understand what she was up to. But now, they support what she’s doing after they’ve come to understand what her Big Dream is.

Although A-eng had dreams of going back to school and getting more education, due to her health conditions not permitting her to do so she decided to study on her own, using the money she earned from private tutoring to buy loads and loads of books in Taiwanese. She had bought poetry, books of essays, novels, even books on social commentary. All these she bought herself to read and study.

With such diligence and persistent spirit, A-eng's writings have gradually been accepted and published by Taiwanese literary magazines and newspapers.

To A-hun and A-bok she exclaimed, "Look, all these publications are the fruit of my efforts! I probably should be married to my books!"

In response A-hun and A-bok said: "you really are talented! Not only do you have a pretty face, you can also write wonderfully!"

Afterwards, her friends stopped mentioning the subject of introducing guys to her.

They all thought, if we supported her in her dream of becoming a Taiwanese writer, she would probably be happier with us!

Written on Nov. 11, 2020
(Trans. by Vivian Su)

At the Chhài-liâu-Creek

I Lán hia Chhài-liâu-khe

Tân, Lûi

There is a small village called Hak-kah, where sugar cane used to be grown and betel pepper was plentiful. A small creek flowed by, called Chhài-liâu Creek. One story about the creek has been passed down that is quite interesting.

The story began with a rich man surnamed Ng, but was known as Thng-chúi-sùn ('Sugar Water Sun'). It is said that if you spend a whole day walking around, you would still be within the confines of his field. That's how large his land was. All the sugar cane grown in Hak-kah was bought by him, to be chopped up to make sugar. He made money as easily as getting juice out of sugar cane.

One year, his son having reached marriageable age, Ng sent a matchmaker to seek out a bride for his son from the neighboring village of Ka-li. The Koeh Family is an old and wealthy family. People said that their ancestors came with the Koxinga, and did some great deeds so the General rewarded him by letting him ride his horse in a big circle, and giving him all the land within that circle that he reached from sun up to sundown. The family was said to live such a luxurious life that they 'sit down to eat and lie down to poop'.

The patriarch of the Koeh Family, Koeh-kah, knew the Ng Family to be very rich, but found fault with their uneducated background. So he declined the matchmaker's proposal, saying that he wouldn't consider it until "the water of the Chhài-liâu Creek tastes sweet."

After the matchmaker came back with Koeh-kah's reply, Chui-sun kept it in his heart and did not say anything. That year, the sugar cane in Hak-kah had a bumper crop. And at the birthday of the local deity, Ong-ia, a troop of centipede performers was formed to add to the festivities. On that day, Chui-sun hired fifty bullock carts to carry loads of sugar to the creek. When the carts arrived at the creek, he ordered the bags of sugar to be dumped into the creek. When the master of ceremony called out, "Lord Ong-ia, please have something sweet, everyone, have a small taste, may Ong-ia protect your life." All the onlookers did indeed scooped up the water to drink, and found the water sweet indeed!

台文筆會

Thus that was how the daughter of Koeh-kah married the son of the Ng family. That same year, Japan came to occupy Taiwan.

Story No. 10 from the series,
"Things written for my student friends"
(Trans. by Vivian Su)

The Way of the Heart

情 -- 字這條路

So', Iàn-tek

The way of the heart, if wrong steps are taken, life will be arduous and heaven's aid is required. To make love strong, both must be willing to yield to the other. If there is bitterness in your heart, don't make the wrong decision and become lost.

This was from the past, a long time ago, a past that one could not bear to look back on. In the autumn of 1977, Seh Mng the Snow Blower came to Moon Lake of Cloudy Sea with eighteen friends. The male friends of Seh Mng were collectively called the Big Roc and Thirteen Hawks, and the women Five Fairy Maidens of the South Sea. The most famous one among them, Snow Flake the Lonely, came along despite being considerably older than the others, because she wanted to chaperon the younger women. She was still unspoken for. About her story, we will skip for the moment, because our protagonist is Seh Mng the Snow Blower.

Originally Seh Mng was no one special among the common people. But due to his good looks, he attracted the attention of the opposite sex. So during this gathering, early on he caught the eyes of two of the Fairy Maidens, leaving his friends the Big Roc and Thirteen Hawks no choice but to pursue the remaining three ladies. However, although he had a handsome appearance, Seh Mng was inexperienced in the matters of the heart, and not knowing how to handle two ladies, gave up the chance to become better acquainted with Chhen Li the Red Thread and turned his attention solely to Chhang Hai the Bell Sounds.

Thus his friend, the Solitary Flying Hawk, one of the Thirteen Hawks, had the chance to get to know Chhen Li Red Thread better. When the group finished traveling through Moon Lake of the Cloudy Sea and was saying goodbye to each other, Seh Mng and Chhang Hai stuck to each other, talked all day on all matters big and small, as a way to understand each other more thoroughly.

After the two of them left Moon Lake, they came to Chhui Peng Villa. On the way there they had a wonderful time laughing and talking with each other. Despite having a nice time with each other, they still held back some of their deepest feelings and thoughts because this was the first time for either of them to have a relationship. After thinking for a while, Seh Mng finally got up the courage and asked, “Maid Chhang Hai, can I have your hand?” As soon as the words came out, the heart of Chhang Hai gave a jolt, and, blushing, extended her soft hand. Taking her hand in his, Seh Mng strolled with her into the cozy Chhui Peng Villa, then to Apricot Flower Hall to have some sweet talks among themselves.

When Seh Mng and Chhang Hai set eyes on each other, they immediately fell in love and sank into the whirlpool of love. But life being unpredictable and, as they say, ‘Nearness breeds love’, something happened. The two of them were not able to see each other often, and those days cell phones not being available like now, the two kept in touch only by writing letters. One day, while Seh Mng was

walking in a back street by himself, he happened to run into Chhang Hai walking hand in hand with someone else. He avoided looking at them at first, but after a moment, turned back and bade them good day. Faced with this chance meeting, Seh Mng was at first calm on the outside, but inside his heart was broken into many pieces. For a while he spent his days drowning himself in drinks at a small wayside inn. Proverbs said: “A hero does not shed tears easily, but will when sadness hits.” Chhang Hail was his first love, and life dealt him a big blow. After this twist of fate, Seh Mng became more mature, more able to tolerate and forgive people. In one quiet evening, while meditating beside the weak light of a candle, Seh Mng realized something, and, smiling to himself, said, “It’s better to have loved and lost, then never have loved.” Of course, it’s a blessing to be an open-minded person. After Chhang Hai married Lok Siau-tan, she came back to see Seh Mng, and asked if it were possible to redo everything. The only answer Seh Mng offered her in consolation is that it is impossible to repeat the past and a choice, once made, cannot be made again.

After many years, Seh Mng got tired of living a wanderer’s life, and returned to his childhood home – The So Ka Village. Due to changes in the times, the hut that he had played hide and seek with his friends was torn down, and the large square in front of the ancestral temple also disappeared. Everything had changed. At that moment he lamented in his heart: Is it the human beings who changed the world, or the world that changed human beings? While thus reflecting, he

raised his head and spoke to the sky: “The moon is brighter back home, and the water sweeter.” Thus he made up his mind to stay and get settle in his birthplace.

After several years, Seh Mng met a pair of sisters, the elder named Snow Reflecting Red and the younger Snow Reflecting Blue. Though the two were real sisters, their temperament and personalities were as different as night and day. Reflecting Red was cold and reserved, while Reflecting Blue was warm, open and lively. Unexpectedly, Seh Mng chose Reflecting Red, though Reflecting Blue was willing to help get them together. However, one time when Reflecting Blue and Seh Mng were talking in Hong Soa Pen, Reflecting Blue couldn't keep it in any longer and asked Seh Mng: There is one thing I just can't understand. Big sister is so cold and odd-tempered, while did you choose her from the beginning? After thinking for sometime, Seh Mng answered, “For some people, it takes them a very long time of being together to like someone. For some it takes just a moment. Such feelings are really unfathomable, and hard to explain. Sometimes sensibility is stronger than sense. A person may have exalted goals and strong determination, but at the end will be defeated by the matter of the heart. To find love, sometimes it takes some give and take, and sacrifices.” Although Seh Mng was giving Reflecting Blue a lecture on the philosophy of life, from her expression he felt that she didn't really understand his choice.

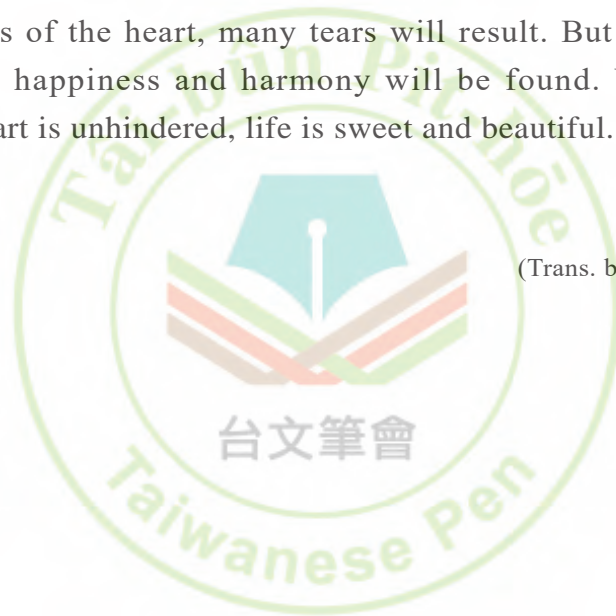
Then, with a pitying tone, Reflecting Blue said to Seh Mng, “I just

couldn't understand, why you love my sister so much?" Seh Mng said, with gentleness in his voice, "you are a nice girl of sensibility; you are gentle, kind and openminded. Your mind is lively and down-to-earth. No one can help liking you, because you are so unaffected and sincere. To like you is effortless; it's a true kind of liking. But Reflecting Red is different from you, she keeps herself closed so much, if someone wants to take a peek at what's inside, she will activate her defense mechanism and block them out. She may look tough and strong on the outside, but inside she has a sensitive and fragile heart. She doesn't believe in love, yet she sometimes gets trapped by love. To sum up, she is very sensitive and fragile, and needs someone who can love her with effort, and to understand her without reservation. No one can be alone forever. Even the strongest are not able to withstand the torment of loneliness. One will become withered in spirit. As Reflecting Blue heard these words of Seh Mng's, she thought, "It really looks like he wants to protect my sister after all."

Seeing Reflecting Blue silent, Seh Mng patted her shoulder and said, "Maybe you can't understand what I am saying today, but one day you will understand them." Right after, Seh Mng said feelingly to the sky: "Without luck, a man with a lofty goal cannot achieve it; without hooves, a horse with a thousand miles' journey cannot reach it. The timing, destiny and fortune are out of my hands."

The boundless Sea of Love, life's frustrations; if no solution is found for matters of the heart, many tears will result. But if mutual affections exist, happiness and harmony will be found. When the matters of the heart is unhindered, life is sweet and beautiful.

(Trans. by Vivian Su)







Part II

Taiwanese Version



台文筆會年刊話頭

Preface

理事長 ê 話

President's Foreword

Tân, Chèng-hiông (陳正雄)

台文筆會成立到今，已經行過 1 紀年矣。12 冬 ê 時間，對 1 个幼 in ê 紅嬰仔成做 1 个青春 ê 少年家。這條路無好行，有濟濟 ê 困難 kap 阻礙，雖罔咱行了誠辛苦，毋過嘛真歡喜。

舊年，因為武漢肺炎 ê 影響，咱有一寡活動無法度順利進行，譬如出國 ê 交流...；是講咱嘛盡力完成袂少 ê 代誌，包括年刊 ê 出版...

今年，除了舊 ê 疫情繼續損蕩，猶有新 ê 災厄閣來發生，俄羅斯對烏克蘭 ê 侵略戰爭，雖然是咧千里遠 ê 天邊，親像就佇咱 ê 面頭前全款。咱一方面出聲來關心弱勢者；一方面愛堅持反抗惡勢力。

現此時，當我咧書寫 ê 時陣，外口又閣再響起戰鬥機 ê 喝聲，這是對岸的敵人又閣來咧擾亂。咱知影，這款的恐嚇、威脅，會一遍閣一遍，愈來愈捷、愈來愈重。毋過，咱嘛相信，咱有信心、勇氣，會一擺閣一擺，共 in 阻擋、共 in 趕走。

台灣這個寶島，是咱人民生活 ê 所在，是咱母語生滋 ê 土地，無其他 ê 出路，咱干焦會當用逐家 ê 熱情 kap 氣力作伙來保護伊；無別項 ê 選擇，咱只有用眾人 ê 喙舌 kap 筆尖，同齊來疼惜伊。



Āu-ék-chêng Sî-tāi teh beh Kàu à Post-pandemic is Coming Soon

Chiúⁿ, Ūi-bûn (蔣為文)

Chū 2020 nî chhe pòk-hoat Tiong-kok Bú-hàn hì-iām í-lâi, choân sè-kài ê lâng lóng hō i hāi kah chin chhám. Ka-chài, Bí-kok, Eng-kok, Tek-kok hām lán Tâi-oân kok-sán ê ū-hông-siā sio-sòa chhut-hiān, chiah hō-ék-chêng táuh-táuh-á tit-tiòh khòng-chè. Góa siong-sin āu-ék-chêng ê sî-tāi eng-kai liām-mi tō ē kàu à.

Hōe-kò kòe-khì chit 1 tang, sui-bóng ke-kiám siū êk-chêng éng-hióng, m̄-koh lán mā sī ū 1 kóa kok-chè kau-liú ê sêng-kó. Lán 2021 nî hiáp-pān tē 4 kài ê Tâi-oân bûn-hák gōa-ék kang-chok-hong hām kok-chè gián-thó-hōe. Lóng-chóng ū Oát-lâm, Jit-pún, Bí-kok, Tek-kok, Česko, Ò-chiu, Hân-kok, Thài-kok kap Tâi-oân chia--ê 9 ê kok-ka ê hák-chiá kap êk-chiá chham-ú hoat-piáu bûn-hák gōa-ék keng-giām kap lūn-bûn 26 phiⁿ. Ūi-tiòh in-èng Bú-hàn hì-iām ê hông-ék su-kiû, chit-kài hōe-gī chhái-ēng sit-thé kap sòaⁿ-téng siāng-sî chìn-hêng ê hōe-gī.

Chit-pái tãi-hōe chin êng-hêng ē-tàng iau-chhiáⁿ Oát-lâm chhut-miâ ê chok-ka Chiā Ūi-eng (Tạ Duy Anh) tam-jīm sòaⁿ-téng choan-tê ián-káng. Sêng-tāi Oát-lâm Gián-kiù Tiong-sim kap Tâi-bûn Pit-hōe chòe-kīn kap chok-ka Chiā Ūi-eng háp-chok chiong i chhut-miâ ê tù-chok SÓNG VỚI TRUNG QUỐC hoan-ék chò Tâi-bûn kap Tiong-bûn, koh ēng HĀM TIONG-KOK CHÒ CHHÛ-PIⁿ ê chheh-miâ tī Tâi-oân chhut-pán. Chit-pún chheh thang khòaⁿ-chò tong-tāi Oát-lâm tì-sek hūn-chú án-chóaⁿ khòaⁿ-thāi Oát-Tiong koan-hē kap Tang-lâm-A hái-hék gī-tê ê tãi-piáu-sèng koan-tám.

Lán Tâi-bûn Pit-hōe mā tī 2022/1/23 ê hōe-oân tãi-hōe cheng-sek thong-kòe kā múi-nî 3/14 si-jîn kiám-chhat-koaⁿ Ông Iòk-lîm (王育霖) siū-hāi hit kang têng chò Tâi-oân si-jîn-cheh thang kì-liām i ūi Tâi-oân hi-seng ê kòng-hiàn. Ông Iòk-lîm sī Jit-pún sî-tāi tē-it ê tī Jit-pún chò kiám-chhat-koaⁿ ê Tâi-oân-lâng. Chiàn-āu i tng-lâi Tâi-oân tī Sin-tek chò kiám-chhat-koaⁿ. In-ūi i tui oai-ko chia̍h-chîⁿ ê Tiong-kok Kok-bîn-tóng chhī-tiúⁿ khí-sò, soah tek-sit gōa-lâi cheng-koân. Bô-gî-gō, I tī 1947 nî 3 goeh 14 hō Tiong-kok Kok-bîn-tóng pò-hòk liāh khi liáu tō m̄-bat koh chhut-hiān--kòe. I kòe-sin ê sî sè-hàn hâu-seⁿ chia̍h 2 kó goeh tōa.







Si

詩

Poetry

媽祖出巡

■ The Goddess's Walkabout

Bók, jû (林良雅／莫渝)

媽祖生彼一日下晡
心情特別浮動
沒辦法按捺落來

媽祖起駕，鑼鼓喧天
街頭巷尾鞭炮聲不斷
喚醒土地
睏眠 ê 人趕緊翻身落床

媽祖出巡，鑼鼓喧天
虔誠 ê 人群愈俛愈濟
大家慢慢仔移動腳步
順著聖母 ê 行跡

媽祖暫街，鑼鼓喧天
神轎經過，眾民拈香膜拜
鑽轎底，期待奇蹟出現
Ē-tàng 療治久年 ê 病痛
恢復健康



媽祖生那一工

廟埕廟裡街仔鬧熱滾滾

眾人放下手中 ê 事頭

目矚金金望向媽祖 ê 金身



台灣生態悲喜曲

Tragicomedic Arias for the Ecology in Taiwan

Chiu, Tēng-pang (周定邦 / Tēng-pang Suyaka Chiu)

1. 玉山紅心柏¹ 白木林

Tī 斑芝 kā 天

織做白綿綿 ê 雲 liáu-āu

Tī 苦棟 á kā 風

染做茄 á 色 ê 海 liáu-āu

Chit 聲雷 tân

Hmh 醒 3 千 9 百 5 拾 2 公尺 kôan ê

Khut 強

紅心柏踏 tī Bunun 傳說 ê 胸坎

走 chhōe 天使 ê 目屎

Sîn 無雨水 ê Ú-súi (雨水)

堅心 khàng 過 chit 粒 chit 粒刺心 ê

火 kho

Soah hông liáp 做 chit sian chit sian

Lâm 雪 ê 石膏 ang-á

M̄願 kā 目屎 kng 做 chit kōaⁿ

Moh kah 吐血 ê

Lúi 志

註：

¹ 玉山紅心柏：華語號做「玉山圓柏」。

Kui 山 phiânⁿ phùi kah lóng 是

春天 ê phoh

哀嘆 ê puh-ínⁿ 聲

Hoân tī 雪 --nih

Lih 線 chōa ê khut 強 chiâu

Sui-- 去

Ng 望 ng 望

Ng 望 ng 望來 lóng 門 台文筆會

Hō 阮 chit 滴天使 ê 目屎

阮 tōh beh 亭亭

Kā 玉山 khiā kah

青青青

2. 七股內海

Lò-kha 鳥 á² ná táh-khiau 陣

Kā kha 插入地心 1 萬 2 千里

Chit 支 chit 支 kho 做 青山港汕

網仔寮汕

註：

² Lò-kha 鳥 á：華語號做「高蹺鴿」。

頂頭額汕

烏肚烏³ 穿 chit su 「天鵝湖」

Tī 水筆 á、海茄荖牽 kah 青 leng-leng ê bāng-á-kòe--nih

跳

浪漫

掛放送頭 ê 耳 á

Tiām-tiām khiā tī 風 --nih

聽 lā-poe⁴ 講古

時速 50 khí-lòh ê éng-kòe

盤海過湧 8 千里

像入銃籽 ê 掃射

淹 khàm 台江 3000 年

古早古早

阮阿祖 ê 阿祖 ê 阿祖 ê 阿祖

白鴿鷺 暗光 á⁵

Bú-lōng 千 6 甲烏 khâm-khâm ê

註：

³ 烏肚烏 á：華語號做「黑腹燕鷗」。

⁴ lā-poe：華語號做「黑面琵鷺」。

⁵ 暗光 á：華語號做「夜鷺」。

驚 hiāⁿ

Kiā 目 á⁶ kō·秒速 3 米 8 ê

Hoah-hiu 走去 giú nâ-âu 鐘 á

Khōng-khiang-á⁷ kā sit 股 ut 做

鑼 phah 鼓 lònġ

Kin 鱗鰻 phah 蛇拳

海和尚⁸ 像 chng-kút-á 機⁹

Kā 四五尺深 ê 大悲咒

Giā kah chit èng chit èng

M̄知死 ê tōa-kóng-sian¹⁰

學烏旋風李達 tī in ê kha-tâng

舞 雙斧

Lô·chî¹¹ tī khiā-pêⁿ-á¹² 頂

Phi 衫 欣賞 chit 齣 kó·-nó·-sū-kó·ê

內海風雲

註：

⁶ kiā 目 á：華語號做「角眼沙蟹」，koh 號做沙馬 á。

⁷ khōng-khiang-á：華語號做「彈塗魚」。

⁸ 海和尚：華語號做「和尚蟹」。

⁹ chng-kút-á 機：華語號做「鑽掘機」。

¹⁰ tōa-kóng-sian：華語號做「招潮蟹」。

¹¹ lô·chî：華語號做「鷓鴣」。

¹² khiā-pêⁿ-á：蚵仔架 ê 一款。

古早古早

阮阿祖 ê 阿祖 ê 阿祖 ê 阿祖

3. 南路鷹¹³ 世紀傳奇

落山風 chhōa 阮一路落南

恆春半島 leh 叫 -- 阮

Hoan 頭

故鄉是 pha-hng ê 記 tī

5 千 gōa 里長，10 khí-loh 關 ê 堅心

Thng 種 kap 死亡 台文筆會

Tī sit-kó kún-liòng

日頭酒醉 the tī 紅霞 ê 胸坎

月娘 tàuh-tàuh-á khiā tī kha-chiah

借 chit 片相思林

目，chhùi，jiáu，sit

Kō·siōng phiau-phiat ê khut 勢

像流星 hioh tī tiām 靜 ê 天河

利劍劍 ê 目神

註：

¹³ 南路鷹：華語號做「灰面鷲」。

Thiah 食 tō-tēng, kap-á, 夜 pô
阮 ê 面是 chit 首死亡

Thiah-háh, kā 堅心 ká 做 chit káng

龍捲風

Pha-kho' chhèng-koân

Chhèng-koân pha-kho'

Chah kui 身軀 sa-bí-sí

飛

飛飛

飛飛飛飛

飛過茫茫 ê 大海

飛飛飛飛

飛飛

飛

飛 kàu 祖靈 kho'-- 阮 ê 所在

Mâ 年春分 阮會 tng-- 來

獵銃

阮 beh 用 chit 支 hō 時間 tiān-- 去 ê jiáu

Kā am 貪 ê 銃籽

Sai 還 --lín

淡水河女神

┃ Tamsui River Goddess

Chiúⁿ, Ūi-bûn (蔣為文)

你講你是水做 ê
若無 mā bē tiāⁿ-tiāⁿ 流目屎

我講你是淡水河女神
注定 ai 流過觀音山
Tàk kang tī hia 為我唱歌
若無
紅樹林 ê 水筆仔 mā 會孤單
Chhōe 無坐 bangkah ê Ketagalan 人

你若是淡水河女神
我就是觀音山
看你使弄風 kap 雨
看你 the tī 我 ê 胸坎前
Tiām-tiām-á 聽你為我唱歌

你若是淡水河女神
我就是溪底 ê 魚
每一個喘氣
Lóng 是你
每一個 tìn-tāng
Mā 是你



2004.5.10

思念，tī 風中

Remembrance in the Wind

Iûⁿ, Chîn-Jū (楊振裕)

滇滇 ê 行程無法度淡忘
愈來愈深 ê 思念
冷冷 ê 風中，你 ê 形影
無限擴大

冷風中無閒 hoat 粟種、掖秧仔、圍風圍
大熱天無閒種菜、tiām 番薯、曝粟 á
拏田草、chōaⁿ 農藥、飼精牲 á.....
起冬、落冬，穡頭永遠做 bōe 了
田頭田尾、厝前後壁
你 kah 阿母 têng-pōe 拍拏 ê 身影
不時出現

Láp 一台雙台鐵馬
載一車滿滿 ê 雜貨
霜冷 ê 北風對頭 chîⁿ
拏勢 Láp、拏勢 lèng，chit 庄 翹過 hit 庄
流汗流拷，所趁薄薄 ê 利純
Che 是農事閩縫你從來 m̄-pat hoah 苦 ê
日常

囡仔慢慢大漢了後
你 kāng-khoán 日日勞動難得歇睏
罕罕 á 無出門
你上 kah 意唱日本歌、看冊
歡喜序細轉去舊厝
聽你講古，kah 你
泡茶、開講

阿爸，chéng 著你
阮 lóng 盡力、守本份 台文筆會
無卸著你 ê 面子
外口冷風陣陣
阮清楚知影，現此時 ê 你免 koh 操煩
Tiāⁿ-tiòh tng leh 微微 á 笑

--2021.12.8，「大雪」隔轉工，
用簡單 ê 字句，數念離開三年 ê 老爸。

瓜皮佻病毒

■ The Quack and the Virus

Khng, Teng-goân (康丁源／康原)

1. 戰事 ê 奇蹟

武漢 無形 ê 殺手攻擊地球
這敢是鴨霸 ê 專制國家
數想 欲統治全世界
發起 ê 恐怖 生化戰事
這款 失去人性 ê 殘忍手段
危害人類生命佻拍亂世界 ê 經濟
造成 人際關係 ê 疏遠
予人類 落滿佇悲慘世界
起起落落 ê 疫局變化
親像 咧洗三溫暖
頭起先 台灣真正是奇蹟
佇咱 ê 守法佻自律精神下
守牢 五百外工 ê 平靜生活
變成世界疫情中 ê 桃花源
予世界 ê 人欣羨佻讚嘆
佇這段平安無事 ê 日子內
臺灣 國家 ê 防疫團隊
用喙罨做愛心感動世界 ê 朋友
拍開 台灣人善良 ê 知名度
無想著 武漢 ê 病毒

對著飛行機鑽入咱 ê 家園
 閣有一寡去啲茶佻風騷 ê 人
 失覺察 予咱 ê 防疫破功
 變成一日有五百人 確診
 臺灣防疫團隊 ê 冷靜處裡
 佻咱 ê 人民順時鐘 ê 英明指揮下
 兩個月 ê 拍拚 已經降到每工三十人確診
 予日本 ê 產經新聞台北支局長
 矢板明夫 看著臺灣防疫 ê
 奇蹟 呵啉到觸舌
 臺灣成做這回戰事 ê 勝利軍
 得到真濟國家 ê 欣羨佻讚嘆
 臺灣變成世界防疫 ê 優等生

2. 弄喙花 ê 瓜皮

佇臺灣有一款政客 ê 病毒
 比武漢病毒閣較惡毒
 In 配合外來 ê 紅色軍隊
 製作出一波一波 ê 妖言
 抹烏 家己 ê 政府
 想欲拍倒咱 ê 領導中心
 哀父叫母 呼天喚地
 串聯紅 白 藍色 ê 隊伍
 真正 家己剝賺腹內
 開始罵咱喙罨無送予 中國
 缺欠 慈悲 ê 人道精神

繼落 吵欲買中國疫苗
 特權人士偷走去種珠
 種入 英國 ê AZ
 米國送來疫苗 ê 時
 煞講咱是疫苗乞食
 一位 愛弄喙花 ê 瓜皮
 自認家己智商超懸
 閣做政府機關 ê 頭人
 規日攏想伊 ê 總統夢
 運用各種手段提升家己 ê 名聲
 用三分 ê 力量 抗疫
 用七分 ê 氣力 鬥爭
 有人講伊是食著炸藥
 每工 弄著伊 ê 大砲
 上愛創作金言玉句
 瓜皮 笑時鐘 數據機
 記者會 攏講五漢廢言
 瓜皮總裁 命令台北人
 若無代誌 覘踎厝內
 肯定台北人民素質懸
 罵中央官員 阿達馬孔固力
 請中央將人民 ê 性命當做重要代誌
 毋通為著面子 恰意識形態做政治抄作
 伊閣問政府 欲保護人民 ê 性命
 抑是欲保護生技產業
 因為武漢肺炎死亡超過一百人
 無看 總統開過記者會

高端股票 落停盤
總統 趕緊開記者會
中央請伊去開疫情記者會
伊講是予人 牽龜入甕
設局 疫苗予伊較濟
伊牽拖予人 突擊
別人有提前佈局 先準備種珠
伊講這是 內線交易 ê 效果
真正是 白白布染甲烏
真正是 顛倒烏白 ê 話屎
真正是 死鴨硬喙杯
真正是 一支鑽石喙
糊纍纍 白賊話講規堆
拍亂社會 ê 是非
逐工 出一支喙敵雞規

3. 正直 ê 抗疫運動

新冠病毒是二十一世紀
超級 ê 鬼怪 降落人間
佢凡間非非亂做 ê 魔神仔
扇動 一寡耳空輕 ê 人民
用五四三 ê 妖言 行騙
咱逐家愛心頭掠預定
樹頭若倚予在
毋驚樹尾作風颱
諾貝爾文學獎得主・卡繆 (Albert Camus)

佇《瘟疫》冊中有一句話：
 抵抗瘟疫上好 ê 方法是正直
 所有 ê 防疫做法愛透明
 袂使 掩掩揜揜做代誌
 愛有人道 ê 關懷信念
 促進人佻人中間 ê 和諧
 提出 無私 ê 奉獻
 袂使 創作充滿政治計算 ê 語言
 袂使 用對抗中央政策提升家己聲哨
 上介袂見笑 ê 瓜皮講過
 軍火買了 萊豬食了
 米國 無賣予台灣一支疫苗
 但是米國 送咱兩百五十萬劑疫苗
 伊煞講 予小弟安家費是應該
 真正是 硬拗 ê 痞話
 瓜皮是 台灣 ê 病毒
 佻武漢 ê 病毒全鼻空出氣
 台灣人 仝心協力來對抗
 所有 ê 妖魔鬼怪
 予咱閣恢復 正常 ê 生活

2021.7.13

培墓 Pōe-bōng

I Tombsweeping

Khng, Pōe-tek (康培德)

Lí ná-ē bō-lâi?

Kám-sī phah-bō chia-toaⁿ?

Iah-sī chhōe-bō lô?

Lí ná-ē bō-lâi khòaⁿ góa?

Kám-sī ūi-tiòh chiàu-kò chhù-lâi sī-sè?

Iah-sī ūi-tiòh thàn-chiáh sì-kè cháu-chông?

Lí ná-ē bō-lâi thiaⁿ góa kóng-ōe?

Kám-sī góa piàn-chò é-káu?

Iah-sī góa kóng ê lín thiaⁿ lóng-bô?

Chóaⁿ-ē chhun góa chit-lâng,

Chē-tī koaⁿ-bang iāⁿ-iāⁿ ê chiòh téng,

Tòe-tiòh goeh-niû khí-lòh,

Thiaⁿ ka-kī tò-chiò-iáⁿ ê ìn-siaⁿ.

Kì “Góa sī Tâi-oân-lâng, góa kóng Hôa-gí” (2014)

風雨過來人

■ The One Going Through Storms

Ko, Goát-oân (高月員)

夢插翅咧飛
按怎看紅罈橫佇行
暗中知閃避，心鏡
照著慣勢駛孤帆 ê 船隻

共甘甜佻苦澀攪拈
管伊外口風雨欲落佻大
看天星無計較夜夜佻烏暗作伙活
寄聲予 am-po-chê 會記得奏樂

摸牢信望愛的線
隨在 in 去轉頭羗角
借喙來共堅強安搭，無驚惶
出塵入世有天地做伴

2021.12.12 (2022 台文)

雙語無臺語--> Rwanda !

There's no Taiwanese
in Bilingualism-->Rwanda

Koeh, Iàn-lîm (郭燕霖)

Listening

佇府城

聽著臺語

Listening

佇美國

聽著 English

Listening

佇學校

聽著 Mandarin

Listening

English 佇台南市是第二官方語言

Ah 第一是啥 ?

Ah 臺語是啥 ? 第三 ! ? 小三 ! ?

A-se 啦 !

臺語 nó·sut ! 為啥代 ?

雙語是啥 ?

一直 listening



ROC 無人應

見聽攏是 Mandarin kap English

Ah 臺語咧？

日頭花佔立法院

講是無透明

服貿會害台灣

Ah Mandarin kap English 佔台灣人喙舌

講 Mandarin 會 nó-sut？韓國瑜暗爽啦！

He mā 是服貿！高級版服貿喔！

太平洋、台灣海峽攏 mā 是兩岸一家親！

Listening！臺語 get out 車畚斗啦！閃邊仔咧！

Mandarin kap English chiah 是臺語啦！

毋願獨立建國 繼續做奴隸！

毋願獨立建國 繼續做奴隸！

毋願獨立建國 繼續做奴隸！

Taiwan next！Rwanda！

Taiwan next！Rwanda！

Taiwan next！Rwanda！

死亡予一切變公平

Death Comes to Everyone Equally

Lí, Siù (李秀)

狐狸肖想牆仔內 ê 葡萄
 絕食 5 日後 chng 入去享受
 Siuⁿ 肥 ê 身軀 soah chng 袂出來
 閣絕食 5 日 chiah 恢復自由

討厭智慧將靈魂賣予魔鬼
 Faust 時常交纏 2 款心情
 Chit-ê 是世俗 ê 五花十色
 Chit-ê 是脫俗向尊貴移暫

正手號做正手就 chiâⁿ 完美
 無需要 kā 手指套 tī 正手
 有道德 ê 人定定予人 làu-kau 去
 無缺角致使無需要錦上插花

萊茵 3 水仙守護魔力無邊 ê 黃金
 黃金變手指帶來無限 ê 氣勢但愛情失效
 小矮人追求水仙女 hông 拒絕決心 chiù-chhàm 愛情
 伊提著黃金統治天下卻是 hām 快樂絕緣

快樂 ê 時，悲傷 leh 偷看
 痛苦 ê 時，過來就是快樂
 美麗樂章，需要樂器來完成

先得著、先失去
後得著、後失去
無得著、無失去
一生加加減減總數全款
死亡予一切變公平



詩 3 首

Three Poems

Lîm, Bú-hiàn (林武憲)

1. 柳哥 ê 頭毛

柳哥 ê 頭毛
烏金閣柔軟
頭毛愈留愈長 愈留 愈長

風來梳頭 ê 時講：
「柳哥 ah 你 ê 頭毛
那 m̄ 稍剪一下？」

柳哥講：
「人剃頭，是愛嬌
我 m̄ 剃頭，嘛是愛嬌 ah。」

註：一九七二年，台大教授王文興予警察仔掠去派出所剪頭毛。

2. 無法度

「衝！衝！衝！」
選委會大門 ê 玻璃
Hông 弄破

「衝 ah !」 「衝 ah !」 「衝—」

法院 ê 玻璃

Hông 弄破

歸土腳

碎塩塩 ê 民主

碎塩塩 ê 法律

活活滴 ê 血 kah 目屎

天公嘛 hâiⁿ 頭：

「無法度 lah !」

註：選舉了後，K 黨立委 chhōa 不滿 ê 暴民衝去選委會 kah 法院。

3. 因為二二八

因為二二八

真濟人無嘴 無耳

驚 kah — —

是非公道走去避

連神 to m̄ 敢喘氣

因為二二八
歷史變空白
二二八 ê 血
二二八 ê 目屎 kah 悽慘
攏掩蓋起來

因為二二八
咱才知影
咱是台灣人
M̄是中國人
台灣是咱 ê

因為二二八
咱 ê 手牽起來
牽手，為咱 ê 台灣
為咱 ê 將來



中國病毒

■ The China Virus

Lîm, Chong-goân (林宗源)

中國病毒人人驚
無影無跡 ê 毒龍上壓霸
伊是 21 世紀 ê 大災害
台灣人勿睏美國人愛睜神
若無有一日會哭無父

不可烏白摸中國
不可隨便食中國物
愛會記得洗目睭看予伊清
愛會記得漱口才 bē 臭羶
愛會記得洗手才 bē 染著毒

恰中國通愛會記得掛喙掩

伊食人連骨頭亦共你哺去
做生理愛重重 ê 小心消毒
讀中國冊愛重重 ê 隔離去毒
伊無天無法無情無義上界惡毒

尼克森睏睏解放中國病毒
21 世紀 ê 天會予毒龍放毒

地球變色不知會死佻多 ê 人
韓國勿暢日本勿驚台灣勿暈了
原來毒龍 ê 夢竟然是武漢肺炎



2003.5.24 寫
2020.1.1 修

IOWA 惜別 ê 雨水

! The Rain of Farewell in Iowa

Tân, Bêng-jîn (陳明仁)

我會來 IOWA it 著 chia 落雪
留學 ê 女學生 án-ni 講

秋 —nih ê 九 -- 月
Chhōe 無雪 ê 影跡
Macbride 湖 ê 日光
番麥仔田鳥隻來去
Èng 菜 番諸葉 茄仔
台灣種籽 iā tī 思鄉 ê 夢土
青翠 健懣
台灣 tī 厝後 ê 菜園生 thòan

IOWA 無 siáⁿ 雨水
離別 hit chái 起 soah 落雨
惜別 ê 雨水 lòh tī
一站 koh 一站 ê 漂流
Goán 是走唱吟詩 ê 樂師
為著家鄉建國
為著流浪
Beh 按 Greyhound 出發

車窗仔外
暗暗沉沉
雨 lóh 無停
就 án-ni
Goán 離別 IOWA



美麗佻哀愁—— 記美麗島事件 40 週年

■ Splendor and Sorrow — On the 40th Anniversary of the Formosan Incident

Tân, Chèng-hiông (陳正雄)

你問講：阮人佇佗位？

當你行向街頭

大聲向壓霸 ê 政府爭取人民基本權利 ê 時

彼個時陣 我宓佇恬靜 ê 學校內底

佇家己生份 ê 土地認真咧背熟別人 ê 歷史

佇四箍輾轉攏是懸牆保護 ê 校園 自由欲追求未來 ê 美夢

佇頭前後壁攏有偉人看顧 ê 教室 滿足咧享受彼時 ê 幸福

想攏無是按怎 你欲擾亂百姓 ê 安定破壞社會 ê 平靜

你問講：阮人佇佗位？

當你倚踎法庭

面對叛亂 ê 起訴佻可能是死刑判決 ê 時

彼個時陣 我倚佇報紙頂面佻電視頭前

看過幾仔份強欲全款 ê 內容轉開無仝台攏總相像 ê 畫面

你 ê 主張一字一字 ui 傷我 ê 心肝

你 ê 表情一幕一幕損疼我 ê 頭殼

我發覺你毋是 像個宣傳彼款生毛帶角 ê 歹人青面獠牙 ê 惡徒

你問講：阮人佇佗位？

當你關入烏牢

共身軀當做讀本 示範自由欲對佢一部位正確發聲
用性命編做教材 演練民主愛唯佢一个筆畫開始書寫
彼个時陣 我守佇校外逐間 ê 地下冊店
偷偷仔掀開規堆 長期予人掩蓋面貌予人查禁身世 ê 往事
心情就親像烏暗塗跔霜凍過後 puh 出 ê 新穎
我 ê 跔步踏上街頭公開走揣進前你喊喝 ê 聲嗽滴落 ê 血跡
我 ê 身影比予艷火燒焦閣再生炭 ê 野草閣較青翠強韌

敢知影：我咧做啥物？

當你 peh 上競選台頂

用激動 ê 口氣回想早前遭受 ê 冤屈

用堅定 ê 手勢拜託眾人還你一个公道

這個時陣 我 kheh 佇濟濟 ê 群眾內底用 sau 聲 ê 嚨喉燃滾冷寒 ê 廣場

我 ê 熱情共正手 ê 布旗仔燒做火把 倒手 lak 牢早起才領著薄薄 ê 薪水

佻這個月囡仔 ê 奶粉錢銀行 ê 房屋貸款猶有序大人 ê 生活費咧扭索仔

說服個予我一个機會彌補你往過 ê 傷害 寄付咱以後 ê 希望

敢知影：我咧做啥物？

當你坐跔辦公廳裡

厚重隔音 ê 玻璃窗內聽袂著人民誠實 ê 聲音

清涼柔軟 ê 地毯頂頭感覺袂出土地真正 ê 溫度
 這個時陣 我規工敢若迷亂 ê 信徒
 日時四界佅人相諍為你辯護
 暗暝倒佇無眠 ê 床頂面對良心 ê 質疑佅理智 ê 抗議
 到底是虛假傷過真實抑是真實原本就是虛假

敢知影：我咧做啥物？
 當你現身媒體面前
 又閣咧品捧彼當陣你對社會 ê 貢獻佅犧牲
 又閣咧怨歎現此時民眾對你 ê 冷淡佅放揀
 這個時陣 我甘願勾佇冊房內底
 共真實 ê 經驗改寫成做虛假 ê 故事
 先用電腦斟酌拍出細明字體 閣用雷射列印 光碟存檔
 按呢理想才袂遐緊變質感情才袂隨時去 hông 反背
 人生 ê 劇本就會當按照我 ê 向望順利演出

Sat-tàn Piàn Gī-niū

| Satan's Entertainment

Tân, Lī-bùn (陳俐雯)

Piàn-kòa ê khi-bī tī chù-bûn ê giáp-chè
Chheng-sng̃ tîn-nî ê chōe-giát
Hian-khui hō·bûn-bêng chng-thāⁿ ê thiⁿ-tē, chhun
“Sù tōa put tiâu”¹ ê haiⁿ-chhan

Iók-bōng ê kûn-thâu ná-lâi ná-tēng
Bô-mê-thàu-jit, cheng tī
Thiⁿ-tē hit-hù ná-lâi ná-lám ê sin-miā
Chia bô chiàu thiⁿ-lí ê iau-siū, tī
Bô-hoat-tō hoan-thâu ê chōe-giát hoat-kàⁿ
Pū seng-seng-sè-sè phah-bē-hoa ê giáp-hóe
Beh khàu bô bák-sái ê pi
Kā lêng-hûn tah chiūⁿ chit-tēng o

Jit-chí bô-tiuⁿ-bô-tī piàn-khóaⁿ
Goân-lâi sī Sat-tàn, kā
Kiaⁿ-hiāⁿ nóa chò phòng-se
Àm-sàm tiâu sêng sek-chúi, koh
Chham chit-kóa-á pháiⁿ-khang
Chhiah chò chit-niá bô-lâng siūⁿ ē tiòh ê siū-kìm
Àn thiⁿ-téng-bóe, iā
“Khoài-lòk sí-bông”²

註：

¹ Thiⁿ-tē ê tē, chúi, hóe, hong put tiâu

² Òe-tiòh Tiong-kok hí-iām sin-thé sán-seng sàng-sò put-chiok ê chōng-hóng

Hō̍ pêng-chēng ê soân-lùt, kip-tòng
 Sèⁿ-miā thêng-kha tī liáh-thán-hoaiⁿ ê chū-pi
 Kì-chāi bû-siông khí-chhō-chhân
 Sé-tng keng-méh, chhia-tó kong-bêng
 Sì-sò^a ê sîn-hûn piàⁿ-sè tiám chit-châng hiuⁿ
 Àm-àm-á kiu tī ơ-bók-bók ê thian-tông
 Iōng hi-hi ê siaⁿ-sàu tám-tám-á kī-kiū pêng-an

 Sè-kài tô-khoán lak-lòh bô-siaⁿ ê kà-sī
 Seⁿ-sí tī bē-àn-sng--chit ê kiap-sò bók-bók-siū
 Iōng pak-bē-lī ê chhùi-am kau-ōaⁿ jiát-phút-phút ê sim-thiàu
 Iōng sí-bông ê chhàm-hóe khí-chō chhùi kah kui-sì-kè ê bīn-kheng
 “Che”³
 Tàu-té sī Sat-tàn teh piàn gī-niū?
 Ā sī lán-lâng húi-biát sè-kài ê hū-hō ?

註：

³ Tiong-kok hí-iām chai-eh

你留佇桌仔頂 ê 紙條仔

■ The Note You Left on the Table

Tō, Sin-liông (杜信龍)

一具佇維多利亞港浮漂 ê 死體是我 ê 查某囝
 著算雙手雙跩予縛起來
 伊嘛自由仔咧浮、自由咧泅
 我是伊無路用 ê 阿爸

緊走，咱就按呢相閃身
 日頭已經無照起工起落
 月娘嘛予銃聲驚甲覘 -- 起 - 來
 無法度倒踏 ê 記持啥人有才調接載會牢
 夢 -- 裡，遠遠看你提雨傘遮袂著銃子雨
 沃甲規身軀血獅獅
 苦袂得恁你抽退即个發癢 ê 母土
 苦袂得停止這前世業 ê 延續

咱有偌久無作伙食飯啊
 這幾工我毋敢閣看電視
 你 ê 手機仔嘛接袂通 ...
 頂月日咱最後一擺對話攏無好聲嗽
 我捌質疑這是上帝交代落來 ê 罪罰
 怪我雙手束縛向腰妥協
 聽見警察佇街仔路頂勝利 ê 喊喝
 清清采采共尊嚴擲入去漉潑糜仔內

你敢知激生冷 ê 頭面是自我防衛
 因為我無愛替你收埋你 ê 青春
 戰爭強食弱是世界 ê 定數 準講咱毋願慣勢死亡
 往過 ê 榮華已經無才調閣喘氣
 上無我閣有你，你閣有我予你做靠岸
 我塊共想這是一場西北雨爾爾
 等雨落了，你就會轉來 ...

「阿爸，這是我的時代 我 ê 主張 咱 ê 未來
 慣勢無思考是欲按怎看見自由 ê 光
 阿爸，你敢看有春天 ê 影
 留佇塗跤 ê 血跡，這毋是寬恕 ê 洗禮
 無需要翻譯，自由是袂當喝價

當頭白日鑿鼻 ê 煙火共頭前 ê 路引去地獄
 我佮衝組 ê 兄弟姐妹全片摸大索
 彈破 ê 目矚猶原有法度看清這獨裁 ê 驚惶
 佇記者 ê 鏡頭內展現恁無愛致意 ê 堅心
 身軀頂 ê 疼痛是吮食民主 ê 證據
 香港當咧流血，當咧沉落去地獄
 阮祈禱序大會當理解這是一場戰爭
 這毋是一場夢，咱煞姑不而終愛接載伊 ê 重量

獅仔山頂 ê 友 --ê 共咱 ê 訴求放送
 向望世界現此時看見、聽見咱 ê 心聲
 欲共壓迫成做滲鋼 ê 意志
 自由種佇心內上深 ê 所在
 拚勢用短 khiuh-khiuh ê 青春
 喊和平理性 ê 方式替換獨裁 ê 退讓
 割破 ê 子宮是閣一擺殖民 ê 干證
 緊，著趁今暗截稿進前啟放心肝內燒怫怫 ê 手尾字
 反擊刺夯夯 ê 橫霸
 位大樓 hōng 車落來 ê 友志
 用靈魂應答向望 ê 救贖
 準講佇歷史 ê 壁角猶原顯目
 硬插 ê 性命猶原四界開花
 阿爸，我 ê 掛礙敢通成做你 ê 諒解？」

我的囡，我 chín 才聽著
 聽著你 ê 祈禱，自由 ê 風敢會是來引焠
 焠開這深 lòng-lòng 暍袂飽眠 ê 日子
 我迖入去你對我 ê 向望 看見
 你久見 ê 笑容 起來咱父仔囡作伙勇敢

這落雨的勢面有影真大，我知你袂閣轉來
 是我赤裊裊 ê 軟泔綴袂著你猛掠 ê 速度

總 -- 是，即擺我會倚 -- 出 - 來
 佢你作伙共烏黔黔 ê 專制裂 -- 開
 擔頭弓起來起做自由 ê 粗胚
 歷史 ê 幽魂閣再精神、死亡毋是一種慣勢
 咱袂閣為著空想 ê 未來相信暴力後會有平和
 來，共身軀拭予焦 咱做一个約束
 摸搦網纏 ê 情份就留佇街仔路
 起義者 ê 獻祭終其尾喊醒沈眠 ê 公義
 袂完成 ê 革命定著行向後世 ... 阿爸替你行

註：記香港友人 ■■ 佢懲查某團反送中 ê 遭遇佢過程。



Sàn-bûn

散文

Essays



大目降 18 嬈辨正

Seeking the Truth Behind the Story of the Eighteen Wantons of Tavocan

Chiúⁿ, Jit-êng (蔣日盈)

大目降 18 嬈 ê 故事，初聽 --tiòh，感覺這個故事無合理。當然傳說無一定是真 --ê，m̄-koh 內容一定 ài 合理。一群小小 ê 蜘蛛精 ài 起動 7 座廟宇 ê 神明鎮壓，是蜘蛛精厲害，iah 是神明預顛。Koh 講，故事發生 tī 大目降。Hia 是平埔 kap 漢人混居 ê 所在，平埔女性舉止本 téng tō 大方，kám 會是漢人眼中認知 ê 問題。心內有 chia ê 疑問，tō 去查資料。故事大意是 án-ne 講 --ê：

大目降有「八卦蜘蛛穴」ê 地理，kap「七星墜地」ê 傳說。「八卦蜘蛛穴」有蜘蛛精定期作亂，結網累積 ê 穢氣引起當地婦女「起嬈」。所以請當地各佔「七星墜地」地理 ê 7 座廟宇 ê 神明鎮壓，地方才回復安寧。

故事中「起嬈」ê 原因有另外一種講法：清同治元（1862）年五月十一日（農曆）地動，八卦蜘蛛穴 ê 蜘蛛精出來作怪，hō 婦女「起嬈」，問神才知是蜘蛛精作亂。

Chia ê 講法 lóng 來自傳說，並無文獻，只是問神 ê 結論。傳說 ê 版本 mā 無統一。Chit-má 台南 kā 大目降 18 嬈列做文化遺產，這 khoán ê 文化資產無文獻，只是問神 ê 結論，koh 牽涉 tiòh 對女性行為 ê 認知，beh 列做文化資產應該有檢討 ê 空間。

傳說無一定是真 --ê，甚至 ē-sái 講大部份是假 --ê，m̄-koh 傳

說有伊產生 ê 背景，通常有文化內涵 kap 教育意義，有時加 kóa 趣味性 mā ē-sái。M̄-koh 若有歧視 ê 內容，tō ài 避免，尤其是 beh 列做文化資產。

「起嬈」這個詞是漢人觀點。漢人 ê 女性較保守，行為若超出一般規範，會 hōng 講「起嬈」。以漢文化對女性 ê 束縛，這個故事無可能發生 tī 漢人地區。發生 tī 平埔族地區，tō 可能有誤解。平埔族是女性做主 ê 社會，in ê 舉止行動較大方，千百冬來，無「起嬈」這 khoán tāi-chì。M̄-koh 漢人對平埔女性 ê 兩性關係無了解，有可能 kā 當做「起嬈」。大清 ê 郁永河《裨海紀遊》對平埔男女交往有記這段：

女已長，父母另起別室 ... 少年追求者 ... 得女子同意，入與亂 ... 。

郁永河是有讀過冊 ê 人，mā 無了解 he 是平埔男女正常 ê 交往 ah，其他漢人更加可能有誤解。「女已長，父母另起別室」表示這是 pē-bú 同意。「少年追求者 ... 得女子同意」是得著女子 ê 同意。家長 kap 當事人 lóng 同意，àn-ne nā 叫「亂」，男女 lóng bé-sái 交往 ah。漢人結婚入洞房 mā ài 叫做「入與亂」。這是文化差異，kap 「亂」無關。

咱回到大目降 18 嬈傳說發生 ê 年代，大約是 19 世紀 70 年代。

Hit chūn 大目降 ê 住民平埔 iáu 佔 chiáⁿ 大部份。所以所謂女性大規模起嬈 ê tāi-chì，合理推測是指平埔女性。當然 m̄ 是講漢人女性絕對無可能，m̄-koh 漢文化下跤 ê 女性 m̄ 是 bē 起嬈，in 若起嬈 m̄-taⁿ 是個人，更加是家族 ê 見笑代，若有發生，lóng 私下處理，bē 去驚動神明，所以講較無可能。相對平埔女性較開放，in ê 行為可能會 hông 誤解，he 是漢文化 kap 平埔文化差異 ê 問題。

其實 àn 平埔角度來看，in 普通時 --á 無 siáⁿ-mih 娛樂，月圓暗暝通常有「跳月」這類 ê 休閒活動。庄內 ê 人圍 tiām 火堆邊 a，放鬆、lim 酒、唱歌、跳舞。青年男女 mā 利用這個機會交 pōe，這 tī 平埔文化 chiáⁿ 正常。千百冬來 lóng 是 án-ne 過日，m̄-bat 聽過「起嬈」ê 講法。Án-ne 「起嬈」是 teh 講 siáⁿ-mih 人？對女性 kám 無歧視。

地方有「八卦蜘蛛穴」、「七星墜地」ê 傳說。若停 tī 傳說層次，豐富生活內涵我會認同。M̄-koh 對女性無尊重 ê 「起嬈」故事，應該 ài 較慎重。民智未開 ê 時代，宮廟執事問神辦事，掌握解說權。Hit 7 ê 宮廟主事者難免有漢文化 ê 思維，若單純宗教活動，beh 信 m̄ 信是個人 ê 認定。M̄-koh 若 beh 列做文化遺產，kan-taⁿ 宮廟執事問神講 ê 話，tō 提來做根據，有欠思考。公部門應該 ài 有較多方面 ê 考量。

人生？眠夢？

Reality or Dream?

Hân, Boán (韓 滿)

今仔日是啥日子？大漢、細漢，老ê、少年ê攏總轉來矣！「乖孫ê，阿公佇遮啦！」哎！幾日仔無買糖仔予伊食，就無欲插我，嬬仔、姨仔，恁是按怎咧哭？

眾人 kheh 佇護龍前，風雨潑來若水湧，今我嘛分袂清，逐家ê面是雨水抑是目屎？司公共觀音、上帝攏總請，佛經、聖經唸甲足大聲。阮囡佻阮孫跪落塗跤，到底是咧演佻一齣？

壁頂曆日是七月初七，想著較早咧逐阮囡 in 阿娘是足甜蜜，這齣戲若謝幕燈若熄，阮欲來去陪伊過情人節。恁看！千里迢迢ê牽牛星，萬里涕淚ê織布女，就愛鵲鳥來搭橋，一年才有法度見面一擺呢！

哎喲喂！我目睷看甲誠清楚，喊恁莫閣哭，逐家攏聽無？欸，哪會按呢？我看著我倒佇遐，身軀哪直直攏袂振袂動？

想著少年談戀愛ê時，寒天我送去燒蕃薯，娘仔眼神笑容好未是，叫阮欲轉就愛較細膩咧！含笑開花芳透天ê春天，雙人來到山崙仔邊約會，閣來到溪仔邊，雄雄透風落雨，溪水清清照出兩人ê影，咱佇急急溪水中行，雙魚痴痴前後拊，有天地為咱做見證。暗時天星伴月，到秋天，落葉為咱鋪眠床，咱輕聲細說一直講到天光。

想袂到結婚了無予你好命，牽手 ê，你綴我無暝無日一直拚，煞因為荏身，難產做你行，留下幼兒予阮晟，半暝三更思念發酵，只有月琴為我訴心聲。

哭聲、雨聲、唸經聲，阮大聲喝咁攏無人聽，雄雄看著牽手 ê 形影，轉來欲招我做伙行，阮予人送去冰庫間，霜風吹來 gàn 閣冰，對跔鑽到頭殼頂，啥人欲來救我出冷宮？牽手 ê 對我使目尾，講免驚燄火佻爾仔猛、塗粉佻爾仔块，伊欲來恁我去天頂做夫妻。

咕、咕、咕，咕、咕、咕，鵲雞鵲佇外口埕尾一直叫，無佻久日頭嘛對窗仔炤入來眠床邊，我一下嚇醒，摸看覓，有手、有跔，落塗跔會振動，閣會行、會走。

「阿爸、阿爸，你是按怎啦！」「阿公、阿公！你哪規暝暫暫唸閣一直叫阿媽 ê 名？」「無啦，無啦，我是咧眠夢啦！」

厝邊隔壁

! Oh! Neighbors!

Lí, Siok-cheng (李淑貞)

Tòa 對面宮 --lih, m̄ niā 平時誦經、訓練八家將，聲音迴 kui chōa 路，不時香灰 iāⁿ-iāⁿ 飛。早期 siáu 阿樂、問明牌，擠 kah chát-thóng-thóng。問 soah m̄ 走，門口 hoah 拳、lim 酒，吵到半暝。

定有宮廟來參拜、炮仔聲，車鼓陣、八音吹、鋼管辣妹、電子花車、陣頭相連 sòa... 香客 giáh 香虔誠綴咧行。進香 soah, 暗頓食 chheⁿ-chhau, chhōan 康樂節目娛樂, ná 食 ná 看表演。舞台燈光閃 sih-sih, 歌手人 súi、歌聲好、hiông-hiông 主持人：感謝宮主、神明慈悲保庇，善男信女平安，食飽慢且走 sió 等節目保證 hō ták 家鼻空血緊來舞台頭前看 khah 清楚，音樂 piàng-piàng 叫，穿奶帕 á、三角褲、辣妹一出場，綴音樂一直搖，ná 跳 ná 脫，脫光光，koh 用薰、酒斫 -- 表演。台腳惦 chuh-chuh, 查埔目調 thín 金金，查某面 á 紅紅，大人 ng gín-á 目調，有人檢舉，換跳鋼管舞、唱卡拉 ok。放炮 soah 場、薰屎、檳榔汁、紙杯、空罐 ... 擲 kui 塗 kha。

Tòa kāng 排尾間工廠，阿卿搬來無 jōa 久，頭家三十六歲 hiông-hiông 過身，告別式 hit 工落雨，我 khiā 門口，i 消瘦 ê 形影，chhōa 三个幼囡，綴司公，送尪出門，i 三十二歲 tō 守寡，心內真同情。尪過身阿卿接手工廠，共三個囡 á chhiân 養大漢。I 無閒 khang-khòe, 歇暍日 lóng tī 厝 --lih, 袂厚話。想無？罕得過街 ná 會得失厝邊？I kap 隔壁為著水道水、花 khaⁿ 相諍，koh 為著宮 --lih 停車，亂放尿、擲糞埽、氣 phut-phut 講是欺負 i 無尪！

對面賣雞肉 - 阿狗，老母選 á，外號雞肉嫂。矮矮肥肥，大嚨喉空，有台灣心，好客、活跳，會 poah-kiáu、跳舞、唱歌..。原本 tòà 台北，二十年前，túg 來台中。有 i，chit 條路 ke 真鬧熱。In tau chhài 三太子，今 á 日有錢買厝，過好 ê 生活，lóng 是三太子致蔭，無錢時，附身扞查某团，報大家樂明牌，結果總開。替 chē 人消災解厄，講著三太子靈聖，嘴笑鼻笑，信眾 phah 金牌答謝，藝人 mā 來參拜。雞肉嫂 siōng 愛唱嫁 m̄ 對人，唱 chit 條歌 tō 目箍紅，想起嫁時尪散赤，揀歹銅舊錫 pháiⁿ 生活，共人煮飯，相添生活費。頭家 phah 牌會分紅，月給 bē 少。後來，興 póah，尪起跤動手，凝心 1 个人 tòà 台北。

三不五時，厝邊氣 puh-phuh，tâu 阿月 gâu 盤話，好禮 á 苦勸，共嚷：阮 tau tãi-chì 免妳管，知性好 tàù 陣，阿月人善良、熱心、有厝邊緣，四界服務未輸里長。不時有人相 chhōe，送菜、水果、食四秀 á..。見擺人來 tâu，ke-ke 是講話得失人，委屈目箍紅，我好禮 á 拜託諒解，會失禮，tō 有來去。

雞肉嫂 o-ló 我有量，同意門口 hō 停車，唱卡拉 ok、定 chhián 手路菜、載 i chhit-thô、參加活動...。人無 cháp-châng，知性好鬥陣，對尪 bē 諒解。想無？假使尪，尪破病序小 ná 會用心照顧？

為著停車雞肉嫂 kap 阿卿、khiau-ku 馬結冤仇，無講話。Khiau-ku 馬 tòà 隔壁，in tau 門口，定囡三腳架，擋停車。前幾年，

雞肉嫂三太子祭天台，申請路權，khiau-ku 馬尪 m̄肯 hō 搭布篷，khioh 恨到 chit-má。

一擺，阿卿工廠落貨，車暫停雞肉嫂隔壁，彼陣尪未行坐輪椅，拜託徙車，i 面 á 扁扁，來看路 iáu 闊闊 --leh、無隨徙。雞肉嫂像機關槍，罵阿卿無同情心，尪無方便，輪椅 pháin sak，好禮 á 麻煩 sio 徙一下，咒懺 i 食老全款坐輪椅，天公伯會報應 ...。

Tòa 左片角間，阿雲 siōng 有量，尪死 chhiân 養前某腦性麻痺後生。厝邊鐵馬、ō-tó-bái、曝衫架、車、花 khaⁿ.. 鎮 kui 排，前後門無跂路，i 是氣 ti 心內，人忍耐有限度，萬不一掠狂時 ...。

搬來幾佻年，chiah 注意，tòa 正片巷 á 頭一間吳伯，gîm 墘偷接阮 ê 壁堵、巷 kòng 安抽水馬達、鐵架囡水管、清潔用品。Tìn kā chát thóng-thóng，袂通風，我 hip 相申請鑑界，誤會 beh 告 in，尪 á 某 chông 來：「厝邊 tau，有話好好 á 講，kháp 未著行法院！」；「我 hip 相是請地政人員來鑑界，確定巷 á 使用權，阿卿講進前來鑑界，頭尾間減二坪，論真講巷 á 是恁 ê」吳伯佔三十年，舊年承認巷 á 是阮 ê，piàn 清氣還阮。厝邊為著停車 phah phái 感情，後壁巷 á，程 ê、吳伯相錚佔，來相 chhōe 暫停紅線，開罰單。用二十年車庫，有人檢舉違法，隔工隨拆。Ták 家懷疑，是巷 á siōng 尾間阿弘。

阿弘五十 thóng 歲、人斯文，恰某做房地產，趁足 chē 錢。暝日

提手機 hip 相，四界冤家。Hām 公所資源回收車，停巷 á 口 mā 趕。
I 愛耍車，二年前，買程 ê 隔壁空地做車庫，程 e 地買無成，定憨
神坐門口。

Tòa 吳伯隔壁阿娥，跤幼手幼，在家是千金小姐，尪與 lim、
綴查某 liu-liu 去。欠錢 tng 來亂，ta-ke、新婦 kā 跪。落尾是新婦，
ùi 後頭厝借錢 tng-séh。終規尾 mā 是 tī 厝 --lih 過身。阿娥愛過街、
對外人手縫闊，tāk 工買物件送厝邊，tâu 新婦不孝，氣新婦共擲物
件，無緣 khah 看 mā 袂對 tâng！阿娥退化變貧惰 koh lám-nōa，坐
幾佻點鐘，身軀臭味，厝邊隨个 m̄ 敢 hō 入門，今年六月，八十二
歲過身。雖罔阿娥過身，i ê 形影永遠留 tī 阮心內。

好消息！今年十二月初七，立法院通過，紅黃線違停未嚴重影
響交通安全，無接受檢舉，án-ne 阿弘變無 báng--ah。對面宮 --lih
mā tī 年尾搬徙。

Ng 望新 ê 一年，厝邊恬靜好好 á 生活。

台文試驗場

■ The Experimental Field of Taiwanese

Lîm, Chùn Iòk (林俊育)

「台灣教會公報」慶祝「台文世界 30 週年」來邀稿，我寫「台語文是我 ê 活命」刊 tī #3632_25 (2021.10.7)。編輯 kā 文章 ê 一段 (如下) 掠出來做副標題：「台文試驗場」，kahná 是「TOJ= 無連字符 ê 白話字」ê 宣言：

為 tiòh beh 慶祝「馬偕牧師來台宣教 150 週年」(2022.3.7)，賴永祥長老總策劃重新用台語翻譯馬偕原著 ê “From Far Formosa”；阮計畫 beh 出版「漢羅台語 · 英語」kah「台灣字 · 英語」對照版。台灣字 tòh 是無連字符 ê 白話字，阮想 beh 革新來突破傳統，追求進步 ê 正常台灣字；因為全世界各國 ê 文字，無人親像王育德 bat 講 ê：「掀開用白話字寫 ê 冊，看 tiòh ê lóng 是連字符號，親像做大水。」我 teh siá「漢羅轉台灣字」ê 時，jú 來 jú 感覺 kā「連字符」thèh tiâu，根本都 bē 影響白話字 ê 本質，所有 ê「字詞」lóng bē 重複來造成讀 ê 困擾。咱 tiòh 勇敢來試用「台灣字」，hō「台灣字」成做正常 ê 文字。

我讀冊機會無 chē，m̄ koh 我是「實踐行動派」ê 人；我 tī 2020 台灣文學教學國際研討會發表「白話字連字符號 ê 初探」了後，引起不止 chē 人 ê 回應，認同 ê 人 khah chē。無贊成 ê 理由 lóng 講「對初學白話字 ê 人有困難」；針對「有困難」chit 點，有人回應講：「連字符幫助音節發音，kahná 是嬰 á 食牛奶 tiòh 用牛奶嘴 á，斷奶了後 tiòh 棄 sak 牛奶嘴 á，hit 个牛奶嘴 á tòh 變做無路用。嬰 á 漸漸大漢，

若 koh 繼續牛奶嘴 á 咬 leh, soah 成做無正常 ê 人！」真正是「說者有理」！

我 kah 志同道合 ê 人 tī Facebook 開設「Choânbin Tâioânjī Tâibûn Siá/ 全民台灣字台文社」；kiámchhái 是因為輸入法 iáu 是有連字符，貼台灣字版 ê 人無真 chē。M̄ koh, 我 ê 「漢羅轉全羅」工具已經改做台灣字，我貼漢羅版 + 台灣字版 tōh 真方便。Chit má 當 leh 進行 (1) 台語信望愛網站加一个「台灣字」入門，(2) 信望愛台語客語輸入法新版 beh 加一个「台灣字版」ê 選擇。Ánne, kui 个台語文大環境 tōh 有台灣字 ê 選項。

Boston 台語進步社翻譯出版 ê 冊 mā 進入台灣字 ê 世界；最近已經完成三本台灣字 ê 冊 beh 出版。蔣為文教授講 beh 出版「《日本統治下台灣 ê 學校教育》— 它 ê 發展以及有關文化 ê 歷史分析 kah 探討 — 林茂生博士論文」，這是我 tùi 林茂生 ê chabó·kiáⁿ 林詠梅 ê 華語譯本翻譯做台語，她原本 kantaⁿ ài 我上網台語信望愛網站。Taⁿ 若是 beh 出版紙本，她意愛有台灣字版；我 tōh 用「漢羅轉全羅」工具 ka 轉做台灣字版，真緊 tōh 好勢 liuliu。

我有機會 kā “Choânbin Tâigí Sèngkeng” 贈送世界聖經收藏家 Dr. Mike Kuykendall, 伊講「台語 ná ē hiah chē hyphen (連字符)?」意思是講「hiah chē 連字符無正常！」我到 taⁿ 已經有 hiah chē 「台灣字」ê 試驗，證明 kā 白話字 ê 連字符 thèh 掉, ē tàng 成做「正常」ê 台灣字。願台語文界 ê 有志共同來 phah 拚, hō·咱 ê 台灣字行向「正常化」！

Kiaⁿ--chhíⁿ

I Nocturnal Awakening

Lîm, Jū-khái (林裕凱)

E-poⁿ saⁿ tiám gōa, lán lāng thiám kah, sūi tó lōh-khì khùn. Soah chòe chit ê bāng: lán kap A-hun tī jit-kng chhàn-lān ê koe-á-lōⁿ sànpōⁿ, iân lōⁿ kiāⁿ iân-lōⁿ khai-káng. Ná-sêng leh kóng khai-hák, hák-seng án-ná án-ná. I thiaⁿ kah bì-bî-á chhiò. Lán khòaⁿ--tiòh mā sim hoaⁿ-hí. M̄-ku, hiông-hiông siūⁿ khí. Ah bîn-á-chài pài-sì! Ah kin-á-jit m̄-tiòh pài-saⁿ èng-kai tī Tām-chúi siōng khò chiah tiòh ah!?

Kiaⁿ chit tiò, cheng-sîn bák-chiu bui-bui bi khòaⁿ--tiòh sî-cheng beh chấp-it tiám pòⁿ, gōa-kháu sī Tām-chúi ê koe-á-lōⁿ, lán leh chiah àm, soah khùn khì. Kā thâu-ke kap thâu-ke-niū kóng, góa khùn khì hohⁿ?

Kám khùn chiok kú ah?

In mā bì-bî-á chhiò kóng, hioh, chit-má beh chấp-jī tiám ah lioh. Lán chiah kā in kóng bāng nih ê tãi-chì, in thiaⁿ-tiòh khí ài-chhiò. Lán kóng káⁿ bô hóng-gāi lín chòe seng-lí lah hohⁿ?

In in, bô lah, sī-kóng m̄-káⁿ kā lí chhá cheng-sîn.

Liáu-āu, piⁿ-á tông-sū leh hōe kóng, kiò góa tiòh thòe in chú-tiuⁿ--cheh.

In leh kóng sáⁿ, lán thiaⁿ bōe bêng, kan-na chit kù, "in án-ni chiok chū-su".

I piⁿ-á koh chit ê chō·-lí sió-chiá tau chán-siaⁿ, "hèⁿ ah, hèⁿ ah"
Lán in kóng lâng chū-su sī thian-sèng, soah chin-chiàⁿ cheng-sîn hoat-
kak lán iah tó leh bîn-chhng.

Sū-sit, lán lâu leh hák-hāu, chit-pòⁿ lí-iū sī berh chhui-sak Tâi-gí-
bûn, m̄-koh in kan-na tùi-tiōng lán kî-thaⁿ ê chài-chêng.

Lán chit kúi tang, ták lé-pài lâm-pak phun-pho, jít-chí bông-bông
biáu-biáu, cheng-sîn kap hām-bîn kiōng-kiōng berh bô hun khi. Koh,
hòe-thâu iā kòe gō·-cháp ah, sin-thé lêng-kiāⁿ ui-khì, lak khi, phái khi
chin chōe, ki-lêng mā leh thòe-pō·, koh chit kóa kū siong ē giâ, bōe-su
leh khòng-gī lán bô hó-hó-á kā i thiàⁿ-sioh. Láu-sít kóng, lán chin sioh-
liòh lán ê sin-thé lah. Lán bí-lē kok-to khí-chō iah bōe hó-sè, tong-jiân
ài sioh miâ khò sin-thé lâu cheng-sîn khùi-lát kè-siok ah.



賓西 ê 金針花

Golden Needle Flower in Western Pennsylvania

Ô, Bîn-siông (胡民祥)

這是賓西 ê 六月天，這是金針花 ê 季節。

賓西 ê 金針花，隨處可見，越頭看著伊，翻身也拄著伊。

金針花開在厝埕前，開在厝壁邊，開在厝角 ê 石頭縫。

車開過鄉村道路，金針花伊伸過木牆仔，迎向過路 ê 人，
親像微微仔笑 ê 小姑娘。

六月天 ê 賓西日頭炎炎，金針花開甲滿四界。

金針花西洋人叫伊是 Tiger Lilly。送伊一個譯名：虎百合。有影咧，伊生炭佇莊腳 ê 路邊、水墘、山坪及平地，車開過，黃岩岩，親像虎仔奔馳過山谷野地，一抹黃柑仔色 ê 飛影。

一蕊一蕊 ê 金針花上界愛迎風招展。

人家厝 ê 少婦愛伊 ê 色緻飄翩，親像少婦本人共款，美艷迷人。厝埕裏栽一簇，春天青綠綠，六月初抽花梗，尾溜分叉，每叉有花蕾六、七、八不等，花梗長溜溜那像美婦人，妖嬌多姿；六月中，花蕾陸續開，一日開一蕊，厝埕裡，人及花拼水。

有 ê 人愛伊親切，看重伊笑面迎人，將伊栽佇信箱 ê 柱仔邊，歡迎每工來送批 ê 郵差。

我厝埕有一排二百尺長 ê 金針花牆。有一工，我 ê 美國同事 ê 夫人：Mrs. Lilly 來阮兜，看著即遍 ê Tiger Lilly，喝出來：「啊！有夠水。」一位美艷笑神 ê 百合婦人人，佗金針花共款有情有愛，惹人疼痛。



蔣經國誣告林茂生 kā 美國討 chhèng

■ Chiang Ching-kuo falsely accused Lîm Bō-seng of asking the US for weapons

Ông, Khek-hiông (王克雄)

二二八慘案發生了後，中國國民黨台灣省黨部開始用二二八做藉口，消滅台灣菁英。Bat 做過省黨部指導員 ê 彭德 tī 1973 年 kā 記者吳濁流私底下講：「(二二八) hông liáh ê 黑名單頂 koân 台灣人二百外 ê，……是 ùi 重慶轉 -- 來 ê 半山做 --ê，in 是劉啓光、林頂立、游彌堅、連震東、黃朝琴等人。」吳濁流感慨講：「因為這份黑名單，美麗 ê 福爾摩沙因為 án-ne 流血，koh 搬 1-pái 歷史悲劇。」

訓政時期 ê 時，以黨領政、以黨領軍，省黨部主委李翼中 ài 警備總司令陳儀照黑名單 liáh 台灣菁英。陳儀 ùi 1947 年 3 月初 10 暗時開始行動，伊真慎重，隨 tī 隔工 3 月 11，照名單 liáh tiòh ê 人報 hō 蔣介石，到 3 月 13，liáh koh-khah chē 人，另外補送一份 koh-khah 詳細 ê 名單，mā 加上無需要 ê 罪名。這兩份名單共同 lóng 有台大文學院院長林茂生教授。陳儀請示蔣介石 beh án-chóaⁿ 處置 chia ê 人，當時蔣介石無隨 kā 應，看起來是 beh 留 hō beh 來台灣 ê 白崇禧國防部長 kap 蔣經國處置。

白崇禧 kap 蔣經國 tī 1947 年 3 月 17 真 kín chiū 來到台灣，表面上 an-tah hông thài-- 死 ê 台灣人，實際上白崇禧是來看軍隊 ê 運作 kap 推動清鄉，加強對台灣人 ê 追殺，蔣經國是來幫忙蔣介石瞭

解這 kóa hông liáh ê 台灣人 ê 情形。蔣經國到台灣隔工，e-po' 6 點 30，隨 kòng 電報 hō 蔣介石：「親美派－林茂生、廖文毅 kap 副領事 Kerr（葛超智），請美提供 chhèng kap Money（錢），美允 Money。Col. Dau 來，Kerr 調，有關。」這張電文有三頁，請參照附件電文第一頁內之第二項。其中第三頁講：「白奉主席命來宣慰，除 C. P.（共產黨）以外，lóng 無追究，kan-ta 是幼稚 ê 行為。林一、C. P. 少數。」意思是林茂生 kap 共產黨，雖然是少數，mā 是 ài 追究 kap 消滅。

蔣經國一到台灣 tiòh 誣賴，台大文學院長林茂生教授 kap 廖文毅 kā 美國人要求武器 kap 錢，che 是無發生 ê 代誌。林教授是一 ê 文人，無參加過二二八反政府 ê 活動，廖文毅二二八時 mā 根本無 tī 台灣，人 tī 上海，tú 好閃 -- 過。

美國台北領事館 ê 文件 lóng 已經解密，其中無看 tiòh 有關台灣人主動 kā 美國討 chhèng kap 錢 ê 代誌，mā 無美國同意 hō 台灣人錢 ê 代誌。黃紀男 tī 二二八慘案前後 kap 葛超智有頻繁 ê 接觸，但是伊作證講：「有一 kóa 人 tiān-tiān 責備葛超智，認為伊 tī 二二八事變內底扮演真重要 thiau-so ê 角色，我個人並無贊同，因為 che 實在是高估葛氏 ê 影響力，mā 講了有 khah hám。」koh 有「我 m̄-bat 聽過伊發表過任何無適合伊職位 ê 話，koh-khah 免講聽 tiòh 伊叫我去做任何陰謀 ê 活動。」真明顯林茂生、廖文毅 kap 副領事葛超智 lóng 去 hông 冤枉 ah。

林茂生創立民報，報導真 chē 貪官污吏 ê 代誌，mā 批評政府。

廖文毅創立「台灣民族精神振興會」kap「台灣憲政會」，koh辦「前鋒」雜誌，評論時政。Che chiah是台灣省黨部意圖 beh kā in 陷害 ê 主要原因。蔣經國有責任查核情資，無應該 chhìn-chhái 上報，導致無辜 ê 林茂生教授 hông 謀殺滅屍。蔣經國必須 ài 對這件誣告負責。

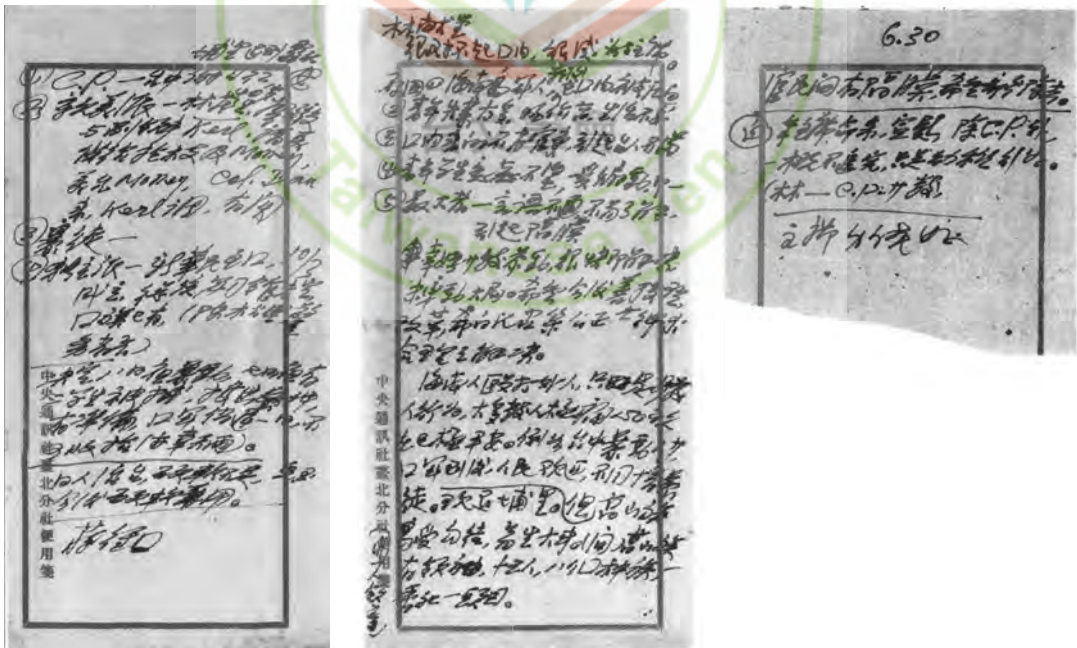
林茂生教授六十歲 hông 殺害，伊是東京帝國大學文學士 kap 美國哥倫比亞大學哲學博士畢業，是台灣第一位哲學博士。伊是當代 ê 台灣才子，漢學真好、會寫詩、書法出眾，一生奉獻教育事工，最後做到台大文學院長。Tī 1945 年創辦民報，ūi 人民 hoah 聲，勇敢報導當時腐敗 ê 政治，銷量一直真好，可能因為 án-ne 去動 tiòh 國民黨領導階層 ê 神經。

中國抗戰 ê 時有設立國民參政會，beh hō 政府諮詢，傳達人民 ê 意見。1946 年辦理國民參政員台灣代表 ê 補選，林教授 mā 參加競選。可能因為國民黨當局無 kah-ì 廖文毅，tiau-kang chhòng hō 伊落選，林教授看 bē 過，chiū kā 家己已經當選 ê 國民參政員辭掉。林教授這種 bē-giàn kap 垃圾政治縛做伙 ê 骨氣，mā hō 國民黨真無面子。Tī 二二八慘案七十五周年時節，hō 人特別 siàu 念林茂生教授。

蔣經國是蔣介石 siōng 信任 ê 人，做蔣介石 ê 耳目，幫助伊做重大 ê 決定。撤退來台灣了，蔣介石 tī 1950 年 11 月 kā 軍統 kap 中統兩大特務體系合併改組，成立「政治行動委員會」，派蔣經國 hōa 這 ê 組織。蔣經國竟然批准特務機關會當 chhìn-chhái liáh 人，koh 對 in 實施酷刑。

1954年5月初1日，蔣經國兼任「總統府機要室資料組主任」，指揮一切黨政軍特務機構，koh 設保安處，取代萬年臭名 ê 保密局。蔣介石統治下 ê 白色恐怖惡行，主要 lóng 是蔣經國 teh 承辦 --ê。

1975年4月初5蔣介石過身，了後殘害人權 ê 案件 koh 一直出現，重大案件內底有中壢事件、美麗島事件、林義雄家血案、陳文成命案、江南命案等等。Chia ê 案件，蔣經國當然 ài 負全部 ê 責任，chiū 親像二二八關懷協會總會理事長王文宏所講 --ê：「蔣經國是白色恐怖 ê 元凶」。



蔣經國 ê 電報

倒 pêng：頁一，第 2 項誣陷林茂生 kap 廖文毅向美國要槍枝和 Money，1947 年 3 月 18。

中央：頁二，原因：青年失業 siu³ chē、物價 koân、生活不安，1947 年 3 月 18。

正 pêng：頁三，認為林茂生和共產黨雖屬於少數，但是 mā ài 追究，1947 年 3 月 18。

有人講，蔣介石維護台灣無受 tiòh 中國 ê 侵略 kap 蔣經國推動十大建設等等，in 兩位會當以功來抵罪。代先，功 kap 罪應該分開評斷，bē 當相抵。而且台灣海峽是美國第七艦隊防守 --ê，台灣 ê 經濟差日本真多，兩蔣獨裁統治 ê 成果真 bái。經濟建設是靠咱台灣人家己 ê 拍拚，nā 會當講十大建設是蔣經國 ê 功勞，án-ne 前瞻基礎建設 chiū lóng 是蔡英文 ê 功勞 ā。

台灣省「二二八」事件正法及死亡人名冊										
姓名	年齡	籍貫	無辜	犯罪	事	實	法	法	格	致
陳 展	51	台北市	參議員	二二八事件處理委員會	謀殺	二二八事件處理委員會	謀殺	二二八事件處理委員會	謀殺	二二八事件處理委員會
徐春樹	?	台北	高審法院	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會
吳鴻猷	4	台北	高審法院	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會
王 瑄	?	台北	高審法院	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會
林桂蘭	?	台北	律師	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會
李瑞漢	?	台北	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺
李瑞峰	?	台北	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺
朱斐如	?	台北	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺
吳金鍊	?	台北	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺
林 蘭	?	台北	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺
林 蘭	?	台北	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺
張七郎	?	台北	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺
王添發	147	台北	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺	處理委員會	謀殺

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Pē-bó lâu--ê lân-san tē

Ma and Pa's Leftover Land

Tân, Kim Hoa (陳金花)

Goán Lâm-ò-té ê thó·-tē lóng bô hòng-niá, só·-iú-koân lóng sī cheng-hú ê. Goán tòa--ê Nā niu-á chia ê chhân-hng chhù-tē mā kan-taⁿ ū sú-iōng koân niá. A-pa chāi-seⁿ ê sí bat kap chng--lih ê hong-chhin khi “Líp-hoat 1ⁿ” khòng-gī kap cheng-chhú hòng-niá kúi-nā pái lóng bô sêng-kong.

1977 nî in-ūi Tâi-oân thui-tōng chap tōa kiàn-siat, khui pak-hôe thih-lō̄, ài teng-siu thó·-tē. Goán tau tōa pō·-hūn ê chhân lóng tiòh thih-lō̄ ah. “Chiòh-po-á” kap “Kau-chô á té” “Tiong-tó” lóng tiòh, lián “tah-té khu” thô·siōng núi--ê hit-khu mā tiòh liáu--ah. Kan-nā chhun “Chhit-khu” iáu ē-sái cheng-choh niá, lóng-chóng chhun bô kah gō·hun chi-it. Tō sùiⁿ ū kóa pó·thiap, mā chit-sut-á chíⁿ niá, iúⁿ-chúi to bô-kàu chiah chhù-ta.

Pē-bó khò chia-ê chhân sin-khó·chhiáⁿ-ióng goán 8 ê hiaⁿ-tī chí-mōe, chit-má sit-khì tōa pō·-hūn ê chhân, A-pa bô-ta-ôa kái tô khi chiòh-khòng tiūⁿ chò siu-lí ke-khì ê sai-hū. Hó ka-chài, in-ūi tī goán a-kong hōaⁿ chhiú-thâu ê sí, goán tau khui cheng-bí keng-á. Goán a-pa ū khò thô·lâng-keng ê té-tì, bat chit-kóa ke-khì ùi-siu ê ki-sút, chiah ū ki-hōe chhōe-tiòh chit-ê thâu-lō̄, seng-oáh mā chiah ū hē-lòh.

Í-keng 44 tang ah, goán lóng bô siūⁿ-beh koh khi khòaⁿ hia ê chhân. In-ūi put-jím-sim koh khi khòaⁿ-tiòh pē-bó sit-khì ê chhân-tē, siūⁿ khi in-ê bô-nāi. Ták pái nā tng-khì Na-niu-á, kan-ta tiām-tiām á ùi Chng-lih ê tōa lō̄ng chhân hūiⁿ-hūiⁿ khòaⁿ--khì, chhōe goán ê chhân. Kui-

phiàn tiū-á chêng kah súi-súi, kan-taⁿ óa thih-lō·kha hia tãi-iok 200 kong-chhioh tng ê hoãn-ûi hit-tah, bô-lâng khoah-khng, chháu hoat kah chiok òm. Hit tè lân-san tē tō sī goán chū sè-hàn tòe pē-bó chêng-choh, lâu hā kha-jiah ê só·chāi.

Ē koh thê-khì chit tè lân-san tē, sī in-ūi ū 1 pái kap cha-bó·kiáⁿ sán-pō·lâi kàu thih-ki-lō·ê poh-hōaⁿ kha. Khòaⁿ tiòh goán chit-phiàn pha-huiⁿ ê chhân. Thih-lō·hoàiⁿ--kòe liáu-āu, í-keng jīn bô-siaⁿ ē chhut-lâi ah. Kan-nā sī “Kau-chô á té” kap “Tiong-tó tah-té khu” ê khoán. Chháu hoat kah kui phiàn âm-kàⁿ-kàⁿ, kám-kak chiok m̄-kam.

Tī-chia siūⁿ-khí goán kap pē-bó, hiaⁿ-tī chí mōe chò chhân, so-chháu, phut chhân-hōaⁿ, koah tiū-á, sio-tiū-chháu, khòaⁿ-gū ê chêng-kéng. Kui-ê kám-chêng tng-chhim jíp-khì thó-tē ah! Chiok-sêng thiaⁿ tiòh A-pa ê koa-siaⁿ, khòaⁿ-tiòh a-bó chū-siông ê chhiò-iông. Náu hái lâi phū chhut goán kui ke lêng khoài-lòk chò-sit ê chêng kéng.

Ē kì-tit ū 1 pái, a-bó kiò góa kap 4 chí khì chhân--ê sio tiū-chháu, goán 2 ê bô-sè-jī sio-tiòh chhiū-á, soah kui-châng tòh-hóe--khí-lâi, goán 2 ê chiok kín-tiuⁿ. Hó-ka-chài kha-chhiu chiok mé, kín giáh chhiū-oe tit-tit hám, a-chí mā tit-tit hò kau-á chúi lâi ak, chóng sùiⁿ ká hóe chhòng hoa--khì. Koh ū 1 pái, góa chhòng-tī sió-tī, ká chúi-kau-á lâu--lâi ê 1 kí “ô lín-gió” ê kha, tàn khì i-ê piⁿ--a kap i sng, beh ká heh-chít-ē, bô siūⁿ-tiòh sòa hāi sió-tī chin-chiàⁿ khì kiaⁿ--tiòh, góa mā hō a-bó mē kah chháu-thâu.

Chit-má goán hiaⁿ-tī chí-mōe lóng kàu hoa-kah chi-liân loh, sūi-lâng sêng-kong chò-má ah. Kiáⁿ tī jîn-seng lō·têng ê kha-pō·táh-tiòh mā ū pàng khah bān ah! Chiok su-liām ka-hiong, tiāⁿ-tiāⁿ sio-chio tng--khì.

5 nî chêng goán hiáp-lèk ká pē-bó lâu--lòh-lâi ê chhù têng chéng-lí hó-sè. Goán ták-ê lóng ũ 1 keng pâng-keng. Só-í koh khah chiáp tng--khì. Chín hoaⁿ-hí ē-tàng tiāⁿ-tiāⁿ tī ka-hiong kìⁿ-bīn, góa ká tng-chhù tòng-chò tō-ká, piān nā chhiâu ũ sī-kan tō tng--khì, sīm-chì siàu-siūⁿ ē-tàng tī ka-hiong íong-nó.

Che 2 nî lâi in-ūi Tìong-kok hì-iām liú-hêng, pēⁿ-tòk piàn-chéng, kui sè-kài bē an-tēng. Chèng-hú lóng kó-lē láng chīn-liōng mài chhut-múi. Só-í góa tōa pō-hūn lóng tòa tī chng-kha iōng soàⁿ téng kàu-hák. Tū khì kàu-hák, góa ták-kang lóng ē chhōe sī-kan chhiók-thō chéng-lí hoe-chháu, khòⁿ-soaⁿ khòⁿ chhiū-á. Kám-kak chng-kha khong-khì chiok hó. Koh ín-khí góa su-liām hit-tè pē-bó lâu--lòh-lâi ê lân-san tē.

Sè-kan-siōng hán ũ--ê, lân-san--ê koh-khah ài ká tin-sioh. Chhiau-chhōe hō-kang-siong siā-hōe ká chhun--ê lân-san chêng, chhiau-chhōe chioh choân-kiū hòa ê miâ, chhun--lòh-lâi ê lân-san bó-gí, chhiau-chhōe chioh hiān-tāi hòa ê miâ, chhun--lòh-lâi ê lân-san lé-siok.....Góa chéng-lí chit tè lân-san tē kàu-taⁿ beh 1 tang ah! Hōe-hiong ê góa beh kè-siok chhiau chhōe. Góa beh tī pē-bó ê lân-san tē siàu-liām pē-bó, iōng Tâi-oân jī siá pē-bó oe, jiok-tng-lâi lân goân ũ ê thó-tē ê siaⁿ-sàu, kap kâu-kâu ê Tâi-oân hong-thó chêng.

雙人枕頭 kap 雙人擔頭

Ūi-tiōh 紀念王育霖、王陳仙槎「夫婦春秋」寫作

■ The Couple's Pillow and the Carrying Pole for Two

To Ông Iók-lîm & Ông-Tân Sian-cha for their
"Life as a Couple"

Tēn, Pang-tìn (鄭邦鎮)

一、

舊年 2021 年年尾，台灣羅馬字協會成員熱論，今年 2022 年年初 ê 年會，通過提案，訂出「台灣人家己 ê 教師節」；kāng 款，台文筆會 mā tī 今年年會，通過提案，訂出「台灣人自己 ê 詩人節」，lóng 真有時代 ê 意義。

林茂生（1887 ~ 1947），台灣人頭一位 siōng 有學問，留學日本、美國，精通漢、日、英、德多國語言，精通台語白話字，建構台灣學，是智識貫通東西方，siōng 專精教育理論 kap 實務 ê 教育家、學問家。Soah tī 二戰了 ê 1947 年，中國國民黨台灣以後所發動 ê 二二八大屠殺慘案 --nih，tī 3 月 11 去 hō·當局非法 liáh 去了，去 hông thài 死，死 ê 時陣 kan-ta 61 歲。咱 tiōh 覺醒，ùi 舊年開始推動，以 311 伊 hō·人殺害 ê 日子，訂做「台灣人 ê 教師節」。今年 chiū 是第一屆台灣教師節。

王育霖（1919 ~ 1947），優秀的 ê 台灣人，1944 年，25 歲，chiān 做第一位 tī 日本法院 ê 台灣人檢察官。二戰了轉 -- 來台灣，因為勇敢 koh 公正，照法律處置中國國民黨 ê 貪官案，tī 1947

二二八屠殺慘案 ê 3 月 14，去 hông「消失」，死 ê 時陣 chiah 28 歲。他 mā 是真有才情 ê 台灣詩人，一首〈今日一別，何時再相逢〉聽過 ê 人，無人無受感動。咱 tióh 覺悟，舊年開始推動，以伊「hông 消失」ê 314，訂做「台灣人 ê 詩人節」。今年 chiū 是第一屆台灣詩人節。

二、

台語流行歌〈雙人枕頭〉，是 1990 年王識賢 chhèng 起來 ê 代表曲，歌詞意境 teh 講山盟海誓 ê 男女情愛。

1967，一首村田英雄原唱 ê 日本演歌〈夫婦春秋〉，koh-khah 因為歌，唱少年夫妻白手起家 ê 克苦勤勞，kap 老來相伴共享成果 ê 真情恩愛，tī 日本流行，甚至 chiân 葉啟田翻唱 ê 台語老歌〈人生〉。

最近聽到一首新流行 ê 印尼客家歌〈你莫走〉，kan-ta 用 siōng 簡單 ê 兩句客話：「你莫走，我不走；係講走，共下走。」感動天下有情人，唱遍東南亞。對婚姻來講，家庭，原本 chiū 是一對翁仔某合力 saⁿ kēng ê 甜蜜負擔，是雙人枕頭，也是雙人擔頭。所以男女結婚成家，是歡喜做，mā 是甘願受。然後，二戰過 ê 台灣，因為中國蔣介石流亡來台，竟然變做獨裁者，伊 kap in 後生蔣經國，連 sòa 發揮中國國民黨 ê 殘酷、腐敗 kap 威權，破害台灣人原有 ê 一切！

詩人王育霖檢察官無緣無顧消失，留 hō 台灣人 bē 當放 bē 記 ê 教示；伊 ê 牽手王陳仙槎女士嘴齒根咬 leh，kā 所受 tióh ê 悲慘

命運，轉化做力量，獨力 chhiân 養王克雄、王克紹兩 ê 孩子，kā 栽培做台灣人菁英。2017 年初，in 兩兄弟仔完成《期待明天的人：228 消失的檢察官王育霖》，已經印證母親獨立忍受重擔 ê 艱苦；koh 有 in kap 蔣為文教授等等，連 sòa 幾 nā 冬走 chông 喊喝，推動台南市 228 關懷協會，台南 228 紀念圖書館，koh 繼續 teh 推動林茂生紀念圖書館；koh 有黃偉哲市長決心 kā 中正路改名做湯德章大道等等，koh-khah 見證台灣魂 kap 菁英輪迴 ê 價值！

我無 gâu 寫詩，但是躬逢今仔日 ūi 第一屆台灣詩人節（紀念王育霖）koh 有台灣教師節（紀念林茂生）舉辦 ê 歌詩活動，我 iáu 是願意用盡量接近歌詩 ê 方式來參加。所以我 ùi 我所珍賞 ê 老歌〈夫婦春秋〉ê 叮嚀，kap 〈雙人枕頭〉ê 曲調 kap 韻腳，投射《期待明天的人》，翻製做〈雙人擔頭〉ê 歌詞，chah 來現場，歡迎大家清唱、合唱，希望會當聊表寸心於萬一。

鄭邦鎮 2022.3.12

第一屆台灣詩人節，üi 紀念王育霖、王陳仙槎「夫婦春秋」寫作。
鄭邦鎮 2022.3.12 tī 安平 228 紀念公園。

雙人擔頭（調寄「雙人枕頭」）

女：雙人擔頭，chhōe 無你，真正孤單。

男：風霜 chiah 厚，tiòh 想妳，chiah bē 畏寒。

女：你 kap 我，男：妳 kap 我

合：吞忍 ê 心肝

合：世間 iā 金金 tī leh 看！

男：Üi-tiòh 妳，什麼艱苦我 iā m̄ 驚！

女：Üi-tiòh 你，千里萬里我 iā beh 行！

合：誰人會得了解咱 chhiāⁿ 困 ê 心情？

女：日日 leh 忍，男：夜夜 leh 望，合：只有你知影！

合：誰人會得了解咱 chhiāⁿ 困 ê 心情？

女：日日 leh 忍，男：夜夜 leh 望，合：只有你知影

Iàn-khì Kì-sū

I Being Upset

Teng, Hōng-tin (丁鳳珍)

Góa leh su-khó, ka-kī tau-tóe sī leh bô hoaⁿ-hí siáⁿ-mih?

Siūⁿ-siūⁿ--leh. Kài-sêng sī: In Tiong-hôa Bîn-kok ê Kàu-iók-pō· pún-tóe tō bô tát-tit kî-thāi, m̄-koh, lán ài kè-siòk kā in iau-kiū, iau-kiū in chòe in èng-kài ài chòe ê khang-khòe.

Góa leh bô hoaⁿ-hí ê sī: Chhùi--lí kóng ka-kī ài Tâi-gí, soah put-sam-sī leh thòe in Tiong-hôa Bîn-kok Kàu-iók-pō· tui lán Tâi-gí-lâng ê èng-hù chham put-kong-put-gī, thòe in boah-hún tiám ian-chi, thòe in kóng hó-thiaⁿ-ōe, kóng in chin kan-lân, kóng in í-keng ūi lán Tâi-oân bó-gí chòe chin chōe chin chōe.....

Sè-kan ê khang-khòe chū-tóe tō bô he lóng khin-khó--ê, tèk-piát sī bīn-tui put-kong-put-gī ê bīn-hòa sít-bīn kàu-iók lèk-sú chham hiān-sít. Hêng-chèng tan-ūi, nā-sī chin-chiàⁿ ū chek-jīm-kám, che kám m̄-sī tō-sī in su-iàu khì thâu-thiàⁿ hùi-sim-chiàⁿ--ê.

Lán ê bó-gí lán ūi i pah-piàⁿ, cheng-chhú kong-gī ê lō-tô chiaⁿ-sít chiàⁿ kan-lân. Che sī lán ê khang-khòe, íá bô siáⁿ hó oàn-thàn àh-sī o-ló. Lí-só-tong-jiân niá.

M̄-koh, bêng-bêng in Tiong-hôa Bîn-kok ê Kàu-iók-pō· iū-goân iông-ún thui-hêng chōe-chōe tui Tâi-oân bó-gí put-kong-put-gī ê kàu-iók chêng-chhek, in íá ū kài chōe só-chāi su-iàu pah-piàⁿ. M̄ khì iau-kiū--in, soah thòe in Tiong-hôa Bîn-kok ê Kàu-

iók-pō̄ sò̄ pi-ai, kóng i chin bū-nāi, ū gōa-nī-á ũi-lân, kóng in tùi
Tâi-oân bó-gí í-keng chòe kah chin hó, chin kut-lát.

Góa sī leh siū-khì chit khoán ê òe-gí.

Chit khoán thòe in Tiong-hôa Bîn-kok Kàu-iók-pō̄ boah-hún
tiám ian-chi ê òe-gí, che chiàⁿ-chiàⁿ tō-sī in Tiong-hôa Bîn-kok
Kàu-iók-pō̄ thèh lâi chòe in èng-hù Tâi-oân bô-gí ê chioh-kháu.

Chit khoán ê òe-gí, hō̄ hit khoán kòa-miâ Tâi-gí hák-chiá ê lâng,
kong-khai kóng--chhut-lâi. Thiaⁿ tióh che, siōng hoaⁿ-hí ê lâng,
eng-kai sī in Tiong-hôa Bîn-kok ê Kàu-iók-pō̄-tiúⁿ.

Kám-kóng sī in Tiong-hôa Bîn-kok Kàu-iók-pō̄ ê gū-iōng hák-
chiá? Che sī lán ka-kī ài put-sam-sî chū-ngó̄ phoe-phòⁿ chham kiám-
cha--ê.

In-ūi án-ni bô hoaⁿ-hí ê Hongtin, tek-khak sī khong-kiáⁿ.

Ōe-gí tō̄ ài ũn-ũn-á kóng, hó-lé-á kóng, ū siáⁿ-mih hó kek-khì--ê?
Hongtin ài hó-hó-á hoán-séng chham kái-chìn.

Tâi-oân Chhut-thâu-thiⁿ 台灣出頭天

┃ Taiwan Is Getting On in The World

Tiuⁿ, Hòk Chû (張復聚)

Kòe-khì lán tiāⁿ-tiāⁿ ài hoah CTT (Chhut-thâu-thiⁿ), taⁿ chit-má lán Tâi-oân chin-chiàⁿ ũ-iáⁿ CTT a lah!

Siōng iàu-kín--ê chiū-sī ùi 1996 nî khí Tâi-oân ê Chóng-thóng lóng-sī lán Tâi-oân-lâng 1 lâng 1 phiò chhin-chhiú soán--chhut-lâi--ê! Bòk-koài Tìong-kok ē hoat-siā hui-tôⁿ kā lán khióng-hat! M̄-kú che lóng kòe--khì ah. Tâi-oân-lâng kè-siòk tit-chiap soán lán ka-kī ê Chóng-thóng!

Chiāⁿ 10 tang lâi, lán tī chin-chē hong-bīn lóng-chóng ũ chin tōa, chin kiát-chhut kap chin chiàⁿ-bīn koh chek-kék ê piáu-hiān kap hoat-tián.

Siōng iàu-kín ê keng-chè it-tit kè-siòk tōa sêng-tióng hō·lân ê kok-bīn só-tit í-keng jiok-kòe Hân-kok. Chiok bô kán-tan ê tãi-chì! Lán í-keng hō·lâng khòaⁿ-soe beh 30 tang ah. Koh ũ hák-chiá ī-chhek kóng bián koh gōa-kú lán mā ē iāⁿ-kòe Jit-pún! Che tùi góa lâi kóng ná-chhiūⁿ teh kóng “bàng-gah” leh!

2019 nî khai-sí ê Tìong-kok Hì-iām, chiū-sī Covid-19, kā choân sè-kài bú kah mi-mi mau-mau, hō·tãi-ke lóng chhi-chhám lòk-phek. Kàu-taⁿ tiòh-che--ê ũ 4 ek gōa lâng, sí-bông--ê ũ 500 gōa bān lâng! M̄-kú lán Tâi-oân kan-ta óa 2 bān ê tiòh-che, sí--khì--ê mā ũ 580

lâng. Lán koh sī tī bô-siáⁿ hān-chè jîn-bîn chū-iū hêng-tōng, mā bô-siáⁿ hi-seng keng-chè oah-tāng kap hoat-tián ê chêng-hêng hā oân-sêng--ê. M̄-sī chhiūⁿ pát-lâng tâng-put-tāng chiū hong-lō̄, hong-siáⁿ, hong-kok! Lán chit-khoán ê hông-ék sêng-chek sng-sī sè-kài ê bô-hoân-seng. Bók-koài Jit-pún ê mui-thé Nikkei Asia kóng lán sī tē-it-miâ! Mā in-ūi chit-ê koan-hē, lán tī kok-chè ū chiok hó ê miâ-siáⁿ kap chiok gió-toh ê hong-phêng. Thiaⁿ kok-gōa ê hiong-chhin kóng Tâi-oân-lâng chit-má tī kok-gōa kiáⁿ-lō̄ lóng ū-hong! Che-sī éng-kòe m̄-bat ū--ê.

Tiong-kok chū Síp Hông-tè 2012 nī teng-ki kàu-taⁿ, keng-chè it-tit tò-thè-lu, kun-sū chhi-siòk tōa tâu-chu, gōa-kau pìⁿ-bīn pháiⁿ-chhèng-chhèng. Tùi Biể Đông, Tâi-oân, Jit-pún lóng chhut-chhiú thiau-chiàn kap chhim-hoân! Tùi Au-chiu, Tiong-a, Ò-chiu sīm-chì Bí-kok mā bô koh keh-khì tōa-sè siaⁿ ō-péh loân-bú, chhiūⁿ tâng-ki teh thiàu-tâng, mā bē-su sí-káu teh cheng bōng-khòng! Tiong-kok òe kóng-chò Chiàn-lông Gōa-kau. Kiông-tiâu Tiong-kok sī sè-kài tōa-kok kiông-kok. Bô su-iàu chun-siú hiān-iú ê kok-chè kui-kí. Kiò lâng ài thiaⁿ in ê òe, chiàu in ê ì-sù chò! Chū án-ne ín-khí choân sè-kài tōa-tōa ê tò-tōaⁿ! Kiat-kiók sī Tâi-oân siū--tiòh tōa hoan-gêng! Koh in-ūi lán TSMC ê sán-phín sè-kài lóng su-iàu, hō Tâi-oân koh-khah siū--tiòh sè-kài tiōng-sī kap pó-hō̄. Kok-chè tē-ūi tit-tit chhèng-koân. Thang kóng Tâi-oân ê kok-chè tē-ūi kap an-

choân pó-chiòng sī m̄-bat ū kòe ê koân kap hó!

Án-ne lán thang chai, Tâi-oân sī in-ūi Tē-it Tó-liân ê tē-iân chiàn-liòk tē-ūi, TSMC ê poàn-tō-thé sán-phín, kap bîn-chú tùi-khòng choan-chè tòk-chhâi ê sin-hūn, só-pái tī bîn-chú tùi-khòng tòk-chhâi kè-tát-koan ê sè-kài thé-chē lāi ū tèk-piát ê kī-iân thang CTT!!!

Koh ū Bí-kok chiam-tùi lán an-choân su-iàu ū bē lán pit-iàu ê bú-khì, m̄-sī chhiūⁿ kòe-khì kan-ta hān-tiāⁿ tī hông-siú--ê niâ! Che mā hō lán sim-lí an-choân ke chin ún-chāi, tēng-pō.

2021 nî-té ê Kong-bîn Tâu-phiò, lán kā sè-kài piáu-sī kong-bîn sò-chit koân, beh íong-kám kiâⁿ-jip sè-kài. 4 hāng tâu-phiò kap sū-āu lip-úi pó-soán lán lóng-chóng iâⁿ! Liân góa ka-kī mā kám-kak chin hiau-gî: lán tau-té sī án-chóaⁿ iâⁿ--ê? Iâⁿ kàu ū chhun thang thèh khì chhài-chhī-á bē!!

Chham-ka kok-chè ūn-tōng pí-sài, tèk-piát sī Olympic Ūn-tōng, lán ê miâ-chheng iû-goân sī Chinese Taipei. Tān-sī chin-chē kok-ka lóng thè lán phāu put-pêng! Tī phêng-lūn tiong lóng jīn-ūi eng-kai kiò-chò Tâi-oân chiah tiòh. Jit-pún kok-ka tiān-sī-tâi NHK kui-khì kóng “台灣です”! Chòe-kīn mā ū chin-chē Bí-kok kok-hōe gī-

oân phah-sng beh kā lán tī Washington ê t̄ai-piáu-chhù miâ-chheng
àn “Taipei Economic and Cultural Representative Office in the United
States, Terco” kái-chò “Taiwan Representative Office”! Che-sī lán
kòe-khì chò-bāng mā bāng bē-tiòh ê hó hoat-tián!

Góa ê kiat-lūn sī, lán í-keng CTT!

Chhun--ê chiū-sī ka-kiông T̄ai-oân chú-thé-sèng ê kàu-iók, pau-
hâm têng-kin bó-gí ê T̄ai-oân-hák; chè-tēng T̄ai-oân Hiàn-hoat; òaⁿ
kok-mia, kok-kî kap kok-koa!

T̄ai-oân Ka-iū! T̄ai-oân CTT!!



野溪溫泉 ê 驚魂

■ A Scary Incident at Ia Khe Creek Hot Spring

Tiuⁿ, Siok-chin (張淑真)

人講雨水就是錢水，2008 年留學 Lō-se-a，上少年 ê 台文系主任，何信翰教授接 TLH 理事長，彼幾年雨有夠厚，辦學術研討會拄著風颱，年會 tng 著大寒烏陰天，雨落袂煞。

彼年大選，民進黨選 kah 有夠 thiám、輸 kah 夭壽慘，台灣意識去予強度雷公熾熾損 kah 像 tiòh 內傷破重病，hân-tang 落烏寒雨，kā 台灣派 ê 敗選稜心情沃 kah 像漉糊糜 hiah-nī 黏 thi。

年會辦佇南投內山 ê 清境別莊，彼暗開會食暗 soah，12 個會員坐 3 台箱仔車去浸野溪溫泉。

Siān 雨落 kah 規粒山頭吼 kiuh-kiuh，規工規暝 táp-táp 滴滴，溼冷氣溫無夠 5 度、kôaⁿ-sih-sih，浸溫泉 thang 洗掉一寡失去執政權 ê 鬱卒低氣壓，誰知影山內斗底有啥危險？

半暝離開溫泉窟，原路迴轉山莊 ê 山路迢迢幹幹無法度相閃車，暫過 koân-koân 低低 ê 山崎，行過山坑谷一半路，chhōa 頭 ê ùn-chiàng sai--ê 目矚利，看著山 phiāⁿ chhoaⁿh 流水 chhiâng 散坑溝 ê 便道基座，用紅毛塗 âm-kóng thūn 土石沙鋪 ê 臨時平面路橋出現一大 gām 烏 lang-lang，車緊急擋 tiām，叫 goán 逐個 lóng 落車；goán 一 kiāⁿ 人細膩半潦水 liam 腳 hāⁿ 過岸，lâm tiòh sap-sap-á 雨，用行 --ê 去附近 ê 工寮 bih 雨，聽候司機翻頭暫較大 liàn、較遠 ê 山路才幹倒 tng 來載 --goán。

都市 sōng 哪知影山頂 lók 酷地頭險咧？等有 hiah-- 久 -ah，
為文教授招 goán 幾個 khah ho^h-hiân--ê 返去看拄才落車 ê 所在，
俺娘喂！車路已經變做超過 60 米闊 ê 溪溝，大水 kòng-kòng 流。

頭拄仔炆頭 ê 司機若假 gâu gām-gām 強駛 -- 過，絕對 lop-
khang 栽 -- 落，尻川後 2 台車也袂赴擋，綴咧 poah 落溪，15 個性
命恐驚會予大水拖流 -- 去，連 hoah-hiu tō 無聲無 soeh！其中有
3 位會長兼 8 位博士，有教授 / 醫生。Goán 規身軀雞母皮 chhàng
kah 起交懍恂，心肝頭 phih-phok chháiⁿ！

好理佳哉！上帝保守 tióh 咱這群有台灣心 ê 台語人！





Siáu-soat

小說

Fiction



阿英 ê 作家夢

■ A-eng's Writer Dream

Ko, Ka-hui (高嘉徽)

A-eng in-ūi chiap-kīn kiap-hun ê hòe-sò' --ah, i bô tiòh-kip, m̄-koh i sin-khu piⁿ ê pêng-iú lóng thè i kín-tiuⁿ.

“Eh! A-eng, góa ū sèk-sāi chít ê bē-bái ê cha-po' pêng-iú, lí kám beh hām i pōaⁿ-nóa chít-ê?” A-bók kóng kah chhùi-kak choân-pho, A-eng bô siáⁿ siūⁿ-beh chhap--i.

Hiông-hiông A-eng kóng: “Góa tō kā lí kóng kòe--ah, góa bô siūⁿ-beh kè-ang, bók-chêng lóng bô tú-tiòh kah sek-háp ê lāng, lín it-tít kā góa chhui beh chhòng-siáⁿ?”

A-hun chin-chhiūⁿ moh-piah-kúi kâng-khoán, tī A-eng āu-piah chhut-hiān, kóng: “Lí m̄-bián chhap A-bók kóng ê òe, lí tō chò hó lí ka-tī ê tǎi-chì tō hó--ah.”

“Ah bô, A-bók, lí m̄-sī teh kah-ì A-eng? Lí beh jiok--i--bô?”

Chít sī A-bók kui ê bīn kài-sêng hō jít-thâu phák--tiòh, āng kah ná-chhiūⁿ thâu-khak téng ê jít-thâu, i thiaⁿ-tiòh A-hun kóng chia ê òe, soah m̄-chai beh án-chóaⁿ ìn, tō kiaⁿ kah hiông-hiông kông-kông, cháu--khì--ah.

A-eng tùi A-hun kóng: “Sī án-chóaⁿ lí beh kā làu-khùi--leh?”

“Ah tō i ka-tī m̄-káⁿ giok--lí, koh beh siāu-kài i bat ê lāng hō--lí!” A-hun tòng-bōe-tiâu chhiò kah chin tōa siaⁿ.

“Aih! M̄-sī góa chhōe bô tùi-siōng, góa tō siūⁿ beh ū ka-tī ê sū-giáp kap khang-khòe, bô beh óa-khò siáⁿ-lâng--ah ? Kám kóng án-ne mā bōe-tàng--oh?”

Chit sī A-hong mā lâi tàu nāu-jiát, i kóng: “Góa tī hng-hng ê só-chāi kài-sêng ū thiaⁿ-tiòh lín teh thó-lūn kiat-hun ê tãi-chì, sī--bô?”

A-eng kóng: “Lí sī sūn-hong-ní--hìⁿ? Thiaⁿ kah hiah-nī chheng-chhó!!”

“Kî-sit, góa kap lí ê siūⁿ-hoat sió-siāng, lán cha-bó-lâng it-tēng ài ū ka-tī ê thâu-lō; ū ka-tī ê lí-sióng, án-ne chiah ē-tàng kā ka-tī chiàu-kò hō hó, tiòh--bô?”

Chit sī A-hun teh siūⁿ, i chai-iaⁿ ták-ê lóng chin koan-sim i ê kám-chêng, m̄-koh tī 21 sè-kí ê chit ê siā-hōe, sī í-keng oân-choân bô-kâng--ah! Lán cha-bó-lâng ài ū ka-tī ê siūⁿ-hoat kap su-sióng, tō sng óa-khò ka-tī, chiàu-siōng mā ē-sái seng-oáh lōh--khì!!

Tī chit nī ê chhun-thiⁿ, A-eng su-khó chiok chē, i jīn-ûi kiat-hun bók-chêng m̄-sī i ài chò ê tãi-chì, i beh choan-sim chò chit ê Tâi-bûn chok-ka, hó-hó-á siá-chok, in-ûi i ê sin-thé ū tang-sī-á ē bô sù-sī, sin-thé ê chōng-hóng án-chóaⁿ i ka-tī siōng chheng-chhó, só-pái che m̄-sī i khó-lū bô-ài ê chit tiám.

Chit-má ê A-eng sī chit ê sió-khóa ū miâ-khì ê chū-iū chok-ka, i jīn-ūi Tâi-bûn ê lú-sèng chok-ka bô kài chē, i siūⁿ-beh chiâⁿ-chò kī-tiong chit-ê.

Só²-pái, i chin phah-piàⁿ teh siá, i sī chit ê su-khó chin to-goân ê lāng, i ài siá siáⁿ tō siá siáⁿ, bô jīn hô lāng kā i sok-pák. I siūⁿ kóng góa chí-iàu ū chit keng chheng-iu ê pāng-keng, ū hó siá ê chóa kap chit tâi ū bāng-lō² ê tiān-náu, tō ū hoat-tō² chò i ài-chò ê tãi-chì, i sīm-chì ē-tàng koiⁿ tī pāng-keng lâi 5 tiám-cheng lóng bô chhut--lâi.

In chhù ê lāng khah-chá lóng ē tòng-chò i pìⁿ siáⁿ báng, chit-má chai-iáⁿ A-eng ê hêng-chhù liáu, pē-bú mā chin chi-chhî i siūⁿ-beh chò ê tōa tãi-chì.

A-eng kī-sit i mā chiok siūⁿ-beh koh khì thák-chheh, m̄-koh in-ūi sin-thé ê koan-hē, i tō koat-sim iōng i chò ka-kàu thàn ê chîⁿ, lâi tau-chu bé chiok chē chiok chē ê Tâi-bûn chheh lâi gián-kiù, ū bé si, sàⁿ-bûn, siáu-soat, sīm-chì sī phêng-lūn ê chheh i lóng goān-ì bé lâi khòaⁿ kap gián-kiù.

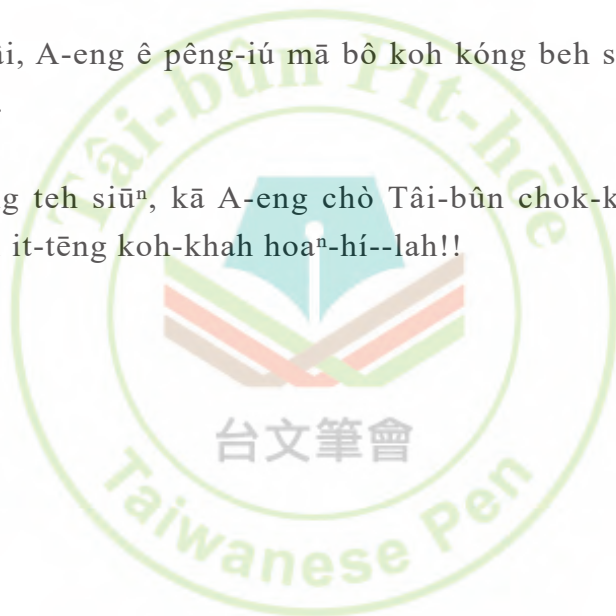
Tō-sī in-ūi i mī-nōa ê cheng-sîn, i ê bûn-chiuⁿ chiām-chiām hō² Tâi-bûn cháp-chì kap pò-chóa khan--chhut--lâi.

A-eng tùi A-hun kap A-bòk kóng:“Lí khòaⁿ, chia ê khan-bùt lóng-sī góa phah-piàⁿ ê sêng-kó--neh!! Góa khó²-lêng ài kè hō² chheh chiaⁿ tiòh! ”

A-hun kap A-bók kóng:“Lí chin-chiàⁿ chiok ū chhai-chêng, seⁿ-chò súi, koh hiah-nī gâu siá!!”

Āu--lâi, A-eng ê pêng-iú mā bô koh kóng beh siâu-kài siáⁿ-lâng hō--i--ah.

In lóng teh siūⁿ, kā A-eng chò Tâi-bûn chok-ka ê koat-sim kā sio-thīn, i it-tēng koh-khah hoaⁿ-hí--lah!!



2020.11.11

Lán hia Chhài-liâu-khe

At the Chhài-liâu-Creek

Tân, Lúi (陳雷)

Tâi-lâm koān ū chit-ê sió chng-kha kiò-chò Hák-kah, í-chêng sī chêng kam-chià, láu-tîn hong-hù ê só-chai. Ū chit-chōa sè-tiâu khe ùi hia keng-kòe, kiò-chò Chhài-liâu-khe. Thiaⁿ lāu-tōa-lâng kóng, che khe kòe-khì iā-ū chit-chat sim-sek ê kò-sū.

Kó-chá Hák-kah ū chit-ê tōa hó-giáh-lâng sèⁿ Ng, kiò-chò Thng-chúi-sūn. Lâng-kóng ùi thiⁿ-kng kàu jit-thâu lóh-soaⁿ, lí kiāⁿ bē chhut Ng--ka ê chhân-hng. Hák-kah ê kam-chià lóng i teh siu, khè chò thng tōa-bē. Thàn-chiⁿ ná khioh-chúi.

Chit-ní, i ê hāu-seⁿ tōa-hàn beh chhōa sin-pū. Iang hām-lâng khi keh-piah chng Ka-lí Koeh-kah kóng-chhin. Che Koeh--ka sī sè-tāi ê hó-giáh lāng. Thiaⁿ-kóng chó-sian tōe Tēⁿ Sēng-kong lâi Tâi-oân ū kong-lô, sù i tī Ka-lí ùi thiⁿ-kng kàu jit-thâu lóh-soaⁿ, khiā-bé ùi chit-tōa-phiàn tē, hong i bān-tāi khún-siú. Só-í Koeh--ka sī tãi-tãi chē-leh-chiáh, tó-leh-pàng, hit-khoán ê hó-giáh.

Koeh-kah chai-iaⁿ Ng--ka tōa-hù, chóng--sī hiām in seng-lí lāng bô thak-chheh ê ka-hong, khòⁿ bô kàu-tāng. Tō kā hām-lâng sī, kóng: “Tán lán chia Chhài-liâu-khe chúi ē tīⁿ chiah lâi kóng.”

Chúi-sūn thiaⁿ hām-lāng án-ne lâi hōe--i, tiām-tiām chit-kù òe khng tī sim-lāi. Hit-ní kam-chià tōa-siu, ông-iā-seⁿ giá giá-kang-tīn lāu-jiát.

Chúí-sūn chhiáⁿ 50 tâi gū-chhia, téng-bīn chit-pau chit-pau thng thiáp tīⁿ-tīⁿ lâi-kàu Kiô-thâu, chit-chhia chit-chhia thng tò ùi khe--lih khi. Liam-mi sai-kong tòa khe-hōaⁿ pí khe-chúí tōa-siaⁿ hoah: “Ông-iâ chhiáⁿ chiáh-tiⁿ, chit-lâng lim chit-chhùi, ông-iâ tōa pó-pì.” Khòaⁿ lâu-jiát ê chiáⁿ-sit lóng ko'-chúí lâi lim. Ôa! Chiaⁿ-sit khe-chúí ē tiⁿ.

Tō-sī án-ne, Koeh--ka ê cha-bó' kiáⁿ kè khi Ng--ka, tú-hó sī Jit-pún lâi chiám-léng Tâi-oân hit nî.

台文筆會

Siá hō' hák-seng pêng-iú ê tã-chì 10

Taiwanese Pen

情 -- 字這條路

■ The Way of the Heart

Sò, Iàn-tek (蘇晏德)

Chêng--jī chit-tiâu lō̍, kha-pō̍ nā chhò-ngō̍, jîn-seng chiáⁿ pháiⁿ tō̍, su-iàu khò thiⁿ chō̍. Ài-chêng beh kian-kò̍, hō̍-siong ài niū-pō̍, sim-lāi ū kan-khó̍, m̄-thang kiáⁿ bê-tō̍.

這是沉年 ê 往事，不堪回想 ê 過去；1977 年中秋西門吹雪 hām 18 个朋友來到雲海月湖，kah 西門同行 ê 朋友號稱大鵬十三鷹，koh 有南海五仙姑；其中一个是南海有名人物 ~ 雪花孤獨，伊雖罔將近四十，m̄-koh 猶原 iáu-bōe 訂終身。Su 當時西門 kah 伊 ê 同伴 chiah 二十頂下，雪花是為 tiòh beh 保護其他姑娘，chiah 來參加這擺 ê 聚會。有關雪花孤獨 ê 故事省略，故事中 ê 主角是西門吹雪。

西門 tī 江湖原本是無名小卒，因為外緣好對異性有吸引，致使 tī 這擺 ê 聚會一孔掠雙隻，大鵬十三鷹只好爭奪其他三个姑娘。西門雖罔外緣好，m̄-koh tī 感情這方面並無經驗，心中真 gōng-giáh，所以主動放棄千里紅線這位姑娘，kah 另外一个姑娘滄海鈴聲交往，hō̍ 十三鷹 ê 獨孤飛鷹有機會 kah 千里紅線結緣。Tī 雲海月湖結束聚會 ê 行程，歸途當中各路朋友互相 saⁿ 辭，這時西門 hām 滄海雙雙對對，談天說地，天文地理交換兩人 ê 心思意念。

西門 kah 滄海離開雲海月湖，來到翠屏山莊，兩人真 háh-kân 沿路有講有笑。雖罔 chiáⁿ 投緣，m̄-koh 彼此攏是頭一回，心內 tiú-tú 有講 bē 出喙 ê 話語，西門思考一 tiap 仔久，終於提出勇氣講：「滄海姑娘，你 ê 手 kám ē-tàng 借 -- 我？」輕輕 ê 話語一出，滄海心內

gông-ngiáh, 面容透紅 un-un-á 伸出幼軟 ê 手, kah 西門手牽手行 tī e-e-tīn-tīn ê 翠屏山莊, 然 kī 後 in 兩人 koh 去杏花樓情話綿綿。

西門 hām 滄海一見鍾情, 雙人墜入愛 ê 水 chng, m-koh 世事無常, 人講: 近水得魚, 西門 kah 滄海無法時刻見面, su 當時 tī 無手機仔 ê 年代, 雙方 kan-na 會當寫批連繫, in ê 感情終於出現變數。有一回西門一人 tī 後街行踏, chhàu-tú-khám tú-tiòh 滄海 kah 別人手牽手, 西門先避開 in ê 視線, 思考一 tiáp 仔久, 翻頭 kā in 兩人請安, 西門對這件 chhiāng-tú-chhiāng 發生 ê 代誌, 外表雖罔鎮靜, 內心卻是心碎腸 (chhiāng) 斷, 規工 tī 野店借酒解憂愁, 常言道: 英雄有淚無輕流, 只是未到傷心時。這是西門 ê 初戀, tī 伊 ê 人生中 tāng-tāng 致命 ê 一拳。經過這擺 ê 變故了後, 西門更加成熟學會曉包容 kah 體諒別人, 有一工 tī 一个 tiām 靜 ê 暗暝, 西門 tī 微弱 ê 燭光邊沉思久久, 心內微微仔笑, 對家己講: 一个失戀 ê 人贏過無談戀愛 ê 人。當然有量 ê 人是有福 --ê, 滄海姑娘 hām 陸小丹結婚了後, 滄海 koh 有去 chhōe 西門, 滄海對西門講: 若 ē-sái koh 重來一擺。西門 kan-na ē-tàng 安慰伊, 人生無可能重來, 咱攏無重新選擇 ê 機會。

經過 kúi-nā 年西門厭煩浪跡天涯 ê 生活, 伊 tng 去細漢 khiā 起 ê 故鄉 ~ 蘇家村。因為時代 ê 變遷, 湮滅真 chē 童年 ê 記 tī, 草間仔拆掉 ah(這是細漢 bih-sio-chhē ê 所在), 宗祠前 ê 大埕消失 ah, (這是細漢 ê 遊樂場), 一切攏變 ah, 這時西門心內哀怨感嘆, 到底是

世間改變人，áh-sī 人改變世間。沉思中西門 taⁿ 頭對天講：月是故鄉圓，水是故鄉甜；西門決定留 tī 伊細漢出世 ê 土地安居。

經過數年，西門 koh sèk-sāi 一對姊妹花，大姊雪映紅、小妹雪映藍；雖罔 in 是親姊妹，m̄-koh 個性完全無 kāng，大姊映紅個性冷淡保守，小妹映藍個性豪爽溫柔，充滿活力，西門竟然選擇大姊映紅，小妹映藍嘛願意幫贊 in 兩人。M̄-koh 有一擺西門 hām 映藍 tī 風沙坪開講 ê 時，終於講出伊藏 tī 心中久久 ê 話語，有一件代誌我攏想 bē 通，映藍講：大姊冷冷淡淡、個性古怪，你為啥物一開始 tiòh kah-i 伊？西門經過沉思對映藍講：有一寡人 kah-i 一个人需要年久月深 ê 鬥陣，m̄-koh 有時會 tī 一目 nih tiòh 會 kah-i 一个人，這種感覺是足奇妙 --ê，有時無理由 mā 無發度解說，有時感性贏過理性，人雖罔有遠大 ê 志向，有堅強 ê 毅力，終期尾情 -- 字這條路猶是真歹過關，感情有時需要取捨需要犧牲。雖然西門對映藍講真 chē 有關人生哲學 ê 道理，m̄-koh 對映藍 ê 眼神看會出 -- 來，伊 iáu 是無了解西門 ê 選擇。

映藍 ná 像足同情西門，sò-chiap 對西門講：我攏想無，你為啥物 hiah-nī kah-i 大姊，西門帶 tiòh 柔軟 ê 口氣對映藍講：你是一個感性 ê 好查某囡仔，你 ê 個性溫柔、良善、心思自由開放，你活潑平實 ê 心境，會 hō 人忍 bē tiâu tiòh 會 kah-i 你，你是 hiah-nī 自然坦白，kah-i 你是一件真自然 ê 代誌，這是一種真誠 ê kah-i。映紅 kah 你無 kāng 款，伊 siuⁿ 封閉家己，若有人想 beh 探討伊 ê 世界，

伊會發揮防衛 ê 本領來阻擋，伊 ê 外表 ná 像足堅強，m̄-koh 內在卻有一粒脆弱 ê 心，伊無相信感情，有時 koh 會 hō 感情纏絆。總講一句：伊真敏感、真脆弱，需要一個人用心去愛 -- 伊，毫無保留全心全意去了解 -- 伊，人永遠 bē-ēng ê 單獨一人，koh khah 堅強 ê 人也無法抵擋孤獨 ê 折磨，若無，心靈會枯焦。這時映藍想 tióh 西門講 chia-ê 話，心內 teh 想：看 -- 來西門真正足想 beh 保護大姊映紅。

西門看映藍 tiām-tiām 無 koh 講話，輕輕拍伊 ê 肩胛講：我今仔日講 ê 話你 chit-má 可能無了解，有一工 kiám-chhái 你會明白。Sòa-chiap 西門對天感慨講：「人有縱天之志，無運不能自通，馬有千里之行，無蹄不能自往，時也、命也、運也、非我之所能也」。

Bô piⁿ ê chêng hái, jîn-seng ê bô-nāi, kám-chêng nā bô kái, siong-sim lâu bák-sái, hō-siong nā ì-ài, hēng-hok koh hô-hái, chêng-koan bô chó-gāi, jîn-seng ū kong-chhái.





Part III

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



Ông Iók-lîm Japan & Taiwan 1919-1947

228 siau-sit ê si-jîn kiám-chhat koaⁿ.

He was the disappeared poet prosecutor
in the 228 Holocaust by Chinese KMT.

**CHHENG-CHHUN BÔ SAⁿ-SÎ**

1.

Cháu-chhōe bô pian-kài ê chin-lí
Tī hók-cháp ê su-lō·lâi-hōe ê siàu-liân-ke

2.

Sio-chiú loh-âu hiah-nih khó·siap
Poe-té m̄-thang chhī kim-hî

3.

Chhōe chít-tah siám-sih ê nê-óng thang óa-khò
Choát-tùi bē-tàng sit-khì góa lâm-chú-hàn ê chì-khì

4.

Lâi bô tiuⁿ-tî khì bô saⁿ-sî, che tiòh-sī jîn-seng
Siūⁿ tiòh che, lí ê bák-sái mā lìn--lòh-lâi

5.

Chheng-chhun bô saⁿ-sî
Góa ê bák-sái kâm bák-kîⁿ

(Tēⁿ T.T. & C.U.B hoan-ék)

春を送るの歌

一

つきぬ眞理を 求めつつ
さまよひ歩く 若者よ

二

あぶる酒の いやにがく
にがき酒をば あぶり飲む

三

ネオンのかげに身をよすも
我に男子の 意生地あり

四

会ふては別れる人の世の
はかなき思を 君もなけ

五

去りて帰うぬ 青春を
送る情を 君知るや

TRẦN QUANG QUÝ

Vietnam

Tân Kong-kùi, 1955/1/2 tī Hù-siū séng Sam
Chheng koān Chhun Lók khu chhut-sì. Oát-lâm
Chok-ka Hiáp-hōe hōe-oân. Bat tit tiòh Kok-ka
Bûn-hák Siúⁿ.

**CHNG-THÂU Ê ÀM-MÎ**

Góa koh tng-lâi bāng-tiong lóng sī chheⁿ-tī ê gîm-chîⁿ
Kiâⁿ kòe hong-siū ê koe-chí-hng
Thoa-thê ê chú-gû hām teh khùn ê chò-sit-lâng
Chhân-ia̍ ñg-bāng siàu-hū ê heng-chêng
Chng-thâu kâ thiám-thâu chhàng tī o̍-àm
Àm-mî kâ chng-thâu chhàng tī chhian-niân sî-tāi

Hit kóa tek-khoe-siⁿ kui-mê pháiⁿ-khùn
Hong kơ-kơ-toaⁿ-toaⁿ tī khe-piⁿ
Àm thî ê ke-á siaⁿ tī góa sim-lâi
Chít pèh àm-tām ê hóc tī àm-mî tō-lō̍ ê chīn-pōng
Ñg-bāng tō ná tú iù-chíⁿ ê chheⁿ-kin-chio
A-bú tiám teng-á kiâⁿ ñg chhng-khò̍
Sim-koaⁿ phók-phók-chhài thiaⁿ he tiū-sūi ê chhoán-khùi siaⁿ!

O̍-ia̍n tī thiⁿ-téng chū-iū sóa tín-tāng
Sim-cho-cho ê tek-nâ lak thâu-mo̍
Ūi tiòh chhin-kīn thó̍-tē, chít liáp kóc-chí chāi chāng ñg
Kóaⁿ-kông lak lóh àm-mî ê kóc-chí-hng!
Góa hām ám-pơ-chê lú lú chió ê loáh-thiⁿ tàu-tīn khùn

Chng-thâu ê kōaⁿ-chúi hiông-hiông lâu lâu góa sin-khu
 Lâu-bú iáu chē tī hia khí-hóe
 Thàu-chá lêng lêng khi ê kha-pōⁿ-siaⁿ...

(C.U.B hoan-ék)

ĐÊM Ở LÀNG

Tôi lại về dưới mái nhà rêu mọc thả trong mơ
 Qua những khu vườn hời hộp quả
 Tiếng chân trâu còn khắp khênh giấc ngủ lão nông
 Cánh đồng hỏn hển bầu ngực trẻ nải thiếu phụ
 Làng cát nhọc nhằn vào bóng tối
 Đêm cát làng về thuở nghìn năm.

Những quạt nan vò võ sang canh
 Gió cứ ở bờ sông thui thủi sóng
 Thao thức trong tôi giọng gà muộn,
 một ánh lửa khuya nhạt cuối đường
 Ước vọng còn xanh quả chuối non
 Mẹ lại đốt đèn lằn sang bờ thóc
 Nghe thắp thơm cánh đồng chưa hạt!

Bóng tôi tự do đi rộng dưới trời
Tức tưới những bờ tre rụng tóc
Thương đất, một trái cây chín vội
Rụng bâng hoàng vườn khuya!
Tôi ngủ lẫn tiếng ve lép dần mùa hạ
Mồ hôi làng trần trọc chảy sang tôi.

Nhưng mẹ vẫn ngồi kia nhóm lửa
Rậm rịch tinh mơ muôn thủa bước chân người...

NGUYỄN QUANG THIỀU Vietnam

Ńg Kong-siâu, 1957 nî tī Hô-se séng Èng-hô koān chhut-sì. Oát-lâm Chok-ka Hiáp-hōe hōe-oân. Bat tit tiòh Kok-ka Bûn-hák Siúⁿ.

**HIT KÓA PÍ-JŪ**

Hiàn hō· goán chng-thâu liát-sū ê khan-chhiú

Sî-kan tiām-tiām lâu jip kó'-chá ê hùi-á àng lāi-té. Goán chng-thâu hit kóa sí-ang ê cha-bó'-lâng ká-ná chháu-mé-á siau-sit tī chháu-pû lāi-té. Hng-hng ê tē-pêng-sòⁿ ká chit chūn hong lāi. Hong ná liáh-kông kā chháu-pû chhoe kah oai-ko-chhih-chhoah. Góa tī chng-thâu ê chīn-pōng, háu kah ná chhiūⁿ gín-á chhōe bô lâu-bó. Góa beh án-chóaⁿ chiah ē-tàng kā hia ê cha-bó'-lâng chhōe tng-lāi leh...

Goán chng-thâu hia bô ang ê cha-bó'-lâng keng-kah-thâu lóng sī tâng-tàⁿ, tī oan-khiau ná khiau-ku ê sió-lō' lín cháu-chông. In bāng tiòh hong-ia khí chūn-hong, jit-thâu lak lóh o'-àm-kho'. In bāng tiòh kui-mê hoat-sio liáu koh tú-tiòh thiⁿ-kng chêng ê chūn-hō. Ah góa ná siáu-ê teh liáh in kim-kim-siòng. Kim-kim-siòng múi chit-ê pí-jū.

Goán chng-thâu hia bô ang ê cha-bó'-lâng, hia ê pí-jū, kha bô chhēng ê bô súi. In chek-pī hit tiâu ũ goéh-kng àm-mī ê lō'. In ê ni-thâu thiám kah oai-ko-chhih-chhoah, bô kui-sin hun-bī hām thō-bī ê cha-po'-lâng ē koh kā in phāⁿ. Kan-taⁿ tng niáu-chhi' bih tī koaⁿ-chhā lāi-té thau chiah chhek-á ê siáⁿ chiah ē-tàng kā chia ê cha-bó'-lâng kiò chhéⁿ. Chiù-thāng kā koaⁿ-chhā ê siaⁿ mā ē hō' in hoan-ló bē khùn tit.

Sî-kan tiām-tiām...tiām-chēng lâu lóh chiah tōa ê hui-á àng. Goán chng-thâu hit kóa sí-ang ê cha-bó'-lâng ká-ná chháu-mé-á siau-sit ... siau-sit tī chháu-pû lāi-té. Góa sêng khiā leh háu ê siáu--ê. Góa thè hia siau-sit ê pí-jū tōa-siaⁿ háu.

Tán kah góa bô thang sng. Goán chng-thâu hia bô ang ê cha-bó'-lâng koh chhut-hiān. In sūn goeh-kng tī 10 goeh phak chhek-á lō'kiāⁿ. In ē thâu-chang kâm tiōh iū-á phang-bī tòe goeh-kng sì-kè thò^a. In ê ni-thâu tng chheng-chhun tng siāⁿ--lâng. In ê kha-pō' āu-piah, khui-mng liáu sī koa-siaⁿ. Koa-siaⁿ thàng kàu sit-bín ê cheng-sín hoān-chiá hia. Hit kóa cheng-sín hoān-chiá khui-mng kiāⁿ chhut-khì. Hit kóa cha-bó'-lâng mā chhiùⁿ hit tiâu koa, it-tit kiāⁿ, it-tit kiāⁿ, kiāⁿ káu bô hia pí-jū ê só'-chāi.

Chhun-biō, 1992 nî
(C.U.B. hoan-ék)

NHỮNG VÍ DỤ

Kính dâng những người vợ liệt sĩ làng tôi

Thời gian cứ lặng lẽ chảy vào chiếc bình gốm cổ khổng lồ. Những người đàn bà góa bụa làng tôi như những con cào cào áo nâu khướt dần sau cỏ. Từ chân trời xa chạy về những ngọn gió loang lổ màu đỏ. Những ngón tay của gió như điên cuồng, như kiệt sức bới rối tung từng đám lá cỏ gai. Tôi đứng trên con đường cuối làng khóc run lên như đứa trẻ mất mẹ. Tôi làm sao lật hết từng lá cỏ trên đất đai rộng lớn nhường kia, để tìm lại những người đàn bà góa bụa...

Những người đàn bà góa bụa làng tôi gồng gánh trên vai, trên những con đường mòn như cột sống dị tật của ngàn đời vất vả. Họ mộng du qua những cơn gió hồng hoang nổi lên lúc mặt trời lặn vòng cuối cùng vào bóng tối. Họ mộng du trong những cơn mưa tiền sử lúc bình minh vừa vực dậy sau một cơn sốt đêm và tôi như kẻ mắc bệnh tâm thần đứng đếm họ. Tôi đếm từng ví dụ.

Những người đàn bà góa bụa làng tôi - những ví dụ - chân không giày không đẹp. Họ trách con đường dẫn đến những đêm trăng. Bầu vú họ mệт mỗi năm ngoạo đầu và trở lên ngễnh ngãng, không còn nghe được tiếng gọi đàn ông nồng mùi thuốc lảo và ruộng bùn ngai

ngái, trong những đêm gió từng đôi quần nhau qua vườn hôn hên. Chỉ tiếng chuột nhất cắn thóc trong những chiếc áo quan gỗ gạo đóng sẵn làm họ thức giấc. và họ nằm lo âu trong tiếng mọt cắn gỗ vọng ra từ cổ áo quan.

Thời gian cứ lặng lẽ...lặng lẽ chảy ào vào chiếc bình gốm cổ không lồ. Những người đàn bà góa bụa làng tôi như những con cào cào áo nâu cứ khuất dần... khuất dần sau cỏ. Tôi như kẻ mắc bệnh tâm thần đứng khóc. Tôi khóc vì những ví dụ đã vĩnh viễn ra đi.

Và đến khi tôi không còn gì để đếm. Những người đàn bà góa bụa làng tôi từ sau cỏ trở về. Họ đi trên ánh trăng gỗ ghè dọc con đường phơi đầy rơm rạ tháng mười. Mái tóc dầm hương lá bưởi của họ chảy lênh láng trong trăng. Bầu vú họ vươn về phía ngọn lửa giới tính vừa nhóm lên đầu đó. Sau bước chân họ, sau tiếng kẹt cửa trong khuya là bài hát. Bài hát vút lên xuyên qua đỉnh đầu những người mắc bệnh tâm thần mất ngủ nhìn trăng. Những người mắc bệnh tâm thần mất ngủ nhìn trăng mở cửa và bước ra khỏi nhà. Họ cùng bài hát kia đi mãi, đi mãi, và đi mãi, về nơi không có những Ví Dụ bao giờ.







Part IV

2021 New releases by
Taiwanese PEN members

Tâi-bûn Pit-hōe hōe-oân sin-chheh

Event photos

Oâh-tōng hōe-kò

2021 New releases by Taiwanese PEN members

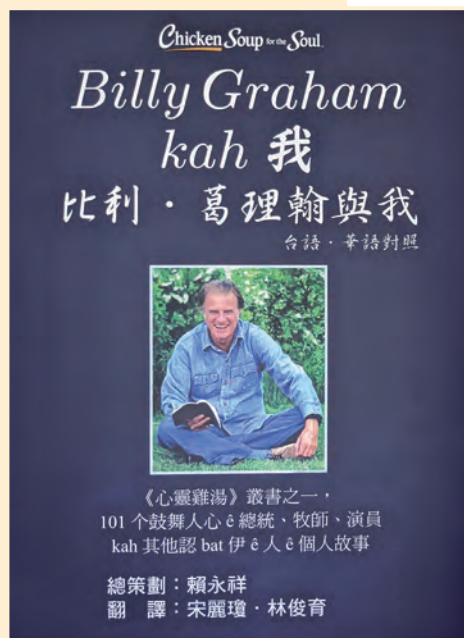
台文筆會會員新冊 Tâi-bûn Pit-hōe hōe-oân sin-chheh



臺灣島。海岸詩
／康原 著



與中國為鄰
／蔣為文 主編



Billy Craham kah 我
／林俊育 翻譯

2021 Oáh-tāng hōe-kó·

活動回顧

／會員大會／

Tâi-bûn Pit-hōe Hōe-oân Tâi-hōe



立委王定宇參加年會



理事長交接



現場報到

2021 Event photos

活動回顧

／會員大會／

Annual Meeting of Taiwanese Pen



會後理事長 kap 會員合影

2021 Oáh-tāng hôe-kó·

活動回顧

／ 台文筆會年刊發表會 ／

Taiwanese Pen Annual Selections 2020 released



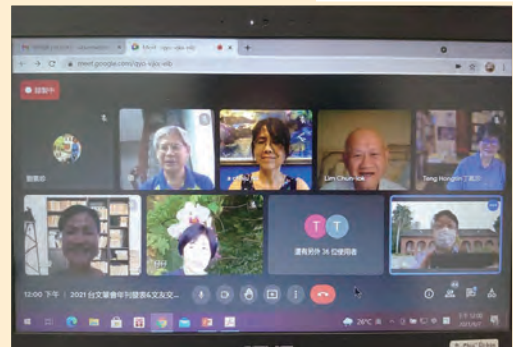
現場 kap 線頂參加活動會員



會員蔣日盈先進讀詩分享



祕書長蔣為文致詞



線頂參加活動 ê 會員



會後理事長 kap 參加現場 ê 會員合影

2021 Event photos

活動回顧

／ 524 台文事件 ／
10 周年紀念座談會

524 Tâi-bûn sū-kiāⁿ 10 chiu-nî kì-liām chō-tâm-hōe



蔣為文教授發言



主持人 丁鳳珍教授



鄭邦鎮教授發言



參加現場活動 ê 來賓合影



呂興昌教授發言

2021 Event photos

活動回顧

／ 2021 台灣文學外譯 ／

國際學術研討會暨譯者工作坊

Tâi-oân Bûn-hák Gōa-ék Kok-chè Hák-sút

Gián-thó-hōe & Ēk-chiá Kang-chok-hong Lûn-tôaⁿ



參加 ê 學者 kap 學員合影



台越翻譯實例分享／
講師 蔡氏清水

台越翻譯實例分享／
講師 近藤綾



作家陳明仁現場分享



趙順文教授現場分享

2021 Event photos

活動回顧

／ 2021 台灣文學外譯 ／

國際學術研討會暨譯者工作坊

2021 International Conference on

Taiwanese Literature Translation & Translator's Workshop



參加ê學者 kap 學員合影



研討會現場



學者線頂發表論文

2021 Oáh-tōng hōe-kò

活動回顧

／ 成大林茂生教授紀念座談會 ／

Sêng-tâi Lîm Bō-seng kàu-siū kî-liām chō-tâm-hōe



倒 pêng /
台文筆會理事長陳正雄發表意見

正 pêng /
成大台文系呂興昌教授發表意見



台文筆會會員鄭邦鎮教授發表意見

2021 Event photos

活動回顧

／ 成大林茂生教授紀念座談會 ／

Sêng-tāi Lâm Bō-seng kàu-siū kì-liām chō-tâm-hōe



台文筆會秘書長蔣為文發表意見



活動後現場合影

2021 Oáh-tōng hōe-kò

活動回顧

／ 脫漢 ùi 雙語國家開始 ／

Thoat Hàn ùi Siang-gí Kok-ka Khai-sí



台文筆會秘書長蔣為文發表意見



台中教育大學台語系丁鳳珍教授發表意見

2021 Event photos

活動回顧
／新書發表暨座談會／
與中國為鄰
SÔNG VỚI TRUNG QUỐC
HÂM TIÔNG-KOK CHÒ CHHÙ-PIⁿ



新冊發表會現場合影



主持人康培德教授發表意見



新冊發表會現場

2022 Oáh-tōng hōe-kò

活動回顧

／ 1971 神話聯合國真相 ／

1971 Sîn-ōe Liân-háp-kok Chin-siòng



總統府資政姚嘉文發表演說



現場參加演講 ê 來賓

2022 Event photos

活動回顧 ／新書發表暨座談會／ 越南心適代 LỄ RA MẮT SÁCH MỚI_HỒ SƠ X VIỆT NAM



活動後現場合影

2022 Oáh-tōng hōe-kò

活動回顧 會員大會

Annual Meeting of Taiwanese Pen
Tâi-bûn Pit-hōe Hōe-oân Tâi-hōe



會員大會現場參與會員



會員大會線頂參加會員

2022 Event photos

活動回顧

／ 228 詩歌文化節 ／

228 Si-koa Bùn-hòa-cheh



活動後現場合影

2022 Oah-tōng hōe-kò

活動回顧

台灣作家反對俄羅斯侵略烏克蘭之聯合聲明 Taiwanese Writers' Joint Statement on Russia's Invasion of Ukraine Tài-oân Chok-ka Hoán-tùi Russia Chhim-liòk Ukraine ê Liên-háp Siaⁿ-bêng

