

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-liú háp-chok.

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

台灣語ペンクラブ選集

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Taiwanese Pen Annual Selections

Tâi-bûn Pit-hōe Nî-khan

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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。



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National Museum of Taiwan Literature

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Editor-in-Chief: Lîm, Jū-khái
Deputy Chief Editor: Tân, Ahim
Editorial Board: Chiu, Tēng-pang; Lîm, Jū-khái; Si, Chùn-chiu; Tân, Bēng-jîn;
Tân, Chèng-hiông; Tân, Ahim
Executive Editor: Chiú^a, Úi-bûn
Assistant Editor: Tiu^a, Giók-phêng

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704 台南市北區小東路 147 巷 32 號
TEL : (06) 209-6384
E-mail : taibunpithoe@gmail.com
No. 32, Lane 147, Siotang Rd., Tainan 70457, TAIWAN
<http://pen.de-han.org>

發行人 || 理事長 陳明仁
顧問 || 王明理、呂東熹、林文欽、林源泉、姚嘉文、蔡秋桂、何朝棟（法律顧問）
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National Museum of Taiwan Literature



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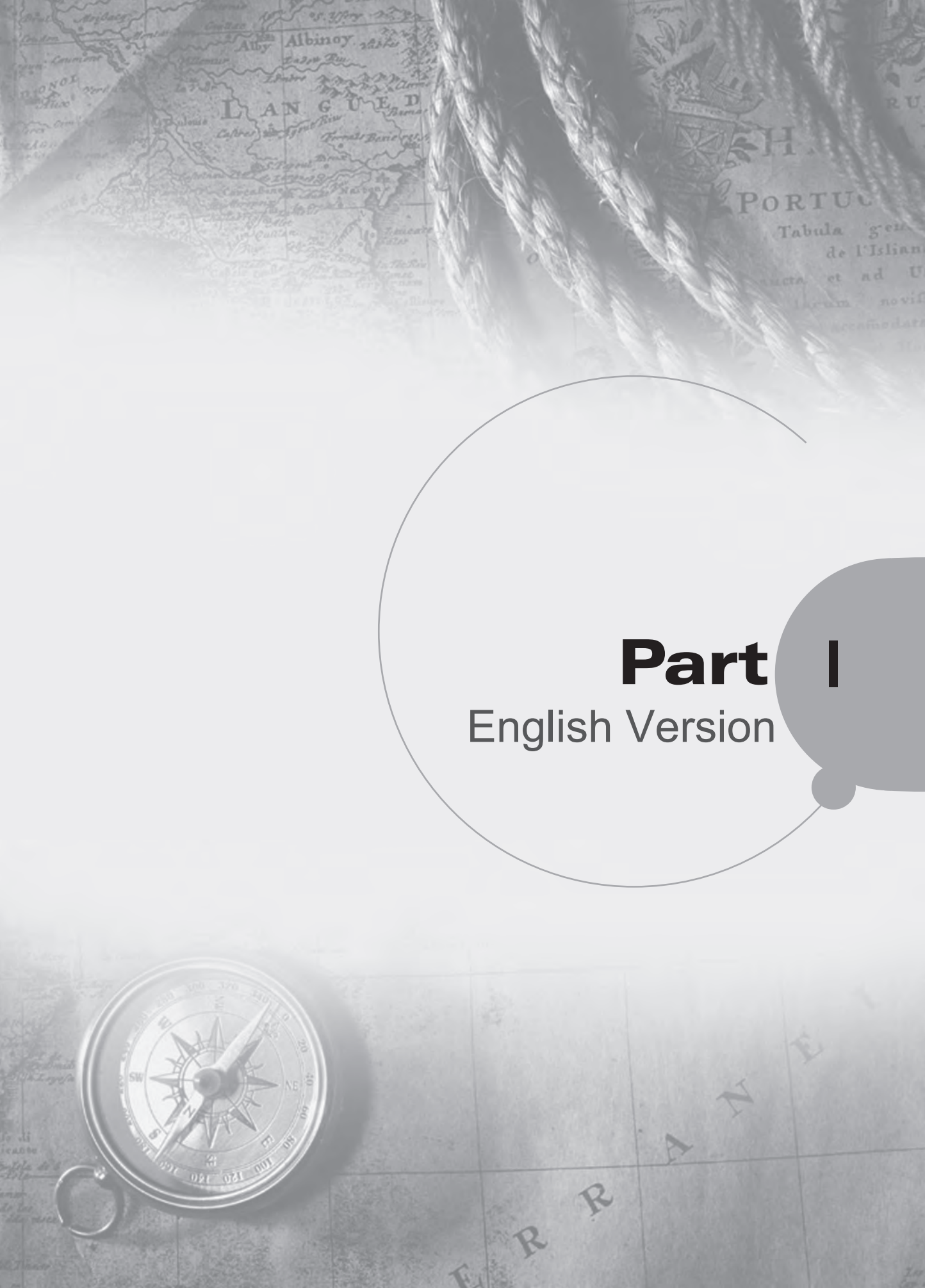
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Part I

English Version

Foreword: Another Year of Bountiful Harvest

▮ Koh Sī Hong-siu ê 1 Tang

Chiúⁿ, Úi-bûn (Wi-vun CHIUNG)

The Year 2019 was another bountiful year for the Taiwanese Pen literary society. Our exchange partners this time were Vietnam and Japan.

In February, we attended an international event on literature in Vietnam. About 200 writers and scholars from fifty countries participated in the event. The event was an important and meaningful platform for literary exchange, and Taiwan was graciously and equally treated during the event.

In April, Professor Nguyễn Thu Hiền, from the Literature Department of the Vietnam National University, came to National Cheng Kung University for one week of exchange and guest lectureship.

In October, we went to Japan for cultural exchange and to debut a new book, *Singing Japanese Songs in Taiwanese* (台灣語で歌え日本の歌). The author of the original Taiwanese is Tân Bêng-jîn, and the Japanese translation was a cooperative effort by Sakai Torhu, Kondo Aya, Toshikazu Ogawa and Yoshida Shingo, our dear Japanese colleagues. The publication of the book marks a historical occasion, being the first Taiwanese book to be translated into Japanese and published in Japan.

In November, the National Cheng Kung University and Taiwanese Pen jointly held the 4th International Conference on Vietnamese and Taiwanese Studies. During the conference, ten members of the Vietnamese Writers' Association attended the debut of the book, *The Rivers and Mountains on Our Backs* (肩 上 江 山). Later we brought our Vietnamese guests to see the Thng Tek-chiong Memorial Park and the Ông Iók-tek Memorial. These two men were the heros of the people in the modern era, who bravely resisted the dictatorial Chinese regime.

In December, we held a book debut event for the Chinese version of *Exploring the Nature of Vietnamese Culture*. The book's Vietnamese author, Trần Ngọc Thêm, purposely came from Vietnam to attend the event.

Although Taiwan is not big, and there aren't many people, we have a lot of international friends! I believe that literature is the best way to bridge different cultures, so let us continue to write!

(Trans. by V.T.S.)





Si 詩
Poetry

Exuding Wounds

丨 BOK 血 氈 孔 嘴

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

Ch. III The Exuding Wounds, Feb. 28, 1947

1. The ‘national flags’ in the pool of blood

[sang to the tune of Hêngchhun folk music the Everlasting Spring]

Bullet after bullet pierced
Their backs
And the blood spouted
All over the land of Taiwan

Two years before that,
They waved the unfamiliar ‘national flags’
On the ports and train stations
To greet you and your dignity
Without knowing that
The red land on the flag would be painted
With our blood

Bayonet after bayonet penetrated
Their hearts
And the blood spouted
All over the land of Taiwan

Two years before that,
They were singing the funny ‘national anthem’

In villages and cities
 To greet you and the well-being
 Without knowing that in the lyrics
 The Three Principles of the People would be
 Our fate.

Roaring, string after string of shooting rampage
 Massacred to the four winds
 And the blood spouted
 All over the land of Taiwan

2. Staring into the Sky [sang to the tune of the Vagabond]

Seeing them dying one after another
 Têng-pho felt his heart stabbed
 “Do the Chinese believe in the justice of the gods?”
 “Why do they heartlessly kill the guiltless?”

Têng-pho’s widened staring eyes
 Frightened the brigands on the spot
 They didn’t dare to face him while killing
 Dodging insidiously at Têng-pho’s back

Five or six shots from each of their guns penetrated
 Like probes stabbing at his heart
 The burning bullets were so fiery
 And snapped all his blood vessels

Each bullet represented bitter hate
 Yearning for his wife and children his heart’s disturbed
 Why is the fatherland trampling me

And hacking me to death with all these wound?

My body worn out and broken
While my soul still belongs to me
You the brigands won't get but my corpse
And with widened eyes I am watching you

Têng-pho's staring eyes kept widened
Seeing my beloved family come with tears
All the wounds on me started bleeding
For I'm grieved as if stabbed again at my heart

3. The Exuding Wounds

[sang to the tune of Hêngchhun folk music the Everlasting Spring]

Two years ago
The sound of lion dances, dragon dances, and fireworks aroused the
whole island
And the ashes of firecrackers set off looked like
The wounds
In my hands and ankles
Penetrated by the lead wire in your hands

All the ashes of firecrackers set off on Taiwan
And you made on Taiwan all the wounds
That failed to callus but kept bleeding
Bleeding
From the exuding wounds

-- Extracted from The Exuding Wounds by Chiu, Têng-pang
(Trans. by E.H.T.)

Courageous Backbone--Dedicated to Dr. Khó Kiông, martyr of the White Terror in Taiwan (1949-1987)

骨氣一寫予白色恐怖受難者許強醫師

Chan, Bí-boán

The Sun shining on the salt mountain
The arid barren field shrouded in sunbeam in the white mist
The lost historic period submerged
Silently
While yearning became a speechless
Taboo

It was on November 28, 1950
You were escorted on a truck before dawn
Passing the rugged graveled path
The Internationale sung incessantly
Sounding by the Chiang Kai-shek Bridge, sadness in the fog

Flaming Blood, accompanied by gunshots
Desiring to flow back to the saltern at your hometown
And then, you were exposed at Banbachō
At the riverbank of solemn silence

No one spoke of this event
From the dim and distant past
When blood irrigated the land
And submerged your lonely name
Will the seed of democracy and liberty
Germinate and grow one day?

Listen!
People shout out, saying
You were born of a peasant family on the saline land
Like the salt, and indomitable like sweet potato
The rhizome never rots, fearless of the sun and rain
Waving in the autumnal and wintery wind, with the white flowers
blooming toward the sky
The tales have sprouted and spread
And the vines are trailing all over the Hope

“What a man of lofty mettle!” A Japanese scholar praised, saying
That you were the conscience of the Taiwanese medical field
Standing towering over the filthy and cruel and savage surrounding
A disease beyond cure
Where the barrels of guns preponderated the scalpels
Failing to heal the wounds on the land and
Pain from mope and depression of the troubled times, finally
The prescription and medicament was your life, and
The remedy was your noble soul
All used for curing Taiwanese people’s guiltless thoughts
Your unbending insistence and Truth

Seeing your cadaver, your daughter wept
But she didn't dare to utter a single word, "He's my father"
Under the dress shirt was your skinny chest
A stab of black and vermilion bloodstain
As red as your flaming zeal for saving your people
On the plank laid your corpse becoming
A torch that
Suddenly burned and hurt a startled five year-old kid
Who would never forget
In the ashes you're a handful of white cremains
As pure and white as the salt on the saltern of your hometown
As white as the smog in the silent era
Intangible pain

(Trans. by E.H.T.)

The Bleeding Night Pearl

■ Bùn Hoeh ê Iā-bêng-chu

Chiún, Úi-bûn (Wi-vun CHIUNG)

Where there are stars there she is-
She is the night pearl of the East,
Not the daughter-in-law.

The night pearl fell into the hands of Emperor Xi
Suddenly blood began seeping out
Spurting on the Evil Police's body
The hearts of the police were equally ruthless
First they raped it then threw the body into the sea
Didn't even use any bullets
The building was full of Tan Bun-seng's ghost*
The Evil Police said it wasn't a murder.

The Hollywood of the East
On the stage of Hong Kong, the tragic February 28 Holocaust was
played
The distance between democracy and authoritarianism isn't far
Separated only by a vote
The autocratic government forbade the people from wearing masks
While their police hid their identities,
Dispersing pepper spray, tear gas and plastic bullets into the people
Who only had umbrellas in their hands

The umbrellas shielded the people's hopes for democracy
The masks preserved the fragrance of liberty
Though the bullets went through the people's flesh

It could not shatter their determined hearts
 Even the Lord of Heaven was on the side of the people of Hong Kong
 And sent 'Covid-19' to Beijing

Where there are stars there she is-
 The most beautiful star in heaven

*Tan Bun-seng was a young Taiwanese Ph.D. who mysteriously died
 after being interrogated by the police in the early 1980's

(Trans. by V.T.S.)



Uncle Sweetie

古錐伯仔

Khng, Teng-goân (Khng Goân)

As a young boy, wore open-back shorts
Grew up in the lanes of Lok Kang's temples
Played with marbles, rubber bands and jumped hopscotch
Above his head were the figures of the Lord Seven and Lord Eight

In college, studied physical education, speed was his aim
During mealtime, one piece of meat would just land in his gut
While another one was being chewed
Another in his chopsticks and the eyes guarding the other one

Now, he builds temples with glass
And carries wealth into the harbor with big ships
Established the Protect the Holy Temple to look after the Goddess of
Mercy
And Makes sure that the Matsu Fish still swim in the sea

--Published on Liberty Times, 10/2/19

(Trans. by V.T.S.)

The Romance between the Sun and the Moon

■ 日月情

Ko, Goát-oân

We have walked through haziness
Been through natural disasters
When the Rain embraced me it's telling me that it will return
The howling wind refused to let you go

I couldn't take darkness
So you sent me gentle rays
Whenever you leave, you're always telling me you'll be back

While you shine on the other side of the mountain
I keep the sunset safe on this side of the ocean
We are always thinking about art and literature
How to give words images in poetry

We take turns to go on stage
The warmth of our affection never dissipates, even after millions of years

--2019.9.6

(Trans. by V.T.S.)

Arresting People

掠人

Koeh, Iàn-lîm

We love to arrest Taiwanese people
The whole country is our prison system
The reasons we cite don't have to be true
You are too stupid to realize that
To get out of jail
The only way is by meeting your Maker

We know that Mr. N was innocent
No matter what party he supported
In our definition, to be 'Taiwanese' is crime enough
The crime of agitating and overthrowing the government?
What a joke!
Mao Tze-tung overthrew Chiang Kai-shek
Did he get sentenced for sedition?

We are not able to arrest people anytime and anywhere
Because there is the O Chui Kau* serving as the restraining order
We can only hope that you swim across the O Chui Kau
Lean on the Chinazi
Six die, three make it and one turns back
Hope you don't remember that
Ha! Ha! Ha!

We will continue to lock up people after people
Unless you build an independent country
If you continue to shout “Taiwan wins 2020”
“Make lots of money, earn lots of profit”
Continue with the status quo
Continue to trust in your leader
We will keep arresting people
Keep on arresting people
Arresting people
.....

*Nickname of Taiwan Strait, it literally means Dark Ditch.

(Trans. by V.T.S.)

The Tracks of the Day

日子 的 證據

Lí Siù (Louise Lee Hsiu)

Coming to the end of the day
I look at the tracks of the day

The items I desire most are always too high for me to reach
The most disgusting garbage surrounds me everywhere

Past days look like space shuttles flying in the sky
Future days look like old people riding bicycles

When I wait for the bus, usually the bus is going the opposite way
I fear dogs the most, so I often run from angry dogs chasing me

Others lie on sickbeds, but I feel more pain than others when I fall ill
Others give birth, but I feel more stress than others when I give birth

The day is a key, every day waiting for me to open it
The tracks of the day are impossible to describe clearly

One man, who loves me deeply, still hurts me the most
Another man I don't love, yet he loves me too much

But you already see my scars and the pain I've suffered
You know that I have wounds, yet I am already healed



Four Poems

I 詩 4 首

Lîm, Bú-hiàn

1. Going Home

Little Brook, where are you going?
Home,
Home to the sea.

White Cloud, where are you going?
Home,
Home to the hills.

Ying Ying, where are you going?
Home,
Home to my parents arms.

2. The Sapling

In the yard, a newly planted sapling
Leaves fall one by one
Is he homesick
And cannot hold back his tears?

Every day I feel him water
Butterflies dance for him
Sparrows sing for him
Breezes comfort him

Under the care of so many friends
Gradually sapling likes this new home

Gingerly he sends out green sprouts
Smiling in the warm sun

3. White Clouds in the Hills

The sun went home
The weather turned cold
The hills and trees
Were sleepy

White clouds pile up and up
Up into a big thick blanket
Gently covering the hills and trees
Warming them from head to toe

4. Mama Cried

Mama slapped me
I did not cry
Yet mama cried
Was she hurt?

Mama, I—
I was wrong
Please don't cry
Mama smiles
The dark sky
Brightens

(Trans. by Rosalind Wu)

Searching for Our Fishing Port

■ 走 chhē 咱 ê 漁港

Lîm, Liông-ngá (Bók Jû)

The world is changing really fast--
In Grandpa's time, boats went out at dusk
And return at dawn, full of catch
In Dad's time, there were still fish to catch

Now
There's no fish to catch
Our small bamboo rafts
often sit idling near the tiny harbor
No place to go

The ports are diminishing
How do we turn the corner, how could we make a living ?

The life of the fisherman
Is so tough

The harbors are getting narrower
The water shallower
And fishing boats have no where to go but to the far seas

(Trans. by V.T.S.)

The Meteor

I 殞石星

Ô, Bîn-hiông (Binsiong Ou)

The offering, born of an upheaval among heavenly bodies
Was not afraid of being tempered by a streak of fire
Falling to the ground
People call it a meteor
It is quite talented
Having the ability to gather supporters for the revolution

He passes through the night sky
People praise him and praise the meteor shower too
All beautiful and beautiful all
Impressing and waking up those who want to join in the revolt

Tonight – September 20
The Revolutionary flew over the night sky of Formosa
This heavenly star appeared briefly yet remained eternally beautiful
Deeply impressing upon the children of Formosa

The meteor left a big chunk of magnetite
That draws supporters for Formosan people's liberation
Together, they stand on the shoulders of this giant star
And continue their socialist revolution
----And also welcome the coming of the day on this island

--Written in the evening of Sept. 20, 2019, in Morris Country, North America
(Trans. by V.T.S.)

Sounds of Crying

■ 聽見人 teh 哭

Tân, Bêng-jîn (Asia Jilimpo)

There's a funeral in the temple courtyard again
 Not many people sent flowers this time
 The priest only spent two days
 Conducting the ceremony.
 The night the tents were packed away
 The sky was dark and cold
 The winds from the sea gusty;
 Near the end of the night
 Heard someone crying;
 It wasn't like the crying during the funeral
 More like the sound of light rain, drip, drip.

In the spacious yard
 One lone woman kneels
 The daughter of the deceased
 She was given to another family to raise as a child
 To become a future daughter-in-law
 Her husband, harboring a grudge against the father-in-law
 Forbade his wife from coming to the funeral
 So now she came, two days later
 And her birth mother, accusing her for being unfilial
 Wouldn't tell her where her father was buried
 Now the woman has gone home

To face the wrath of her husband

My aunt, as an eight-year-old child
Was sent over to another family as a servant
For a debt her father owed to his own brother
Ten years of servitude for a debt of 100 dollars
Her master was a Sugar Cane Board member
Knew many Japanese people
She was in charge of making dinners to entertain them
She often praised the politeness of the Japanese
As a child, I often felt ashamed

Gusty wind from the sea
Heard someone crying
Looked around, saw no one around
It was my own crying.

--Revised on November 21, 2019

(Trans. by V.T.S.)

Still Smiling –Waterfall at Tho Soaⁿ (Peach Mountain)

■ 猶原 teh 笑 – 佇桃山水 chhiâng

Tân, Chèng-hiông

Not content with staying by and guarding the quiet lake
 But wanting to prove how free and easy you were;
 Not wanting to fight for the claim to the top of the hill
 With those who thought themselves the greatest;
 And knowing fully how polluted the outside world was
 Yet willing to fall into, jump into it by yourself,
 In order to open up a wellspring with your words, your mother tongue
 And your hands, to dig out a deep and wide current for the Taiwanese
 language

Body, racked by cold winds
 Mind, cut by mountain cliffs;
 The wounds, that would not close or heal-- What did we care about the
 pain
 Trying to make the agitated heartbeat calm
 The boiling blood settle
 You saw that the road ahead was still long and arduous, full bumps and
 frustrations

No matter how hard were the rocks, what hindrances all around
 At the end they still had to make way for you
 Watching you pass through, in silence;
 No matter how stubborn were the trees, how hard they tried to block you
 At the end they still had to move to the two sides of the river,

To send you on your way

Along the way, maybe
The shameless people attack you by stealth and filth
Using whatever opportunities
To sling mud at you and blacken your name
Maybe at various times
Storm and wind will alternately menace you
Using whatever means
To make you give up and turn back

No matter how many times you came to a wall
You falter, slow down your steps or even stop
No matter how the future may twist and turn
Your path never wavered or slanted
Let the ocean take care of the living and the dead
Let the Sun make judgment on human successes or failures

You haven't left, I know
Like always, your face stays deep inside my heart
And on the pages of every book about the Tai-gi movement,
I find your familiar image--
Determined yet kind.
Many times, in my dreams late at night
I hear your carefree laughter,
Firm yet gentle

I know you will return one day
To march in front of me, like in the olden days

Continuing to call out, in your steady voice,
To wake up the drowsy minds of those whose hearts have been
brainwashed
And, once again scooping up water
With your gentle smile
To wash this murky, fear-obscured world clean

(Still Smiling is the essay and poetry collection dedicated to Professor
Sui-beng Liau, who passed away in 2018)

(Trans. by V.T.S.)

Remembering Old Dad

丨 Siàu 念 goán 老 pē

Tiuⁿ, Siok-chin

Dad was known for his earthiness and honesty

Dad worked hard his whole life to take care of his family

Warm-hearted, fair-minded and diligent

Not a greedy bone in his body

When young, he left school to help on the family farm

In middle age, he slaved on the field like a Taiwanese buffalo after father died

Looked up to like a father, life lived as an example to others, no complaints

In old age, supported son in politics with his undefeatable Japanese spirit

The earthy honesty he left his children cannot be bought with a thousand pieces of gold

The love he had for his children cannot be repaid in ten thousand years

(Trans. by V.T.S.)

Longing for a Blissful Home – for Christy Chan, a Fifteen-year-old Girl Murdered in the Hong Kong Anti-Extradition Law Amendment Bill Movement

■ 幸福 ê 倚家 -- 予佇香港反送中被兇殺死 ê 十五歲
chă gín-á 陳彥霖

Tō; Sìn-liông

For several days, shower has come down nonstop;
A few of us, holding ragged umbrellas on the street;
Our hearts have gotten soaking wet
Not willing to let the tears flow from our eyes

You were still praying for the ground to get dry
For a few months you were not seen
On the streets, faces were covered
And names were hidden
Our spirits were still going strong
We were the willing ones, the unsinkable ones

Even in our dreams we were packed into small spaces
The autocratic government, gnawing on our youth

Is it so hard to make people understand our hope of keeping our freedom?
The names of so many that died without justice began to be called
People argued about the meaning of existence
Some even mocked the struggle as futile
The significance of democracy and freedom disappeared along the
fluctuating GDP numbers
And people looked the other way in this hypocritical world

They tied up our hands and feet at will
They locked up our throats
They let hooligans strangle us recklessly
These broken-down umbrellas
Were still held open in resistance
They still could not smash our freedom-filled hearts
Is it really so hard for our arrogant pride to establish
A peaceful home?

You were still praying for the ground to dry
What we couldn't take is that you overtook us, shielded us
And went ahead before us.

--Written on Dec. 23, 2019
(Trans. by V.T.S.)



Sàn-bùn 散文
Essays

Tradition vs. Innovation

■ 傳統 kap 創新

Chiúⁿ, Jit-êng

Can innovations be called traditions? Actually, all traditions are people-made. It is only after the passage of time that something becomes recognized and accepted by society. How long does this take? It depends. Some traditions take thousands of years to form, while others just over one generation. Therefore the formation and recognition of a tradition are more important than the time element. For Taiwan, unfortunately, having long been subjected to foreign rule, the power of interpretation was taken away, especially by the Han (Chinese) culture. So for many people who could not separate their own identity from Chinese culture, unless they drag in the mention of China, they find it hard to legitimize their views. In such situation, unless one's cultural subjectivity is established, people's independence consciousness would remain unclear, they would be more easily divided and exploited, and the road to independence harder to reach. So to make independence more possible and more meaningful, we need to establish our cultural subjectivity and recover the subjective consciousness of Taiwanese culture.

Foreign cultures are meant to be assimilated into the native culture, not to replace it. The Taiwanese, because of their long experience of being ruled by others, forced to obey others, have had their culture replaced. Many Taiwanese are used to being passive

citizens, having lost their cultural subjectivity. In dealing with world's diverse cultures, we don't need to totally reject them, but instead we can incorporate them into our own. Now that our society has become democratic, we should bring back our own culture which was suppressed in the past. In fact, to be competitive in this world we must have our own distinct culture, and base our products and services in our own culture in order to make them more distinctive and competitive with others.

Looking at other countries: the Chinese-influenced 5th day of the 5th month holiday in the lunar calendar (hereafter called 5th of May), is now called "Gangneung Dano-je Festival" in Korea, and has been designated a Masterpiece of the Oral and Intangible Heritage of Humanity by the UN. It no longer has anything in common with the Chinese 5th of May, consisting mainly of worshipping the mountain god. In Vietnam, the holiday is known as the 'Bug Killing Day', and on that day everyone prepares fruit, glutenous rice wine, worships one's ancestors and the Lord of Fortune, and sanitizes one's home. The ancestors of the independent country of Vietnam were the Baiyue (Hundred Yue) People, and they think that the holiday originated from the Baiyue People, so the development of the 5th of May holiday in southern China may have come from the same group of people. Of course, more concrete evidence is needed to prove this, but one must admire the self-confidence of the Vietnamese people in making this claim. Similarly, the Koreans, with belief in their own culture, have made themselves distinct from China. Compared to them, we seem to be somewhat spineless since on 5th of May we are still talking about a historical Chinese person, Chu Yuan... Another example of innovative culture is the Scottish bagpipe and tartan skirt in the UK. Actually, their being seen as symbols of England is a matter of manipulation.

The bagpipe and tartan skirt were objects originally found on the Highlands, not part of mainstream English culture. It wasn't until 200 years ago that the English repackaged them and reintroduced them in their present form, leading tourists to think that whenever they see a performance involving bagpipes and people wearing tartans, they are watching a reenactment of Medieval English royal ceremonial guards. This shows that a culture can be redefined and repackaged. The city of Georgetown, in Penang, Malaysia is another example of distinct cultural entity. The entire city is a UN World Heritage Site. In Georgetown, the capital of the Penang State, you can find signs and remnants of local traditions, Chinese immigrants, and English colonization. The cultural diversity of the city attracts millions of visitors a year.

As for Taiwan, vis-à-vis Vietnam and Korea who have shaken off the shackles of Chinese Han culture, we are still bound tightly to Chinese culture. It's no wonder that, unlike the others in the Chinese cultural sphere who have become independent and self-determining, we are still dancing with China.

On the 5th of May we talk about the stories of Chu Yuan and the White Snake. They are from China, and should be returned to China. We just need to treat Chu Yuan and the White Snake as Chinese historical events, as literature; they don't need to be part of our 5th of May. Let's reconstruct a more authentic Taiwanese version of 5th of May. If we can't, it's better not to have the holiday.

The deity Hok-tek Cheng-sin is another case. It's logical that the people living on this land worship the patron god of the land, Tho-

ti-kong, (Lord of the Land). But some people just had to drag in an ancient Chinese court official, Tiuⁿ Hok-tek, from the Chou Dynasty, into it. Are there no gods in Taiwan that we have to invite someone born three thousand years ago, from several thousand kilometers away, to be our local god? If you really want consider it seriously, then the Gods of Taiwan in Seng soaⁿ, Lam-tau, makes a better local deity than Mr. Official Tiuⁿ, being more devoted and protective of Taiwan all their lives. If we really need a patron god of Taiwan, the ones in Seng soaⁿ would be more appropriate.

How to package the special flavor of Taiwanese culture? Besides indigenizing foreign cultures, one can also make what already exists more put together. Take the Song-kang Battle Ritual and the traditional Drum Dance for example. Song-kang Battle Ritual was developed during the inter-clan battle era in the early development of Taiwan. Now, the conflicts have long ceased, and the battle ritual has become a procession for the ceremonial transporting of incense. The ritual teams have visited schools and become a custom event, a direction I highly approve. If it can be combined with drum dance, all the better and more exciting.

Among all the artistic customs Drum Dance is one of the most energetic. The performers never stop moving, even for a second, during the performance. It requires considerable strength and some degree of martial arts expertise. The dance consists of playing cymbals, drums, spinning parasols and waving of flags. The cymbals and drums are used to make commands for entering and exiting, the parasols and flags are symbols of the commander's power. So this is an army-related dance, which would go well with the Song-kang Battle Ritual.

Let's return to ocean culture: Taiwan is an oceanic country, surrounded by the sea, with abundant resources and cultures from the sea. We have what it takes to stand on the world's stage. There's no need to tie ourselves to land-power China. We need to have the wisdom and confidence of the sea. Establish our own TV programs, customs and traditions, make Taiwan's ocean culture richer. Of course the key to faith is belief. As long as one believes, even unreasonableness becomes acceptable. In the past, our right of interpretation was taken away from us by others. Our foreign rulers used all kinds of trickery and suppression to replace our culture with theirs. Now, as we go back to our own culture, we cannot resort to forceful means, but must use education to wake the people up. This is not easy, but it must be done. If we don't want to let others lead us by our noses, we must get rid of old, rotten ways of land-power thinking and start using our own distinct culture. Then, we can make our own path in the brave new world.

(Trans. by V.T.S.)

Taking Care of the Sick

■ 顧病人

Hân Boán

Unless it's your job, or you are a kind volunteer, or you are forced to for some reason, who would want to come to a hospital? And unless one is seriously sick, who would want to be in the hospital? Lastly, unless one has no choice, who would want to take care of the sick in a hospital?

Patients in the hospital come in all shapes and sizes; some are brave, while others are weak. Everyone has a story to tell. If the illness is not too serious, the patient gets out of the hospital soon. If the sickness is kind of serious, then the patient need someone to take care of him or her.

For the older generation, when parents get sick their children will take care of them; when the children are sick the parents will. A wife will care for the sick husband, and husband the wife. Sometimes other relatives, cousins, uncles, aunts...will help out as well.

These days, the new generation is different! Though a couple may be married to each other, they seem to lack the attitude of mutual concern that the older generation had, the kind that is willing to sacrifice one's time to care for the other. Rather than do the care-taking themselves, people of the new generation would rather pay someone to do it, or thrust the responsibility to the patient's own family, and only comes to visit every once in a while. Their reason:

in such busy times, no one has that kind of time.

Due to the different values and views toward family and love, there are more and more people who aren't married. When they are well, they go all over the place by themselves, enjoying their life. When they fall ill, sometimes they may have their friends or siblings take care of them, or hire someone to do it.

In the first bed lay a man who had his second stroke. Tiuⁿ (his last name) usually has his brothers or sisters take turns taking care of him. His wife comes for a few hours on weekends. Once I saw a woman being very diligent in taking care of him, and thought she was his hired caregiver. She said she's Tiu's older sister. Another time, I heard a man roar, "What the...! You pulled the tubes out? If you don't listen and keep doing that, I'm going to ask them to have your hands tied. And who do you think you are staring at with that sour expression? You get me mad, then I won't come anymore!" At the same time, the man pressed on the emergency button to summon a nurse. Very soon a nurse appeared, and she started to put in a new tube into the patient's mouth, telling the patient to swallow it like he swallows his saliva. Because they didn't want the patient to get the feeding tube out again, they wrapped the patient's hands together with cloth. After the nurse left, the other man said to his brother soothingly, "Brother knows that you are in pain, but you must try to endure it. Don't you know that I had to ask for a leave of absence from work to come take care of you?"

In the second bed was an elderly man, suffering from diabetes. Sometimes a nurse would come give him sputum suction, or a caregiver would come feed him milk through his tube. When no one was there, the old man sometimes yelled, "Miss, help me raise the top

of my bed” or “turn me to the other side”. Most of the time his hired caregiver paid him no attention, just kept swiping on her smart phone, singing or listening to music. If the old man’s family came to visit, the caregiver then suddenly became attentive, calling, ‘Grandpa’ this, ‘Grandpa’ that. Once, the caregiver made some coffee from drip-bags and brought it to the patient’s relatives. “This coffee was given to me by my last patient’s brother, who got it from Japan. It is really fragrant and tasty!” The family of the patient declined, telling her, “You are the hard-working one, you drink it!”

Once, when a nurse came to check on patients, she suddenly let out, “Grandpa, you are about to fall on the floor! Where is your caregiver?” The old man said she went to eat. The nurse wondered aloud, “Who takes such a long time to eat?” On another day, a man came to see the caregiver, and the two of them stayed inside the bedside curtains chatting amiably. Pretty soon the caregiver and the man went out together for a long time. When she came back, the nurse asked, “How come you stink of cigarettes?” She answered, “My hubby came to see me, and we talked inside his car.” The nurse warned, “The next time you need to go out, call someone to watch your patient. It’s dangerous leaving him like that!”

In the third bed is a young man, the only son of his mother. He’s in the hospital due to an extreme high blood pressure, above 200. He had checked himself into the emergency room because he felt really unwell and feared getting a stroke. At the emergency room, at first his blood pressure lowered, but later went back up to over 200. So the doctor ordered him to stay in the hospital for some more examinations and for treatment. The doctor told him, “If you want your blood pressure to become normal and become healthier, you have to lose weight and exercise!” Taking a look at the woman standing next to his

bed, the doctor continued, “Young man, you are such a big and heavy guy and your mother so thin and small, if you fall ill, how is she going to able to move you?” Indeed, the young man’s elderly mother really cares about him. She’s constantly catering to his needs: bringing him water, giving him a massage, getting him some food, or going to temples to pray for him.

In the fourth bed lay Mr. Tan, who had a car accident, broke his wrist and was vomiting. He refused to have an operation, so was staying the hospital for treatment. Tan had hired a caregiver to take care of him. The caregiver watched Tan very attentively because she worried about his falling. The two sometimes argued, sometimes watched TV in the communal room together. Although the caregiver was much younger than Tan, she could make him listen and obey her. You would have thought they were husband-and-wife.

One morning when the doctor came to check in on patients, the patients in the first and second bed were sent back to their respective nursing homes. The patients in the third and fourth bed were discharged for home. It was a good day, everyone was getting out of the hospital!

Although the hospital is not a fun place to be, and taking care of a patient hard work, but when one sees one’s patient get better, all the work is worth it!

(Trans. by V.T.S.)

Spring Time for the Single Guy

■ 獨身 á ê 春天

Lí, Siok-cheng

This July, the luxury apartment complex that my friend lived in changed their property management agency yet again. The apartment complex, built to look somewhat European, has 200 units in four buildings, gardens, fountains, swimming pools and reading rooms on about one thousand square meters of land. The residents included accountants, doctors, engineers, lawyers and company founders. In my twenty years of going over there to visit my friend, I've seen the buildings change their property management agency many times. Along with changing the agency, the guards would change as well. In the last few years, the guards they hired tend to look about mid-20-ish to 30-ish old, fairly professional, and dressed in uniforms that made them look like members of an anti-riot force. Indeed, these professional-looking guards give the residents and visitors alike a solid sense of security.

The guards are placed at two places -- one at the driveway entrance to the building parking lot and another at the building entrance. The guards at the driveway are on two-hour shifts, to make sure of the safety of the parking lot twenty-four hours a day. The guards at the entrance work in two twelve-hour shifts. The entrance guards do a variety of things --overseeing the checking-in and -out of visitors, distributing the mail, making the rounds of the buildings and do minor maintenance work. In contrast to these, the doormen in older apartment buildings in the city tend to be retired persons, and they oversee fewer units. Some of these older building guards work one shift only. Here, the residents value security above all else, so the guards they hire tend to be someone

with experience, military training, and possibly knowledgeable in karate or Tae Kwan Do. With their dark glasses on, some even look like Hollywood actors. But the job of a security guard doesn't have much prospects, plus the hours are long and salaries low, so few of them stay around for long. Most of them who work as guards are people who are between jobs, looking for one while working in another. If a better opportunity beckons, they will leave in a blink.

Whatever the property is – an apartment, office building or combination of the two – the owners will organize a maintenance committee, then hire a property management or security company to manage the building. The money for the running of the maintenance committee comes from the monthly fee collected from all the residents. Budgets for various expenditures are passed at regularly-held meetings. However, in my friend's building complex all the residents are busy with their own professional lives and few really cared that much about the day-to-day workings of the building to actually attend the meetings, nor which contractors were hired to do some work on the buildings. All they cared about are that expenses are clearly itemized and accounted for, and that the buildings are safe. In the opinion of my friend, a committee member, it is not really that necessary to hold the meetings to discuss the work of the guards. Since there are so many property management agencies around, if one agency proved dissatisfactory, just switch to another one!

The positions in the organization of the maintenance committee are all voluntarily filled. Inevitably someone will take advantage of their position to fill their own pockets – indeed, no one says no to extra money!

Going back to three years ago, when the buildings just got a new property management company again...

For twenty years, I've been going to work by motor scooter, except when there was extremely bad weather. I usually arrive to see my friend at around 6 o'clock in the evening, and Captain A-li would be the one on duty. He looked about 60, was tall and strong, eyes lively and alert. After nodding at him politely, I signed in at the visitor's log, exchanged my ID for a visitor's pass, waited for him to call the resident to make sure everything was all right and to open the door. Sometimes, after entering, I thought about how this fellow was different from other guards I've known -- the way he acted, rather gentle and soft-spoken, suggested that he might be someone who had experienced major ups and downs in his life, maybe was even the owner of a company or something. So I became curious about the reason he took the job of a guard.

After one year of going there and being let in by A-li, I didn't have to leave my ID anymore; he just called my friend to let me in. So I began to spend a few minutes talking to him.

One day in the second year, a yellow sports car was spotted parked opposite the driveway. The car, despite not being totally new, was shining and eye-catching nevertheless. Curious about who the showoff was, I circled around the block a couple of times to check it out. Seeing me peeking at the car, A-li, catching a free moment, caught my eye and pointed to himself. "Your car?" He said, in Chinese, "Before I got this job, I was in interior design. Got married and had a daughter. Wife has long straight hair, is slender and tall, classy, nice-looking. Teaches at Tsing Hua University; my coworkers have all seen her." "I was my parents' only son, my family was well-to-do and I spent my youth drinking and partying. My parents couldn't control me. It wasn't until I met my wife that I became sober. I like sports cars and own several at my house, and also motorcycles. What you just saw is just one of

the cars”, adding, “you probably wouldn’t believe me, but it was the house god of a friend that told me that I needed to do good deeds to get rid of my bad karma.” I couldn’t help laughing when I heard this, and said, “There are so many charities out there you can work in to do good deeds. Why work as a guard?”

“I didn’t believe it myself, at first. But those first years, things were a bit rough. Wife encouraged me to be a guard. After working for two years, I learned not to care too much about my status, and opening and closing doors for the residents kind of counts as spiritual training for me. Now I get along with everybody, and things became calmer. If possible, I wouldn’t mind finishing my three-year term.” I see! That’s the background story. Something still smelled fishy. Told my friend, and was scolded for being a busybody.

May arrived. My brother came to visit me in Taichung and showed me the picture of his friend A-eng’s boyfriend on the cellphone. A-eng is an unmarried woman, working for the government. The boyfriend was met on the Internet in February. By coincidence, it was A-li. He looked unkempt, like a homeless person in the picture, was sitting by his bed, eyes a little dull. In that month, A-li used the excuse of wanting to invest in some company to borrow 1 million NT from A-eng. I warned her that things didn’t look right. On June 1, in the evening, all the residents in the building came to my friend’s apartment. They wanted to talk about electing the chair of the maintenance committee. It turned out that the former chair had secretly arranged for the election of the new chair and which property management company to use. Things got complicated. Residents became divided and the whole process took about a month to get

settled down. At the end, the old chair got reelected, and the building got a new property management agency.

After the election incident, A-li used the excuse of having to have dental implants to get another 1 million NT from A-eng. Being a rather frugal woman, in just half a year she lost 2 million, still believing that she had found true love!

In July, when the new agency took over, A-li got together with the old chair and became the general manager. Again he asked A-eng for money, this time for 400,000 to buy a used Mercedes for going to work. This time, A-eng hesitated.

Two weeks later, I heard that A-li had been fired by the company for being irresponsible at work, mostly for spending too much time on his cellphone. I would guess that, instead using someone for his own profit he was being used.

So now he had no job and no money. The last thing we heard was that he had sent messages to A-eng from Taipei, telling her that he was in the hospital. And A-eng still waits and hopes for the return of her love!

(Trans. by V.T.S.)

Long Sleep Fraught With Dreams

■ 睏久 kāu 夢

Lîm, Jū-khái

Requiescas in pace, my dear father.

Father's Day is coming. I haven't followed the trend of celebrating Mother's Day or Father's Day since a long time ago, let alone curious holidays like Valentine's Day. These red-letter days are nothing but businessmen's artifice to entice customers by hook or by crook. Why don't we just live simply? Aren't the principles of human relations and the justice of nature more important? While family disintegration is caused by the actual social and economic system, these red-letter days are merely invented for cheating people's hearts and money.

I dreamed that I was sitting at a dining table with people including a legendary writer who showed me a novel and insisted that I read it. I suddenly felt impatient and gave it to my father who was suffering from a stroke.

Soon after my father took the novel, the feast came to an end and the guests started to take leave. My father had just finished reading the novel. I asked him how he'd go back home, by taxi or by bus. He told me that he would ride a bus. Then he asked me if I had earned any literary awards. Me? The writer at the dining table did, not me. I haven't written any novels. The writer, Mr. Li was a celebrated novelist. My father told me that the novel was quite ordinary.

Since the bus stop was so far and he had difficulty walking, I hired a taxi to take us to the bus stop. The bus arrived immediately and I helped him get on it so that he could return home earlier. Suddenly I became the taxi driver.

But in fact I didn't know how to drive a yellow taxi; I ended up getting down to push it forward, and it bumped into other cars. I felt so awkward that finally I thrust it onto the traffic island designed both as a pedestrian path and a parking place for motorcycles. I pushed the taxi, and it kept bumping against the motorcycles all the way and made a khiak-khiak-khiak sound. And then, I found that this car became a yellow motorbike taxi.

A policeman appeared right away and stopped me. He chastised me and wanted to give me a ticket. I cajoled and begged him to forgive me, mentioning my father's illness and so on. He asked for my father's phone number, saying that he would confirm what I'd said. I wondered why I just couldn't remember..., it should be 02...well...23.... The policeman seemed pretty patient and waited there. However, the phone number had quite escaped my memory. The policeman said that the phone numbers of Kohiông area were really difficult to memorize..., but, wait! The area code of Kohiông couldn't be 02,.....no?

I simply handed him my wallet with all my papers inside, but we just couldn't find the phone number. I told him that my parents' domicile was situated in a tall building that had over ten stories, surrounded by tall blocks, and that we stood little chance of finding it. Thus I started to get terror-stricken and worry about the situation. All of a sudden, I realized that I needed somebody's assistance, and my wife could be a great help! I urged that the policeman call her and I was extremely sure that once

she talked with me, she would understand my situation right away and explain for me. The policeman agreed and gave me a pen and a piece of paper. I laughed because the color was aquamarine and the pen strokes were so broad. I set to and wrote 096328... but the strokes were so broad that I couldn't recognize my writing at all, and I had to read aloud at the same time.

As soon as I was doubtful whether the area code Tâipak was 02 or not, I had the impression that my father did take the bus headed for Kôhiông, where giant buildings stood everywhere and were toilsome for the people living there.

(Trans. by E.H.T.)

An Open Letter to President Chhoa

呈送蔡總統 ê 公開批

Ông, Khek-hiông; Phoaⁿ, Sìn-hêng

Dear Madame President:

In January of this year, you won the Presidential election with a historic high number of votes, 8.17 million votes, and we want to offer you our sincere congratulations. The result of the election has also fulfilled the wishes of many. In the area of transitional justice, you have expended much effort and deserve much recognition. The Report on Transitional Justice, which the whole nation awaits, is about to come out and for this we want to thank you and your team for their hard work.

However, there is still some work to be done in regard to transitional justice. In Article 5 of the Regulation on the Promotion of Transitional Justice, it states: To establish a free and democratic constitutional order, negate the legitimacy of authoritarian rule and to keep in mind the lessons of human rights abuse, objects that symbolize the remembrance or commemoration of authoritarian rulers in public spaces and structures shall be removed, renamed or otherwise be disposed of. Sites in which large scale human rights abuse had been perpetrated by those in power during the period of authoritarian rule shall be preserved, reconstructed and planned as historical sites.”

Among all the public buildings left from the period of authoritarian rule, the most symbolic is the Chiang Kai-shek Memorial. This

imposing structure is a blatant insult to the victims of the February 28 Incident and the White Terror period. It is also a challenge to people's sense of right and wrong. As a result, this memorial has been a point of political contention for decades in Taiwan, and a cancer of unease for Taiwan. We truly hope that you can change this memorial within a year by removing the black ominous statue of Chiang Kai-shek and the name 'Chiang Kai-shek Memorial' from the building so that it can be used for other purposes.

Regards,

Ông, Khek-hiông ; Phoaⁿ, Sìn-hêng

(Trans. by V.T.S.)

Climbing Mout Giok San

登玉山

Tân, Kim-hoa

Climbing Giok San (Jade Mountain) is a dream of many Taiwanese. I started fantasizing about it in 2011, but only achieved it recently, on December 14, 2019. Pai-hun Lodge (the only lodging available en route to the peak of Giok San) only allows a daily occupancy of three hundred persons by lottery, and in a dozen attempts I have never been chosen as one of the lucky few. Seeing that I already turned sixty, I worried that if I don't do it soon I won't be able to do the climb much longer. In the beginning of 2019, my colleague Chùn-hô suggested that we do a one-day ascent, which would allow us to go up without participating in the lottery. I immediately said yes. Soon I started my training. I divided my training into three stages. Stage one, I climbed Liang San to get into practice for climbing and to get my muscles to become more flexible. After getting used to climb Liang San I went on to practice on Boe Liao Soaⁿ to build up my strength. When I was able to get to the Triangle Point in Boe Liao Soaⁿ, I became more confident about my climbing ability. In the second stage, I climbed small mountains whenever I got a chance, and also climbed stairs or walked as much as possible in my daily life. In the last stage, due to my busy class schedule in the new semester, I didn't have much time to train outdoors, but still kept up a weekly schedule of hiking for one hour once a week, choosing to do it on steeper slopes.

On December 13, with a heart full of anticipation, I drove to Alisan right after finishing teaching my classes at the Kau Pi Experimental

Elementary School in Sinhoa. At 7:30, I arrived at the entrance of the Alisan Forest Recreation Area to meet up with a group of people. At that time the temperature was about 8°C. As I was having a steamy bowl of instant noodles at a 7-11 convenience store, my thoughts drifted back to the days of climbing on Pak Bu San, about twenty years ago, and I immediately transformed into my forty-year-old self again, full of hope for tomorrow's challenge.

We had booked a room in a church in the recreation area for the night. It was simply furnished, but the comforters were warm and comfortable. We took turns to wash ourselves, and at 8:00 pm we turned in to sleep, with tomorrow's big project in our minds. At 12:30 am we were all up, and everyone got ready nimbly and quickly. It was only 1:00 o'clock midnight when we got to the mountain checkpoint. Here we put on all our personal gears and supplies: thick shirts, woolen caps, mittens, scarves, hiking boots, headlights, walking sticks and some food and drink. The eight of us then started out. The 3 kilometers' distance between where we started to walk and Tataka (the entry to the mountain) had no shuttle buses at such an early hour, so we walked the entire distance. Pretty soon I had to take off my top layer of clothes. Moreover, lit by the light of the moon and our headlights, and our bodies becoming warm, our hearts became more fervent also!

Although we came prepared for some long walk, those three kilometers were still trying for some. One junior high student in our group, who was not very strong, began to lag behind, and his father decided to slow down to stay with him. Next, as soon as we got to the entrance to the mountain, two people said they felt they couldn't go much further, so they took some pictures and stayed behind. The rest of us six continued. From the entrance point to the Pai-hun

Lodge was 8.5 kilometers. As we climbed, a gentle mountain breeze blew over the moon, while the mountain trail twisted and turned and became steeper. We walked as far as our headlights could illuminate our steps. Suddenly someone yelled, “Ouch!” A man in his seventies fell! Fortunately the fall wasn’t serious. From then on everyone began to take even more care and watch where they were going. In the silence of the night, one listens to one’s own breathing, take stock of one’s own physical condition and adjust one’s own speed and the need to take a breath. Sometimes I paused for a moment, then resumed walking again. When we got to the five kilometer station, Pai Mu Pavillion, it was around 5 o’clock. I was both sleepy and exhausted, so I lay down on a bench in the pavilion to take a nap and wait for the father and son pair to catch up. I soon fell asleep, and only woke up by the sound of my own snoring. Still drowsy, I heard someone say, “Hong-sui, go throw up on the side of the road.” Although the young teenager was not strong physically, he had strong willpower. I heard him plead with his father: “Dad, I will persist. Can you walk with me to the Paiyun Lodge?” At the same time, the sky had lightened, so we put away our headlights and had our breakfast. We also took a group picture then. The father and son pair said they were going to go slowly, and told us not to wait for them. So the remainder four of us went on.

To get to the top is a test of one’s physical strength and will. Faced with more difficulties ahead, we drank our water sparingly, took our steps carefully and securely, while enjoying the sights of trees and grass and the amazing white mountain pines along the way. The views were breathtaking and the air so fresh, they more than made up for our sore feet. At this time some people were beginning to make their descent from the summit. When they passed us by, they cheered us on. When we finally made it to the Lodge, I felt that victory is at hand. At that

moment, I felt elated. The lodge was 3,402 meters above the sea level, but there is another 2.5 km, 500 meters above sea level after it, which is the most difficult section. For the people who got chosen to stay at the lodge, they had one night's rest before their climb. For us, doing it in one day meant trying to get to the top after our strength was all spent climbing up to this point. Nothing less than superhuman willpower was required. At 9:30, we registered at the office of the lodge with our national ID cards. At that moment my colleague Jit-êng thought that his legs were becoming inflamed and painful, so he decided not to go any further. He asked that I bring a poster of his with me, said he was going up with me in spirit, and to take a picture with it when I get to the top. The rest of us three, dressed lightly, began the last phase of our climb. The mountain air was getting thinner and I had to stop to take a breath after every few steps. The youngest among us three, a male teacher, said he's got a headache, and needed to slow down. He didn't take the medication for altitude sickness but brought an oxygen tank with him. The other one, a 50-year-old female teacher, was in the best shape and often went before us. For myself, I considered how best to proceed.

The last 0.9 kilometer was the hardest. Not only was the terrain steep, but the wind was very strong and the sun high above us; yet it didn't feel hot. Due to the strong wind, not much vegetation grew on the mountain top. There were only large boulders and low grass, no big trees. Along the trail we found chains nailed to the side for climbers to pull on as one goes up. At this point we saw some signs of people at the summit, which looked about as high as a 20-story-building. I kept giving myself pep talks, saying that "Perseverance regards Difficulty, Suffering and Pain as her friends", and at that moment I made a pact with myself that, without taking at least thirty steps I would not take a break. After eating some oranges, a chocolate cookie and drinking some water, I started again after my breathing became less laborious. So I persisted. At 12:30 pm the female teacher reached the top and hollered

at me. I got there five minutes later. I was so happy then that I screamed. Next I pulled out the ‘Taiwanese Shall Succeed’ poster to take a picture and felt the thrill of symbolically fulfilling the Taiwanese dream. In five minutes the young male teacher also reached the top! All three of us were so happy, we took several pictures together to celebrate. We then made a ten-minute video for keepsake and for a lifelong memory. Afterwards I sent phone messages to my children and the friend down at the foot of the mountain who has been cheering us on.

The friend who was waiting below said when he got to the 750m point, his feet became painful, so he wanted to wait for us there. I told him not to wait, but to start going back slowly. When I found out about his condition, I made my way down quickly, without stopping. In less than an hour I was back at Pai-hun Lodge. At that moment the friend also arrived. It was 13:35 pm then. We ate our lunch there, then repacked to get ready to go down the mountain. At that moment, the other two teachers also arrived. While they were having their lunch, we went ahead for the going-back trip, at 2:10 pm.

Although going down the mountain wasn’t as tiring as going up, we couldn’t go very fast. We had to accommodate for the people who had sprained their ankles. Along the way, we passed by over a hundred fellow climbers, all of them expressing their admiration for our one-day climb expedition. As for us, we looked at them with envy as we took step after painful and tiring steps, for the luck they had in getting a room to stay at the Paiyun Lodge. When we got to the Pai Mu Pavillion, again we were so tired we had to take a nap. I woke up when I heard the other two teachers arriving. The sky was beginning to darken! We dared not rest for another minute. After one kilometer’s walk, the sky was so dark you can hardly see the road. For the rest of the four kilometers’ walk we had our headlights on. Suddenly I saw the group member who had sprained his

ankle almost tripping over a rock. My heart almost stopped! Silently I called out for our ancestral spirit -- A-lip chó' -- We will support and walk with each other, please lead us home safely! This friend had bad eyesight, so I took the lead, and served as the human GPS on the night mountain road: "the road is going up", "going down, this section", "there's a big rock in the middle of the road", "road narrowing, hold on to the walls as you walk", etc. The speed we took was three times slower than the speed in which I made it down from the top of the mountain. During this time, we saw no other climbers pass us by. When we got back to the entry point of the mountain, it was already 20:00. My body and soul were both exhausted. As soon as I saw a stone bench, I collapsed on it without a word. My friend Chùn-hô then called the two members that stayed behind to pick us up and take us to the parking lot where we left our cars.

By the time I got home, it was 1:30 midnight. I slept very soundly and contently, and the fatigue soon vanished. The next day I taught six hours of Taiwanese as usual. The hardship that my body had gone through has made my spirit stronger. How to find a way to save my mother tongue was still constantly on my mind. Wherever I look, I see lots of obstacles and difficulties faced by Taiwanese. I ask myself, in my limited time on earth, what I can leave for my posterity. I determined to raise this Southern Island flower, with the same kind of determination as my issuing a visiting card to the Yushan peaks. In the following week, I talked to my students every day about how "Perseverance regards Difficulty, Suffering and Pain as her friends," and the fact that if you have a goal and a vision, you would never feel tired or weary, but would be happy every day!

--Written Dec. 31, 2019

(Trans. by V.T.S.)

The Passing of Time

■ Lâu--kòe-khì ê Sî-kan

Teng, Hōng-tin

“I want to put it behind me,” -- this was something that my son, since a little child, would say to me each time he got upset or unhappy over something. Burying himself under his bedclothes, he would implore his mother not to talk to him about it anymore. Pretend that nothing had happened, in other words. At first, I couldn’t figure out from whom he had inherited such behavior. Finally it dawned on me -- I would do the same thing, too, in the past; it’s just that I couldn’t remember it.

At first I thought that I didn’t want to remember about those painful times anymore -- didn’t want to relive the bitterness, fear and anguish that I went through. Life had continued, and those days had passed. The wounds that had given me so much pain, at some point ceased to hurt. All that remained of those wounds were a few faint scars. Now, I wonder, over what was I anguishing back then?

The passing of time plays with our senses. What were so painful and excruciating, and caused us to cry copiously before, became covered up by the dust of time, became buried in the ground at a place where no one ever goes. After a time, it began to feel like it had never existed before.

One day, as the light of the sun hit my face, I woke up, and was suddenly hit by past memories. At that moment, I felt surprised and fearful. I feared that all the pain was to be reawakened. It turned out

that the incident was like a soft breeze blowing on leaves that had fallen on a stream. The memories were still there, but the pain was gone, gone like the water of the stream that had flown out, never to return.

Thank the Lord that I am still alive today. Friends – your pain will pass, as long as you give it time. Go on eating, working, and enjoying the things you normally enjoy. When you encounter life's bitterness, just face up to it. The morning sun will continue to wake you up. You are not alone.

--Written on October 7, 2019
(Trans. by V.T.S.)

Let's Demand Facebook to Deal with the Written Taiwanese Pêh-ōe-jī Problem

■ 咱來要求 FB 處理白話字台語文

Tiuⁿ, Hók Chû

Method: We use Pêh-ōe-jī (romanized Taiwanese) to write posts on Facebook, and let it translate them. It will treat them as Vietnamese. After the translation is done, we will give an evaluation, saying that it is unacceptable. After a while Facebook will take note of the problem. And then...

We will try something simple yet important, and possibly also effective-- ask Facebook to solve the problem of Taiwanese!

Huh? What? Are you sure?

Absolutely! One hundred percent sure! I am not making this up. You've got good ears; you heard it right! Just ask Facebook to pay attention to our Taiwanese mother tongue. Yes, make Facebook do it!

How do we do that?

It's quite simple.

Listen carefully to my explanation:

All of us go on Facebook and write in Pêh-ōe-jī. You don't have to write long posts; about 20-30 words will do. You read my post, I read yours. Then we'll ask Facebook to 'translate the content'. After it does, it will ask us how the translation is, and all of us will just give one star in the comments section. It means we highly disapprove of the translation. If we do this pretty often, eventually Facebook will notice it, and tries to solve the problem. This way, we'll force Facebook to deal with our language.

An important requirement for this to work is that we need many, many people to do it often on Facebook. Make Facebook recognize that Pêh-ōe-jī is also an important language in use. This will put pressure on Facebook to pay attention to Pêh-ōe-jī. And why do we choose Pêh-ōe-jī to write Taiwanese? It's because it has been used for more than 150 years, and there are lots of documentary records of Pêh-ōe-jī writing. Also there are many people who know how to use it, so it's a good system to represent Taiwanese.

I was taught this 'trick' by someone who worked as a high-level manager at Microsoft. So let us start soon. If Facebook really deals with Pêh-ōe-jī one day, our mother tongue will no longer be suppressed but will finally be free!

--Written on Oct. 2, 2019
(Trans. by V.T.S.)

The Rev. Teⁿ Ji-giok — Perceptive Prophet of Pêh-ōe-jī

■ 白話字 ê 先知先覺 — 鄭兒玉牧師

Lîm, Chùn-iòk

I still remember the first time I attended the Tai-gi Culture Camp, which was in its eighth year. It was also in that same year that Taiwanese Romanization was established. Since Taiwanese romanization is the same as Pêh-ōe-jī (hereby shortened to POJ), it is also called ‘Church Romanization’. I was always proud of the fact that I am a member of the Presbyterian Church in Taiwan, and would tell people that when I met people. But one day, someone pointed a finger at me and said, “Your Presbyterian Church is completely useless! There is only Rev. Teⁿ Ji-giok who is keeping the POJ alive!” That was the first time that I had heard of the name ‘Rev. Teⁿ Ji-giok’. Later on someone told me that after Rev. Teⁿ Ji-giok retired from teaching, he borrowed a classroom from the Tainan Theological Seminary to teach a POJ course. All the founding members of Taiwanese Romanization Association were his students from that class. I also found out that the person who pointed out my error to me, out of a desire for truth and justice, was an overseer of the Taiwanese Romanization Association, Dr. Teⁿ Si-chong. Since then, whenever I saw him, I conveyed my thanks to him. But he couldn’t understand why I did that, so I finally had the chair of the board of the association, Dr. Tiuⁿ Hok-chu, explain it to him.

Later on I reflected on the the meaning of Doctor Teⁿ's words: "Your Presbyterian Church is completely useless!" and realized that, in using those words, he meant that the Presbyterian Church in Taiwan has gradually abandoned the precious mother tongue used by our ancestors of faith, the POJ, and has been using Mandarin Chinese, the language of oppression of our mother tongue. In otherwords, the Church has agreed to the view of the unification of culture and language, and became a willing participant for the destruction of our mother tongue! Since then I have started to follow in Rev. Teⁿ Ji-giok's footsteps in devoting myself to the Taiwanese language movement. I have set up the Taiwanese language Faith-Hope-Love website, the Hakka language Faith-Hope-Love website, and the Siloam Website in Taiwanese Brill.

Next, because someone pointed out that all languages in the world have their Bibles on the Internet except Taiwanese, so I got to work uploading the Thomas Barclay Version of POJ Bible and the so-called 'Red-Covered Bible' on the Internet, in both the Taiwanese romanization version and the Han-Lo (half Kanji, half romanization) version. Later, I also founded the Common Taiwanese Bible Society to publish the Common Taiwanese Bible (<http://ctb.fhl.net>). Next, I fundraised and pushed for the establishment of the Faith-Hope-Love computer input systems for Taiwanese and Hakka. Pastor Teⁿ liked to type POJ on computer, and often asked for my help in how to key in words in Taiwanese. After a while, I came to know and understand how, for Pastor Teⁿ, faith and the importance of Taiwanese are linked. This view also influenced me strongly, so I decided to dedicate

the remainder of my life in service to the Taiwanese language movement.

At the 9th World Taiwanese Culture Camp, I heard with my own ears the Rev. Teⁿ's speech about the "Bad Offsprings of the Presbyterian Church in Taiwan". I wonder how many of the church members in attendance had the same reactions as I did, and were awakened to work on behalf of the Taiwanese POJ?

On July 29, 2007, I went to Rev. Teⁿ's house to do an interview with him and make a video of it to post on the FaithHopeLove website (<http://taigi.fhl.net>). The video, entitled, "The Prophetic Words of the Rev. Teⁿ Ji-giok, Witness of POJ", is 17 minutes long. In it the pastor spoke strongly about the sad situation of "the current Taiwanese leaders, have been brainwashed by the Republic of China national language, are now afraid to use their own mother tongue". Especially, he said, at the leadership level no one in the Presbyterian Church in Taiwan is aware of how important Taiwanese is; all use the official language of the Republic of China, voluntarily helping to destroy our own mother tongue. He got more and more worked up as he spoke, and I, afraid for his weak heart, could only pray silently for God's mercy on him.

He mentioned about his struggled to get the proposal 'to establish the Committee for Taiwanese Mother Tongue' passed in the Presbyterian Church, how he had to work all alone and that it

took about five years. He was especially saddened that one of the opposing voting members was a graduate of the Tainan Theological College, where he taught. In his keynote speech after his 90th birthday celebration and thanksgiving service, he talked about ‘Returning to the Origin of the School’s Founding’; that the Church must revive the language of faith left by her spiritual forefathers, because the ‘Indigenous Theology’ the Church promotes must be spoken about in one’s mother tongue. And when the Christ Incarnate comes among us. He will speak to us in our mother tongues. Also, the reason the United Bible Society has published the Bible in more than 2,000 languages is precisely due to this point of departure.

To sum up, our present language situation is due to the oppression by the ‘national language’, so we must not continue to be an accomplice to the crime. Let us follow Rev. Teⁿ’s footsteps and strive to revive our mother tongue. Now that the law, ‘Development of National Languages’, is passed, we must work to save our own native language! If we don’t use our own mother tongue, how can this country be a normal country?!

(Trans. by V.T.S.)

On Persevering in Doing the Right Thing

■ 堅持做 tiòh ê 代誌

Iûⁿ, Chìn-jū

I admire quite a few success stories that I saw recently in my daily life. They might have nothing to do with job promotions or wealth. Nevertheless, I think they are all worth learning.

Mr. Tan did some business and became relatively wealthy. He led a quiet life until he suffered from a strange illness which took him a long time and money to treat without any improvement. Fortunately, he got unexpected help from a dutiful doctor and kind neighbors, and he was progressively restored and regained his health right away. Afterward he followed the doctor's advice and took a walk at least 10 times around their community park every morning and evening. Besides, he urged himself to do his best for the society every day. He lived up to his promise out of gratitude to help others, truly and quietly. People were so grateful for all that he had done. He said that by doing good for others, not only could we be healthy but also live much more meaningfully than just making money!

Mr. Iu is the board chairman of quite a big plumbing and electrical supply company. He's thin and he gets along with everyone. People prefer calling him by his Japanese nickname, 'Abura'. He's fond of mountain climbing. He has aspirations to climb the One Hundred Peaks

of Taiwan! Before he retired, he only went hiking with his friends on nearby hills during the holidays. Two years ago, he handed over the reins of his company to his son. Since then, he made up his mind to reach all the summits of the One Hundred Peaks! He planned a course of action to enhance his physical strength, starting with the suburban hills not far from his house, then the Seven Great Intermediate Mountains of Kó-koan, followed by the peaks of the Háp-hoan Mountain, the main peak and the eastern peak of Mount Giók-san, next the renowned Four Spectacular Peaks of Bú-lêng, etc. He did follow predecessors' guidance to begin with the easier itineraries, and then conquer the higher and more challenging routes one by one. It's a test for his physical strength as well as his willpower.

By this September he completed his dream—reaching the tops of the One Hundred Peaks of Taiwan! He made fun of himself by saying that he's got an 'incurable disease of mountain climbing'. Modestly, he appreciates and treats the mountains with respect and considers the mountains his teachers forever!

Sister Ahun has such an artistic talent that she's really apt at painting and making all sorts of handicrafts. And she is, moreover, especially interested in all kinds of children's toys. She loves spending time with children, teaching them to sing, to make Origami (paper folding), paper badges, leaf grasshoppers, bamboo dragonflies, balloon twisting and modeling, and simple musical instruments. Although she's still working part-time at her relative's business, we can always see her, off duty regularly, participating in club activities in schools or communities. Her teaching is so amusing and lively that not only the adults but also the kids love

her. You may wonder if she gets tired from all these activities, but the answer is definitively “NO! Never!” She may tell you, “how could you be tired from all these if you love them indeed?”

During a chat with her personally, she told me that she’s editing her teaching materials and adding more supplements in order to share them with others. She’s not doing that in a hurry because the quality is the most important thing on her mind. But she had decided to complete it within two years, which she considers her responsibility.

Fortunately, she was able to get a governmental subsidy just before the Mid-Autumn Festival. Everybody congratulated her, and she said that she was planning to exert herself to complete this task whether she’s subsidized or not. And this is not the end. She will show us the result of her hard work and the progress she’s made!

She smiled when saying so, with plenty of self-confidence. In her resolute eyes, we understood that what she’s doing now is much more than simply some kind of work, it’s a career, a mission!

Besides all the cases mentioned above, there are more similar examples. They might be just ordinary people, and they might not have some astonishing accomplishments, however, they do demonstrate their extraordinary achievements. They are all aware of their duties and the roles they play, and they know well what they love to do and what they’re capable of doing. The zeal and dreams in their hearts keep them moving forward, therefore they

never stop if they can't achieve their goals. So they aim at the clear and definite goals and advance, courageously, persistently and patiently, toward the targets they set for themselves. And they will certainly succeed some day!

This outlook and attitude on life is worth respecting!

There are many reasons for people from all trades and professions to succeed, but their common characteristics are the confirmed goal, the fearlessness to the challenges, and the persistency!

We have to know clearly what we love, how to dream, and the value worthy of our insistence, and dare to take a big step forward. I'm sure that everyone can reach and open his gate of success!

--First draft written on Dec. 18, 2019 at Chionghoà

(Trans. by E.H.T.)



Siáu-soat 小說
Fiction

The Photograph

Siòng-phìⁿ

Ngô; Kéng-jū (Tân Lûi)

When I was growing up, my friends often asked me, “Why don’t you have a dad?” I would tell them, “I DO have a dad.” Then they would continue asking, “Then how come we never see him?” I would then say, “He’s away from home.” Afterwards, when I got home I would ask my mom whether I have a father. She would scold me laughingly, “You funny child – everyone has a father.”

“Did he go somewhere?” I asked. Mom nodded her head.

“Where did he go?” I asked.

This time, Mom said nothing. And ever since I was born, I had never seen my father.

When I got older, one day Mom told me that Dad had been taken away and put in prison before I was even born.

Shocked, I thought -- My Dad a Bad Man!

I wanted to know: “Did he kill someone?” Mom shook her head. “Rob somebody?” Again Mom shook her head. Finally, I asked, “Did he cheated someone out of their money?” Mom still shook her head, then said, “Your dad was not a bad person.” No more would she say after that. So I didn’t know the reason my dad was in prison.

The day before I got married, Mom showed me a picture. Old and yellowing, the picture had all of my family in it --Grandpa, Grandma, Big Uncle and my three younger uncles, younger brothers of my father. In the picture Mom was very young, with a baby in her arms. She said that baby was me. Inexplicably, the picture had an image drawn on it on its side of a young man in his early twenties. Mom pointed at it and said, “Chung-a, that’s your father. If only he could see you today on your wedding day, he would have been so happy.” That was the first time in my life that I had seen an image of my father. Also, at that moment, I understood that Dad will never come back.

The picture turned out that way because, after Mom sent him the original photo, Dad showed it to his cellmate, Mr. Tan. Mr. Tan said to Father, “Such a pity; all you five brothers together, except for you.” Being a good artist, Tan drew Dad’s image onto the photo and later Dad had the picture smuggled out of the prison.

To this day I still remember, the way Mom often said, “You funny child – everyone has a father.” And also, “No, your daddy wasn’t a bad person.”

(Trans. by V.T.S.)

The Missing Girl

阿蓮失蹤記

Ko, Ka-hui

“Wife, our A-lian is missing? Where can she have gone?” Pa was on the phone calling his wife, sounding really worried.

“I have no idea. She probably went to a classmate’s house. I bet she’s worried about being scolded by you for something she’s done. You are always too harsh on her.” Ma was worried as well, but more about how her daughter would get severely punished by her husband.

“Ah! See how late it is – almost eleven. You’d better go to bed now and tomorrow we’ll go look for her!” So saying, Ma pressed Dad to go to bed, at the same time promising that she will figure out something.

That night, A-lian’s mother stayed at her younger brother’s house, planning to get an early start on looking for her daughter the next day.

Early the next morning, before the sky lightened up, Pa got up to get ready for his people-search. At the same time, Ma also got up in another house to get ready to go looking for A-lian.

“Morning, Wife. How about me staying home for you, and when you get here we will go look together?” Early in the morning Pa called Ma to ask how to proceed.

This was what had happened to A-lian. After becoming enamored of a pretty pen her best friend has, she secretly took and hid it. When her friend couldn't find her pen, she became anxious and asked A-lian about it.

The friend's name is A-hong, and she is a simple, unsuspecting child. It never occurred to her that her best friend would steal something of hers. So she started to ask everyone whom she had showed the pen to. No one knew what happened to the pen.

A-hong even asked A-lian's father, because she had also shown him the pen before. As a result, A-lian did not dare to go home, being afraid of being punished by her father if he finds out. Instead, she went to a friend's house and hid there.

For the next couple of days, everyone looked for A-lian. When Pa found out where A-lian was through a friend of hers, he immediately phoned A-lian's Ma.

Pa got on his motorscooter and rode and rode, for what seemed like forever. First he rode to where A-bi, his wife, was and told her the address, then went on to A-lian's hiding place. He hollered, "Is anyone home? A-lian..., is A-lian here?" Hearing her pa's voice shouting, A-lian was so frightened that she was shaking like a leaf. She was sure that her father will give her a world-class berating.

At that moment, Pa came into that house; when he saw his missing daughter whom he hadn't seen for several days, tears poured down his cheeks.

Said he, "A-lian, my dearest daughter, I really missed you. Come, let me take you home!"

He was thinking to himself, “Can’t imagine what this child had done to be so scared of coming home. Let me hold off the scolding for now.”

When he finally got home, A-lian saw her Ma sitting in front of the living room, her hair all messy. Oh my!

Her father called her over, and whispered to her: “Why did you hide yourself away for so long? Though your Pa isn’t rich, I will still try to fulfill your heart’s desire. You are my only child, after all.” As soon as she hears her father speaking, A-lian’s eyes filled with tears and she sobbed. Hugging her father, she asked, “Really, Pa, you will buy it for me?”

Her Pa said, “Of course! You are my beloved child, you don’t have to say anything more!”

So she told her father: “Pa, I’m really sorry. I hid A-hong’s pen and she couldn’t find it. I was afraid to tell her that I took it, and also afraid to tell you. I felt really awful.”

“What a little fool you are! Here, let me tell you. Take the pen and write a note saying you are sorry, and put both in front of her door secretly. Can you do that, you think?”

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(Trans. by V.T.S.)

A Son Taking His Father's Place in Jail – The Bizarre Case of the Taiwan Democratic Self-Government League (An excerpt)

■ 黃開代替老爸入烏牢——「台灣民主自治同盟」案奇聞

Lîm, Chhiū-ki

Khai was the oldest in his family. Ever since he was a child, he had spent his time outdoors with the family bullocks on the field. When it was time for him to start school, his father, Ng Thian, ruled against it because in his mind, book learning had nothing to do with working on the field. So Ng Khai never did go to school.

A simple farmer who got in trouble by borrowing money

The Ng family owned about five or six ka (one ka is equivalent to 2.4 acres) of farm-land, which were all worked on by Ng Thian himself at first. Helpers were only hired during harvest time. After Khai grew up, he became his father's big helper, and lessened his father's burden considerably. Unfortunately, Ng Thian developed asthma when Khai was twenty years old. When the weather turned cold, the symptoms got worse. Two years later, his father's condition deteriorated so much that he couldn't work anymore, so the burden of farm work all fell on Khai's shoulders.

After the KMT occupied Taiwan, the Chinese Communists' Political Department sent Chhoa Hau-khian, Kan Kiat, Lim Eng-kiat, Tiuⁿ Chi-tiong and others who had been trained in China to establish underground chapters of the Taiwan Democratic Self-government League, to collaborate with the Communists when they come to liberate Taiwan. In Pak Kang, Tan Beng-sin was ordered by Tiuⁿ Chi-tiong to recruit compatriots and enlarge the organization. In 1949 due to his needing money to see doctors, Ng Thian was introduced to Tan Beng-sin by a friend, and after lending him money Tan Beng-sin recruited Ng Thian to become a member.

Near the end of 1950, Tiuⁿ Chi-tiong, Kan Kiat, Chhoa Hau-khian, and others were arrested by police agents. At Tiuⁿ Chi-tiong's place a handbook about the organization was found. Thus Tan Beng-sin became a wanted man. On December 18 in the following year Tan Beng-sin was arrested by the captain of criminal police of Ho'Boe Branch Office, Tan Sin-phiau. In exchange for avoiding criminal charges, Tan Beng-sin was made to hand over a list of members in the Taiwan Democratic Self-government League. As a result, people on the list, including Tan Ian-ki, Tan Oat, Tiuⁿ Lau, Chhoa Khun, Tiuⁿ Iu-seng, Tan Boe-teng, Tan Hau, Tiuⁿ Beng, Chhoa Kim-ho, Tan Chhiuⁿ, Chhoa Chhiu-tong, Chia Chhiu-pho, and Tiuⁿ Soan, were all taken in one by one.

Sloppy agents came to arrest dad but took the son instead

Around 8 o'clock in the evening of December 25, nine agents from the Pak Kang Police Station came to Ng Thian's house in Goteh Village, Oan Tiong Township. At that time Ng Thian was lying

sick in bed, his son Ng Khai attending to him. When the agents entered, Khai, thinking that they were coming for him, was scared speechless. Then he noticed that the plainclothesmen were looking at his dad and realized that they had come for his old man. “But why? What had his father done?” He couldn’t figure it out. When the nine agents saw the Ng Tian lying on bed sick, they discussed among themselves in a low voice. They figured that, if they brought Ng Tian in on a stretcher, he might die on the way or in the police station. Then they would be in hot water. Finally the captain made the decision. “We just need to bring in Ng Tian, then the case can be closed. As long as a person surnamed Ng is brought in, who cares? Let’s just take the son instead of the father!”

Having made the decision, the police captain asked Khai, “Do you know this man, Tan Beng-sin?”

“Yes.”

“So, can you tell me what work he does?”

“I only know that he comes every month to collect money from my father for interest, because my dad borrowed several thousands from him.”

“That can’t be all there is! You must know what he is in.”

“I really don’t know what he does, because I never listened to him talking to my dad, or asked him what kind of things he does.”

“Tan Beng-sin came to your house that many times, and you are telling me you have no idea what he’s doing? And you expect us to believe that? Your father has committed a crime, that’s why we are here, to arrest him. But I can see that your father is dying, so you

must come to the police station in your father's place!"

Without waiting for Khai's reply, two agents grab hold of Ng Khai and the whole group left the house in an ostentatious manner. Khai became fretful when he got to the police station-- not for himself but for a whole bunch of other people. For his father, very sick in bed; his younger sisters and brothers, all just children; and his own small children. If he couldn't get back home within a few days, his younger brother, the next oldest in the family, a youth of thirteen, would not be able to handle all the field work. Then this would lead to a loss of income, then everyone of the dozen people in the family would have a hard life.

A confession obtained, after all manners of torture

The criminal police told Khai to write out a confession, accounting for the whole history of how he met Tan Beng-sin. Never having been to school, Khai was illiterate and could not write. After checking Khai's proof of ID, the police understood that he was not lying. So they switched to another method to make the record. "How did you meet Tan Beng-sin?" They asked.

"I got to know him when he came to collect interest from my father."

"Do you know what he really does?"

"I don't know, because..."

Without waiting for him to finish, three of the police punched him on the face, followed by putting handcuffs and manacles on him. Then he was suspended in the air, hit with the handle of a

pistol on the rib until he fainted dead away from the pain. For someone like him, a simple farmer who normally worked all day on the field and knew only about farming, his life had been difficult yet uneventful. Now, his suffering was unlike anything he's experienced. Although he had heard about police beating people from others, he only half-believed it. Now, he knew it to be true. Yet, he wished it wasn't.

The more the investigators tried to force him to admit that he knew what Tan Beng-sin was really doing, the more the simple and honest Khai said he didn't. They tried all manners of giving him hints, direct and indirect, yet the poor man would not say what he didn't know. Although these agents had seen quite a variety of people during the time they had taken people in for questioning, they've never come across someone as thickheaded as Khai. They continued administering all kinds of tortures on him, like filling his mouth and nose with hot pepper water or pounding on his toenails with a hammer until all ten nails fell out. Still, despite all the suffering and anguish Khai did not say what they wanted to hear because, in all his life he had never lied, and did not know how. For days he always replied, "I don't know" to the question of whether he knew about the occupation of Tan Beng-sin. He firmly believed that the only thing he should say is the God-given truth.

Using the 'soft' tactic instead of the 'hard' tactic

After a while, when the police agents realized that forceful means did not work on the thickheaded farmer, they tried another tactic. "You wouldn't want your ailing father to be in jail, would you? If you admit that you knew Tan Beng-sin is the person in charge of the 'Taiwan Democratic Self-government League' in Pak Kang, and admit that you joined the 'Taiwan Democratic Self-government League', we would

leave your father alone. If not, we will go get your father and put him in jail. If by chance your father dies in jail, then you are a bad son. Even if you make the admission, you wouldn't be in big trouble because you are just substituting for your father. We just need to give our superiors an answer. You help us, then we will let you go back to your field and take care of your father.”

At this point, his body all sore and numb from all the bruises and wounds from the tortures he received, Khai thought about how his father wouldn't be able to survive if they got his father, then he made up his mind not to be an unfilial son. Without hesitation, he admitted to everything the investigators wanted him to admit. After a week, he was taken to the Taipei First Branch Police Bureau. There he repeated, like a tape recorder, the things he had said on record at the Pak Kang police station. Five days later he was transferred to the Military Detention Center on Ching Tao East Road in Taipei.

-- Extract from The Stories of blood and tears of Prisoners of Conscience

(Trans. by V.T.S.)

最後の台湾軍 — 王天送氏を偲んで(1924 — 2016)

■ Chòe-āu ê Tâi-oân-kun

Khng, Pôe-tek

これはこれは、先生でいらっしゃいましたか！（車に乗り込み、提案を受け）それもよい案ですね、折角の機会ですから米崙仔を経由して参りましょう。さて、先生がおっしゃいましたあの歌は陸軍のものです。当時、私が部隊の訓練時に習ったものは全て陸軍の歌でした。ある時、東京での事、誰か陸軍の軍歌を十曲歌える者がいたら、褒美に生ビールを一杯やる、と言われました。私は即座に歌い、その一杯を貰いました。彼ら日本人が私に向かい、大阪から来たのかと聞くので、私はいいえ、南十字星が見える所から来ました、と答えました。彼らは信じず、大阪から来たに違いないと言いました。とうとう、私は海軍高洋 1115 出身だが、台湾人であり、陸軍の歌は部隊訓練時に習ったものだと言いました。すると、その場にいた海軍出身者達から、海軍の歌を歌わないで、どうして奴ら陸軍の歌を歌うんだ、と言われました。私は再び、あなたがおっしゃいました、あの軍艦マーチを含む十曲の海軍軍歌を歌い、もう一杯貰いました。どの位前の事だったかですって？もう十年以上も前の事になりますね！当時、日本に行った時、東京駅のホテルには行かず、辿り着いたのは新宿裏通りの安宿、そして、その一軒のビール・バーだったのです。

こちらの学生さん達はとても幸せですね、卒業後、直ぐに教師になるのですから。私が卒業の時には南洋へ出征しました。実際、戦争はとても辛いもので、出来るものなら殺し合いなどしたくあり

ません。当初、私は軍艦の第一砲手を務めました。終局、ミンダナオ島で米軍に撃沈されると、陸上で歩兵隊に加わるしかなくなりました。その時の私の任務は、米軍上官を暗殺する事でしたが、部隊が前進しようにも堡壘に遮られて進めない為、先ずその堡壘を破壊することが任務となりました。比較しても、戦う前から怖気付き、離散同様の状態にあった大阪軍とは違い、我々、台湾軍は戦いに向いていたと言えるのではないのでしょうか。殺し合いに慣れていた九州や北海道の兵士達と違い、都市部で徴兵された兵士は皆、ひどい者ばかりでした。この日本人兵士達には気の毒でしたが、ある時、私は二人の日本兵を伴い堡壘を壊しに行ったのですが、米軍が直ぐ真上で警備に当たっているのに気が付き、我々に勝ち目はありませんでした。直ぐに二人を連れて石の下に隠れましたが、そうでもしなければ無駄死にをしてしまうところでした。二人は私が何をしているのか分からない様子でしたが、後に事態を飲み込むと、彼らの目には疑念ばかりではなく、感激の色さえ浮かんでいました。

日本人はアメリカ人なんてそれ程怖くない、何故なら彼らの戦闘機は臨時工によって作られているからだ、と言いました。しかし、飛行機を墜落させて初めて、機体の鉄板が分厚いことを知りました。銃弾を遮ることができない日本の飛行機と違い、彼らの座席は銃弾が貫通しないのです。日本では、最後には優れたパイロットは居なかった訳ですが、優秀な人材はミッドウェーで空母に体当たり攻撃を仕掛けて散っていきましたので、それ以降のパイロットは何ら訓練を受けずに戦場に送り込まれました。フィリピンでは、私は六か月しか訓練を受けずに戦場に送り込まれた日本人を率いたことがありました。彼ら日本兵が最後にどうなったかですって？大抵は訳も分からないまま戦場の犠牲となりました。

戦争も終局に差し迫った時、我々の部隊の司令官は、情勢はほぼ明らかだ、更なる犠牲には何ら価値も無い、と言いました。我々

は生き延び、日本の復興に尽力しなければならなかったのです。よって、我々の部隊の戦場での犠牲者は少ないものでした。部隊は戦後、日本に戻りましたが、丁度、海上自衛隊を創設しようとしており、私にも残らないかとお声が掛かりました。当時、韓国から来た者は皆、帰国する予定でしたが、後に彼らは韓国海軍の中で出世しました。私はよくよく考えましたが、台湾に帰るのも良いと考えました。日本国から支給された二千元があれば、当時の台湾では何件もの家を買うことができたからです。どうして私が当時、自衛隊に残りたくなかったかですって？実は、当時、ある上官が彼の妹さんを私に嫁がせたいと言ってくれたのですが、会ってみても私の好みではありませんでした。日本の女性は背が低く、足は所謂『大根足』で、手足の長い台湾女性とは違いました。会ってみて好みではありませんでしたから、台湾に帰るのが良いだろうと考えた訳です。帰国後、人々は私を退役日本兵と認識し、横暴な印象を受けたのでしょう、台湾人は怖がり、私に嫁ぎたいという女性など初めから存在していなかったという事実と直面するとは、想像もしていませんでした。実際、横暴だなんてことがある筈はありません。柔道をたしなむ関係で、他人と比べて多少、横暴に見えるかも知れませんが、これまで一度も女性を殴ったことも無く、必要があれば、得体の知れないごろつきを懲らしめるだけのことなのです。

どうして日本兵になったかですって？言うなれば、それは教育によって洗脳されたからなのです。当時、我々、若者は皆、お国の為の犠牲は悠久の大義であると思っていました。日本人が台湾人を徴兵し始めた時、むやみに応募して受かるものではなく、皆が競って応募しましたが、その中でも特に優秀な者だけが受けました。私が最初に学んだのは海軍士官学校ですが、あの蒋介石と同じ士官学校です。訓練を受けた後、兵士を連れて戦車壕を

掘ったことがあるのですが、それは現在、学校に隣接する工業地区と海岸の中央にあるものです。若い人達は皆、工業地区の排水溝だと思われるかも知れませんが、実際にはアメリカが台湾に侵攻することを恐れ、日本人が掘ったものです。海岸の河口付近にみられる堡壘と同様、米軍の侵攻を阻止するために用意されたものです。幸い、実際にアメリカ人が台湾に侵攻することはありませんでしたので、台湾人の犠牲者は多くありませんでした。日本人は結局、守りきれなかったのです。当初、この飛行場は神風特攻隊の基地でしたが、敵機をどうにかして撃墜するも、アメリカ人は負けじと、我々の撃墜を恐れず、繰り返し航空母艦から飛行機を飛ばして来ては、我々の飛行場、製糖工場を攻撃しました。一方の日本の飛行機は飛び立った後、再び返ってくることはありませんでした。石梯坪の漁港沖に一機の三菱零戦戦闘機が墜落しましたが、天気が良く、海水が澄んでいる時には、漁船に乗り込んで沖に出れば、海底に沈んだ零戦を見ることができます。

日本兵になったことで、その後の生活にどのような影響があったかですって？中国政府が来た時、私は三民主義何やらの教育団体に参加することを求められました。中国政府については、彼らが来た当初は、もはや盗人も同然、やりたい放題でした。我々の飛行場には、日本人が残した飛行機がまだ何台も残っていましたが、彼らは廢鉄を剥ぎ取って売り払いました。当時は線路さえも放置できず、少しの隙さえあれば、兵士が剥がして隠し持ち、売り払ってしまうのです。二二八事件（二二八大屠殺とも）が勃発した時には、我々、軍隊出身者は皆、中国兵の武器を持たされました。初めは武器を手に取り、また牽引して道を行進するのは、日本時代と何ら変わらないと思いました。後に中国から増援部隊が船でやってきて、港から上陸し終えると、我々は解散しました。要するに我々は人も少なすぎ、

武器もまた多くなく、皆の意見すら合いません。ある者は戦いたいと言い、またある者は帰りたいと言います。私は軍隊出身ですが、戦後二、三年の間に庶民化してしまっただけではなく、軍隊出身者の観念もまた変わってしまいました。当時のようなあの時代、或いはその制度がひとたび無くなれば、次第に気概や精神といったものが失われていくのです。

元々、港灣を警備すべき民衆が居なくなると、街を警備する民衆も逃亡を始めました。それでも何ら抵抗は起きず、その後何年かは何事も無く過ぎていきました。事件後、私は捕らえられ、思想改造のキャンプの様なものに参加しましたが、言わば日本人の影響を受けた思想を中国のものに変更し直すものでした。その後、恐らく技術者が足りなかったからなのでしょうが、私はキャンプの後、直ぐに電力会社に派遣され仕事をしましたが、常に我々のような人間に対して密告する人がいました。暫くすると、私は何の理由も無く転職させられ、ある時は中部へ、またある時は東部へ行かされましたが、その密告との関係は定かではありません。転職させられる時、退社の日には必ず、私は海軍の制服を着て職場に行き、軍歌を歌いながら、軍のしきたりに則って職場を後にしました。中国からやって来たその課長、主任は、これに怒り心頭でしたが、彼らにはどうしようもありませんでした。我々、台湾人は実に気の毒だと思うのですが、実際、日本兵として振る舞ったところでどうしようもありません。日本人はあんなってしまったのですから。ただ、そのような行動を起こしてしまったことについて、今、思い付くことは、それが自分自身の不満を表現する最も適した方法であったからではないかと思うのです。自分の意志とは関係なく戦前のあの時代を経験することとなった自分自身も、実際、被害者であった訳ですから。

もう直ぐそこです！私の家はその先の曲がり角の辺りです。先生！家まで送っていただきまして、本当にありがとうございました。今日は学生さん達との意見交換に参加させていただき、本当にうれしく思います。数年前に文化センターで催された折、県庁やどこから来られたのかは分からない高官のスピーチが終わると、取材記者や床に座っていた観衆は皆、帰ってしまったのと同様、今回も、校長先生、主任、或いは教育庁の高官のスピーチが終わると同時に多くの先生や聴衆は帰っていきましたね。しかし、今回は数人の学生さん達が残ってくれて、私自身が興味深く感じる内容の質問を投げかけてくれました。五、六年前、ある西洋人の学生さんが私の過去の事について質問されましたが、その時、却って西洋人の方がよりこのテーマを理解しているように感じました。

着きました！先生、ありがとうございました！少しお寄りになりませんか？それでしたら、どうぞ安全運転で、お気を付けてお帰りください！またお目に掛かります！

— 葬られた時代を生きた人物

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(翻訳者：Lîm BûnCheng；日本語監修：小川俊和)



Part II
Taiwanese Version

Koh Sī Hong-siu ê 1 Tang

Another Year of Bountiful Harvest

Chiúⁿ, Úi-bûn (蔣為文)

Kong-goân 2019 nî tùi Tâi-bûn Pit-hōe lâi kóng, koh sī hong-siu ê 1 tang! Lán chit nî kau-liû ê tùi-siōng chú-iàu sī Oát-lâm hām Jit-pún.

Lán tī 2 goéh khi Oát-lâm chham-ka Oát-lâm bûn-hák kok-chè oáh-tōng. Chit-ê oáh-tōng ū lâi chū 50 ê kok-ka tãi-iok 200 gōa lāng chham-ka. Che sī chin ū ì-gī ê bûn-hák kau-liû pēⁿ-tâi, Tâi-oân mā tit-tiòh chin hó hām kong-pēⁿ ê tùi-thāi.

4 goéh, Oát-lâm Kok-ka Tâi-hák bûn-hák-hē Ng Chhiu-hiân (Nguyễn Thu Hiền) kàu-siū lâi Sêng-tâi kheh-chō kau-liû 1 lé-pài.

10 goéh lán koh khi Jit-pún kau-liû kiam hoat-piáu sin-chheh “Iōng Tâi-oân-ōe Chhiùⁿ ê Jit-pún-koa” (台灣語で歌え日本の歌). Goân-chok-chiá sī Tân Bêng-jîn. Chit pún chheh iú lán ê Jit-pún iú-chì 酒井亨, 近藤綾, 小川俊和, 吉田真悟 liân-háp hoan-ék. Che sī tē-it pún hoan-ék chò Jit-bûn tī Jit-pún chhut-pán ê Tâi-gí bûn-hák, chin ū lék-sú ì-gī.

11 goéh lán hām Sêng-tâi háp-pān tē 4 kài Tâi-Oát Jîn-bûn Pí-kàu Kok-chè Gián-thó-hōe, kī-tiong Oát-lâm Chok-ka Hiáp-hōe ū 10 ūi tãi-piáu chhut-sék “Keng-kah-thâu ê Kang-san” (肩上江山) sin-chheh hoat-piáu. Lán mā ū chhōa Oát-lâm pêng-iú khi chham-koan Thng Tek-chiong kì-liām kong-hng hām Ông Iók-tek kì-liām-koán. In 2 lāng lóng

sī Tâi-oân kīn-tāi tùi-khòng Tiong-kok tók-chhâi chêng-koân ê bîn-chòk eng-hiông.

12 goéh lán pān “Cháu-chhōe Oát-lâm Bûn-hòa Pún-sek” (探索越南文化本色) Tiong-bûn-pán sin-chheh hoat-piáu-hōe. Goân-chok-chiá Tân Giók-thiam (Trần Ngọc Thêm) mā choan-kang ùi Oát-lâm lâi chham-ka.

Tâi-oân ê thó-tē bô tōa, lêng bô chē, m̄-koh lán kok-chè-siōng ê pêng-iú bē chió! Góa siong-sin bûn-hák sī kok-chè kau-liû siōng-hó ê kiô-niû. Lán tiòh kè-siòk siá--lòh-khi!





Si 詩
Poetry

BOK 血 Ê 孔嘴

Exuding wounds

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

第三 phō Bok 血 ê 孔嘴，1947.2.28~

1. 血 ní ê 「國旗」 【寄調：恆春民謠四季春】

銃子 chít 粒 chít 粒
 ùi kha-chiah chān--lâi
 血--ah
 Chōaⁿ kah 台灣 kui sì-kè

Chūn--nî
 手 iáu iát hit 枝真 seⁿ-hūn ê 「國旗」
 Tī 港口 tī 車頭
 歡迎 lín beh chah--lâi ê 尊嚴
 Siáng 知 íaⁿ
 國旗頂 hit 遍 âng--ê 土地
 是 goán ê 血

銃尾刀 á chít 枝 chít 枝
 ùi 心肝 chhiám--lâi
 血--ah
 Chōaⁿ kah 台灣 kui sì-kè

Chûn--nî

Chhùi iáu 唱 hit tè chok kok-pih ê 「國歌」

Tī 庄 kha tī 都市

歡喜 lín beh chah--lâi ê 幸福

Siáng 知 iáⁿ

國歌--lìn hit 本三民主義

是 goán ê 命

Sàu-siā chit-kōaⁿ chit-kōaⁿ

Ùi sì-khó-liàn-tng chûi--lâi

血--ah

Chōaⁿ kah 台灣 kui sì-kè

2. 看 thiⁿ 【寄調：江湖調】

看 in chit-ê chit-ê 死

澄波心肝 chhiōⁿ 針 ui

Khó-hūn 支那無天理

Iáh 無犯罪 thâi beh-nî

澄波目 chiu gîn-ōⁿ-ōⁿ

土匪 kiaⁿ kah phò-a-pēⁿ-lō̍

M̄-káⁿ tiâu-tùi 當面斧

Bih tī kha-chhng 用暗步

Sio-sòa tōaⁿ leh 五六門
 Ták 門 chhiōⁿ 針 ui 心腸
 銃子 ták 粒燒燙燙
 Ták 條血 kng lóng chùi 斷

Chit 銃入去 chit 條恨
 Siōⁿ-tióh bó-kiáⁿ 亂 hun-hun
 祖國 án-ne thún-táh gún
 Hō`gún 身軀 chōan 傷痕

身軀傷痕爛 hōe-hōe
 Chit 條靈魂是 góa ê
 Lí beh hit 具是死體
 目 chiu-kim-kim m̄ 願 kheh

澄波死目 m̄ 願 kheh
 Kiⁿ-tióh 親人目屎 sōe
 身軀銃 khang 直 bok 血
 Hō`lán 心肝 chhiōⁿ 刀 choe

3. Bok 血 ê 孔嘴 【寄調：恆春民謠四季春】

Chûn--nî
 Ûi 台灣頭 kàu 台灣尾 hia lāng 獅 lāng 龍 ê 炮 á 聲
 Piāng--khui ê 炮 á hu
 Chhin-chhiōⁿ lín kō 鉛線
 Kng tī goán 手盤 kha 目--lìn ê
 孔嘴

Kui 台灣 ê 炮 á hu

Kui 台灣 ê 孔嘴

永遠 bē kian-phí koh 一直 leh bok 血

一直 leh bok 血

一直 leh bok 血 ê 孔嘴

-- 出自《周定邦台灣唸歌專輯：BOK 血 Ê 孔嘴》

骨氣一寫予白色恐怖受難者 許強醫師

■ Courageous Backbone

--Dedicated to Dr. Khó`Kiông, Martyr of the White
Terror in Taiwan (1949-1987)

Chan, Bí-boán (曾美滿)

日頭照佇鹽山
瘦田土地 tà 著白霧 ê 光線
拍毋見 ê 歷史沉落時間
無聲無說
思念，是 thàng 疼袂當出聲
的禁忌

彼工，1950年11月28日
天未光卡車押送著你
行過坎坷 ê 石頭路面
國際歌，一陣迴過一陣
響佇中正橋頭，是搭霧 ê 哀愁

燒烙 ê 血，綴著銃聲
想欲流 tng 故鄉 ê 鹽田
Soah，曝 ta 佇馬場町
肅靜 ê 駁岸

無人閣再講起這咧事件
遙遠 ê 年代

血沃過 ê 土地
 怎樣掩崁你孤單 ê 名
 民主佻自由 ê 種子
 有一工敢會 puh 穎大權？

請斟酌聽
 有人喊喝出聲，in 講
 你是鹽分地帶 ê 草地囡仔
 鹽是性格，像蕃薯堅韌 ê 命底
 日曝雨沃毋願爛透根底
 秋冬風搖，白花開向天地
 故事，恬恬生炭
 旋藤佇向望 ê 所在

日本學者呵咾：「真有氣慨！」
 講你是台灣醫界 ê 良心
 倚佇暗甦世界，殘酷拗蠻
 是病入膏肓 ê 症頭
 銃 kóng 硬壓手術刀
 醫袂好 ê 土地空喙
 亂世鬱悶咧病疼，最後
 你將性命攸作藥劑
 用高貴靈魂來治療
 復健台灣人 ê 「思想無罪」
 這是你倔強 ê 堅持佻真理

彼个查某囡仔咧啼哭
 毋敢講出聲：「伊是阮阿爸」
 Y シャツ薄板 ê 胸坎
 鑿開一蕊烏 tò 紅血跡
 紅，是你醫國醫民 ê 熱情
 像倒佇枋仔頂赤燄 ê 身軀

成做一葩火光
雄雄燒疼五歲囡仔
永遠驚惶袂消失 ê 記持
火 hu 中，你是一 phóng 白骨
像故鄉鹽田日頭焰光遐爾仔純白
白，像煙霧佇嚟聲年代
摸袂著 ê 疼

註：許強（1913年-1950年），台南市佳里鹽分地帶貧農子弟。第一屆台北帝大醫學院畢業；1947年擔任台大醫院第三內科主任，佇當時是肝臟學、胃腸醫學 ê 權威，有人將伊佮呂赫若、郭琇琮、吳思漢並稱台灣四大才子。伊 1950年5月13日佇台大院長辦公室被掠，全年11月28日以顛覆政府、潛台匪謀罪名佇中正橋頭邊馬場町刑場銃決。許強被掠了後，有骨氣毋寫「悔過書」，自認「思想無罪」也因為伊 ê 堅忍，予真濟位醫師避免株連 ê 災難佮悲劇發生。

Bùn Hoeh ê Iā-bêng-chu

■ The Bleeding Night Pearl

Chiúⁿ, Úi-bûn (蔣為文)

Ū thiⁿ-chhiⁿ ê só-chhāi tō ũ i
I sī Tong-hong ê iā-bêng-chu
M̄-sī sim-pū-á-kiáⁿ

Iā-bêng-chu lāk tī Sip hông-tè ê chhiú-thâu
Soah hiông-hiông bûn hoeh
Hoeh-chúi phùn tī o-kéng ê sin-khu-téng
O-kéng káng-khoán sim-koaⁿ liáh thán-hoáiⁿ
Seng tiong-kan chiah thūn hái
Hām chhèng-chí mā khiām--khí-lái
Tōa-lâu-kha lóng sī Tân Bûn-sêng ê hêng-íaⁿ
O-kéng kóng he bô thaⁿ-sat ê hiâm-gî

Tong-hong ê Hollywood
Hiong-káng bú-tâi tng teh poaⁿ 1947 nî Tâi-oân 228 ê pi-kiók
Bîn-chú hām tók-chhâi ê kī-lí bô hng
Kan-taⁿ chha 1 tiuⁿ soán-phiò
Tók-chhâi-chiá kìm-chí jîn-bîn kòa chhùi-am
O-kéng soah ka-tī khàm thâu khàm bîn
Kō hô-chio-chúi, chhui-lūi-tōaⁿ hām chhèng-chí tui-hù
Giáh hō-sòⁿ ê jîn-bîn

Hō-sòan teh jia bîn-chú ê òng-bāng
Chhùi-am teh kò chū-iū ê phang-bī
Chhèng-chí chng thàng jîn-bîn ê jiòk-thé
Thàng bē kòe in ê koat-sim
Thiⁿ-kong-peh--á mā khiā Hiong-káng chit pêng
Sàng hō Pak-kiaⁿ chèng-koân “Bú-hàn Hi-iām”

Ū thiⁿ-chhiⁿ ê só-chāi tō ū i
I sī thiⁿ-téng siōng súi hit liáp chhiⁿ



古錐伯仔

■ Uncle Sweetie

Khng, Teng-goân (康丁源／康原)

細漢 穿開跤褲
鹿港巷底廟埕 ê 囡仔
耍珠仔 樹奶 跳籬仔
Giáh 頭 看天頂 ê 七爺佻八爺

大學讀體育系 搶速度
食飯 肥肉才吞落肚
一塊喙咧哺 一塊
挾到半路 一塊目矚咧顧

這馬 用玻璃造大廟
予大船運財寶 入港
開護聖宮 保庇慈悲 ê
媽祖魚跔大海 游來游去

-- 刊登自由時報 2019.10.2

日月情

■ The Romance between the Sun and the Moon

Ko, Goát-oân (高月員)

咱牽手行過 bōng-bū
經驗天災地變
雨 lám 我表示轉去會 koh 來
風 chhiàng 聲 kap 你 iⁿ-tîⁿ 袂煞

我 kap 烏暗 bē 合
你暗中送柔光
欲走攏交代 iáu 會倒轉

你 tī 山彼 pêng 發光
我 tī 海這 pêng 收藏黃昏
咱 chhiàng-chāi 掛意藝文
字畫 hiòng-chiân 按怎牽詩 kiân

咱輪流 chiūⁿ 舞台
愛 ê 溫度千萬年 bē 散

--2019.9.6

掠人

Arresting People

Koeh, lán-lîm (郭燕霖)

阮 siōng 愛掠台灣人
Kui-ê 國家攏是阮 ê 監獄
掠人理由攏是假
為何 lín 台灣人欲做七月半 ê 鴨仔
欲出監
除非去蘇州賣鴨卵

阮知影 Mr.N 無罪
Mr.N 是藍--ê、綠--ê、紅--ê、白--ê 攏無差
阮定義「台灣人」是原罪
煽動 ián 倒國家政權罪
笑死人
毛澤東 ián 倒蔣介石
毛澤東 kám 有罪 leh ?

阮無法度自由自在掠人
因為烏水溝做保護令
期待 lín 泅過烏水溝
俛靠 Chinazi
六死三留一回頭
做 lín 放袂記
哈哈

阮會一直掠一直掠
除非 lín 獨立建國
繼續 2020 台灣欲贏
繼續趁大錢發大財
繼續維持現狀
繼續食甕菜
阮繼續掠
掠落去
掠人
...

日子 ê 證據

■ The Tracks of the Day

Lí Siù (李秀)

日子告一段落 ê 時陣
算看覓過去日子 ê 證據

上 kah-i ê 物件，攏 hông 服侍 tī 上懸 ê 所在
上討厭 ê lap-sap，隨時攏纏綴 tī 身軀頂面

過去 ê 日子，親像太空梭 leh 飛徙
未來 ê 日子，親像老人騎腳踏車

車牌仔跔等公車，攏是對面 ê 車先來
上驚狗仔，攏有兇 kài-kài ê 狗仔向我衝來

別人破重病倒 leh，攏無家己倒 tī 病床 hiah 沉重
別人 pheⁿ 命生罔，攏無家己生產 ê 拆腹裂骨

日子是一支鎖匙，每日攏等我去開
日子 ê 證據，千算 tō 算袂 liáu

愛我 ê 人，損我 siuⁿ 深
無愛 ê 人，愛我 siuⁿ 濟

但是汝會當看著我 ê 傷痕
知影我受傷過，mā bat 醫好過



詩 4 首

Four Poems

Lîm, Bú-hiàn (林武憲)

1. 回家

溪仔，你欲佗去？
我欲轉去阮兜
阮兜佇海裡

白雲啊，你欲佗去？
我欲轉去阮兜
阮兜佇山裡

阿英啊，你欲佗去？
我欲轉去阮兜
阮兜佇媽媽爸爸 ê 胸坎裡

2. 樹仔栽

厝後 新種 ê 樹仔栽
葉仔一滴一滴落落來
伊是毋是咧想 in 兜
才會咧哭

我逐工請伊 lim 茶
蝶仔跳舞予看
鳥仔唱歌予聽
春風嘛來 kā 伊惜惜

有 chiah 濟朋友關心伊
 樹仔栽漸漸愛新厝
 恹恹 puh 出新穎
 佇溫暖日頭跤 笑微微

3. 山頂 ê 白雲

日頭轉去啊
 天愈來愈冷
 山佻樹仔
 攏擎哈欲暈啊

白雲 疊 疊 疊
 疊做厚厚厚 ê 棉被
 輕輕仔，蓋佇山 樹身軀頂
 山佻樹仔，頭到跤攏燒起來

4. 媽媽咧哭

媽媽 kā 我拍
 我無哭
 伊煞咧哭
 媽媽敢會疼？

媽媽，我一
 我毋對啦
 你莫哭好無？
 媽媽笑啊
 烏陰 ê 天
 光起來

走 chhē 咱 ê 漁港

Searching for Our Fishing Port

Lîm, Liông-ngá (林良雅 / 莫渝)

時代變化真 kín
阿公時 黃昏駛船出海
天光轉--來 時常是滿船攏是魚
阿爸時 全款攏有魚 ē-tàng 掠

這陣
無法度掠魚
咱 ê 小竹排仔
不時停靠小小 ê 港內岸邊
Bē-tàng 出海

碼頭愈來愈稀微
怎樣轉彎 走 chhē 賺食?

討海人 ê 生活 eh
真正艱苦

港口愈來愈 eh
港水愈來愈淺
漁船仔愈來愈 bē 使得駛去遠海

〈殞石星〉

■ The Meteor

Ô, Bîn-siông (胡民祥)

這是天體革命 ê 祭品
M̄ 驚一路長長火來煉
跋落地面來
Hông 美稱作殞石星
In 有寡是誠有才情
足有本事聚集革命鐵粉

In 滑過長空暗夜暝
人人呵咾也流星雨也呵咾
美麗紛紛也紛紛麗美
刻落猶清醒革命者頭殼底

今夜 —— 2019-9-20
革命家飛航過福摩莎暗暝天
這粒天星短暫又 koh 是永恆美麗
深深刻落福摩莎囡兒胸懷裡

殞石星留落來大磁石一粒
伊咧聚集福摩莎民族解放鐵粉
In 合齊倚佇這粒巨星肩胛頭
繼續社會主義革命也
—— 迎接島嶼天光

-- 寫佇北美洲萊里鄉，2019-9-20 夜

聽見人 teh 哭

Sounds of Crying

Tân, Bêng-jîn (陳明仁 /Asia Jilimpo)

廟庭 koh 有人搭布棚
 這 pái 無 siáⁿ 人送花 kho^ˊ
 司公做 2 工法事
 就煞--去
 布棚收離 hit 暝
 天色特別 o-kôaⁿ
 海邊風真 thàu
 下半暝尾
 聽著有人 teh 哭
 無成告別式 hit 款哭
 Ká-ná 雨 sap--á滴--落

曠闊 ê 庭斗--nih
 孤 1 個 cha-bó 跪 tī hia
 過身--ê 是 in 老 pē
 細漢就 kā i 分人做新婦 á
 Chit-má 都也嫁--人
 In 翁怨生 pē 丈人無情
 Bô-ài 准 i tńg 後頭哭喪
 2 工後偷走 tò--來
 生母罵講不孝
 無 beh 透露 tãi tī tah-lòh
 Cha-bó 人都走--á
 Tò 去 hō in 翁修理

Goán i--á 8 歲 gín 仔
外公欠叔伯兄弟 100 kho'
Kā cha-bó-kiáⁿ 送去做
Pák 10 年抵 siàu
主人家是甘蔗委員
Kap 日本人真有交陪
料理 lóng A-i teh 包辦
A-i chhiâng-chāi o-ló 日本仔真 bat 禮數
Gín 仔時我 soah 真見 siàu

海邊風真透 thàu
有聽著哭聲
四 kho' liàn-tíng 無人影
是我 ka-tī ê 哭聲

--2019.11.21 改寫

猶原 teh 笑一佇桃山水 chhiâng

Still Smiling – Waterfall at Tho Soaⁿ (Peach Mountain)

Tân, Chhèng-hiông (陳正雄)

毋想欲 ng-iap bih-chhih 守跼恬靜 ê 水裡
 證明本身何等 ê 清閒自在
 嘛無愛 kap 人相爭佔佇懸懸 ê 山頭
 掠準家己佻爾仔高明厲害
 明知紅塵齷齪江湖凶險
 甘願墜落孤單跳入無伴
 用喙 kā 母語衝出一港久長 ê 源頭
 伸手為台文挖開一條深闊 ê 水流

冷風拆裂 ê 身軀
 山壁割破 ê 心情
 空喙其實一直攏無復原痛疼講來根本無算啥物
 予激動 ê 心跳趕緊平靜
 予絞滾 ê 血氣即時坐清
 頭前面猶有真長 ê 坎坷誠遠 ê 起落 kap 濟濟 ê 無奈

無論石頭按怎強硬 四阻擋
 到最後猶是愛徙位讓開一條出路
 恬恬看你經過
 毋管樹木佻爾固執 全攔截
 終其尾全款愛閃身退佇二片岸邊

規排送你行遠

無定著沿路

糞埤偷偷仔膏纏 lâ-sâm 暗中埋伏

利用機會

聯手 kā 你撓臭抹烏

有可能不時

風雨會輪流威脅恐嚇

用盡辦法

公開逼你放手翻頭

過程就算定定會碰壁倒退

趺步無小可 ê 躊躇一時仔停睏

前途雖然常在咧轉彎犄角

方向無任何 ê 歪斜一點仔改變

生死自然就交予大海去收留埋葬

成敗才留予日頭隨在伊考驗審判

我知影你並無離開

Kap 原本相仝留咧我 ê 心肝底

佇每一本台語運動 ê 冊頁

我攏有看著你熟似 ê 身影

倔強又閣親切

佇幾仔擺更深夜靜 ê 夢裡

我總是聽著你樂暢 ê 笑聲

堅定又閣溫柔

我相信你會倒轉來
像早前彼款行佇我 ê 面頭前
用你堅定 ê 聲嗽
繼續喊喝
叫精神彼粒全款予瞞騙附身陷眠 ê 人心
用你溫柔 ê 笑容
閣再 chhiâng 水
洗清氣這个猶原是驚惶 jia-khàm 黯淡 ê 世間

註：《猶原 teh 笑》是廖瑞銘教授 ê 紀念文集

Siàu 念 goán 老 pē

Remembering Old Dad

Tiuⁿ, Siok-chin (張淑真)

忠厚老實是老爸 ê 名
一生勤儉顧家顧某囝
有情有義骨力閣拍拚
不貪不取大家 lóng 知影
少年棄學務農箝父母
中年喪父作田做工台灣牛
長兄如父 以身作則 無話無句
老年助囝參政 日本精神 m̄ 認輸

千金難買忠厚遺產致蔭子孫永流綴
萬般難報親情父恩遺愛世間無地揣

幸福 ê 倚家一予佇香港反送中 被兇殺死 ê 十五歲 chă gín-á 陳彥霖

Longing for a Blissful Home – for Christy Chan, a
Fifteen-year-old Girl Murdered in the Hong Kong
Anti-Extradition Law Amendment Bill Movement

Tō; Sìn-liông (杜信龍)

相連 sòa 落幾 ā 工 ê 霧雨
街仔路頂咱 hia 幾支破雨傘
阮心肝 chiâu ak tâm
Soah m̄ 甘願據在目屎流

你猶閣 leh 祈禱 ho'h
相連幾 ā 個月無 khoàiⁿ
街仔路頂 khàm 頭 khàm 面
Am 名 khàm 姓
阮 ê 氣魄無滅無盡尾
是阮甘願是阮袂當倒

Hām leh 做夢 mā tī 狹 chhih-chhih ê 空間
獨裁 chhng-chiah 咱 ê 青春
死守自由 ê 向望敢有影 oh 得 kap 人 ké-seh
Sioⁿ 濟枉曲 ê 亡魂一个一个開始點名
辯論存在 ê 意義
Soah 有人 phi-siùⁿ che 是無 tap 無 sap ê 代誌

民主 kap 自由 ê 意義消失佇經濟 GDP 數字 ê 起落
 Koh 佇 che 虛假 ê 世界激做無要無緊

據在 in 束縛咱 ê 跤手
 Kā 咱 ê nâ-âu sng--leh
 Chhàng-chhiu ê lān-mōa kā 咱摧--死
 Chia 一支一支 ê 破雨傘
 猶原 thī--開阻擋
 In 猶原無法度 hō'咱 ê 自由 ê 心碎溶溶
 咱 chhèng-iāⁿ-iāⁿ ê 驕傲敢無法度打造
 一个幸福 ê 倚家

你猶閣 leh 祈禱 hoh
 阮毋甘 ê 是你遐緊擋佇頭前
 做你先行

--2019/12/23





Sàn-bûn 散文
Essays

傳統 kap 創新

Tradition vs. Innovation

Chiúⁿ, Jit-êng (蔣日盈)

創新 kám ē-sái 叫傳統？事實所有 ê 傳統 lóng 是人創造--chhut-lâi, 只是有經過時間 ê 洗 thōa, hông 認同接受。這個時間 ài jōa 久？無一定, hoān-sè 有 kúi 千冬, 有時經過一代人 tō 形成。所以傳統 ê 形成, 認同 ê 成分比時間較要緊。可惜, 台灣長期受外來者統治, 解說權 tī 別人手--lîn, 尤其是漢文化, 所以真 chē 人 ê 認同 iáu 脫 bē 出漢文化, 凡事牽 àn 中國去, beh 用 án-ne 來證明 iáh-sī 增加論述 ê 正統性。Chit-khoán 文化主體性若無建立, 獨立 ê 意識會混亂, 容易受分化利用, 獨立 ê 路會 ke 真長。所以 ài 建立文化主體觀, chhōe 轉來台灣文化 ê 主體意識, 獨立才有可能, mā 才有意義。

外來文化是融入 m̄ 是取代本土文化。過去長期受外來政權統治, 被迫 ài 聽統治者 ê, 文化 hông 取代去。真 chē 台灣人自 án-ne 慣 sī 做順民, 失去文化主體性。面對世界多元文化, 咱 m̄ 是完全拒絕, 是 kā 吸收成做咱文化 ê 一部分。Chit-má 已經民主, ài kā 過去 hông 壓制 ê 文化 khioh--tng-lâi。事實上, 文化 mā ài 有主體性才有國際競爭力。有文化做基礎 ê 產品 kap 服務才有區隔, 才有競爭 ê 條件。

看其他國家 ê 情形：平平受漢文化影響 ê 5 日節, tī 韓國已經成功成做世界非物質遺產。In 叫江陵端午祭, 是祭拜守護 ê 山神, 內容已經 kap 中國無 kâng。越南 kā 農曆 5 月初 5 看做「殺蟲節」, m̄ 管 jōa 無 êng, lóng 會記得買果子 kap 糯米酒釀, 祭拜祖先 kap 財神爺, 兼消毒。Chit-má ê 越南 tō 是有獨立國家地位 ê 百越民族後代, in 甚至認為端午節源自南方 ê 百越民族, 所以中國南部發展出 ê 端午節有可能 àn 百越民族來。當然這 ài koh 有較 chē 證據,

m̄-koh 越南 ê 民族自信使人敬佩。韓國 mā 是靠 in ê 本土意識，kap 中國做區隔。看 tng 來台灣，5 日節 iáu teh 講屈原，真無志氣。世界上創新文化較有名--ê 是英國 Scotland ê 風笛配角格仔裙。其實 he mā 是營造出--lâi，風笛 kap 角格仔裙 lóng 是高地 ê 文物，tī 英國 pún-té m̄ 是文化主流，約 200 冬前 chiah 包裝做 chit-má ê 模樣。遊客看 Scotland 風笛 ê 表演，káⁿ-kiò he 是中古世紀英國皇家 ê 儀隊，可見文化 mā ē-tàng 重新定義 kap 包裝。馬來西亞 ê 檳城首府喬治市，kui-ê 城 hông 列做世界文化遺產。有本地傳統、唐山移民、英國統治等 chē-chē 古蹟 kap 特色景點，具備豐富 ê 多元文化，ták-tang lóng 有上百萬受文化吸引 ê 遊客。

看 tng-lâi 台灣：看 tióh 韓國、越南 ê lē，韓國、越南已經脫離漢文化 ê 束縛，看咱 ka-tī，sì-kè 猶是 kap 漢文化縛 tiâu-tiâu。台灣人實在無志氣，莫怪平平漢字文化圈 ê 成員，別人已經獨立自主，咱 iáu kap 中國 ko-ko-tīⁿ。

台灣 5 日節 iáu teh 講屈原、白蛇 ê 故事。屈原、白蛇 he 是中國 ê，應該還中國。咱 kā 屈原、白蛇當作中國歷史、文學來看 tō ē-sái，無需要 kap 5 日節縛 chò-hóe。用台灣文化重新建構 5 日節，無台灣味 ê 5 日節不如無。

Koh 看福德正神，tòa 台灣 ê 人祭拜守護土地 ê 土 tī 公，真正常。M̄-koh 有一 kóa 人 kā 土 tī 公牽 ùi 中國周王朝 ê 官員張福德去。台灣土地 kám 無神，有需要請一个 3000 冬前，數

千公里外 ê 傳說人物來做咱 ê 神，守護咱 ê 土地？論真講，南投聖山 ê 台灣神，對守護台灣 kap 本土性，lóng m̄ 是張福德會比得 --ê，若需要人來做土 tī 公，去南投聖山 chhōe iáu kah 合 su ！

包裝台灣特色文化：傳統創新，除了 kā 外來 ê 文化本土化，mā ē-tàng kā 台灣特色 ê 文化包裝。咱 ê 宋江陣 kap 跳鼓陣 tō chiân 適合。其實台灣 tī 拚庄 hit-ê 時代，發展出宋江陣，chit-má 無 sio-phah ah，變做 koah 香 ê 陣頭，mā 有行入學校，變做民俗項目，方向是 tiòh--ê。若設計 kap 跳鼓陣包裝 chò-hóe，應該 koh 較精彩。

跳鼓陣 tī 民俗藝陣是 siōng 活跳 ê 陣頭，àn 頭到尾跳無停，ài 有相當 ê 體力，甚至 ài 有功夫。內容有鑼、有鼓、有涼繖（liông sán）、有帥旗，鑼鼓是戰陣指揮進退 ê 器具，涼繖、帥旗是指揮官 ê 象徵，可見跳鼓陣是軍令 ê 陣頭，kap 戰陣 ê 宋江陣 tú 好匹配。

還咱海洋文化：台灣是海洋國家，四面是海，有豐富 ê 海洋資源 kap 文化，咱有條件 kiân 上世界，無需要 kap 陸權國家 ê 中國縛 chò-hóe。咱 ài 有海洋 ê 智慧、海洋 ê 自信，建立 ka-tī ê 節日、民俗、傳統，豐富台灣海洋 ê 文化。當然信仰 ê 關鍵是「信」，只要相信，無合理 mā 會接受。過去外來統治者掌握解說權，台灣人 hông 強制、洗腦、欺騙，用別人 ê 文化取代台灣文化。Chit-má beh 回復 tò-túg--lâi，bē-tàng 強制，kan-taⁿ 透過教育 kā 台灣人叫醒有較困難，m̄-koh mā ài 做。咱若 mài hông kng 鼻，tàn 掉舊臭 ê 陸權思維，用咱 chē-chē 傳統文化特色，應該 ē-tàng tī 新 ê 世界 kiân 出屬台灣人 ê 大路。

顧病人

■ Taking Care of the Sick

Hân Boán (韓滿)

除非是伊 ê 工課抑是做愛心，無，若毋是姑不而將，啥人欲來病院？若毋是病情無輕，啥人欲來蹠院？若毋是無奈何，啥人欲來病院顧病人？

蹠院 ê 病人百百款，有人真勇敢、有人真軟泔，各人攏有各人 ê 一篇故事。若輕症有法度家己照顧家己，彼就連鞭出院，若症頭較重就愛予人來照顧囉！

較老輩，爸母破病序細照顧、序細破病爸母照顧、翁破病某照顧、某破病翁照顧，甚至伯仔、叔仔、姨仔、阿兄、阿姊嘛會來鬥顧。

抑若是這馬 ê 新新人類就無仝囉！In 雖然有結婚，毋過，互相 ê 彼種關心體貼、彼款毋甘對方受苦 ê 情份變薄 ah，in 甘願開錢倩人顧抑是推予病人彼頭 ê 親人顧，家己三不五時才來探一下。理由是：這個生活緊張 ê 時代，逐家攏嘛無閒 chhih-chhih。

因為價值觀、家庭觀、感情觀 ê 無仝，不婚族 ê 人愈來愈濟，無病疼 ê 時是獨身仔，袂輸一尾活龍四界走從。破病 ê 時，有 ê 是朋友弟兄輪流照顧、有 ê 嘛是著倩人顧。

第一床 ê 張--ê，伊已經第 2 擺中風。張--ê 平常時是兄弟姊妹輪流顧，in 某拜六、禮拜會來陪伊一暍仔。有一擺看一个查某人誠細膩咧照顧張--ê，叫是看護，伊講伊是病人 ê 大姊。第二擺聽一个查埔人氣甲大細聲罵：「啥？你哪共管 giú 掉！攏毋聽話，

小等咧欲叫人共你 ê 雙手綁起來，你目睭睭惡惡咧 chhîⁿ 啥？閣 chhîⁿ 我就無欲插你喔！」伊隨擲緊急鈴仔，護士連鞭就走來處理，佇病人 ê 喙裡重插一支管，閣一直叫伊共管吞落去，就像吞喙瀾按呢吞落去。因為驚伊共管拔掉，所致用布做 ê 手囊共伊的雙手囊--起來。護士走了，這個查某人安慰張--ê 講：「阿兄知影你艱苦，你就愛較忍耐咧，我是專工請特休假來顧你 ê 呢！」

第二床是一个阿公，伊是致著糖尿病蹠院，有時仔護士會來抽痰，有時仔看護會灌牛奶。無人來 ê 時，捌聽阿公叫：「小姐，床頭絞較起來咧抑是共我身軀僵一下。」毋閣，看護共當作馬耳東風攏無插伊，毋是顧講電話就是顧聽歌、唱歌。若是阿公 ê 親情朋友來矣，看護就一直叫阿公、阿公！有一擺看護閣泡有耳仔 ê 咖啡，揸予來探病 ê 家屬，講：「這咖啡誠芳、誠純、誠好 lim，是我頂一个病人 ê 阿兄對日本買轉來送我 ê，我泡請恁 lim。」人緊共伊講：「你 lim 就好！你照顧病人真辛苦，你 lim 就好！」

有一回護士來巡病房，雄雄喝一聲：「阿公你咧欲摔落去塗跤囉，你 ê 看護走去佗位？」阿公講：「食飯」，護士應講：「哪食遐久攏無轉來？」閣有一工，一个查埔人來揣看護，2人佇布籬仔內有講有笑，後來看護綴查埔人出去，過足足久久才轉來，轉來拄著護士巡房，護士講：「你哪規身軀攏臭薰味？」看護講：「阮翁來揣我，我和伊去車內講話啦！」，護士講：「後擺欲出去愛叫人鬥顧咧較安全喔！」

第三床 ê 少年 ê，伊是獨身仔，因為血壓雄雄衝到 200 外，人艱苦閣驚萬一中風，緊走來掛急診，雖然血壓有沓沓仔降落，毋過無佸久就閣衝到 200 外，後來醫生叫伊愛蹠院治療兼做檢

查。醫生共少年 ê 講：「你一定愛運動減肥，血壓才會穩定、身體才會健康。」閣看一下邊仔 ê 阿桑繼續講：「少年 ê 你遮大籬、恁老母遐細漢，伊若欲照顧你，敢偃你有法？」少年人 ê 老母真正足疼囡 ê，一時仔倒水予囡 lim、一時仔共囡掠龍；一睷仔走去買食物共囡飼、一睷仔走去廟裡拜拜求神明。

第四床是陳--ê，伊是車禍撞斷手骨兼會吐，伊無愛開刀手術，就蹓病院做治療。陳--ê 倩一个看護來作伴，看護驚陳--ê 頭眩跋倒，所以共伊綴上綴落，有時 2 人佇病房答喙鼓、有時 2 人去交誼廳看電視，看護雖然比陳--ê 較少年，毋過，共陳--ê 管甲誠乖、誠聽話。毋知影 ê 人叫是 in 是一對翁仔某咧。

有一工 ê 下早仔醫生來巡病房，第一床、第二床攏欲轉去安養院，第三床、第四床攏欲出院轉去厝，今仔日真正是好日子，逐家攏欲出院囉！

病院雖然毋是好所在，顧病人雖然誠辛苦，毋過看病人病情轉好，閣較濟 ê 艱苦嘛變甘甜。

獨身 á ê 春天

Spring Time for the Single Guy

Lí, Siok-cheng (李淑貞)

今年咱人 ê 7--月，朋友 ê 別莊，又 koh 換新 ê 物業公司管理。朋友社區屬歐式建築，總共 4 棟，6a 200 戶，300 坪花園、噴水池、游泳池、圖書館……。住戶有會計師、醫生、律師、工程師、企業頭家……。來別莊 20 年，捷換物業公司，每改換公司，守衛室人員 mā 綴咧換，chit kú 年為著安全，保全 chhiàⁿ 25-30 歲，in 穿插、服務專業，tú 看著料準是鎮暴部隊，主要是予住戶、訪客 khah 安全感。保全分 2 部分，警衛 kap 車道。大門 2 班制，1 人值班 12 點鐘，登記出入來賓、巡邏、處理雜事……。車道 1 人值班 2 點鐘，維護 24 小時車輛出入安全。一般舊公寓少戶，多數 chhiàⁿ 退休人員來做，甚至干單做日時。Chia，住戶重視安全，特別揀有經驗、海陸背景、練過空手道、跆拳道 koh khah 好，烏仁目鏡一掛，像電影明星，守衛無未來性、時間 koh 長、住戶百百款個性，月給無 koân，多數是 chhōe 無適合 ê 頭路，ná 做 ná chhōe，所以不時換人！

毋管是公寓、辦公商業大樓、規定設管理委員會，lóng 交予「物業公司」、「保全公司」管理。

管理委員費主要來源，靠住戶每月 lap 管理費，負責財務規劃，定期開會通過預算，住戶士農工商無閒，汰有時間插人事、外包廠商問題！只要數目清楚，siōng 重要是安全，mài 惹代誌！

Mài 講是擔任委員，我 ê 朋友認為無必要開會，橫直市面上物流公司千萬間，無合意合約到換間！

管理委員會組織是住戶義務擔任，有人利用職務動跤手，錢 chē 無人嫌！

Tng 來 3 年前，社區 koh 換新公司……

20 年來，除了透風落雨，我騎 o-tó-bái 上下班，大約暗時 6 點到，oá 60 歲阿利組長值班，人高強大漢、目睷活 lèng-lèng、好禮 á tìm 頭，我 tī 訪客登記簿簽名，交證件換貴賓證，khà 對講機通知，確定無問題開門。入門了後，ná 行 ná 想，chit-ê 組長真特別，態度柔軟、輕聲講話，應該是經過大風大湧，大頭家 chiah 對，想欲了解 i 汰會來做守衛？

經過 1 年，互相熟似，一到守衛室，免換貴賓證，聯絡朋友 PASS 過關，加減講幾句話。

第 2 年 1 工，tī 車道對面路邊，停 1 台進口 2 門黃色跑車，雖然是中古車，kui 台車金 sih-sih 真影目，啥人 hiah 昌颺？好玄 sèh 1 liàn，有影 phang，i 看我，笑笑用手比胸坎仔，行來 i 身軀邊：「是你 ê 車？」用普通話：「還沒當守衛之前，從事室內設計，結婚生 1 個女兒，太太留長頭髮，瘦瘦高高的，氣質很好，長得很漂亮，清大當教授，同事都看過」；「我是家中獨子，家庭富裕，年輕不懂事，吃喝嫖賭，父母拿我沒輒，遇到現在老婆，才收心；我喜歡玩車，家裡有幾台跑車、重機，妳看到的只是其中 1 台」；koh 講：「說了妳不相信，是朋友家中神明指示我，做善事消業障。」

聽了感覺好笑，應：「社會上有很多公益團體，可以行善，第 1 次聽到當守衛，可以消業障？」

「我原本不相信，說也奇怪！這段時間一直不順，太太鼓勵我來當守衛，做2年了，放下身段幫住戶開門關門，算是修行，與住戶相處得不錯，從此平安，可以的話，打算繼續做滿3年。」哦！是 án-ne 喔，猶是感覺怪怪，講予朋友聽，罵我食飽 siūⁿ 閒！

來到5月，小弟來台中 Line 朋友阿英查埔朋友相片，阿英獨身 á，公家職員，2月 tī 網路熟似，遐 tú 好，是阿利，坐眠床邊目調無神，像流浪漢。5--月，阿利用投資做藉口借100萬，提醒無單純。6--月1日暗時，全棟住戶來 chhōe 朋友翁仔某，原來是主委改選，舊主委暗中安排新主委競選 kap 物流公司，選舉變複雜，住戶分2派開始 giú 票，舞 chiáⁿ 個月，最後舊主委新公司管理！

主委競爭結束，阿利 koh 藉嘴齒植牙拐100萬。阿英人保守，無半年了200萬，相信 chhōe tiòh 真愛！

來到7--月，換新公司，阿利 kap 舊主委 tàu 空，升總幹事。Chit 時 koh 開喙40萬，買中古 BENE 上下班用，阿英 tiû-tû。

半個月後，聽講阿利上班無認真顧耍手機，予公司辭頭路，應該是利用 soah 予人夾掉，我臆。

無頭路 koh 挖無錢，Line 人破病 tī 台北住院，阿英 niau-niau 看，等愛 tng 來！

睏久 kâu 夢

Long Sleep Fraught With Dreams

Lîm, Jū-khái (林裕凱)

May you Requiescas in pace, my dear father.

Káⁿ sī 父親節 kàu ah leh。Lán chū 早 tiòh m̄-bat lerh tèr sōng lerh 過 he sáⁿ 母親節 iah 父親節，koh-khah 免講 he 情人節 chiah-ê koài-koài ê chereh-jit。Choan seng-lí-lâng chhòng kang chhòng phāng beh choán-chiah--lâng ê chhut-thâu。Pêng 素時 á，好好 á 過日 kám bōe-sái chit？人倫天理顧 hō`hó-sè kám 無 lerh khah 贏？目今 lán 看社會、經濟制度 kā 家庭拆 lih kah lih kereh-kereh ah chiah lerh chhēr chit-khoán 有 kang 無 sún ê理由 chhiⁿ-chō pēh-siat hiah-ê 節日 berh choán 人 ê 錢 pián 人 ê 心。

Lán koh 夢 tiòh kap chit tīn lāng chò-hére chiáh 飯，in 其中有 thoân-soat tiong ê 作家，thèreh chit 篇小說，hō`lán 讀。我 pō-pīn pīn-tōaⁿ 讀，tu hō`gún 中風 ê pā。

Gún pā chih 過手，無幾分鐘 chiáh 飯會 tiòh soah 場 ah，lāng 四散回 tng。Ah 小說 gún 爸也 tiòh thak liáu ah。Lán tiòh 問 i 講 beh án-chóaⁿ tng--khì。Lán siat-sióng n̄ng ê 提案，chē kheh-tēng-á kàu chhù，iah-sī khì chēr 公車。I 講 berh chēr 公車 toak。Koh 問我講，ah 你寫 ê 有 tiòh 獎--bō？我？He 是 tú-á hit-ê 作家-ê，我無寫 lah。Hit-ê 是姓李 ê 大作家 lioh。I kā 我 in，chit 篇 ah 無 lerh gōa 好。

M̄-ku，chhia-pâi-á koh 有--chit-tè-á，i kha bōe lī-piān，oh kiāⁿ，kiāⁿ chin oh。Lán tiòh seng cháh chit chiah haih-iah，載 gún

khì 車牌 á kha。Ū-iaⁿ 公車隨來，kā gún 爸 chhah 上車 hōi seng tng--khì。Lán soah 變做 haih-iah ê ùn-chiàng。

是講，黃色 ê kheh-têng-á，lán 事實卻是 bōe-hiáu 駛，soah eng tu--ê。Koh 直直 kâng khok--tiòh，lán 看 m-sī sè，tiòh kā lu khí-lih 路中央 ê 分隔島，hia 有 chit chōa hō 人 kiâⁿ ê 通道，nng-pêng koh hō 人 chhah o-tó-bái。Lán ná lu soah 直直 khê tiòh 別人 ê o-tó-bái，khiak-khiak-khiak kui 路直 tân。而且 lán lu--ê，也變做黃色 haih-iah o-tó-bái。

Chit ê 警察 chhut-hiân sūi 走來 kā lán chah lerh，講 lán án-chóaⁿ án-chóaⁿ，beh kā lán 開罰單，lán tiòh kā i ko-chiâⁿ 巴結求情。講起 gún pâ 中風 seng tng--khì ê tai-chì，i 問我 gún tau ê 電話，i beh khà hō gún pâ，khòⁿ góa kám 烏白亂 chòⁿ。Lán soah 想 kui po 久，想無 hit ki 電話號碼，khòng jī，jī sam...。警察 koh 真 chiâⁿ 有耐性，tī hia thèng-hāu，m-ku lán 有影想無。I 講 tiòh--lah，高雄電話 hoan pháí 記，î，khòng-jī ná ē sī 高雄？

Lán kui pau 皮包 á lóng thèreh 出來交--i，證件有，電話 hoan 無。Koh kā 警察 講 hit tah 四 kho-liàn-tng choan hit-lō koân 樓十 gōa chàn 公寓 chiok pháí 認。Taⁿ，tám-tám mi-mi berh án-chóaⁿ leh？Hiông-hiông 想起，tiòh 搬救兵來 phah 火。Lán kín kā 警察講，請你 khà hō gún 太太，che i 記 siōng 清楚，lán 心內想講 i 話 khah gâu 講，póe-hēre khah ēre chheng。警察 mā 同意，thèreh 紙筆叫我寫，lán thèreh 來，笑水青色，筆 sùn chiaⁿ 粗，開始寫：096328... 筆 sùn siuⁿ 粗 soah 看 bēre 清，lán ná 唸。

Chiah lerh 起 giâu-gî，khòng-jī 應該台北 ah，印象 lin lāu-pē tú-á 確實 chēr 車去高雄，choan 大樓 á chhù 人 pháí khiā ê 所在。

呈送蔡總統 ê 公開批

■ An Open Letter to President Tsai

Ông, Khek-hiông ; Phoaⁿ, Sin-hêng
(王克雄 ; 潘信行)

敬愛 ê 蔡總統 恁好：

今年正月 ê 總統大選恁用有史以來 siōng koân ê 817 萬票當選，實在真恭喜，mā 是眾人 ê òng-bāng。Tī 轉型正義方面，恁 mā 真拍拚，值得逐家肯定。全國期待真久 ê 轉型正義報告書 liam-mi beh 公佈，阮 lóng 真感謝恁團隊 ê 骨力拍拚。

M̄-koh，轉型正義 iáu 有 khang-khòe iáu bōe 完。「促進轉型正義條例」第 5 條 ê 內容講：「為確立自由民主憲政秩序、否定威權統治之合法性及記取侵害人權事件之歷史教訓，出現於公共建築或場所之紀念、緬懷威權統治者之象徵，應予移除、改名，或以其他方式處置之。威權統治時期，統治者大規模侵害人權事件之發生地，應予保存或重建，並規劃為歷史遺址。」

Tī 全部威權統治 ê 公共建築內底，siōng 有象徵 ê 就是「中正紀念堂」。Che 堂皇 ê 紀念堂是對二二八 hām 白色恐怖受難者 ê 公然侮辱，mā 是對咱人良知 ê 挑戰。Só-pái 這紀念堂已經 chiāⁿ 做 kúi 十年來台灣政治衝突 ê 焦點，台灣不安 ê 癌症。阮真 òng-bāng 恁 tī 一冬內 kā chit-ê 紀念堂轉型，kā o-sô-sô ê 蔣介石雕像 sóa 走，tū 掉「中正紀念堂」ê 名稱，thang 轉做其他用途。

登玉山

┃ Climbing Mout Giok San

Tân, Kim-hoa (陳金花)

登玉山是真濟台灣人 ê 夢，我自 2011 siàu-siūⁿ kàu 20191214 才 oân-sêng 心願！排雲山莊 1 日 300 人次 ê khò-tah niâ, tiòh-ài 抽 khau-á 才會當 tòa, 我抽 10 外擺 lóng bô 抽--tiòh, 心內要意, hiān-hiān tō 60--ah ! Nā koh 抽無可能 tō 無法度 peh--ah ! 年 chhe, Chùn-hô 老師建議一日單攻, 會使 bián 抽 khau-á, 我 sūi in 好。開始分 3 段認真操體力。Chho 期去 peh 涼 san ûn 筋骨予 nún-loán, chiah-koh 去操尾寮 soaⁿ 試體力, 成功 peh-chiūⁿ 三角點予我增加信心。中段 ū-tin bô-tang 閒就去 peh 小 soaⁿ, mā tī 生活中盡量 chhōe 機會 peh 樓梯 iah-sī 行路當作鍛鍊。尾段開學 liáu 無閒 chhiah-chhiah, 猶原毋敢放鬆。維持逐禮拜 1 擺訓練 1 點鐘, lóng keng 較 ū 崎度 ê 山路鍛鍊。

12/13 抱著期待 ê 心情, tī 新化口碑實驗小學下課 liáu 就 sūi 駛車往阿里山, 阮 7:30 來到阿里山遊樂園入口 kap 另外一 phâng 人會合。這陣溫度差不多 8 度 niâ。阮 tī 7-11 食一碗燒燒 ê 泡麵, 回想 20 年前操北 tī 武, he 心情 koh giú tng 去 40 歲, 對明仔載 ê 行程感覺充滿向望。

阮 sòe 阿里山遊樂園區內底 ê 教會 kè 暝, 簡單 ê 設備溫暖 ê phōe-pho, 阮輪流 sé-tng sòa 想講 beh 行 ê 路是大挑戰, 8:00 就關火恬靜暝 ah ! 12:30 起床, 逐個動作足 liú-liáh leh choân, 阮 ê 車駛到管制站 chiah 1:00。阮 tī chia 裝備 ùi 厚衫膨紗帽 á、手 bôe-á、phoah-kin、爬山鞋、掛頭燈, giáh 拐仔, 茶水乾糧 lóng choân 好勢。一行 8 ê 人 chhut-hoat。阮半暝起行到塔塔加這 3 公

里 bô 車 thang 接送，行無偌久 tō kā gōa-saⁿ 褪掉 ah！頭燈伴月娘 ê 光 kap 渾軀 ê 燒度 kā 心內 ê 熱度 chhèng koh-khah koân--ah！

雖然阮 lóng 準備好--ah，m̄-koh 這 3 公里行落來，逐個體力有精差，國中生體力 bái，in 阿爸陪伊跔步放慢行，到入山口翁相 liáu 就 ū 2 ê 人感覺無體力無愛 peh--ah。阮 6 ê 人繼續行。入山口到排雲 8.5 公里。微微山風 ê goéh 光下，山路彎 khiau koh khám-khiat，阮 ê 跔步 kap 頭燈配合 kah chiok-bā，這個時陣雄雄有人喝嚟啲一聲，是 70 歲 ê 跋倒！好佳哉無啥要緊，逐個閣較斟酌跔步細膩 leh 行。安靜 ê 暗暝聽 tióh 家己 teh 喘，專精神 kap 家己參詳，chat 家己 ê 氣力，sam 不時 á 歇喘一下就 koh 行，到 5 KM ê 白木亭差不多 5 點外，thiám koh 愛睏，阮想欲講等父仔囝來，就倒 tī 亭仔 ê 椅仔頂睏，sûi 睏去 kôⁿ kah 家己 cheng-sîn，眠眠 á 聽著：「Hong-sūi 緊去邊 a 吐」。國中生雖然體力無好，毋過 chiok ū 意志，聽 tióh 伊 leh kā in 阿爸哀求：「pâ，我會堅持，請陪我 peh kàu 排雲山莊好無？」這陣天已經光 ah，阮 kā 頭燈 siu-hó，早頓食飽，做伙翁相做紀念。父仔囝講 beh 慢慢 á 行，叫阮毋免等 in。阮 4 人繼續攻頂。

“攻”是挑戰體力 kap 意志，面對頭前 lú lâi lú 困難 ê 路勢，阮 khiām-khiām á 用茶水，穩穩 á táh 跔步，沿路欣賞山頂樹草 kap 懸山白柏樹 ê 奇妙，風景足 súi 空氣足好，雖然跔足酸，m̄-koh 感覺目暈鼻空 lóng teh 享受。這陣開始有人 ùi 山頂落來，kap 阮相閃身 lóng 會 kā 阮鼓勵，ngē 撐到山莊，感覺得欲成功 ah！有淡薄仔歡喜。排雲山莊 3402 海拔。Āu-chhiú koh 有 500 海拔 2.5 Km，這 chiah 是上困難 ê 一段。有 tōa tī 山莊 ê 人是歇睏 1 暝有 thé-lát chiah peh，單攻 ê 是氣力用盡才面對上難 ê 這段。需要有超級 ê 毅力。阮登記身分證 liáu 9：30，Jit-êng kiaⁿ i-ê 跔患動決定無欲攻頂，i thèh 1 tiuⁿ i 寫 ê 海報 hō 我，講 beh iōng 精神陪阮去，請我替 i tī 山尾溜 giú khui 翁相。阮 3 ê 輕裝攻頂。山愈來愈 koân 空氣愈來愈薄，阮 peh bô 幾步 tō 喘 kah，上少年 ê 開始 hoah 頭殼疼講欲慢慢

á 行，i 無食高山症 ê 藥仔，i ū chah sàng-soh。50 歲 ê 女老師上勇跤 lóng 行頭名。我 koan 前顧後計畫欲按怎 chiah 行 ē 到。

尾段 0.9 km 是上艱苦 ê，毋但山勢崎，風 koh chiok 透，日頭 chiok 燄，毋過 lóng bē 感覺熱。山頂風透 kan-taⁿ 大石頭 kap 草無大欖樹仔，一路釘山 khít-á khan 鐵鍊仔 hō 人好行。

頭有看著山尾溜 ê 人影，看起來 koh 20 樓 hiah 高。我 kā 家己鼓勵，毅力講 i ê 好朋友是艱難、痛苦 kap 痠痛。我接受 ah，一定 ài kiáⁿ 30 步 chiah 會使歇 1 擺，peh 1 chiu 柑仔 kap 1 tè 巧克力餅配 1 喙茶水，等 bē 喘 chiah-koh 行。Án-ne 堅持行落去。女老師 12：25 tī 山頂 kā 我 hiu--ah！我 12：30 到位，歡喜 kah 大聲 hoah-hiu，giú hit 張台語出頭天 ê 海報翕相，心內有象徵性 ê 達到台語夢想 ê 爽快。5 分鐘後少年老師 mā 到位 ah！阮 chiok 歡喜做伙翕相 khèng-chiok。短短 10 分鐘內錄影翕相留 hā 永遠 ê 記智。我 line hō 山腳 ê 支持者 kap góa ê gín-á，分享 góa ê 歡喜。

山腳 ê 支持者講 i 行來到 750 公尺 hia 感覺 kha lú-lâi lú 疼，講 beh tī-hia 等--阮，我 chhiáⁿ i 毋通等 ài 先慢慢 á kiáⁿ--落去。知影 i 狀況我落山 lóng 無停腳一路遛遛行，無到 1 點鐘就 kàu 排雲山莊 ah！I mā tú-tú 到。彼陣 13：35。阮 tī 山莊食晝了款好準備欲落山，2 位老師 mā 到位 ah！換 in 食晝，2：10 阮先起行。

落山雖然 khah-bē thiám，m̄-koh bē kín--tit，為 ài 照跤 oáiⁿ-tiòh ê 人 ê 跤程行。一路拄著百外 ê 山友 kap goán sio 閃身，in lóng chiok 欽佩阮單攻，阮拖 tiòh 痠痛 ê 跛步 chiok 欣羨 in 抽 ē 著蹣山莊！落來到白木亭嘛是 thiám kah ài 小睏一下，眠眠 á 聽著 2 位老師 mā 到位 ah！天得欲暗 ah！阮毋敢歇 siuⁿ-

kú。行 bô 1 公里就暗 kah bô khoàiⁿ路--ah ! Sòa 落去 4 公里頭燈掛起來，無張持看著跤 oáiⁿ--tiòh ê 踢 tiòh 石頭險險跋倒 ê 畫面，我心內驚，暗 hoah ! A-lip-chó--ah ! 阮會互相陪伴！請 hō 阮平安落山。I ê 目矙 bái，換我行做前 tī 暗夜 ê 山路做 i ê GPS 報路況「chia 爬崎喔」「chit 段落崎」「路中央有大石頭 ài 細膩 o」「路縮小 ah 手 ài 扞山壁行」。這速度比我 tī 山尾溜落山 ê 速度慢 3 倍，這陣 bô koh-chài kap lāng sio 閃身 ah。落來到登山口已經 20:00 ah ! 氣力心神 lóng 用盡，看著石椅 tō phiaⁿ 落去坐 lóng bē 講話 ah ! Chùn-hô lāu-su 連絡 he 2 ūi 無上玉山 ê 朋友載阮去停車場準備駛車轉--來。

Kàu 厝已經半暝 1:30 ah ! 帶好心情入夢，thiám 真緊就過--ah ! 隔工我照常講 6 點鐘 ê 台語課。體能磨練成就心靈堅強，內心猶是心心念念母語活路，耳所聽目所看 lóng 是危險 ê 台語文困境，自問我有限 ê 性命會當留啥物？心內決定 beh chiâⁿ chit lúi 南島 ê 花，這個決定親像 òng 玉山群峰寄拜訪帖。連繼 1 lé-pài lóng kap 學生分享「毅力 ê 好朋友是艱難、痛苦 kap 痠痛。」kā in 講人若有目標有理想，會毋知 thiám 毋知 siān，逐工 lóng chiok 快樂！

--2019/12/31

Lâu--kòe-khì ê sî-kan

■ The Passing of Time

Teng, Hōng-tin (丁鳳珍)

“Góa siūⁿ berh kā i pàng-bōe-kì.” Gún hāu-siⁿ chū gín-á-sî, nā-sī ū ut-chut, sit-chì ê tãi-chì, i tiāⁿ-tiāⁿ kā ka-kī chhàng jip-khì mî-chioh-phêr lāi-tóe, pài-thok in a-bú mài koh chham i tâm-lūn hit chân sū, tō tòng-chòe siáⁿ-mih lóng bô hoat-seng--kòe. Pún-chiāⁿ, góa siūⁿ-kóng, án-ni ê i tàu-tóe sī chéng tiòh siáng? Goân-lâi, góa mā ē án-ni, góa chí-sī siūⁿ bōe--khí-lâi.

Pún-tóe, góa kiò-sī ka-kī éng-oán lóng bô-ài koh siūⁿ--khí, hit-kóa kan-lân, kiaⁿ-hiāⁿ, chheh-sim ê tãi-chì. Jit-chí kè-siok òng chiân kiāⁿ, sî-kan tō án-ni lâu--kòe-khì--ah. Chá-chêng kám-kak chiāⁿ thòng-khó⁷ ê khang-chhùi, kèng-jiân bōe koh thiāⁿ, kan-na chhun chhián-chhián ê khî. Chit-sî, góa siūⁿ-kóng, án-ni góa hit-tang-chūn tàu-tóe sī leh kan-khó⁷ siáⁿ?

Sî-kan ê khoe-lâu kā lán chhòng-tī, bêng-bêng sī hiah-nī-á bák-sái lâu bák-sái tih ê sim-chiāⁿ, hō⁷ sî-kan ê hong-poe-soa chhoe-a-chhoe, chhoe kòe lán siūⁿ berh pàng-chúi-lâu ê kì-tí, kì-tí hō⁷ hong-poe-soa tâi tiàm bô lêng kiāⁿ-kha-kàu ê thô⁷-kha-tóe. Kú--ah, kài-sêng siáⁿ-mih lóng m̄-pat chūn-chāi--kòe.

Ū chit kang, tī jít-thâu-kng chiò tùi lán ê heng-khám lâi ê hit kang, góa chhiⁿ--khí-lâi. Hiông-hiông lóng siūⁿ--khí-lâi--ah. Hit-tang-chūn,

góa chhoah-chit-tiô, kiò-sī thòng-khó' ē koh chíⁿ--kòe-lâi. Kiat-kó, liâng-liâng ê hong chhoe kòe lák tiàm khoe-chúi têng-koân ê hiòh-á. Kì-tí iû-goân chāi, thiàⁿ-thàng í-keng sī lâu--kòe-khì ê khoe-chúi.

Ka-chài góa oáh kàu kin-á-jit. Pêng-iú--ah. Kan-khó' tiāⁿ-tiòh ē kòe--khì, chí-iàu lán hō' ka-kī sī-kan, kè-siok chiáh p̄ng, kè-siok chòe khang-khòe, kè-siok hoaⁿ-hí, sim-sng mā kè-siok kiâⁿ--lòh-khì. Thàu-chá ê jít-thâu ē kè-siok kiò lán khí-chh̄ng, lán bōe ko[·]toaⁿ.

--2019/10/7

咱來要求 FB 處理白話字台語文

Let's Demand Facebook to Deal with the Written Taiwanese Peh-ōe-jī Problem

Tiuⁿ, Hòk Chû (張復聚)

做法：Tī FB (Face Book) 寫白話字，hō FB 翻譯。FB 會 kā 看做越南語。翻譯了咱 kā FB 評分，講翻譯有夠 ló！年久月深 FB 會注意著這項代誌。Koh 來……

Lán lâi chò chit-hāng chin kán-tan khiok chiok iàu-kín, chin khó-lêng mā chiok ū-hāu ê tãi-chì: lâi bāng-lō iau-kiû FB chhú-lí Tâi-gí-bûn!

Hăⁿ? Sián-mih? Lí ū kóng m̄-tiòh--bô?

Bô-chhò! Kui-châng hó-hó! Góa bô kóng m̄-tiòh! Lí ê hīⁿ-á mā chin lâi, bô thiaⁿ m̄-tiòh! Chiū-sī beh iau-kiû FB ài chù-tiōng lán ê Tâi-oân bó-gí. Pek FB ài chò.

Beh án-chóaⁿ chò?

Chin kán-tan.

Chim-chiok thiaⁿ góa án-ne soeh--lâi:

Lán tãi-ke lóng lâi-khì FB siá Peh-ōe-jī. M̄-bián siá kài-chē. Chit-pái siá 20-30 jī chiū hó.

Lí lâi thak góa ê, góa khi thak lí ê. Thak liáu kiò FB “hoan-ék”. FB m̄-bat Peh-ōe-jī, ē kā khòaⁿ-chò Oát-lâm-gí lâi hoan-ék. Koh-lâi FB ē

m̄ng lán tùi chit-ê hoan-ék ê boán-ì-tō. Lán lóng hō'ì 1-liáp chheⁿ, chiū-sī siōng-kài ló'ê ì-sù. Nā-sī lán tiāⁿ-tiāⁿ tī FB án-ne chò, nî-kú goéh-chhim, FB ē hoat-hiān bûn-tê. Án-ne ē pek FB bīn-tùi bûn-tê, su-khó kái-koat bûn-tê.

Chiok iàu-kín ê chiân-tê sī ū chiok-chē, chiok-chē lāng put-koán-sī tī FB teh siá Pêh-ōe-jī. Hō'FB jīn-tēng Pêh-ōe-jī mā-sī tiōng-iàu ê gí-bûn! Chit-khoán ap-lék chiaⁿ ū khó-lêng pek FB khiⁿ chhú-lí Pêh-ōe-jī! Sī án-chóaⁿ beh soán Pêh-ōe-jī lâi siá? In-ūi Pêh-ōe-jī ê sú-iōng í-keng chhiau-kòe 150 nî. Ū chiok-chē bûn-hiàn, mā-ū chiok-chē lāng ē-hiáu. Sng sī ū tãi-piáu-sèng ê bûn-jī.

Chit-pō'sī chit-ê bat chò-kòe Microsoft ko-kip chú-koán ê lāng kà-góa ê. Lán eng-kai kóaⁿ-kín khai-sí chò. Nā-sī ū chit-kang FB chin-chiàⁿ ū chhú-lí Pêh-ōe-jī, lán ê bó-gí chiū chin-chiàⁿ beh CTT lah!

--2 Oct 2019

白話字 ê 先知先覺—鄭兒玉牧師

■ The Rev. Teⁿ Ji-giok — Perceptive Prophet of Pêh-ōe-jī

Lîm, Chùn-iòk (林俊育)

È 記得我第一 pái 參加台語文化營，hit 時已經是第八屆 à，mā 是台灣羅馬字協會成立 hit 年。因為台灣羅馬字協會 tòh 是白話字，mā 叫做教會羅馬字，我 tú-tiòh 人 tòh 展講我是長老教會 ê 會友；hit 時有一個人用手 kí 我 ê 面講：「Lín 長老教會 lóng 無效，kan-taⁿ 鄭兒玉牧師一個人 teh 保守白話字！」這是我頭一 pái 聽 tiòh 「鄭兒玉牧師」chit-ê 名，後來聽 in 講是鄭牧師退休了後借台南神學院 ê 教室開「白話字班」，台灣羅馬字協會 ê 創始會員 lóng 是伊 ê 學生。我後來知影憑良心講老實話指責我 ê hit 位是台羅會監察人鄭詩宗醫師，見若 tú-tiòh 伊，我 lóng kā 伊說多謝，伊感覺莫名其妙，我就透過理事長張復聚醫師 kā 伊說明。

了後我檢討 chit 句「長老教會 lóng 無效」ê 意義，原來是 teh 講台灣基督長老教會漸漸 teh 放棄信仰祖先留落來 hiah 寶貴 ê 台灣母語白話字，用迫害咱母語 ê 中華民國語來取代台語，tòh 是 teh 贊同「文字 kah 文化」被統，甘願做台灣母語殺手 ê 幫兇！我就 án-ne 跟 tòe 鄭兒玉牧師 ê 腳步，努力投入台語文運動，像講架設台語信望愛網站、客語信望愛網站 kah 思羅安信望愛（台語點字）網站。

因為 koh 有人對我指責講：「全世界各種語言 ê 聖經 lóng 有上網，ná ē kan-taⁿ 台語聖經無 teh 上網」？我就趕緊 kā 《巴克禮白話字聖經》kah 《紅皮聖經》lóng 上網全羅版 kap 漢羅版，後來成立「全民台語聖經協會」來出版《全民台語聖經》<http://ctb.fhl>。

net。Koh 募款、催生信望愛台語客語輸入法，鄭牧師 ài 用電腦 phah 白話字，所以 tiāⁿ-tiāⁿ ài 我去伊 ê 辦公室 kā 伊解決台語輸入法 ê 問題。漸漸接觸鄭牧師了後，我了解伊是出 tī 伊 ê 信仰來堅持白話字 ê 重要性，chit-ê 思想引 chhōa 我 kui 个性命投入台語文運動。

第九屆 ê 世界台語文化營，我親耳聽 tiòh 鄭牧師演講（káng）講（kóng）起「台灣長老教會出 tiòh pháiⁿ kiáⁿ 孫」，m̄ 知現場有幾位長老教會 ê 會友聽了，有 kah 我全款 ê 覺醒，採取行動來為台語白話字 phah 拚！？

2007 年 7 月 29 日，我去台南市鄭府採訪鄭牧師，錄影製片「白話字見證人——鄭兒玉牧師 ê 先知話」上網「台語信望愛網站」<http://taigi.fhl.net>，tī 17 分鐘久 ê 訪談中間，伊一再強調「Chit-má ê 台灣領導者受 tiòh 中華民國語洗腦，洗 kah soah m̄ 敢使用 ka-kī ê 母語」ê 慘境，尤其是台灣長老教會 ê 領導階層 lóng 無台語意識，lóng 使用中華民國語，甘願去做迫害台灣母語 ê 幫兇！伊講 kah 真憤慨，我真煩惱伊 ē 引起心臟病，只有懇求上主憐憫。

鄭牧師 mā 有提起伊 tī 台灣基督長老教會推 sak 「成立台灣母語委員會」，孤軍奮鬥四、五年 chiah 通過，其中一位南神畢業 ê 牧師一直反對，伊感覺真艱苦心。鄭牧師 tī 伊九十歲生日感恩禮拜續接 ê 專題演講，伊用題目「回歸立學原點」，強調台灣長老教會 tiòh 回復早期信仰祖先留落來寶貴 ê 「白話字」原點，因為「本土神學」tiòh 使用咱 ka-kī ê 母語，koh 講「道成肉體 ê 耶穌基督」來到咱中間，是 beh 用咱 ê 母語 kah 咱講話，「聯合聖經公會」翻譯兩千幾種語言 ê 聖經，tòh 是根據 chit-ê 出發點。

總講一句，咱目前 ê 處境是受 tiòh 中華民國語政策 ê 迫害，絕對 m̄-thang koh 繼續做「迫害母語」ê 幫兇！咱 tiòh 跟 tòe 鄭兒玉牧師 ê 腳步來 phah 拚！Taⁿ 「國家語言發展法」已經通過，家己 ê 母語家己救！若無使用 ka-kī ê 母語，咱台灣國 kám ē 正常？

堅持做 tiòh ê 代誌

On Persevering in Doing the Right Thing

Iûⁿ, Chìn-jū (楊振裕)

最近 tī 生活中看 tiòh 缺少成功 ê 案例，hō 人不止仔欽佩，chia 所講 ê 成功 kah 升官發財可能無啥關係，m̄-koh lóng 真值得學習。

小陳--ê 本來做生理有趁寡錢，日子真好過，幾年前不幸致 tiòh 怪病，治療 chiân 久 lóng 無起色，開真濟冤枉錢，後來佳哉拄 tiòh 貴人，tī 醫生盡心醫治 kah 厝邊兜鬥走 chông 之下，病情 chiah tauh-tauh-á 減輕，人 mā 做一下精神--起來。病好了後伊聽醫生 ê 交代，早暗 tī 社區公園上少行 10 輾以上，閣嚴格督促家己：beh 盡家己 ê 氣力，逐工做一件對社會有幫助 ê 代誌！伊講到做到，用感恩 ê 心，跔踏實地 tiām-tiām-á 去做，受伊幫贊過 ê 人 lóng 感激在心，伊講：做好代 m̄-nā 趁 tiòh 健康，而且比以前做生理趁錢，koh-khah 有意義！

游董--ê 經營一間袂細間 ê 水電材料行，身材瘦抽瘦抽，人真好鬥陣，逐家 lóng 叫伊 “A-bú-lah”。伊真趣味 peh 山，一直有一 ê 心願，想 beh peh 完台灣 ê “百岳”！猶未退休進前，kan-na ē-tàng 利用假日 chham 朋友 tī 淺山 bóng 行 niā-niā，自從 chûn--年 kā 店--nih ê khang-khòe 交予後生了後，伊 tiō 下定決心，替家己訂一 ê 目標：兩年內一定 beh peh 完台灣 ê “百岳”！伊照計畫加強體能訓練，對倚家附近 ê 淺山開始，到 “谷關七雄”，到合歡山群峰、雪山主峰、東峰，koh 到出名 ê “武陵四秀” ……，lóng 一一完成--ah，繼落去 koh 遵照登山界前輩 ê 指導，對 khah 簡單 --ê 開始，分階段去 peh “百岳”，進一步接受體能 kah 意志力 ê 挑戰！

今年9月，伊正式完成了 peh 台灣“百岳”ê 夢想！自稱得 tiòh “山癌”ê 游董--ê 真謙虛講：對 peh 山伊學 tiòh 真濟，山是伊 chit 世人永遠 ê 老師！

阿芬姊 ê 藝術天份真懸，除了畫圖 kah 做各種手工藝以外，對 囡仔歌 kah 囡仔 ê 迢迢物特別有興趣。伊真愛 kah 囡仔做陣，教 in 唱歌、摺紙、做炆仔標、做草蟻公、竹田嬰、拗雞胗仔、用無仝 ê 材料做簡單 ê 樂器……等等，雖然伊 iáu 有 tī 親情 ê 公司咧兼差，m̄-koh 只要閩縫有閒，tiān-tiān ē-tàng 看 tiòh 伊接受邀請，出現 tī 社區、學校 iah 是參與各社團 ê 活動，伊心適、活潑 ê 教法得 tiòh 大人 kah 囡仔 ê 歡迎。問伊 kám 袂忝？伊講 he 是伊 ê 興趣，做家己 趣味 ê 代誌哪 ē 忝？

進前私底下 pat 聽伊講：伊 beh kā 家己編 ê 教材整理整理咧，koh 補充一寡資料，thang 印出來 kah 逐家分享！為 tiòh 品質 beh 做 khah 好咧，伊並無急，m̄-koh 一定 beh tī 兩年內編印--出來，對家己 chiah 有一 ê 交代！

真好運，今年中秋前得 tiòh 市政府 ê 補助，伊真正 kā 冊印 -- 出來--ah，逐家 kā 伊恭喜，伊回答講：m̄ 管是 m̄ 是有提 tiòh 補助，tī 藝文相關領域伊 ē 繼續拚勢，希望每過一段時間，ē-tàng kā 家己 拍拚 ê 成果繼續展現 hō 逐家看！

伊講 chia-ê 話 ê 時陣微微仔笑，chiâⁿ 有信心 ê 款，對伊堅定 ê 眼神，ē-tàng 體會 tiòh 伊咧看待目前所做--ê，不止是一種 khang-khòe niā-niā，更加是一種志業，充滿 tiòh 使命感！

除了以上所講 ê 以外，iáu 有真濟類似 ê 案例。Tī 我 ê 看法內底，in 雖然 lóng 是真平凡 ê 人，mā 無做啥物驚死人 ê 大代誌，卻是展現出不平凡 ê 成功！In 真清楚家己 ê 角色 kah 定位，了解家己

想 beh 創啥？有能力創啥？In ê 心內一直保持熱情 kah 夢想，甚至有一種無達成心願絕對 m̄ 放棄 ê 使命感！In 替家己訂下一 ê 清楚、明確 ê 目標，然後向 tióh 目標，用勇氣、恆心 kah 毅力，一步一步去實現！

Chit 款 ê 人生觀 kah 生活態度，實在值得尊敬！

咱看社會上各行各業有成就 ê 人士，in 成功 ê 背後雖然有真濟因素，m̄-koh 確定目標、接受挑戰、堅持奮鬥，絕對是共通 ê 人格特質！

清楚了解家己 ê 興趣、夢想 kah 能力，把握值得堅持 ê 價值，向既定 ê 目標大步伐--出去，相信每一個人 mā lóng ē-tàng 拍開成功 ê 大門！

--2019.12.18 彰化市初稿



Siáu-soat 小說
Fiction

Siòng-phìⁿ

■ The Photograph

Ngô; Kéng-jū/ Tân Lúi (吳景裕 / 陳雷)

Sè-hàn ê sī pêng-iú tiāⁿ-tiāⁿ ē m̄ng-góa: “Lí thài bô lâu-pē?” Góa tō in: “Góa ū lâu-pē.” “Ná-ē lóng m̄-bat khòaⁿ tiòh i?” Góa kóng: “I chhut-gōa khi.” Tng-khi m̄ng a-bú, i kóng: “Gōng gín-á, ták-ê lāng lóng mā ū lâu-pē.” “I chhut-gōa khi?” A-bú tìm-thâu. “Chhut-gōa khi tó-ūi?” A-bú tiām-tiām tō m̄-in. Chēng góa chhut-sì góa m̄-bat khòaⁿ-tiòh goán lâu-pē. Khah tōa-hàn liáu, a-bú chiah kā-góa kóng, góa bōe chhut-sì a-pa tō hō-lāng liáh--khi, koaiⁿ tī kaⁿ-gák lāi-té. Góa kiaⁿ-chit-tiô, góa ê a-pa sī pháinⁿ-lāng! “I thài-lāng?” A-bú hàinⁿ-thâu. “I chhiúⁿ-lāng?” Koh hàinⁿ-thâu. “Phiàn-lāng?” Iū-koh hàinⁿ-thâu. Chòe-āu chiah kóng: “Lí ê a-pa m̄-sī pháinⁿ-lāng.” Koh m̄ng, i tō m̄-kóng--a. Só-í góa m̄-chai-iaⁿ a-pa ūi-siáⁿ-mih hō-lāng koaiⁿ.

Kiat-hun chēng chit-jit, a-bú thèh chit-tiuⁿ siōng hō^ˊ góa khòaⁿ. Kū-kū-kū--a, goán Ng--ka kui-ke-hóe 10 gōa lāng, a-kong, a-má, tōa-peh kap 3 ê a-chek lóng tī hin. A-bú chiok siàu-liân, chhiú--nih phō chit-ê eⁿ-á, kóng hit ê tō sī góa. Chin ku-koài, siōng siōng piⁿ--a chit-ê cha-po-lāng, 20 thóng hòe niā-niā. M̄ sī hip--ê, sī iōng òe--ê. Bú--a kóng, Chong--a, chit-ê tō sī lín lâu-pē. Kin-á-jit i nā-sī ū khòaⁿ-tiòh lí beh kiat-hun, it-tēng chin hoaⁿ-hí. Góa tē-it pái khòaⁿ-tiòh goán lâu-pē. Hit sī góa chai-iaⁿ i bē koh tng--lāi-a.

Goán lâu-pē tī kaⁿ-gák lāi-té siu tiòh chit-tiuⁿ siōng, thèh hō^ˊ koaiⁿ chò-hóe ê pêng-iú Tân--sin-seⁿ khòaⁿ. Tân--sin-seⁿ kóng, bô-chhái lín 5 hiaⁿ-tī khiàm lí chit-ê. I chin-gâu òe-tô, tō kā goán lâu-pē òe khí-lih siōng

bīn-téng. Pài-thok lâng thau-iap chhut-lâi hō`a-bú.

Góa chit-má iáu ē kì--tit, a-bú tiāⁿ-tiāⁿ kóng, gōng gín-á, ták-ê lâng
lóng-ū lâu-pē. I mā ū kóng, goán a-pa m̄-sī pháiⁿ-lâng.

--Chit-phiⁿ sī “siá hō`hák-seng pêng-iú ê tãi-chì” hē-liát tē-jī phiⁿ.

阿蓮失蹤記

The Missing Girl

Ko, Ka-hui (高嘉徽)

「某--ê，阿蓮毋知去佗位 ah！若會 chhōe 無人 ah？」阿爸敲電話 kā in 某講，真正足 tiòh-kip--ê。

「我嘛毋知影，敢是走去同學 in 兜？是做啥物歹代誌毋敢 tng--lâi o'？我看是驚 hō'你罵！」阿母嘛 teh 煩惱，毋過伊嘛驚 in 查某 kiáⁿ hō' in 老爸 sai kap 罵。

「好 ah！這馬 lóng 幾點 ah！Teh-beh 11 點 ah！先睏，明仔載 chiah 去 chhōe 人 lōh！」阿母 teh kā 阿爸趕去睏，伊講伊會鬥想辦法。

阿蓮 in 老母這暝先 tōa 佇 in 小弟 ê 厝，明仔載 chiah 去 chhōe 人。

隔轉工透早，天猶未拍 phú 光，阿爸就款款--leh，欲去 chhōe 伊 ê 查某 kiáⁿ 阿蓮。Kâng 這 ê 時陣，阿母嘛起床欲去看阿蓮走去佗位。

「Gâu-chá，我 tiàm 厝--nih 等你 tng--lâi chiah 做伙去 chhōe，好--無？」阿爸透早就敲電話 hō' in 某，講欲問伊按怎較好。

彼 ê 阿蓮因為看著伊 ê 好朋友 hia 有一支足 súi ê 筆，看--著就誠 kah-ì，就偷偷仔 kā 彼支筆偷藏 --khí-lâi。伊 ê 好朋友發現伊心愛 ê 筆無--去 ah，就足 tiòh-kip，問阿蓮敢有看--著。

阿蓮 ê 好朋友號做阿芳。伊是一 ê gín-á-tioh ê 人，想講阿蓮應該 bōe 按呢做才著。伊就去問有看過彼支筆 ê 人，毋過按怎問就是無人知。

阿芳嘛 kā in 阿爸問過，因為伊嘛 hō in 爸仔看--過，所擺驚 in 老爸發現就佇外口 lōa-lōa-sô。閣走去伊 ê 朋友 ê 厝，bih 佇 hia 毋敢 tng--khi。

這幾工，逐家攏 teh chhōe 阿蓮。In 阿爸透過伊 ê 朋友知影阿蓮佇佗位，就趕緊 kā in 某講。

阿爸騎 leh 騎 leh，毋知騎佻久才到。伊騎去阿美 kā 伊報 ê 住址了，就去 hia 喝咻。講：「有人佇 leh 無？阿蓮……，阿蓮敢有佇內底？」

阿蓮聽著阿爸 ê 喝咻聲，就驚 kah phih-phih-chhoah，因為伊驚阿爸 kā 伊罵。

這 ê 時陣，阿爸入來這間厝 nih，看著失蹤幾若工 ê 阿蓮，就按呢目屎 lin--lòh-lâi。

伊講：「阿蓮，我 ê 寶貝查某 kiáⁿ，阿爸足想你的。來，阿爸載你 tng--khi！」

阿爸心內想：「這 ê gín-á 毋知是做啥物代，chiah 無轉來厝，我 bōe-tàng 先 kā 罵。」

騎到厝--nih，阿蓮看著阿母坐佇廳頭，頭面無蓋好，這聲好 ah！

阿爸共伊叫去邊仔細聲 kā 問：「你是按怎失蹤 chiah 久。阿爸雖罔無富有，毋過盡量會達成你 ê 心願，因為我干焦你一 ê kiáⁿ 爾。」阿爸開喙講了，阿蓮 liam-mi 就吼出來 ah！伊 kā 阿爸攬牢牢，講：「阿爸，你誠實會買 hō 我？」

阿爸 in-kóng：「真正 ah！我 hiah 疼你，你毋免講 hiah-chē 啦！」
阿蓮 kā 阿爸講：「阿爸真失禮。我 kā 阿芳 ê 筆藏起來，害伊 chhōe 無。
我毋敢 kā 伊講，嘛毋敢 kā 你講，心內實在足艱苦的。」

「你 o！來，我 kā 你講，你偷偷仔 kā 彼支筆 kap 你欲會失禮 ê
字條寫寫 leh！Kā 伊 khng tiàm in 兜 ê 門 ê 下面就好。你試看覓，
好無？」

阿爸講 ê 話，阿蓮感覺阿爸毋是 teh kā mē，是 teh kā 教，就無
hiah-nī 緊張 ah！

阿蓮照阿爸講--ê 落去做。一 ê 禮拜就接著阿芳 ê 電話。伊講：
「你 hiah-nī kah-i 就送 hō 你，你毋免用『藏』--ê 啦！」

阿蓮感覺伊家已毋著，嘛無閣 kā 阿爸 ah-sī 阿芳討 ah！伊知影
伊身軀邊 ê 人攏對伊真好，嘛無閣 hoān ah！阿蓮 chū 這件代誌了後，
伊就決定欲幫贖足濟人。伊大漢後，做一 ê 心理師造福逐家。

-- 刊 tī 台文戰線 NO.55 (2019/7 月)

黃開代替老爸入烏牢—— 「台灣民主自治同盟」案奇聞 (摘錄)

A Son Taking His Father's Place in Jail -- The Bizarre Case of the Taiwan Democratic Self-Government League

Lîm, Chhiū-ki (林樹枝)

黃開 tī 厝--lih 排名老大，自 bat 代誌 ê 囡仔時代開始 tiòh 逐工 kap 牛、田園做伴，tiòh 算已經到 ài chiūⁿ 國校仔 ê 年紀，i ê 老爸黃天認為讀冊 kap 做穡無 siáⁿ 關係，tiòh án-ne 無 kā i 送去學校。

**** 古意 ê 做穡人 因為借錢捲入風波 ****

黃家有五、六甲 ê 田地，原底全部 lóng 黃天家己 teh 種，到 khah 無閒 ê 時收成才有請人來 tàu-saⁿ-kāng，黃開大漢了後 tiòh 變做 kā 老爸 tàu-saⁿ-kāng ê 好跤手，黃天 mā ke khah sàng-sè。但是 tī 黃開二十歲彼 tang，黃天 tiòh-tiòh he-ku，便若到寒--人 tiòh 會 koh-khah 嚴重，兩 tang 以後已經完全無氣力來做穡，因為 án-ne 所有 khang-khòe ê 擔頭全部落 tī 黃開身--上。

國民黨佔領台灣以後，中共政治部派 bat 到中國受訓 ê 蔡孝乾、簡吉、林英傑、張志忠等人 tī 全島各地方成立「台灣民主自治同盟」地下組織，準備中共解放台灣時做內應 ê khang-khòe。北港 ê 陳明新奉張志忠 ê 命令 tī 雲林吸收同志，拓展組織。1949 年因為黃天 chin 需要醫藥費，透過朋友紹介 kā 陳明新借錢，因為 án-ne 來熟似，陳明新 mā 趁機會吸收黃天，kā i 加入組織。

1950 年年底，張志忠、蘭吉、蔡孝乾等人 hông 掠，特務 tī 張志忠 tòà ê 所在 chhiau tióh 組織名冊，所以陳明新 tióh 變做是 hông 通緝 ê 對象。隔 tang 12 月 18，陳明新 hō 虎尾分局刑警隊長陳信標掠去。陳信標 ài 陳明新交出同志 ê 名單，tióh 會使 hō`i 自新（毋免判刑），陳明新為 tióh beh 保命 tióh kā 名單交出去，kā 組織內 ê 成員包括：陳媽居、陳越、張留、蔡梱、張有成、陳尾定、陳孝、張明、蔡金河、陳象、蔡秋桐、謝秋坡、張算等人— ê — ê 掠去。

**** 糊塗 ê 特務 毋掠老爸來掠囡 ****

12 月 25 下晡 8 點左右，北港警察局 ê 9 ê 刑警來到元長鄉五塊村黃天 tòà ê 所在 beh 掠黃天。彼陣黃天人 the tī 眠床頂 tng teh 艱苦，黃開 tī 邊仔 teh kā--看顧。I chit-khùn-thâu 看 tióh 來 9 ê 穿便衣--ê，驚一 tiô，iáh 準講是 beh 來掠 i ê，尾--仔 chiah 發現 in kan-taⁿ 注意 the tī 眠床頂 ê 老爸，知影原來是 beh 來掠 i 老爸--ê。阿爸是犯 siáⁿ-mih 罪？黃開一直 sa 無頭 cháng。9 ê 刑警看 tióh 這 ê 情形，in 討論 beh 用架仔 kā 黃天 kng-khí 警察局，soah 有人認為 i nā 死 tī 路--lih 抑是警察局 beh 按怎？刑警隊長最後做結論：Chit-má kan-taⁿ 差黃天 chit-ê iáu-bē 歸案，咱只要有 chit-ê 姓黃 ê 來 tàu 人數 tióh 會使。In 囡 mā 姓黃，咱 tióh 掠 in 囡來替 in 老爸擔罪！」既然 tióh án-ne 決定，刑警隊長 tióh 問黃開：「你 kám 有熟似陳明新？」

「熟似。」

「Nā 熟似，你 kám 知影 i 是 teh 創啥 ê？」

「我 kan-taⁿ 知影逐個月 i lóng 會來 kā 阮老爸收 chit-pái 利息，因為阮老爸有 kā i 借幾千 kho。」

「Ná 有 chiah 簡單！你一定知影 i 是 teh 創啥--ê。」

「我真正毋知影 i teh 做啥貨，因為我 m̄-bat 聽過 i kap 阮老爸 ê

講話，我 iah 從來 m̄-bat 問過 i 到底是 teh 做 sián-mih 代誌。」

「陳明新到 lín 厝 chiah 濟 pái，你竟然講 m̄ 知影 i 是 teh 做啥貨--ê，beh ài 阮按怎相信。因為 lín 老爸犯罪，阮是來 liáh--i ê，m̄-koh 我看 lín 老爸 tiòh beh 死--ah，你 tiòh 替 lín 老爸 tòe 阮到警察局 chit-chōa！」

Iah 無 beh 等黃開解說，兩 ê 刑警 tiòh kā 黃開 keng-- 起來，pin-pin-piàng-piàng 離開黃家。Hông 掠去警察局 ê 黃開 chin 煩惱、koh 操煩，i 煩惱--ê m̄ 是家己，是煩惱重病 ê 阿爸，koh 有 iáu-koh 細漢 ê 小弟小妹，kap i 一對囡兒序細。若是 ài 幾 kang 後 chiah 有法度轉--去，i kan-taⁿ 13 歲 ê 小弟 beh án-chóaⁿ 有法度處理田--lih ê 代誌，定 tiòh 會去影響 tiòh 收入，以後一家夥仔十幾 ê 人 ê 生活 tiòh 會真有問題。

** 十八般酷刑認招 **

刑警 ài 黃開先寫自白書，kā 按怎 kap 陳明新熟似 ê 過程坦白寫出來。黃開無去學校讀冊，m̄-bat 字，所以 bē 曉寫。刑警看 i ê 身分證了後，知影 i 無講白賊，tiòh 用問 ê 方式做筆錄：「你 kap 陳明新是按怎熟似--ê？」

「伊來阮 tau kā 阮老爸收利息 ê 時陣熟似--ê。」

「你 kám 知影陳明新是做啥貨--ê？」

「我毋知影，因為……」

黃開話 iáu-bē 講 soah，3 ê 刑警 tiòh 對 i 拳頭毋相看，koh 用手鏢、kha 鏢 khàu 起來，kā i 吊 tī 半空中，用槍柄 kòng i ê 餅仔骨，黃開疼 kah 規 ê 人昏迷幾 nā pái。Chit-ê 規工 kap 土地做伙，

kan-taⁿ 知影種田做穡 ê 庄腳古意人，雖 bóng 平常生活艱苦，mā 是 iáu 會得過，ná 會 bat 受過這款苦疼？Éng-kòe bat 聽人講過警察會 phah 人 ê 代誌 i iáu-koh 半信半 giâu 疑，ná 知今仔日 sòa 變做家己 親身經驗，i m̄ 願相信 che 是真--ê。

刑警硬 beh ài 黃開承認，知影陳明新是做啥--ê，in 甚至對 i 做各種 ê 明示 kap 暗示，但是 kan-taⁿ 知影做穡 ê 黃開實在 m̄ 知影 in ê 提示，所以 kan-taⁿ 「老實」kā--in 講 m̄ 知影。刑警雖 bóng 辦理過 bē 少各類 ê 案件，iah 看過各類型 ê 嫌犯，soah 從來 m̄-bat tú 過 chiah 「戇」ê 人，竟連 hām 「提示」mā m̄ 合作。In koh 對 i 動用各種酷刑，用 hiam-chio-á-chúi 灌 i ê 嘴、鼻，用 hám-á kòng i kha ê 指甲，致使十片指甲全部 lak--落來。一世人 m̄-bat kā 人騙--過、m̄ 知影 beh 按怎講白賊 ê 黃開，tiòh 算受盡各種酷刑，i ê 回答抑是 m̄ 知影，因為 i 確實 m̄ 知影陳明新是做啥貨--ê，i 認為「照實」回答 chiah 是 i 應該 ài 講--ê。

**** 硬--ê bē 成 tiòh 來軟--ê****

刑警發現對這 ê 條直 ê 做穡人 bē 使用硬--ê，所以 tiòh 改變策略：「你 bē 希望你破病 ê 老爸坐 kaⁿ tiòh 無？Nā 你承認知影陳明新是『台灣民主自治同盟』北港地區 ê 負責人，mā 承認你有參加『台灣民主自治同盟』，阮 tiòh 無 beh 掠 lín 老爸，nā 無阮 tiòh 隨去掠 lín 老爸。Nā 是 lín 老爸因為 án-ne 死 tī 監獄內底，你 tiòh 是 chit-ê 不孝罔。你承認 iah bē 有 siáⁿ-mih 代誌，因為你 kan-na 是替 lín 老爸擔罪，只要 hō 阮 ē-tàng 交代 tiòh 好，你 sùi ē-sái 轉--去種你 ê 田，mā 通好照顧 lín 老爸。」

Hông 刑 kah 規身軀 lóng 總 khang-chhùi ê 黃開，想 tiòh 3 工以來 hông 刑求 ê 過程，萬一老爸 nā hông 掠--來 mā 會受 tiòh 全款 ê

酷刑，i 定 tiòh 無法度承受任何一種刑罰就會 sùi 無命，nā án-ne i chit-ê 不孝囡 tiòh 做穩--ê ah。想到 chia，i 無 koh 躊躇 tiòh sùi kā 刑警承認 in 所 beh ài i 招認 ê 一切。Chit 禮拜後，i hông 移送到台北第一分局。親像 teh 放錄音帶仝款對分局刑警重複 i tī 北港警察局 ê 口供，5 工後 tiòh 移送到青島東路 ê 軍法處看守所。（後壁省略）

-- 摘自：《良心犯的血淚史》

最後 ê 台灣軍 --kì-liām 王天送 (1924 - 2016)

最後の台湾軍—王天送氏を偲んで(1924—2016)

Khng, Pôe-tek (康培德)

Lāu-su--o! Bô-iàu-kín, bô sūn-sòa lâi Bí-lûn--á (米崙仔) hia sêh chit-ê mā-hó. Lí kóng--ê hit-tiâu koa sī liók-kun--ê. Tong-chho' tī pō-tūi hùn-liān ê sī, lóng-sī liók-kun--ê koa. Ū chit-kái tī Tokyo, in kóng siáng nā-ū hoat-tō' chhiùⁿ 10 tiâu liók-kun kun-koa, tiòh siúⁿ 1 poe Nama (chheⁿ) bì-luh. Góa sūi chhiùⁿ sūi kā thàn 1 poe. In Jit-pún-lâng m̄ng-góa sī-m̄-sī tui Osaka lâi--ê, góa kóng m̄-sī, sī tui khòaⁿ-ē-tiòh Lâm-sip-jī-chheⁿ ê só-chāi lâi--ê. In Jit-pún-lâng m̄ siong-sin, kóng góa it-tēng sī Osaka lâi--ê. Góa bóe--á kā kóng góa sui-jiân sī hái-kun Takayo (Ko-iūⁿ 高洋) 1115 chhut-sin--ê, m̄-koh sī Tâi-oân-lâng, liók-kun--ê koa sī tī pō-tūi hùn-liān ê sī óh--ê. Hiān-tiūⁿ tú ū kúi ê hái-kun chhut-sin--ê, kóng góa nà-ē bô chhiùⁿ hái-kun ê koa, soah tò chhiùⁿ in liók-kun ê koa. Góa sūi koh kā chhiùⁿ 10 tiâu hái-kun ê koa, lâi-bīn pau-koat lí tú-á kóng ê hit tiâu Kun-lām hêng-chìn-khek (軍艦行進曲 Gunkan kōshinkyoku), sūi koh kā thàn 1 poe. Lí kóng che-sī gōa-kú í-chêng ê tãi-chì? Chha-put-to ū 10 gōa-nî--lò! Hit chūn khi Jit-pún ê sī, bô khi tōa Tang-kiaⁿ ê tōa-p̄ng-tiàm, tōa--ê sī Sin-sok (新宿 Shinjuku) āu-ke hiah-ê ho-thé-luh, chiah ē hit keng Bīru Bar (Bīrubā).

Kóng tiòh lín chia-ê hák-seng sit-chāi khah hēng-hok, pit-giáp liáu tiòh sūi boeh khi chò lāu-su. Goán pit-giáp sī khi Lâm-iūⁿ sio-chiàn. Chiàn-cheng sit-chāi chin kan-khó, lán siōng-hó sī mài sio-thâi. Tong-chho' góa sī kun-lām téng ê tē-it phàu-chhiú, chiàn kàu bóe--á, tī Beng-ta-na-o (Mindanao) ê sī, chūn khi hō' Bí-kun lòng tím--khi, goán chí-hó tī

liók-siōng chò liók-chiàn-tūi. Hit-tang-chūn góa hū-chek àm-sat Bí-kun ê kun-koan, nā pō-tūi hêng-chìn ê sī têng tiòh ta-pó, góa tiòh hū-chek chhōa-tūi seng kā i phò-hāi. Kóng--khí-lâi, lán Tâi-oân-kun khah gâu chiàn, bô chhin-chhiūn Tâi-pán-kun (大阪軍), nng-kha bōe-chêng chiàn--tiòh giōng-boeh sòan--khì. To-chhī cheng--lâi ê peng-á chóng--sī khah chha, bô chhin-chhiūn Kiú-chiu (九州), Pak-hái-tō (北海道) ê peng-á khah gâu thâi. Kóng--khí-lâi in Jit-pún-lâng mā-sī khó-liân, ū chit-kái góa chhōa 2 ê Jit-pún-peng khi phah 1 ê ta-pó, Bí-kun siú tī leh téng-bīn, goán kun-pún to-bô ki-hōe phah-iân. Góa kui-khì chhōa in 2 ê bih tī soan-chiòh ē-kha, nā-bô mā-sī pèh-pèh hi-seng. In 2 lâng tú khai-sí m̄-chai góa boeh chhòng siá, bóe--á liáu-kái liáu-āu, góa khòan-ē-chhut--lâi in ê bák-sîn lāi-bīn tū-liáu hoài-gī í-gōa, koh-ū kám-kek.

Jit-pún-lâng kóng Bí-kok-lâng bô-siá hó kia, kóng in chiàn-tàu-ki kan-ta lóng he a-lú-bài-toh chò--ê. M̄-koh poe-hêng-ki kā phah--lòh-lâi liáu-āu, chiah hoat-kak tiòh in ê thih-pang ū-kàu kâu. Lâng chē ê só-chāi chhèng-chí lóng phah bōe kòe, bô chhin-chhiūn Jit-pún ê poe-hêng-ki, í-chō lóng bōe-tàng tòng chhèng-chí. Kóng--khí-lâi, Jit-pún kàu bóe--á bô-siá-mih hó-ê poe-hêng-oân, iu-siù ê tī Tiong-tô-tó (中途島 Midway Atoll) chiū-khì hō Bí-kun lòng--sí tī hâng-khong-bú-lām téng, āu--lâi ê lóng bô-siá hùn-liân tiòh sàng-lâi chiàn-tiū. Tī Hui-lút-pin ê sī, góa tiòh bat chhōa kòe kan-ta 6 koh goéh hùn-liân liáu tiòh sàng-lâi chiàn-tiū ê Jit-pún-lâng. Lí kóng in chia ê Jit-pún-peng bóe--á lóng án-chóa? Tōa-pō-hūn lóng gōng-gōng tī chiàn-tiū hi-seng.

Chiàn-cheng phah kàu bóe--á sī, goán pō-tūi ê su-lēng-koan kā goán kóng, kiók-sè chha-put-to í-keng tēng--a, koh hi-seng lòh--khì mā bô-

siáⁿ kè-tát. Lán ài seng-chûn lòh--khi, thang-hó kè-siòk lâi kiàn-siat Jit-pún. Só-í bóe--á goán chit-tûi hi-seng tī chiàn-tiûⁿ ê lâng khah-chió. Pō-tûi chiàn-āu tng--khi Jit-pún, tú-hó Jit-pún-lâng boeh cho hái-siong chū-ūi-tûi, m̄ng góa kám-ū boeh lâu--lòh-lâi? Hit-tang-chūn, Hân-kok--lâi ê lóng boeh tng--khi in Hân-kok, bóe--á tī in hái-kun lóng chò chin-tōa. Góa tong-chho' siūⁿ-siūⁿ--leh, tng--lâi Tâi-oân mā hó, Jit-pún tiòh hō' góa 2,000 kho; hit-tang-chūn tng--lâi lán chia ē-sái bé kúi-nā keng chhù--leh. Lí kóng góa ūi-siáⁿ-mih hit-tang-chūn ná-ē bô-ài lâu-tī chū-ūi-tûi? Tong-chho' l ê kun-koaⁿ kóng boeh hō' in sió-bōe kè góa, góa kìⁿ liáu tiòh bē kah-ì. Jit-pún sió-chiá lâng é-é, kha-thúi ká-ná lín kóng ê 『蘿蔔腿』, bô lán Tâi-oân sió-chiá lâng khah lò tng. Khòⁿ bōe kah-ì--leh, siūⁿ-siūⁿ tng--lâi Tâi-oân khah hó. Ná chai-iaⁿ tng--lâi liáu-āu, lâng khòⁿ góa sī Jit-pún-peng thòe-ngó; khòⁿ-khi-lâi kám-kak khah hoaiⁿ, lán Tâi-oân-lâng ē khah kiaⁿ, tú khai-sí soah bô sió-chiá káⁿ kè--góa. Kî-sit ná-ū, kap kî-tha ê lâng pí--khi-lâi, goán sui-jiân ē-hiáu jiû-tō, khòⁿ--khi-lâi khah hoaiⁿ, m̄-koh lóng m̄-bat phah bó; kan-taⁿ ē siu-lí hia ê put-tat-put-chhit ê lô-môa.

Lí kóng tong-chho' ná-ē khi-chò Jit-pún-peng? Kóng--lâi lóng-sī kàu-iòk hāi--ê. Tong-chho' goán chia ê siàu-liân-lâng lóng siūⁿ-kóng ē-sái ūi kok-ka hi-seng sī chit-kiāⁿ liáu-put-khi ê tã-chi. Jit-pún-lâng tú khai-sí leh cheng-siu Tâi-oân-lâng ê sí, mā m̄-sī chhìn-chhái o-pèh pò-miá tiòh siu, ták-ke sio-chiⁿ boeh khi, m̄-koh kan-tāⁿ chêng kúi miá khah iu-siù ê lâng chiah ū ki-hōe. Góa tong-chho' khi--ê sī hái-kun sū-koaⁿ hák-hāu, kap lín hit leh Chiúⁿ Kài-chiòh káng-khoán ê sū-koaⁿ hák-hāu. Siū-hùn liáu-āu bat chhōa lâng khi ó hoán chiàn-chhia-hô, tiòh-sī lín chit-má hák-hāu píⁿ--á kang-giáp-khu kap hái-piⁿ tiong-ng hit tiâu kau. Lín siàu-liân--ê lóng kioh-sī he sī kang-giáp-khu ê pài-chúi-kau, kî-sit sī Jit-pún-lâng kiaⁿ Bí-kun phah lâi Tâi-oân chiah ó--ê, kap lán tī hái-piⁿ khe-kháu khòⁿ--tiòh hia ê ta-pó káng-khoán, sī boeh

iōng-lâi tòng Bí-kun ê. Hó-ka-chài Bí-kok-lâng bô chêng-keng lâi phah Tâi-oân, bô lán Tâi-oân-lâng ē hi-seng chiok chē, Jit-pún-lâng sī siú bōe-tiâu--ê. Tong-chho lán chia ê ki-tiūⁿ sī Kha-mi-kha-ze (Kamikaze 神風) sîn-hong tēk-kong-tūi leh tōa--ê, poe-hêng-ki án-chóaⁿ khi kā lóng, in Bí-kok-lâng bōe su lóng m̄-kiaⁿ, in poe-hêng-ki chiàu-siông tui hâng-khong-bú-lām têng poe-lâi lóng lán ê ki-tiūⁿ, thng-chhiúⁿ. Jit-pún poe-hêng-ki sī-siông poe--chhut-khi tiòh bô koh tng--lâi. Lán Chiòh-thui-pêⁿ (石梯坪) hit pêng ê hí-káng gōa-bīn, tiòh lak 1 chiaⁿ Mi-chu-pi-sī (Mitsubishi 三菱) lêng-chiàn ê hui-ki, hó-thiⁿ hái-chúi chheng ê sí-chūn, chē hí-chūn chit-chhut-hái tiòh khòaⁿ--ē-tiòh hit chiaⁿ tím tī hái-té ê poe-hêng-ki.

Lí kóng chò Jit-pún-peng tui chiàn-āu ê seng-oah ū-siáⁿ éng-hióng? Tìong-kok chêng-hú lâi ê sí, goán ài khi chham-ka siáⁿ-mih sam-bīn-chú-gī ê hùn-tō-thoân. Kóng--tiòh Tìong-kok chêng-hú, in tú lâi ê sí, ū-kàu thó-húi. Lán ki-tiūⁿ lâi goân-pún koh ū kúi-nā tui Jit-pún-lâng lâu--lòh-lâi ê poe-hêng-ki, in kóng kā tòng-chò hui-thih thiah thiah thêh--khi bōe. Hit-tang-chūn chham thih-lô lóng m̄ pàng--kòe, ū chit-tōaⁿ sí-kan peng-á kóng kā thih-lô thiah khi chhàng boeh bōe. 228 hoat-seng ê sí, goán chia ê chò-kòe peng--ê lóng khí-lâi chiap-siu in Tìong-kok-peng ê bú-khi. Tú khai-sí ê sí, goán koh kā thêh--lâi ê bú-khi thoa-khi ke-á lō-téng iū-hêng, chhin-chhiūⁿ Jit-pún sí-tāi kāng-khoán. Bóe--á, tán in ê cheng-oân pō-tūi chē-chūn tui káng-kháu teng-liók liáu-āu, goán soah lóng sòⁿ-sòⁿ--khi. Chú-iàu sī in-ūi goán lêng siuⁿ chió, bú-khi mā bô chē, ták ê ì-kiàn koh bōe hah. Ū--ê kóng boeh chiàn, ū--ê kóng boeh sòⁿ. Góa sui-jiân chò-kòe peng, m̄-koh chiàn-āu hit 2, 3 tang ê sí-kan m̄-nā hō lán lâu peh-siⁿ lêng tī leh kái-piàn, chò-kòe peng--ê koan-liām mā lóng ē piàn. Tong-chho hit ê sí-tāi iah-sī chē-tō chit bô--khi, lêng-lêng tiòh chiām-chiām sit-khi hia ê khi-phék kap cheng-sîn. Goân-pún boeh siú káng-kháu ê lêng chit sòⁿ liáu, àu-bīn--ê tiòh khai-sí cháu-lō. Iah in-ūi bô siáⁿ té-không, sòⁿ-lòh hit kúi-nī lán chia mā kah bô tui-chi. Sū-kiāⁿ liáu-āu, góa

hông liáh-khì chham-ka chit-ê ká-ná su-sióng kái-chō ê iâⁿ-tūi, kóng sī boeh kā góa siū Jit-pún-lâng éng-hióng ê su-sióng kái tng-lâi Tìong-kok--ê. Sòa--lòh-lâi ū-khó-lêng sī in-ūi khiàm ki-sút jîn-châi, góa kiát-hùn liáu-āu tiòh sūi phài khi tiān-lék kong-si chiáh-thâu-lō, m̄-koh put-sam-sī lóng ū lêng tī hia leh kā goán chit-chióng lêng chò pò-kò. Ū chit-tōaⁿ sī-kan, góa khi hông bô-tāi-bô-chì tiàu-chit, chit-sī-á tiàu tìong-pō, chit-sī-á tiàu tang-pō, bô-it-tēng tiòh kap in chò ê pò-kò ū koan-hē. Kiàn-pái góa nā-khì hông tiàu-chit, lī-khui hit-kang, it-tēng chhēng hái-kun ê chè-hók khi pān-kong-sek, ná chhiūⁿ kun-koa, ná kiāⁿ kun-lé lâi lī-khui. In hia-ê Tìong-kok lâi ê kho-tiúⁿ, chú-jīm khòaⁿ-tiòh lóng khi-phut-phut, m̄-koh tiòh-sī liáh góa bô-hoat. Kóng--tiòh lán Tâi-oân-lâng sít-chāi chin khó-liân, mā m̄-sī ài chò Jit-pún-peng, Jit-pún-lâng soah-lâi án-ne. Chì-sī hit-chióng chēng-hēng, siūⁿ ē-tiòh--ê, ē-sái tãi-piáu, piáu-hiān chhut ka-kī put-boán siōng-hó ê hong-sek, kèng-jiân sī thàu-kòe chiàn-cheng hit-thò kī-sít ka-kī mā-sī siū-hāi-chiá ê mih-á.

Boeh kàu-ūi--a! Goán tau tiòh tī oat-kak hia. Lāu-su! Chin to-siā lí kā góa chàì tng-lâi chhù--ni. Kin-á-jit sít-chāi chin sim-sek, ē-tàng lâi chham-ka kap hák-seng ê khai-káng. Sui-jiân chit-kái kap chēng kúi-nī bûn-hòa tìong-sim pān--ê boeh sio-kâng, koān-chèng-hú kap m̄-chai tui toh-ūi lâi ê koaⁿ-oân, chit kóng-soah chhái-hóng kì-chiá, chit-tui ē-bīn chē--ê koan-chiòng tiòh lóng cháu liáu-liáu. Chit-kái lín hák-hāu hāu-tiúⁿ, chú-jīm iáh-sī kàu-iók-kiók ê koaⁿ-oân òe chit kóng-liáu, mā-sī ē-bīn lāu-su, thiaⁿ-chiòng tiòh cháu chit-tui. M̄-koh chit-kái koh ū chit-kóa hák-seng ē lāu--lòh-lâi thiaⁿ, ē m̄ng kóa góa thiaⁿ--tiòh lóng-ē ài chhiò ê bûn-tê. 5, 6 nī-chēng 1 ê a-tok-á hák-seng lâi m̄ng góa kòe-khì ê tãi-chì, goán tian-tó kám-kak in a-tok-á khah liáu-kái chia ê mih-á.

Kàu-ūi--a! To-siā lí, lāu-su! Ló-lát! Kám-ū boeh jip-lâi chē chit-ē?
Bô lí khah sè-jī sái, khah sió-sim--leh! Chài-hōe!

--Goân bûn teng tī Tâi-bûn Bóng-pò, 36 kî, 1999 nî 9 goèh 15 hō chhut-
khan; hiàn hō`oáh-kòe hō`lân pàng bē-kì ê hia ê sî-tâi jîn-bùt.



PORTUS

Tabula Geographica de Libiana

Albany

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Part III

Appreciation of Foreign Literature /
Gōa-kok Bûn-hák Him-sióng

PHAN THỊ THANH NHÀN (Vietnam)

Phoaⁿ Sî Chheng Hiân, 1943 nî chhut-sì, goân-chèk Hô-lâi. Oát-lâm Chok-ka Hiáp-hōe hōe-oân. Bat tit tiòh Kok-ka Bùn-hák Siúⁿ.

**TIĀM-CHĒNG Ê IŪ-Á-HOE PHANG**

Hāng-á-bóe hit n̄ng keng p̄ng ê thang-á-m̄ng
M̄-chai ūi siáⁿ t̄ai, lóng m̄-bat koaiⁿ--khài
Khah-chá thák k̄ng pan ê siang-l̄ng
Chhù āu ê iū-á-chhiū thòaⁿ bī phang-phang

Kā chit chhok hoe chhàng tī chhiú-kin-á
Siàu-lú ná tiū-tū ná kiáⁿ khi keh-piah
Hia ū chit ê l̄ng keh-kang ài chiūⁿ chiàn-tiūⁿ

In tiām-tiām chē leh, m̄-chai beh kóng siáⁿ
Siūⁿ beh khòaⁿ tui-hong, koh hiông-hiông oát-thâu
Bô l̄ng beh seng khui-chhùi...
Iū-á-hoe ê phang-bī hō i sim khah cho
Cha-po--ê m̄-káⁿ kiū, cha-bó--ê m̄-káⁿ sàng
Kan-taⁿ iū-á-hoe ê chheng-phang
Tòng-bē-tiâu, it-tit teh thòaⁿ

Siàu-lú ká-ná he tiām-chēng ê hoe
N̄ng-bāng phang-bī thè i soeh ài-i
“Lí thái ē bô-chēng, m̄-chai l̄ng sim-i
L̄ng í-keng lâi kàu lí sin-piⁿ”.....

In hun--khui, iu-oàn tiām-tiām
 Tiām-chēng ê iū-á-hoe phang tīⁿ-tòe chiūⁿ chiàn-tiūⁿ ê kha-pō̄-siaⁿ...

(C.U.B. hoan-ék)

Hương thầm

Cửa sổ hai nhà cuối phố
 Không hiểu vì sao không khép bao giờ
 Đôi bạn ngày xưa học chung một lớp
 Cây bưởi sau nhà ngan ngát hương đưa

Giấu một chùm hoa trong chiếc khăn tay
 Cô gái ngập ngừng sang nhà hàng xóm
 Bên ấy có người ngày mai ra trận

Họ ngồi im không biết nói năng chi
 Mắt chọt tìm nhau rồi lại quay đi
 Nào ai đã một lần dám nói?...
 Hương Bưởi thơm cho lòng bồi rối
 Anh không dám xin-cô gái chẳng dám trao
 Chỉ mùi hương đầm ấm thanh tao
 Không giấu được, cứ bay dịu nhẹ

Cô gái như chùm hoa lặng lẽ
 Nhờ hương thơm nói hộ tình yêu
 “Anh vô tình, anh chẳng biết điều
 tôi đã đến với anh rồi đấy”...

Họ chia tay, vẫn không nói điều gì
 Mà hương thầm thơm mãi bước người đi...

ANH NGOC (Vietnam)

Eng Giòk pún-miâ Ng Tek-giòk, 1943 nî tī Gī-an séng ê Gī-liòk chhut-sì. Oát-lâm Chok-ka Hiáp-hōe hōe-oân. Bat tit tiòh Oát-lâm Kok-ka Bùn-gē Siúⁿ.

**KENG-KAH-THÂU Ê KANG-SAN**

(tng-phiⁿ koa-si)

Kèng sàng hō`Tiong-pō`lâm-pêng H50 ê lú-chiàn-sū

*

Chhin-chhiūⁿ kiô hāⁿ kòe khoah-bóng-bóng ê hô-liú
In hāⁿ-kòe chiàn-cheng pháiⁿ-chhèng-chhèng ê chúí-chhiâng
Lâu-lòh chiong-lâi ka-kī ê hêng-íáⁿ
Bīn-bô-á in tī sòe-goát ê chhong-song
Lék-sú tī pèh-sek ê chóa téng-bīn
Kì-liòk in chhiaⁿ-iāⁿ koh úi-tāi ê sin-khu

*

In khí-kiâⁿ
Lâm-pêng ê 1 ê e-po`chhiū-hiòh-á tauh-tauh-á lak--lòh-lâi
Chhin-chhiūⁿ po-lê káng-khoán tī kha-té chhùi--khì
Kòe tau ê hong phah-khui chhiū-nâ ê mng
Thâu 1 ê bīn-iông í-keng chhut-hiān
Tī liân-hiòh ê bō-á-kīⁿ ē
Tng-tiòh hong kap thiⁿ-téng ê jít-thâu
Tōa lúi ê bák-chiu-khut-á chhim-lòng ná-chhiūⁿ sī ta-sò ê chéⁿ
Lúi-chek kúi-ā-chheng mê bō-bīn ê tng-lō`

Chiàn-tàu kin ê áu-hûn jiâu tī keng-kah-thâu
 Láng-á hûn-jiah chhim koh âng
 Sán-thiu ê 2 pêng keng-kah
 Thèⁿ kui chheng kin
 ...
 In koh khí-kiâⁿ
 Chhin-chhiūⁿ hit khoán ê e-po`sí
 Kap góa kâng sè-tāi ê lâng
 Tī chhùi-kô-kô`ê jít-thâu-kng ē-kha
 Thiⁿ-piⁿ chhin-chhiūⁿ hóe-sio-po`hiah iām
 Liū-lōng chhōe phōaⁿ ê chiáu-á
 Àm-mī háp-bān ê hoe-lúí
 Thiⁿ chheng-chheng koh tiām-chēng
 Gîn-sek ê hûn kâu kah ná chhiūⁿ chím-thâu
 In kha-pō` ná kiâⁿ ná kín
 Hiáh-thâu khap-tiòh o-àm
 Kha-chiah-phiaⁿ òng jít-thâu
 Té-tīⁿ hòe-mih ê láng-á chhiūⁿ soaⁿ kāng-khoán teh tī siang-pêng ê keng-kah
 Té-tīⁿ hòe-mih ê láng-á m̄-bat lī-khui in chit-tak-kú
 Ná chhiūⁿ chū in chhut-sì
 In ê miā-ūn tō kap láng-á tīⁿ-tiâu-tiâu
 Cha-bó-gín-á sin koân 1 bí 55
 DK phàu-tôaⁿ chhiau-kòe thâu-khak pòⁿ bí koân
 Sèⁿ-miā kap sí-bông tī keng-kah-thâu sio-siám
 Chhin-chhiūⁿ Lú-o thèh chiòh pó`thiⁿ
 Kap góa kâng sè-tāi ê lâng
 Kā kang-san taⁿ tī sán-thiu ê keng-kah-thâu
 In ê kòng-hiàn pí in ê hêng-íaⁿ khah koân

(C.U.B. hoan-ék)

Sông núi trên vai

Kính tặng các nữ chiến sĩ Đoàn vận tải H50, Cục Nam Trung Bộ.

*

Như chiếc cầu bắc qua dòng sông rộng
Họ bắc qua dòng thác xiết chiến tranh
Gửi lại mai sau hình bóng của mình
Những đường nét in trên nền năm tháng
Và lịch sử từ những trang giấy trắng
Sẽ đứng lên cao vút những dáng người.

*

Họ lên đường
Một buổi chiều Cục Nam xao xác lá khộp rơi
Nát vụn dưới chân người như kính vỡ
Từ cửa rừng gió chiều vừa mở
Đã hiện lên gương mặt đầu tiên
Dưới vành mũ lá sen
Bắt gặp một khoảng trời gió nắng
Hố mắt to hõm sâu đôi giếng cạn
Động ngàn đêm thức trắng đường dài
Nếp khăn rằn nhàu nát trên vai
Vết quai gùi hằn sâu chín đố
Đôi bờ vai nho nhỏ
Đong đầy ngàn cân
.....
Họ lại lên đường
Một buổi chiều như thế
Người đang đi cùng thế hệ với tôi

Trong vụn nắng rụng rơi
 Chân trời cháy một màu vàng hoả hoạn
 Những cánh chim lang thang tìm bạn
 Những bông hoa khép cánh qua đêm
 Trời cao xanh và êm
 Hàng mây bạc nồng nàn như mặt gối
 Họ rào bước đi
 Vàng trán chạm vào bóng tối
 Lưng quay về phía mặt trời
 Những gùi hàng như trái núi trên vai
 Những gùi hàng chưa một giây rời họ
 Như thể từ thuở nhỏ
 Họ sinh ra đã gắn với những gùi hàng
 Con gái cao một mét năm nhăm
 Quả đạn DK vượt quá đầu nửa mét
 Gùi trên lưng sự sống và cái chết
 Như Bà Nữ Oa xưa đội đá vá trời
 Những người đi cùng thế hệ với tôi
 Gùi sông núi trên đôi vai bé nhỏ
 Tầm vóc họ lớn hơn chính họ.
 Đắc Pét
 Đắc Tô.

Em đã qua những cơn sốt anh qua
 Em đã gặp trận mưa rừng anh gặp
 Vẫn không ngờ có một trưa Phan Thiết
 Em một mình đứng khóc ở sau xe.

Cánh rừng còn kia, trận mạc còn kia
 Vài bước nữa là tới đường số Một
 Vài bước nữa

Thế mà
Không thể khác.

Biển màu gì thăm thẳm lúc anh đi
Anh không hay cánh đò ầy tên gì
Nhưng em biết ngày ngày anh vẫn đứng
Anh chưa biết đã tan cơn bão động
Chưa biết tin nhà, không nhận ra em
Không nằm trong nghĩa trang

Anh ở với đò anh xanh vào cỏ
Cỏ ở đây thành nhang khói của nhà mình
Đò ở đây cũng là con của mẹ
Lo liệu trong nhà dồn xuống vai em.

Tiếng còi xe Phan Thiết bước vào đêm
Đèn thành phố soi người đi câu cá
Anh không ngủ, người đi câu không ngủ
Biển đêm đêm trò chuyện với hai người.
Cứ thế từng ngày Phan Thiết có anh tôi.

Ông Iók-lîm (王育霖)

(Japan & Taiwan 1919-1947)

228 siau-sit ê kiám-chhat koaⁿ.

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

**Kim-jit It-piát Hô-sî Chài Siong-hông**

Bóe-chām chóng-sng lâu-kàu Ko-hiông

Hit àm lán sio-tiâu theng-sū-toaⁿ

Hoaⁿ-hí thiàu-bú

Mā tih-lóh bák-sái

Ah~

Ì-khì hong-hoat sùn-chin ê chheng-chhun sòe-goát

Chin-kìn kòe-khì bô koh hōe-thâu

Ūi-hô lí bô beh khí-lâi thiàu-bú

“Kim-jit it-piát

Hô-sî chài siong-hông

Sui-jiân chhun-thiⁿ ē koh lâi

Kám koh ē-tàng tī kan-ná chhiū-kha

Tâm-thian soat-tē neh”

(Phoaⁿ S.L. hoan-ék)

今別れては何時か見ん

高雄も終ひにすんだ
その晩我々はプログラムの紙をやいて
踊った
そしてないた
あゝ純真の意気を負ふ
青春の日はくれやすく
一度去って帰らぬを
なぞ君立ちて舞は去るや

“今別れては
何時か見ん
幾年春は
めぐるとも
かんらの花
咲くもとに
再び語る
事やある”

Rabindranath Tagore

(India 1861-1941) 印度詩人。

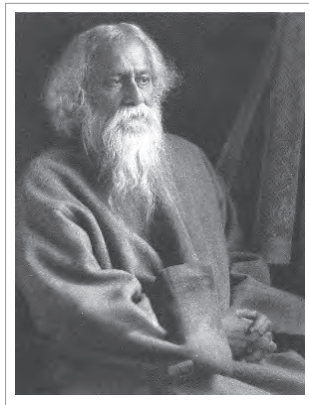


Photo from Wikipedia



(天地不仁 / by Louise Lee Hsiu)

1. 天地不仁

風雨無停 ê 黃昏！我看樹尾 teh 做風颱，感念萬物 ê 偉大。

The World is not Benevolent

This rainy evening the wind is restless. I look at the swaying branches and ponder over the sadness of all things.



(母親的畫像 / by Louise Lee Hsiu)

2. 母親的畫像

恬靜 ê 暗暝，親像母親 ê súi。喧嘩 ê 日時，親像孩兒 ê 美嬌。

Mother's Portrait

The silent night like the heart of mother and the clamorous day of the child.



(語言是永恆 ê 疑問 / by Louise Lee Hsiu)

3. 語言是永恆 ê 疑問

「啊！海，汝講啥？」
 「這是永久 ê 疑問。」
 「啊！上天，汝回答啥？」
 「話是永久 ê tiām 靜。」

The Language of Eternal Questions

“What language is thine, O sea?”
 “The language of eternal question.”
 “What language is thy answer, O sky?”
 “The language of eternal silence.”

4. 諸相非相

權勢對世界講：「汝是我 ê。」世界就將權
 勢囚禁在伊 ê 寶座頂。
 慈愛對世界講：「我是汝 ê。」世界就賜自
 由 tī 慈愛家己 ê 厝內。

All Typical Things Are Not Real

Power said to the world, ‘You are mine.’ The world
 kept it prisoner on her throne.
 Love said to the world, ‘I am thine.’ The world
 gave it the freedom of her house.

5. 弓箭互動是專制 ê 模式

弓對欲射出去 ê 飛箭講，汝 ê 自由是屬 tī 我 ê 。

Bows and Arrows are Autocratic Patterns

The bow whispers to the arrow before it speeds forth,
“Your freedom is mine.”

6. 人類特色

游魚 tiām 靜 tī 水底，野獸喧鬧 tī 大地，飛鳥在空中唱歌。但是人 ah！有海水 ê tiām 靜，大地 ê 吵鬧，kah 空中 ê 樂章。

Human Characteristics

The fish in the water is silent, the animal on the earth is noisy, the bird in the air is singing. But Man has in him the silence of the sea, the noise of the earth and the music of the air.

--Stray Birds / 漂鳥集
(Louise Lee Hsiu Hoan-ék)

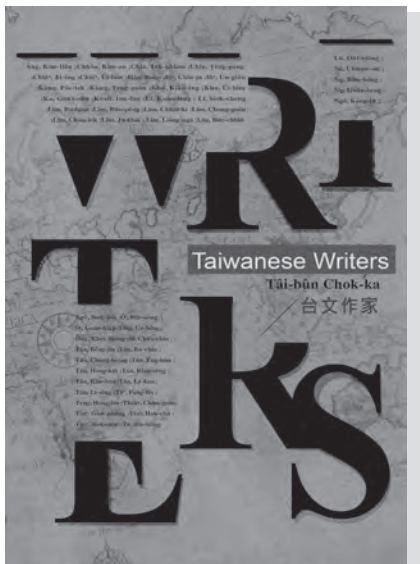
New releases by Taiwanese PEN members: 台文筆會會員新冊 Tâi-bûn Pit-hōe hōe-oân sin-chheh



台灣英雄傳：決戰西拉雅



台灣語で歌え 日本の歌



台文作家

肩上山



探索越南文化本色



戰火人生



越南文化：從紅河到九龍江流域



台南詩行



動物園大對決

2019 Event photos: Literary exchange between Taiwan and Vietnam/Japan

台文筆會 hām 越南 & 日本進行文學交流
Hām Oát-lâm & Jit-pún chìn-hêng bûn-hák kau-liû



