

## 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.

## TÀI-BUN PIT-HŌE

Kong-goân 2009 nî sêng-lip, chong-chi si:

- 1) Kô-lê Tâi-gi bûn-hák chhông-chok,
- 2) Thoân-kiat Tâi-gi bûn-chok-ka,
- 3) Thê-seng chhông-chok chúi-chún kah Tâi-gi bûn-hóa tē-ūi,
- 4) Chhlok-seng kok-lâi-góa bûn-hák kau-liú hâp-chok.

Pún hōe chú-tiⁿ\* Tâi-oân bûn-hák tiōh-âi iōng Tâi-oân gi-bûn (n̄-si Hōa-gi) chhông-chok.

# 2021

## 台灣語ペンクラブ選集

## Hội Nhà Văn Đài Loan

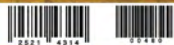
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# Taiwanese Pen

## Annual Selections

## Tâi-bûn Pit-hōe Nî-khan

台文筆會 年刊



Printed in Taiwan NT 480

Tâi-bûn Pit-hōe Nî-khan

Taiwanese Pen Annual Selections

台文筆會 年刊

NO. 8 July 2021



NO. 8 July 2021

# Taiwanese Pen

## Annual Selections

台文筆會年刊

## Tâi-bûn Pit-hōe Nî-khan

## TAIWANESE PEN

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

## 台灣語ペンクラブ

本會は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、養促成國內、國際文學交流合作為宗旨。本會主張台灣文學須以台灣語文(非華語)創作。



NO.8 July 2021

# Taiwanese Pen

## Annual Selections

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台文筆會年刊

Tâi-bûn Pit-hōe Nî-khan



台文筆會編著

本冊榮獲



國立臺灣文學館  
National Museum of Taiwan Literature

優良文學雜誌 補助

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# Part I

English Version



# President's Foreword

台文筆會年刊話頭

Tân, Chèng-hiông

It has been twelve years since Taiwanese Pen was founded, in 2009. This time, it is my turn to serve as the president of the association. The position is both an honor and a great responsibility. First of all, I want to give my wholehearted thanks to all the members for their support, especially our former president and secretary general, who have put in much dedicated efforts. Standing on the hard-wrought foundation of their labors, I will continue to move forward.

In these last few years, we have happily added quite a number of new friends to our ranks, but said goodbye to some old friends, who have left for all sorts of reasons. However, this is quite common in any community that is growing. Although everyone has their own views, our goal remains the same – to see the quality and quantity of Taiwanese literary works rise, and the number of writers writing in the Taiwanese language grow.

As the newest annual issue is about to come out, we are reminded that this not only means that we are about to wind up a year's effort, but also that we are about to embark on the next one. I hope and ask our members to participate, more actively, to create more powerfully, and to put our pens to paper works of Taiwanese literature that shows the Taigi spirit and reflects our Taiwanese heart.

## A Year of Severe Chinese COVID-19 Pandemic

### Tiong-kok Hì-iām Chhàng-chhiu ê Chit Tang

Chiú<sup>n</sup>, Ūi-bûn

The year 2020 was a year of severe Chinese COVID-19 pandemic. All people in the world were affected by the pandemic to some extent. There is no exception to the members of Taiwanese Pen. Several events were cancelled due to the pandemic. Nevertheless, there were still two events worth celebrating in 2020.

The first event was that the book entitled “The Development of Taiwanese Vernacular Literature” written by our former chairperson, professor Liāu Sūi-bêng, has been translated and published in Vietnam and Japan respectively. Its Vietnamese translators were Thái Thị Thanh Thủy, Lù Việt Hùng and Phạm Ngọc Thúy Vi. The cooperated publisher in Vietnam was Vietnamese Writers' Association. Its Japanese translator was Sakai Tohru. The cooperated publisher in Japan was Kokushokankokai Inc ( 國書刊行會 ).

The second event was that the book entitled “Vietnamese Modern Literature” written by professor Nguyễn Đăng Điệp, the director of Institute of Literature, Vietnam Academy of Social Sciences, has been translated into Taiwanese and Chinese and published in Taiwan. Its translators were Thái Thị Thanh Thủy, Tē<sup>n</sup> Tì-têng and Wi-vun CHIUNG. Two key persons wrote recommendations for this book. They were professor Hsiao Hsin-Huang, the chairman of Taiwan-Asia Exchange Foundation, and Mattel Hsu, the editor-in-chief of Thinking Forum, Thinking Taiwan Foundation.

We deeply appreciate their efforts and contributions to make these three books come true. I believe that these books will play an important role to promote literary exchange between Taiwan and Vietnam/Japan. Furthermore, it's our hope to make friends with writers all over the world in the future. Finally, I hope everyone can go through this COVID winter safely and welcome the hopeful spring.



The background is a faded, sepia-toned map of the world, featuring several compass roses and a quill pen. The map is overlaid with a grid of latitude and longitude lines. The quill pen is positioned diagonally across the lower right portion of the map.

**Si**

詩

Poetry

# Story – Thoughts on Reading the Prison Letters of Lâu Iâu – têng to His Wife, Si Goát-hâ

■ 故事—讀劉耀廷佻妻子施月霞獄中通信有感

Chan, Bí-boán

The autumn moon creeping up the stairs  
Like your soundless steps coming into our bedroom  
Tiptoeing toward where the desk was  
Thoughtfully trying not to wake me from my sweet dreams.  
A tender habit that I've grown used to in our twenty months' of  
married life  
But, beloved, did you know that since you left  
Even the desk lamp has dimmed  
From then on, only by holding the tear-stained letters  
And smelling the sheets of paper could I find  
Comfort in your familiar scent

After you've been gone, days have become empty  
And nights were especially long. The world outside  
Looked dark and gloomy. Only the wind was free  
In the deep silent night, my feelings finally found release  
Crying out your name with unbearable sorrow.  
The love we had and your short, twenty-nine years of life  
Has seeped through the hourglass of time  
Until only a layer of dusty fog remains

How shall I begin, that sad, broken story  
Buried in the crevices of history.  
At midnight on October 17, 1952,  
While the sky was heavy with clouds and the stars looking murderous  
Before we had time to say good night to each other, those evil killers  
Burst in and forcibly took you away without reason  
From then on we were separated as if between life and death,  
long periods of waiting for me,  
I was only able to keep on living with the encouragement  
from you love and will,  
While struggling to face merciless powers

At that time, all our loving words were found in our letters,  
comforting each other  
Into my diary I poured my private thoughts to relieve my pain.  
But then the terrible day of January 29, 1954 came  
It was the day after our third anniversary, O Woe!  
All the emotions and truth were spitefully silenced  
by the dictator's bullets.  
I pasted that date on the photo album, which you made  
Painstakingly, with the last ounce of your strength, with the tip of a pen  
To leave your family a precious memento, as your last goodbye.  
It is also a legacy that I treasured all my life  
Please, forgive my breaking of our marriage vow  
Sometimes, in those unjust and chaotic times

Facing the watchful looks of prejudice  
One needed more a reason to live more than a reason to die  
Mr. Tan, recognizing our shared political wounds,  
He and I found in each other a fellow sufferer  
Since then he has become a selfless father to our twin girls.  
I've never forgotten you  
But the pain of longing and memory was too much, deeper than bullets  
So, I've decided, to put aside your small lock of hair, your clipped nails  
The khaki shirt you wore, and those eighty love-infused letters  
In a small wooden box. Until the day,  
when someone mentions your name,  
They will be opened and the sad story of our love, your blood and tears  
Will be told.

(Trans. by Vivian Su)

---

**Note:**

Lâu Iâu-têng (1925-1954) was a victim of the White Terror. Due to his involvement in a printing shop case, he was secretly arrested, sentenced and executed. When he was arrested he had been married for only 20 months, and his wife Si Goát-hâ was already with child. They were only able to comfort each other through their exchange of letters. Later Si preserved their letters and her diary written during that time, and shared them with the world sixty years later.

# An Epic of Taiwan: The Song of Tayouan<sup>1</sup>

■ Tâi-oân sú-si : Tayouan ê koa

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

( Introductory song: Brave Taiwanese People, repeated 15 times)

The ancestors aspired to sail across the mighty ocean  
on a simple and crude mankas<sup>2</sup>,  
Braving strong winds and waves to gain the land of  
Taiwan where their descendants could prosper.  
They were aware of the peril over the profound dark sea,  
The surge upset their suffering hearts,  
they endured all these for their offsprings' future.  
The brine was illimitably deep and obscure,  
little chance of its being limpid,  
Mutual aid was the only thing they had when  
encountering typhoons and billows.  
If the mankas overturned during the typhoon,  
they entreated help from ancestral spirits,  
Whose blessing could release them  
from misgivings and order the Sun to appear again.  
With the ancestral spirits' blessing, the typhoons and  
storms harmed them not,  
Thus they arrived at paradisiac Taiwan three thousand years ago.  
They settled down on this paradisiac island,  
where the plains were expansive and the mountains green,  
Flowers in the forests were all fragrant and beautiful,



water of all streams was clean and sweet and full of fish.  
People were handsome, buoyant, frank,  
straightforward and kindhearted,  
In Kuwa, the temple, the ancestral spirits charmed with magic, than  
Taiwan became their new home.  
Year after year, blossoms of *Erythrina variegata*<sup>3</sup> painted the  
mountains red, and bombax ceiba heralded a new spring with flowers.  
Hopeful hunters chased a zeal of Fnang<sup>4</sup> with unbeatable bliss.  
Lovers played nose flutes to show their affections and  
presented Abibiki<sup>5</sup> to their loves,  
The young boys and girls fell in love and became couples for life.  
Hand in hand, men and women sawed bamboo to  
build their huts on the plains,  
Raised water buffalos and labored on the farm,  
thus habitable villages were established one by one.  
Along the rivers on the plains were settled the villages,  
including Saulang, Mattau<sup>6</sup>, and Sinckan<sup>7</sup>,  
Some lived at Backloun, where life was thriving and  
prosperous from generation to generation.  
In the middle of Taiwan was located the Kingdom of Middag<sup>8</sup>,  
a supra-tribal alliance established by several aboriginal people.  
The Papora was used as their common language  
on this contented self-ruling territory.  
The King Kamachat Aslamie was very capable of

leading and planning for people's life,  
 And to maintain peace and happiness,  
 all the allied tribes cooperated to defend homeland against invasions.  
 The Kingdom of Maka belonged to the Payuan people,  
 and Kingdom of Lonc-kjauw was situated in Hêng-chhun,  
 And the alliance of Tjakuvukuvulj,  
 all these were big Austronesian populations.  
 We are brave Taiwanese people, having lived  
 on this island for several thousand years.  
 As long as we can hold together,  
 we'll soon make Taiwan an independent country.

(Trans. by E.H.T)

- 
- <sup>1</sup> Tayouan, the former name of Tainan, has been claimed to be the origin of the name "Taiwan".
- <sup>2</sup> In his original poem, our author Chiu uses "báng-kah", the Austronesian word "manga"(bangka) meaning "outrigger canoe".
- <sup>3</sup> Commonly known as tiger's claw, is a thorny deciduous tree growing to 27 m (89 ft) tall.
- <sup>4</sup> The spotted deer in Siraya language.
- <sup>5</sup> Betel nuts in Siraya language.
- <sup>6</sup> Or "Toukapta". See 翁佳音 . 大灣大員福爾摩沙 . 台北市 : 貓頭鷹出版 . 2016-04: 134–137.
- <sup>7</sup> Or "Tagloeloe" in Siraya. See 江樹生譯註 . 熱蘭遮城日誌 : vol III. 台南縣 : 台南市政府 . 2003.
- <sup>8</sup> The Kingdom of Middag (Chinese: 大肚王國) was a supra-tribal alliance located in the central western plains of Taiwan in the 17th century. This polity was established by the Taiwanese aboriginal peoples of Papora, Babuza, Pazeh and Hoanya.

# Fish Maw and Meat Sauce

■ 魚肚 kap 肉燥

Chiú<sup>n</sup>, Ūi-bûn

If your heart is broken,  
Come to Tainan, let me treat you  
To some fish maw and rice with meat sauce

No bones of any kind  
Just the light sweetness of a few strands of ginger  
Tender and creamy,  
The bowl of fish maw,  
Better than lying on the breast of a maiden.  
A bowl of rice with meat sauce  
Smelling so delicious  
As good as that of a maiden

If you are missing your old home  
Come to Tainan, and let me treat you  
To some fish maw and our special rice with meat sauce

No bones of any kind  
Just a pinch of homeland's taste  
A bowl of fish maw,  
going down so smoothly,  
Better than abalone and bird's nest.  
A bowl of rice with meat sauce  
Always there  
Because  
In it you'll find the essence of the land

(Trans. By Vivian Su)

# He is Still Singing – In Memory of Maestro Gân Ēng-lêng

■ 全款咧唱歌予人聽—紀念嚴詠能老師

Hân, Boán

Barefooted and bearded  
Wearing amulets and long hair  
He sang for kids and their Grandpas and Grandmas  
Sowing seeds of music  
To grow into plants of happiness

Everyone jostled to get in line to buy his albums  
The old folks, to bring them home and put them in front of altars  
Asking their family gods to protect A-leng's voice  
So it won't get hoarse  
So they could continue hearing him sing  
Louder and louder

A kid with a dream  
A bunch of kids dreaming together  
Who believed in this land.  
From villages to temples  
From close to home to lands abroad, they sang  
Hoping to sing out the name, 'Taiwan'

He was a real down-to-earth star who advocated for farm folks  
Who suddenly left us for another kingdom  
Where many of his beloved people are  
For whom he would continue  
Singing every day.

(Trans. by Vivian Su)

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**Note:**

Gân Ēng-lêng (Jan. 23, 1970- Sep. 5, 2020), often called the Love River People's Singer, was the leader of the Takao Loan-koa Band. He was nominated for the best male singer in the Taiwanese category for the 21st Golden Melody Award, and his album won the best Taiwanese album that same year. Gian wrote campaign songs for President Tsai Ing-wen. In his music he often incorporated stories of farmers and he sang for them in small towns, crossroads and temples all over Taiwan. Having made several overseas tours, he could also be acknowledge as an ambassador of music.

# Pa and His Pipe

## 薰吹恰阿爸

Khng, Teng-goân

One day, at the bottom of a drawer,  
I found Pa's ivory pipe.  
I recalled the laconic man while he was alive,  
Always the pipe on his lips.  
One night, while sleep unconsciously,  
He let the pipe ashes catch fire  
And burned up the big comforter that covered the whole family

Ma, a hard-working, scrimping woman who never complained much  
And the one that our whole, poor family leaned on,  
Scolded Pa for being weak 'like a new daughter-in-law'.  
And he, never one to answer back  
Simply put his pipe back on as response.

All his life, his pipe was the thing he held on to tightly.

Published in Issue 113, *Literary Taiwan*, Jan 2020,  
(Trans. by Vivian Su)

# The Tiller for the Field Called Taiwanese

■ 臺語田園 ê 作穡人

Ko, Goát-oân

This plot of land  
Is the original home of our feelings  
It has the innocent babblings of our childhood  
And the sighs for a disappearing culture  
Experiences that circle around ideology

That plot  
Is covered with weeds  
What I worry about is for myself  
Seeing the seeds all mixed together  
While passing from one path to another going through the fields

The tiller  
Waits for the blooming after sowing  
And the fruits after blooming  
Sweating profusely, till now  
Still persevering without a backward glance

Written on August 21  
(Trans. by Vivian Su)

# The Prayer of an American Pig

## 美國豬 ê 祈禱文

Koeh, Iàn-lîm

Dear Lord Jesus,  
I am an American pig  
The Americans don't respect my rights as a pig  
They feed me Ractopamine

They said I will grow lean meat after eating it  
Which was originally for human asthma  
Now pigs don't get fat, but dogs do people don't take it, but pigs do

On Christmas Eve, 2020, a night not Silent  
The 'Legislative Bureau' of the Executive Yuan passed the  
executive order of 'Ractopamine lean meat'  
Making it legal for the Taiwanese to eat my meat and chew my bones

Their late leader, Lee Teng-hui, once said  
"I do not belong to me."  
He meant that he has become the person with the Holy Spirit in him  
After taking Ractopamine  
The lean meat in me also became not 'my' lean meat  
It is lean meat from Ractopamine

Although the American President is sworn in by holding a Bible  
People still sin  
And misuse God's gifts  
So I am forced to take Ractopamine  
I grumble about the Democratic Progressive Party in Taiwan



Who is not democratic – had no referendum to stop Ractopamine  
Nor progressive – did not help my friend the cow by keeping it from  
taking Ractopamine  
Not only does Ractopamine causes lean meat  
It also swallows up the spirit of democracy and progress from the DPP

God created all beings in this world  
Man created Ractopamine  
In the Garden of Eden, the Tree of Good and Evil was forbidden  
But the serpent tempted Man  
And Ractopamine tempted President Tsai  
Then why does the European Union not want to import Ractopamine lean  
meat?

I hope that whenever the Taiwanese eat my meat and chew on my bones  
Their asthma will be cured  
I don't want to take Ractopamine  
I do not belong to Ractopamine  
I want to be filled with the Holy Spirit  
And go to the Garden of Eden  
Have Emmanuel with God  
Not have Ractopamine reside in me forever  
This I pray, in Lord Jesus's name,  
Amen

(Trans. by Vivian Su)

# Every Moment

## 分分秒秒

Lí, Siù (Louise Lee Hsiu)

Childhood will never return  
Family love cannot come back  
Romance fades away  
Hair changes color  
This is the time for nostalgia

Time spins its wheels faster  
Time waits to be checked in  
Time stands still while waiting  
Time cannot breathe in its paralysis  
This is the time for worrying and change

Day and night live together  
In the bright shiny morning  
In the gloomy darkness at dusk  
The future and the past are present  
They have not yet begun the end



# Three Poems

## 詩 3 首

Lîm, Bú-hiàn

### 1. It's Because I am Taiwanese

Why does it  
Only take some ten hours  
For a Taiwanese to become an American  
But thirty years  
To come back from America  
It's because I am Taiwanese

There are four hundred thousand kilometers  
Between the Earth and the Moon  
Yet it only took the Americans ten years  
To touch the surface of the Moon  
But to come back to Taiwan, a mere ten thousand kilometers away  
Took me thirty years.  
Why is the Earth to the Moon  
So close and so fast  
It's because they are Americans.  
From America to Taiwan  
So far, So difficult  
It's because I am Taiwanese

It's because I am Taiwanese  
That, even though I would be in a cage  
I am willing to pay the price to be in Taiwan  
So my mind won't be full of  
My family, in my homeland.  
Risking death to come back, I am willing  
Because I am Taiwanese

## 2. I am Taiwanese

Before the war  
 People said I was Japanese  
 After the war  
 People said I was Chinese  
 I've been speaking in Taiwanese  
 For several decades  
 An authentic  
 Taiwanese I am

The Japanese are people  
 The Americans are people  
 Aren't the Taiwanese people too?  
 So why  
 Can't we be our own masters  
 Why can't we be  
 Taiwanese  
 With our own dignity? !

## 3. We are all Taiwanese

They were from America<sup>1</sup>  
 You are from China  
 I am from here  
 No matter where one is from  
 Or who was first  
 As long as one loves Taiwan  
 This land here  
 We are all Taiwanese  
 Just like brothers and sisters  
 Just like a family

(Trans. by Vivian Su)

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<sup>1</sup> There were foreigners who came to Taiwan to evangelize, to treat the sick and open schools.

# Blessing

Chiok hok

Lîm, Jū-khái

The legend of the Sun-eating thian-káu<sup>1</sup> derives from the  
long ancient days  
The boisterous, announcing drums and gongs have gone silent  
While the old and young now love a new vision and the scientific version  
They don't get frightened nor quake any more  
And God the Father reveals the Golden Ring<sup>2</sup>  
turning it miraculously into blessing

The truth is more prodigious than the prodigy of nature  
Today it is showing hazily  
And shines on the waistband of the Treasure Island

People say it'll soon be the Dragon Boat Festival<sup>3</sup>  
A time for reunion  
While we may get together for some family chitchat  
More will indulged in sharing  
about grotesque and rare events  
Why are people so garrulous  
More garrulous than those going to Heaven  
Ah! People's loquacious saliva

(Trans. by E.H.T)

<sup>1</sup> The heavenly dog is a legendary creature resembling a dog, which is thought to eat the sun or moon during an eclipse.

<sup>2</sup> The Sun.

<sup>3</sup> falling on the fifth day of the fifth lunar month.

# Calling Back Lost Spirits – the Ki-tin (Chi-chin) War and Peace Memorial Park

## 丨 招魂—旗津戰爭與和平紀念公園

Lîm, Liông-ngá

*Since time immemorial, wars have never been a thing of glory*

War or peace  
No choice did we have.

Our lives, our existence  
Are as lowly  
As an ant on the ground  
Or a cockroach that scurries around

Are wars necessary for peace?  
Is the shedding of so much blood necessary, so we can imagine peace?

Forced to leave home  
To fight in the South --  
A very, very far place,  
That you need to take a ship and cross the sea to get to  
A place of jungles that you've never dreamed of

When war ended,  
All the overseas soldiers came back  
But no one had news of you  
Had you disappeared? Died in battle? Hidden yourselves from the world?  
Facing south

The far, distant South  
Across the ocean  
We called your names softly

In the far, far south  
Hazy and murky  
Where on earth can you be?

Come back,  
Come back quickly  
Walk across the Bashi Channel in big strides  
Here--  
Is your last, and the best, eternal resting place.

(Trans. by Vivian Su)

# To the Sparkling Lady Therapists

致金燿燿 ê 女士治療師群

Ô, Bîn-siông / Binsiong Ou

Like a flock of birds  
On the tree top they happily sing  
They are sparkling like gold under the morning sun  
How radiant, cheerful and energetic they are!

My dear lady therapists  
The sparkling birds are very much like you  
Your physical and occupational therapy with radiance and  
humor energizes my weak muscles and heart

A patient with triple bypass surgery of coronary artery needs  
varieties of therapy  
Indeed, you provide also mind therapy naturally and effortlessly  
They all work in harmony to strengthen my whole body and mind

Well, what's your mind therapy?  
A mentality dares stepping into new frontiers,  
such as trying distinct flavor tropical fruit durian  
Durian triggers my heart sweetly as I also like the road less taken  
The mind therapy opens up my heart towards renaissance

A wounded goat was floating like a cloud  
in the sky above Three River City  
How lucky it was for me to listen to the  
charming songs out of Canterbury Place!  
Thus, I landed and got a magical speedy recovery



Well, clouds meet mutually and then depart naturally  
My dear sparkling lady therapists, you are all my guardian angels  
Please tell other fellow of Canterbury Place Orchestra that they are  
all my guardian angels, too

I cherish this beautiful encounter  
So long, farewell, auf wiedersehen, adios, sayonara, chai-hoe-pa!

Read in the therapy room of Canterbury Place, 7-16-2020

Revised at Murrysville home, 12-6-2020

# The Four Seasons of Taiwanese

## 講台語寫四季

So', Iàn-tek

In spring, when seeds of Taiwanese start to be sown,  
 A place is created for mother tongue to grow,  
 And a beautiful landscape is formed.  
 There is a bond between Taiwanese and our land,  
 Nurtured over time.  
 I want to know its mind.  
 When we speak Taiwanese, we are part of Taiwan;  
 We also show reverence to our ancestors.  
 We must make the Taiwanese language the pride of Taiwanese people  
 And together, let's have a beautiful life.

Summer is when Taiwanese starts to sprout  
 It is the mark of being a Taiwanese  
 When our elderly begins to teach us words  
 Let's hope in the legends of Taiwan will come alive  
 in the Taiwanese tongue  
 In it many things of our past are recorded  
 Hope it will rise up again with determination  
 To let the Taiwanese control their own destiny  
 We speak Taiwanese, because we remember whom our forefathers were  
 That is the meaning of the existence of Taiwan  
 May Taiwanese continue for thousands of years!

In fall, the Taiwanese plant gets bigger  
Opening the doors and windows of mother tongue;  
Showing us hope for the future.  
Taiwanese is our kindred  
Like a boat that sails from the harbor  
Let us sail together to find our dream  
The dream that Taiwanese will never freeze  
Nor crack open and fall into the earth.  
Although we may feel aggrieved if we are not in the mood  
Let's hope that we are strong and courageous, my fellow Taiwanese!

In winter, time for bountiful harvest--  
Gentle Taiwanese, like our mothers;  
No reason not to embrace it;  
We must save it urgently,  
So it will become a strong, big tree that won't fall.  
It is delicate, like a young woman,  
Who is worth more than millions in the future  
The mother tongue is a treasure chest  
Our soul, head and eyes;  
We must use our it to create beautiful writings

(Trans. by Vivian Su)

# A Trip to Heaven

## I 天國旅行

Tân, Bêng-jîn

“Auntie<sup>1</sup> took Baby Sister on a trip to Heaven.”

Thirty years ago, when a grade school teacher  
 Asked his students to write an essay,  
 This was what one third-grader wrote

The teacher made a home visit  
 saw a granny sitting in a house,  
 In a tiny, cramped room.  
 No lights on, to save money on electricity.  
 Too dark to see the expression on Granny’s face,  
 Her low, raspy voice almost inaudible.  
 Said the home was rented;  
 Husband ran away with a bar girl long ago  
 Leaving her a son to raise alone.  
 Son grew up, got married and had children  
 But acted like his unfaithful old man,  
 Took off with his employee, leaving his family behind.  
 The wife, not willing to leave no one to take on the family incense,  
 Only took the daughter to eat ice laced with poison  
 The boy, too young to understand what had happened,  
 Was told by his grandma,  
 That his Auntie had taken Baby Sister on a trip

to Heaven, and will come back one day  
Now, just try to grow up healthy and strong  
And wait for your Baby Sister to come back

It has been many years and the world has changed a lot--  
The school teacher has retired for twenty years.  
And the student became an avid mountain climber.  
Perhaps, he felt that on top of mountains  
It's where he is closest to Heaven,  
Where he still waits for the return of his Auntie and baby sister.

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<sup>1</sup> In some parts of Taiwan, 'mother' is referred to as 'Auntie'.

# The History of the Temple of the Queen of Heaven

## I 大天后宮身世

Tân, Chèng-hiông

### I. The Exile – Prince of Ning Jing

The port, by the front yard where the big ship docked;  
The bank of Tai-Kang that you headed for  
That watery place, only a short distance away,  
Is as unreachable as the other side of the sea  
Before your eyes, where the sun sets  
Is probably the homeland that you'd never been away from for decades  
Though not far, yet as impossible to reach as the ends of the earth

Why did a country of ten thousand li  
Collapse, crumble to the ground,  
to the point that not a piece of it remained?  
How did a family of more than a dozen generations  
Failed to find a moment to pass down its name?

Hidden inside the grand exterior is the fragile mud and plaster interior  
Inside an elevated position is the constant fear of not knowing one's fate  
From far away, the sound of dog's howling is like the chant of a  
Spirit-leading song  
Running hooves, constantly interrupt a sleepless heartbeat  
A piece of linen, painful for an instant

At least brought some last-moment dignity in this life  
 Three sticks of incense, some small memorial tablets  
 At least gave a place of eternal rest so you stopped wandering  
 in this world

## II. The Conquest – Admiral Shih Lang

Having escaped from the ‘To kill’ list of Koxinga  
 You boldly changed directions and also your fate  
 And became a commended person to the enemy government  
 All of a sudden, the ship of history could not recognize you  
 It got seasick trying to determine which you are, a patriot or a traitor ?  
 Even today, your place in history is still unsettled

A granite memorial plaque, three meters wide and one yard high,  
 Stands resolutely no matter how long it has been  
 Merely to prove your past importance  
 A few dozen lines, carved in red ink, recorded your achievements  
 Even through regime changes  
 Not giving up reminding the posterity of your special status

‘Honor/Fame/Wealth/Prosperity’ – each character so complicated  
 Letting all go like the drifting of incense fumes  
 ‘Gratitude/Resentment/Love/Hate’ – each word,  
 with convoluted strokes, painful to decipher  
 Giving all up to the nonstop chanting of Buddhist sutras to decide

## III. The Revolt – King Tiong Heng

Only single men came to Tai-oan, and everyone looked out for one  
 another  
 Some chopped wood into swords, some made bamboo into pole arms --

No one cared about the emperor's oppressive forces  
 A thousand men soon gathered to fight

From the House of Tiong Heng to the Duck King's Shed, many followed  
 But some insisted on going east, some to the west  
 Even without outside enemies, history could not be  
 turned back after 300 years

You have already become the hero in peasants' revolts under  
 many poets' pens  
 And in writers' telling your legend of heroic revolution unfolds  
 Still, a few scholarly experts, working in small desks in narrow rooms  
 Called you a desperado of no consequence;  
 That your followers were mobs that wore theatrical costumes  
 Maybe you are not included in the list official deities on the red table of  
 history's altar  
 But in the hearts of the people you are already fervently worshipped

For the longest time all people hoped for was good weather for the crops  
 And peaceful prosperity for their life  
 But what people fought for with knives and pole arms before  
 Is now prayed for with kneeling, incense burning and lighting of candles.

(Trans. by Vivian Su)



# Dream, Halt !

夢，停跋

Tân, Lī-bûn

The door of Saṃsāra<sup>1</sup> pushed and opened  
There in perpetuity rotate the ebony-black gear wheels  
As the steering wheel turns ceaselessly the stone mill of Karma<sup>2</sup>  
Life after life, leaving imprints of scenes  
On the back of the soul

Cutting across the vagueness and breaking through Sun's rays  
The soul seethes and sprouts on the stagnant life  
Using the rebellious bone as the root and the turbulent spirit as the wings  
Awakening and coming out of the cocoon of long-lasting abjectness  
To dashingly seek the colorful beacons of fire

In the reckless simple heart is the bravery to unfold the map of life  
The uncontrollable impulse is the sauce for stirring up passions  
The vaunting kerosene is lit up to ignite the glamorous youth  
And the enthusiastic pretext becomes bright red confidence

<sup>1</sup> Saṃsāra is a Sanskrit/Pali word that means "world". It is also the concept of rebirth and "cyclicity of all life, matter, existence". ( <https://en.wikipedia.org/wiki/Saṃsāra> )

<sup>2</sup> Karma is a Sanskrit/Pali word that means action, work, or deed. The term also refers to the spiritual principle of cause and effect, often descriptively called the principle of karma, wherein intent and actions of an individual (cause) influence the future of that individual (effect): good intent and good deeds contribute to good karma and happier rebirths, while bad intent and bad deeds contribute to bad karma and bad rebirths. ( <https://en.wikipedia.org/wiki/Karma> )

The youth has only just started and an unfortunate eight-character  
Slowly unfolded—  
Damn! Fiercely sneers the fortune on the paper  
A devilish beam of sword bursts from the explicit curse  
And blood drips from the slashed heart

Slanting fate is an overdue incantation  
Which fails to stop the spell from fermenting

Time tortures day and night, with Hour and Minute chasing each other  
Never making an exception to allow the cleansing of the injured  
Life is  
Full of callused wounds on the unyielding resoluteness  
And the sorrowful soul-guiding ballads to crucify oneself

Throughout the thorny path the threatening realities pull and drag  
To brazenly and unscrupulously create an entwined web of absurdity

The shatteringly ground fate is woven on the deformed face  
Streets fill up with sadness and hatred, straight and square with two eyes  
Thrusting the hopeless hope into the dark ocean current  
Anchorless despair expands on the battered sea  
Life, nibbled to death by sadness and hatred, left reluctant bloodstains  
The surfeit of social intercourse and nonsensical relationships  
now must end.

(Trans. by E.H.T)

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<sup>3</sup> In four pairs, including the year, month, day and hour of a person's birth, each pair consisting of one heavenly stem and one earthly branch, formerly used in fortune-telling.

# Bóng-pò<sup>1</sup>

■ Bónɡ-pò 岡播

Tiu<sup>n</sup>, Siok-chin

Just started getting to know it in 2000;  
Didn't know what the heck Taiwanese Literature was.  
Couldn't make heads or tail of it when reading it;  
Was guessing between Taiwanese and Chinese words.

Gradually, learned the alphabet by checking in the dictionary  
Word by word, sentence by sentence.  
Each page, each article showed much effort behind it  
Though I couldn't read fluently, I persisted.

Abandoning the Chinese way of thinking,  
In Taiwanese my thoughts flowed easily.  
Practicing to write was quite my thing;  
Coming out monthly was just right for me.

Poems, short stories and essays all can be found.  
Also information, book reviews and news.  
It's rich in Taibun<sup>2</sup> nutrients  
Have your pick, it never gets stale.

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<sup>1</sup> Name of a Taiwanese language monthly, roughly translated as 'Might as well publish it'.

<sup>2</sup> The word means, 'Taiwanese literature'.

What a good learning material it is--  
Suitable for the young and old.  
Good foundation for passing down our own language;  
So let's promote it with our whole heart

(Trans. by Vivian Su)

# An Ode on the Ross Sea

■ Ross Sea 話

Tō, Sìn-liông

Since the world began, human civilization has had no claims here.  
Floating icebergs, crashing into each other, told secrets of their own.  
The season, monotonous for eons, suddenly changed recently.

The Earth, overloaded with insatiable human desires,  
Becomes top-heavy;  
The vanity from the greed of cities encroaches

Ice, melting on the sea, makes sea levels rise,  
Attracting tourist boats one after another,  
All on board exclaiming with wonder at the sight

Might I have a dream?  
Might I dream of chasing away all the bacteria that stomp around?  
A few lines for the survival of the seals?  
The earnest, simple countenances of the penguins?  
Or a few moments to meet those creatures yet unnamed?  
Might I dream such a dream?

How can this expanse of sea resist the forces of greed or folly;  
The wind, blowing from the sea, hears the trembling anger of its resolve,  
The sorrow that the Moon and the Sun can't shush away

I Listen carefully to your hope, that all testimony of all existence  
Will become stars in heaven far, far far away.

Written on Oct. 24, 2020  
(Trans. by Vivian Su)

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**Note:**

Ross Sea is a gulf in the south side of Antarctica. Currently it is the most primitive and least disturbed body of water on Earth. In 2016, twenty-five nations signed an agreement not to practice fishing there for 35 years.



The background of the cover is a light-colored, textured map. It features several compass roses with radiating lines, suggesting a historical or navigational theme. A pen nib is also visible, pointing towards the bottom right. The overall aesthetic is that of an antique or historical document.

# Sàn-bùn

散文

Essays



# The Taiwanese Are Apathetic Towards Their Mother Tongue

## ■ 台灣人對母語無感情

Chiú<sup>n</sup>, Jit-êng

The words, “The Taiwanese are apathetic towards their mother tongue,” don’t apply to all Taiwanese people, of course. There ARE a number of well-respected people who really strive to save it. But for the majority, it is clear that they don’t care about their mother tongue. Because, if they do, our mother tongue wouldn’t be in such a desperate state now. The situation wouldn’t be so dire that despite the government, who is supposedly pro-Taiwanese culture, passing the ‘National Language Development Code’, we still have to fight for the few classes of native languages to be taught in public junior high schools.

It is not baseless to say that the Taiwanese are apathetic towards their mother tongue. unbelievably, the Taiwanese take a passive view about the neglect of their mother tongue: when Mandarin Chinese became the official language, the native Taiwanese language unsurprisingly became second place; when English was seen as the international language, Taiwanese obligingly went towards the back. Southeast Asian languages are important to the (government’s) New Southbound Policy now, so mother tongue gave up her place for them. If one day Cantonese, spoken by the people of Hong Kong, comes into Taiwan, most probably Taiwanese will also let it cut in front of it, just because the Taiwanese people are so generous, and want to show their sympathy and concern for the plight of the Hong Kong people.

There are several reasons for this apathy towards our mother tongue. The first is that the former repressive regime has successfully brainwashed the Taiwanese people. Not only had it forcefully oppressed the native language, it had also created a situation of too little space for all the native languages, so they are all fighting among themselves. A strange thing has happened as a result. One would assume that, with the former repressive regime no longer bullying our native language, there shouldn't be any oppositions if we want to save our mother tongue. Yet irrationally, while all the language groups are willing to accept the enemy Chinese language as the official language, they have turned against Taiwanese under inexplicable pretexts. Even stranger, one of our own, who not only cares nothing for the survival of our mother tongue, but has even teamed up with remnants of the former foreign regime to voice criticisms of saving our native language. All this is causing our mother tongue, which should be the dearest to us, to become something abandoned and left to die.

Second, the reason may have to do with the typical nature of the Taiwanese people. That is, they are reluctant to stand up for things that they don't feel directly affect them. This kind of characteristic, viewed from a more positive aspect, may be called courtesy and kindness. But it could actually be a sign of weakness when seen from another perspective. People often say that "the most beautiful scenery in Taiwan is the warmth and goodness of her people". At the same time, this very warmth and goodness may be exploited as the qualities of a simpleton: treating the enemy's ancestors as one's own ancestors, conceding with the enemy that one's own culture is a subculture; and treating the enemy's language as the official language. Sometimes I wonder if the warmth and kindness of the Taiwanese are really such, or are kind of the weakness of a dimwit. Looking back in history, at the Pe<sup>n</sup> Po Chok(Plains aborigines), who were as gentle as deer, who welcomed outsiders into their midst, never harboring any wariness about them. The result was their land being

taken away and homes occupied by those outsiders. For three hundred years, these Pe<sup>n</sup> Po people have been oppressed and scattered, until there are hardly any places for them to go today. The situation of the native language is pretty much the same. The mother tongue of the Taiwanese people had been lost once. Can we lose a second time?

In normal times, the most important language for an individual is their mother tongue. It is the earliest learned language and is acquired within one's family and community, without the extra cost of time and money. In the mother tongue are found feelings, wisdom, heritage and culture of one's group. It is also our basis for innovation and competitiveness. Someone has said that 'the mother tongue is the original home of our soul.' If our mother tongue is lost, our bond with our own people will break. When we have nothing to which to attach our soul, then we become what is called 'a homeless person in one's homeland.'

Of course, inevitably and gradually we would come in contact with other language groups. Whether they are other native languages, the national language, or foreign language, we should learn them too. But the priority should still be our own language, our mother tongue. Second are the official language and other native languages that we come in contact with, and finally, foreign languages. But right now, the government has it out of order -- Chinese, the language of the enemy, is placed first, then the languages of new immigrants, who haven't been here for very long, but are called native languages; our own mother tongue has the last place.

There are some criteria for a native language to form: the assimilation of local lexicon and culture needs a certain amount of people and time, usually three generations or more. The languages of the New Immigrants haven't fulfilled these three criteria yet. By calling the New

Immigrants' languages 'native languages', the politicians are trying to water down the resources for the real native languages. At the present stage, it is inappropriate to call new immigrants' languages 'native languages'; they should be classed as 'foreign languages.'

As for Mandarin Chinese, introduced by foreign aggressors, seriously speaking it is the language of the enemy. A language that became the 'official language' with 11% of the population over 89% of the population, is obviously due to oppression. Yet the Taiwanese are willing to accept it, which reflects the characteristic weakness of the Taiwanese people. Mandarin Chinese has been in Taiwan for over 70 years, so if it is willing to let go of its domineering attitude the Taiwanese people can accept it as one of the native languages. But if it continues to stand in a position of dominance, showing traces of oppression, all we can do is to treat it as an enemy language.

In the past, Taiwanese who worked hard liked to compare themselves with oxen that endure hardships. But in reality the ox doesn't have a good life. The strongest bull can be led by a rope through the nose. There are still many Taiwanese who have been pierced through the nose by the Han culture, so we are hopelessly entangled with China, who is the biggest base of Han culture. I don't want this to be the fate of the Taiwanese. We must liberate our soul, get rid of the leading strings of the Chinese culture, regain our sovereignty, language, and confidence in our own, and go into the world boldly.

Written Dec. 31, 2020  
(Trans. by Vivian Su)

# Wind from the Temple Gate

廟口 風

Iû<sup>n</sup>, Chìn-jū

The solar term of Great Snow having just passed, the morning air was quite nippy. Feeling a bit chilly, Tng Iu-chai slipped on a thin jacket before going out. Crossing a street, he got to his usual breakfast place on the opposite side, next to the local temple. It's been five years since he closed up his factory, but he still kept the habit of waking up early at five. Usually he started his morning exercise by walking around the school field three or four times, then some stretching and swinging of his limbs, and afterwards walked towards the direction of the temple was.

The owner of the breakfast diner, a solicitous, friendly young man, quickly came over to him. Knowing what Iu-chai liked from habit, the owner seamlessly passed a plate of egg pancakes and a glass of soymilk to his table. As he placed the food on Iu-chai's table, the owner asked, "Good morning, Uncle Tng! Has your son been back lately?"

What good memory the young man had, thought Iu-chai. Last month his son and daughter-in-law came to visit, and they had come to this diner. A wonder he still remembered; it's true, what they say: "A born merchant is hard to find."

"Not really," said Iu-chai. "Both my son and my daughter-in-law work as managers in tech companies in Sin-tek, and right now their work keeps them very busy!" answered Iu-chai smilingly, but inside he felt somewhat hollow.

Tng Iu-chai was seventy-two years old, still enjoying good health. Often he went hiking in the mountains, well able to keep up with his younger companions. His only son got a Ph.D. from a national university, and so did his daughter-in-law. Both of them had also spent some time studying abroad. Not only did they have high-paying jobs, they were also respectful to their elders. Iu-chai's neighbors were constantly praising his son and daughter-in-law to his face. Every time Iu-chai talked about his son and daughter-in-law, his face lit up. A few years ago his local community chief wanted to recommend him for the award of 'Model Father', mainly because of his son and daughter-in-law's achievement.

Furthermore, Mr. Tng had a daughter who was beautiful as well as well-liked, a chief nurse at a large hospital. During holidays, her down-to-earth and mild-mannered husband would take Iu-chai and his wife out for some outings. As much as he liked these outings, he couldn't help but notice that, year in and year out, there were always just the four of them, never any new 'young ones'.

Naturally, his wife was worried. Privately, she told her daughter, "I've heard that, nowadays, the medical technology of 'artificial reproduction' is really amazing, is that true? And there are such things as 'artificial embryo' or 'test tube baby', that are supposed to work really well! Why don't you give it a try?" Immediately, her daughter answered, "They don't work! We've tried it countless time! We just don't have what it takes to have a baby!"

Though their daughter had said this with a smile, one could not help but notice a slight moistening around her eyes while she spoke.

In the end, it was actually their daughter who comforted her mother. Said she: “Don’t worry about it; it’s all fate. It just means we are not fated to become parents! The trade-off is, we have more time for the two of you!”

As for the son, because he had been in school for so long that he got married rather late. And for a number of years after his marriage, nothing was heard about getting children. As Iu-chai and his wife started to wonder, on one Winter Solstice night, after the traditional rice ball soup had been eaten, his son and daughter-in-law moved to sit next to them on the sofa. Speaking slowly and carefully, they told their parents: “Dad, Mom, we are very sorry, but we are a bunch of DINK(double income, no kids) and have decided that, after much thinking, to spend our life together like this, not to have any children!”

This pronouncement was like a clap of lightening on their brains. Iu-chai and his wife nearly fainted from shock. They wondered, “How did this happen? How could our son, whom we nurtured and raised with such meticulous care, fill his head with such nonsense?” Their heads bowed, the son and daughter-in-law faced them, hoping to find their parents’ understanding and forgiveness, saying that they were not trying to be disobedient children.

For Iu-chai, how is it possible that he would consent to such a serious matter? He momentarily thought of the old proverb: “There are three unfilial acts, and the first is not begetting children.” If his son didn’t have any children, Iu-chai thought, how could their family name be passed down?

On the other hand, if his son and daughter-in-law have already decided not to have any children, what could he or his wife do? After much thinking, in the end, they just had to accept his son and daughter-in-law's decision.

Now his breakfast finished, Iu-chai slowly walked out of the breakfast diner, thinking.

Going back to the past, he remembered that when he was still running his factory, he had made enough money to give his children a good education. Now, years later, both of his children were happily married and had good lives. He shouldn't be worrying about anything anymore. True, there were no grandchildren for him to play with, but the Good Lord had kept him fit and healthy at the age of 70, still able to go to places, so he should be thankful for that.

From the temple, the wind was picking up and the temperature was dropping. Striding towards the temple, Iu-chai looked forward to meeting some old friends and having some tea, which was probably already made and beckoning him.

Written on Dec. 10, in Chiong Hua  
(Trans. by Vivian Su)



# Choices

## 選擇

Lí, Siok-cheng

A proverb says – “Parents love their children like steady water; children think of their parents like wind passing the ends of trees.” To get one’s share of their inheritance, people will often go to court. The reason is mostly due to the traditional view of passing the family property to the sons. Daughters are only useful for stamping the land deeds. This is very unfair to the daughters who are filial to their parents. Many people will lose their familial bond due to problems with inheritance.

At age 79, Mom suffered an accident and had to leave her own house to come live with my big brother, my little sister and me. This went on for 17 years. During that time, taking care of an incapacitated person was physically, mentally and intellectually draining. And for eight of those years, Mom’s skin, lungs, urinary tract and gastro-intestinal system constantly got infected and had to be taken to the hospital all the time. Thank God that Little Sister and her husband are medical workers and took great care of Mom. Also thank God that in the twelve trips to the emergency rooms Mom always came back alive. During those difficult times, many people gave me different advice: “Sooner or later we all have to go that way-- why spend so much money? It’s just prolonging the patient’s pain.” Or, “Nowadays nursing homes have good facilities, you can save yourselves some trouble by sending your mother there. Did you owe each other from your previous lives? You can ask your Buddhist sister to look at your fortune.” I never agreed, though I respected their

opinions. We insisted on using the best medical treatment and nutritious food for our mother. We were most proud that at the very end, Mom's flesh didn't become stiff, and her hands and feet stayed supple, and she was never intubated. She even lived five years longer than what the doctor predicted.

In April this year, our Indonesian caregiver Parti finished her contract of six years and was entitled to a vacation. In June she went back to Indonesia for two months. While she was gone, although we turned Mom's body frequently, and disinfected her body, her back somehow developed sores, where there were only skin peeling before, after the new caregiver, A-mi, took over. With the wounds getting worse and her heart and blood pressure becoming unstable, we decided to bring her to the hospital for surgery on the sores.

As the ambulance was passing by a clinic, my brother-in-law made a decision. Instead of surgery, he decided to give Mom antibiotics to keep her alive while she was in the hospital for a month. But twenty days after she came out of the hospital, her heartbeat and blood pressure were still unstable. And at 3:50 in the afternoon of July 26, Mother ended her journey in the world and her destiny with us. She laid down everything, to go to the other place, to become a lotus flower-sitting bodhisattva.

Though feeling sad about Mom, I stored my feelings in my heart. Our family had a simple service after Mom's passing. At first, the family of my younger brother and my oldest sister stayed in the house Mom lived before. In my family, the attitude of favoring sons over daughters was strong, and four of the siblings wanted to give the house to Younger Brother. But my two younger sisters and I disagreed, insisting to divide up the property equally according to what the law stipulates. The others

chastised us for being ‘greedy and wanting property’. One day, Younger Brother phones, saying that he was taking out a loan of 2-3 million to share with us the value of the house. But the next day, he changed his mind, like ‘eating watermelon at night, get stomachache at midnight’, and refused to give us a penny.

Since our family could not agree about dividing up the property, in September, my younger sister and I handed in relevant documents to a lawyer, to let the court decide for us.

The court informed us that the hearing will be held at ten thirty in the morning of November 19 at the Civil Affairs Family Court for our first mediation. During the mediation there were a tremendous amount of shouting, quarreling, and the slamming and slapping of tables. Thanks to the mediators, we finally reached a conclusion. The house was to be passed down to Younger Brother, who will share the value with all seven of us. My two older sisters, who had agreed to let Younger Brother inherit, will compensate me for the seventeen years that I took care of Mom by paying me one million(about \$35,000 U.S.) for my living expenses. This money will be transferred in early next year.

After the mediation, I turned to face my younger brother and two older sisters, made a gesture with my right hand to say, “our destiny ends here; may you have peace and health!” My oldest sister said, “Are you going to pretend to not know me, if we happen to meet on the street in the future?” I turned and walked away. In my heart I told them: You yourselves know how you treated your own mother.

Outside the courthouse, the sky was blindingly bright in the middle of a November day. Yet I felt a chill in my heart. Mom has left her home

for 17 years. From now on she will be with her youngest son and her grandchildren in spirit. I, my two younger sisters and my older brother, will look out for each other.

I immediately called my best friend A-bun, telling her about the successful settlement of my family's property. I invited her out to celebrate, and to congratulate her on her daughter's engagement. I said that I would pay for the meal.

People around me are often envious of me. Over the past 22 years, A-bun has always found some restaurant to invite me to dinner to every Thursday. Each time after dinner, we would go to her house to listen to her share her innermost thoughts. Her husband gives her his salary regularly; she drives an imported car and has an Southeast Asian housekeeper to take care of her house inside and out. she loves eating and dressing American and has modern views. Afraid of looking her age, she often has some cosmetic procedures done and takes diet pills to keep her figure slim. A fan of Elvis, for three years in a row she has attended celebrations all over the world in his memory, spending a total of two million.

As for me, I come from a dirt-poor family. My parents were very frugal, and built up everything from nothing. From early on I decided never to get married. I will live by myself, journey in this world by myself. My hobbies are photography, cooking, writing and participating in charitable activities. My days are full of fun activities and I never have problems of insomnia or menopause. With her luxurious life, why would A-bun have worries and suffer from insomnia? Keeping up with the Joneses is really tiring?

After the first glass of wine at the restaurant, I asked, "For twenty years, you have paid for my food and lodging. How do I pay you back? why are you so good to me? I owe you so much!" As I said this, I held my head with my two hands, suddenly overcome with emotions. A-bun whispered, "Nonsense! Siok-chin is also very good to me. We have been good friend for 20 years. We are besties!" "So often you keep me company, listened to what's in my heart -- if I didn't have you , I wouldn't know how to get through it all! Both of us are happy, we don't owe anything to each other, really!" "We are closer to each other than my husband, my son or my daughter is with me"; "We owe nothing to each other, and I am happy for you that your family's problems have been resolved smoothly. Also my daughter's marriage, a most troublesome matter, is dealt with." "So this dinner is on you, thanks! Wonderful! Thanks be to God."

The two of us recorded our conversation, promising to take care of each other in the future. A-bun promised to be responsible for the food, housing, and my living expenses; I will supervise her foreign housekeeper. And she promised to cut down on the amount of sleeping pills she takes, and to give instructions for her funeral one day!

Family affections and friendship, these two kinds of feelings, I really experienced them myself!

(Trans. by Vivian Su)

# My Colorful Life

## 我 ê 精彩人生

Lîm, Chhiū-ki

In August of 2011, just before my new book on the prison revolt of Thai-goan Prison came out, I unexpectedly received an email from the president of Super FM98.5 Broadcasting Corp, Ms. Loa Cheng-hian, saying that she wanted to do an interview with me, but first she needed some background information in order to pre-prepare for the interview. So here I give a brief history of my life. I mentioned about my birth, my two jail terms, my experience of being tortured, of my subsequent passionate engagements in the democracy and Independence movement after I was freed, and my unemployment period which was so difficult for me.

The next day, I got a reply from her. Although the letter was short, it had an impact on me since then, due to this one sentence: “You had such a colorful life!” She commented after reading my life story. At first I was puzzled. I? Colorful life? But after thinking it over, I realized that probably very few people, of the tens of thousands who were victims of political oppression, had the same kind of experience that I had.

My name is Lim Chhiu-ki; people also call me Ki-peh-a (“Uncle Branch”), which is also my pen name. When I was 24, I exchanged some letters with a friend and in them I said some harsh things about the corrupt KMT government. Unfortunately, one of the letters got into the hands of the Postal Inspection Team of the Taiwan Garrison Command. Subsequently I and my friend Teng were taken in for questioning. For

several days I was put under torture, because they wanted me to give the names of people who ‘gave me the ideas’ written in the letter. I said those ideas were my own, but the special agents didn’t believe me. One even shouted at me, disparagingly, “Those were your own ideas? You? Some junior high school drop country hick? Who do you think you are to insult our Great Government?” No matter how they threat-ened me or offered me rewards to give away others, I never surrendered. After being tortured with water, electricity, ice, and having my teeth knocked out, Teng and I were sentenced to ten years’ in jail, and had my public rights taken away for six years.

In 1975, due to a death in the Chiang Family, to show their ‘mercy’ to the people, our jail sentences were reduced by 1/3. So on November 7, 1977, I came out of jail after serving for six years and eight months. Then on December 10, 1979, the Formo-sa Incident occurred. Three days later on December 13, the Taiwan Garrison Com-mand started making massive arrests. At six o’clock that morning, Ming-the Shih and Chen Chih-jen came to my home asking me to hide them. For harboring them for fourteen hours I was arrested again. This time I served for five years and four months. This was my second imprisonment.

On May 12, 1985, I stepped out of the Tu-cheng Prison and ended my incarceration by the KMT. One the thirteenth day of my freedom, my

dear old father died at the age of 80. After his funeral, I started to work for the Civic Council of Tang Wai (literally, ‘outside the Party’). Later I worked for the Central Committee of the Democratic Progressive Party. After leaving it, I have run a diverse range of projects, including my own private company, an unlicensed radio station, roadside kitchens, a sweet potato stand, and worked as a hospital cleaner during the 2003 SARS epidemic and as a security guard.

My friends, after reading my life’s story do you have the same reaction as Ms. Loa, that it has been a ‘colorful life’?

(Trans. by Vivian Su)



# *Taiwan Tribune* and I

■ 「台灣公論報」 kah 我

Lîm, Chùn-iók

On October 30, 2020, during a meeting of the POJ<sup>1</sup> Bible Reading Club, Professor Lim Sim-ti mentioned the two camps of opinion regarding the use of Taiwanese or Chinese at the *Taiwan Tribune* newspaper, while he was the assistant editor there, during his talk on “Writing Children’s Songs in Taiwanese”.

This reminded me of the time, when I followed Professor Li Khin-hoan in joining the Taiwanese Literary Movement, he also invited me to join the Taiwan Independence League. The next year, when I attended the annual meeting of the league, I met a local man, Mr. Lu Se-heng, who was a fervent supporter of written Taiwanese and learned many useful tips from him about promoting written Taiwanese. The first thing was, to obtain a published page on the *Taiwan Tribune*. At the end, this goal was accomplished by recruiting fifty new subscribers.

At the time, Mr. Wang Chen-chao, the then editor-in-chief, was highly supportive of using Taiwanese but had some trouble with coding the alphabet of written Taiwanese. So after he taught me how to use Pagemaker® to make a page layout, he left it up to me to code the Taiwanese. I remember that at first it was half a newspaper page of Taiwanese articles, and the section called “Tai-gi bun Choan Khan”<sup>2</sup>.

After the coding problem was solved, two writers, Tan Lui and Li Lam-heng, who had submitted works previously, resumed sending their works. I was very happy to have the chance to meet them.

From half a page at first, we started to have a full page from issue #013/1977(Jun 03, 2003). The name of the section was also changed, to “Sweet Potato Patch, Tai-gi bun Choan Khan”, which everyone was happy with. When I taught students “Computer in Taiwanese” at the Chung San Medical University Department of Taiwanese, editing the “Sweet Potato Patch” was the work assigned to work-study students. Since September of 2007, issue #205/2174, my former student Phoan Ui-him has been the editor. He has done a tremendous job of it, much better than I could have. He is now a Ph.D. doctor. It’s true what they say: There are Best in Class students, no Best in Class teachers.

When the Ministry of Education announced the “Taiwanese Romanization Spelling Plan” in 2006, Prof. Li Khim-hoan, who had participated in the effort, urged us to show support for it. So the “Sweet Potato Patch” started to run articles in both the MOE spelling system and the POJ on alternate weeks. After a while, due to the fact that readers in the U.S. were not familiar with the MOE system, and could not really take to it, the page reverted to being published in all-POJ, from issue #266/2335(2009)onward.

Issues #121/2086-#338/2357 were posted on the FaithHopeLove website ([http:// taigi.fhl.net/vcd/rotaiugbk.php?user=taigi&bid=9](http://taigi.fhl.net/vcd/rotaiugbk.php?user=taigi&bid=9)). Later on Mr. Wang the Editor-in- chief made issues #001-120 available, so all 388 issues are now on the website, to serve as a record of the overseas writtern Taiwanese movement's efforts.

After being the editor of Taiwan Tribune's "Sweet Potatoe Patch - Tai-gi bun Choan Khan" for more than eight years, one day I discovered something while going through the issues. In the last issue, #388, there was an essay written by Professor Chiung Ui-bun about the difficult path of founding the Department of Taiwanese Literature in National Cheng Kung University. It just shows that in the Written Taiwanese Movement there are many brave and determined souls putting their lives in it. Let us continue to struggle to make written Taiwanese strong and independent one day!

(Trans. by Vivian Su)

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<sup>1</sup> Pêh-ōe-jī, the romanized Taiwanese writing system first used by the Presbyterian Church in Taiwan.

<sup>2</sup> Literally, Special Publication of Written Taiwanese.

# My Journey in Taiwanese, in My Fifties

■ Pòan<sup>n</sup>-pah jîn-seng Tâi-gí lō̍

Tân, Kim Hoa

This is about my eighteen years' immersion in the Taiwanese educational environment. There are many challenges faced by mother tongue education in Taiwan, and it seems like the life force of our mother tongue is getting weaker all the time. From the time that I was in my middle age, I have devoted myself to the teaching of mother tongue and have encountered a number of people caring about our land and culture. However, how much of their energy is shown in their attitude on the subject of mother tongue? And how many care about the teaching of mother tongues?

Without protection from the government, a mother tongue will go into a decline. Those groups with awareness of this threat are taking actions. According to age and assigning 60 points to 60-year-olds, then 70-year-olds get 70, 80-year-olds 80, and 90-year-olds 90, the younger people are assigned fewer points, which also reflect their weak attitude for the mother tongue. After all, I am in my fifties now! I can sense the language crisis very strongly, so I never let myself relax when it comes to doing something for the mother tongue. Just like plants, when they are faced with threats to their survival, they will fight to reproduce themselves. Sometimes I've felt moved by the actions of people in their 80's and 90's.

When I was studying for my master's degree at the Kaohsiung Normal University (henceforth abbreviated as KNU) in 2010, an old man on bicycle stopped in front of my house one early morning. He showed me a newspaper clipping, to make sure that I was the person mentioned in it. Then he told me that he is over 90 years old, and has been looking for me through the KNU for a while. He is Christian, so he knows the Romanized Taiwanese Bible. When he read about someone using the Romanized Taiwanese alphabet to teach Taiwanese, in the newspaper article, "Creative Teaching Material for Taiwanese", he became very pleased and wanted to find me. Then he told me that his sole purpose that day was to talk about Taiwanese, and although his son forbade him from riding bicycles, he sneaked away very early that morning and came all the way from Cho-Ia<sup>n</sup> (Zhoying) on his bike. He wanted to know more about my method of using fireworks to teach Romanized Taiwanese and why I wanted to study 'Creative Teaching Material for Taiwanese'.

After hearing him and seeing how soaked he was from sweating, I quickly invited him into my house to sit down and have a cup of tea. My heart felt so full for the passion of this '90 point' comrade for our endangered mother tongue. His action clearly showed his love and concern for Taiwanese. I told him that, since realizing I could express my native I-lan dialect and my parents' Tam-chui dialect through writing in Romanized Taiwanese, I became enthusiastic, and saw romanized Taiwanese as the savior for my mother tongue. So I made a decision to devote the rest of my life to Taiwanese, and that's why I went to study at KNU and to learn about elementary school teaching methods using Romanized Taiwanese. My goal was to promote 'Writing in Romanized Taiwanese, Speaking Our Mother Tongue.' As I told him this, the old man gazed at me with shining eyes. At that moment we both felt some kind of fiery warmth, as if the fireworks mentioned in that newspaper article were real.

I recalled later that there was a female reporter from the United Daily, who happened to see a banner for “The Association of Romanized Taiwanese – Jin Bu Chapter” in front of my house one day, and being a Christian and able to recognize the Romanized Taiwanese in it, she got curious. So she stopped by and asked me for an interview. After taking some pictures, I never heard from her again. Until the visit of this old brother, I never knew that there was an article published on that paper about me. The title of the article was, “Studying at KNU at Age 50, to develop Creative Teaching Material for Taiwanese”

In 2013 when I taught my second Taiwanese class at the KNU, there was an eighty-five year old student. After we started talking, I found out that he was a native of I-lan. While exercising in the neighborhood one day, he saw a poster about Taiwanese classes and becoming excited, decided to enroll. His reason was that he was worried that his I-lan dialect will disappear, and wanted to find a way to preserve it. I told him that, like him, I was from I-lan, and had the same concern.

An unknown poet once said: “Our mother tongue is the homeland of our feelings.” I could sympathize with this man’s apprehension and longing for his hometown sound. I also felt bad for his laborious travels, so much that my heart felt sore and tears came to my eyes. Although it wasn’t easy for him to learn the alphabet of the Romanized Taiwanese, this ‘85-point’ Elder Brother was never absent from my class, and always studied hard.

Afterwards, I’ve frequently encountered elderly folks like him whenever I taught classes in community colleges. They cared very much for our mother tongue, and wanted to save it. Although my mother tongue only ‘scored’ at 5.60, I am proficient in Romanized Taiwanese, know the

importance of putting our mother tongue in writing, and I fully understand the feeling of frustration the old people have towards our mother tongue. I try to explain, the best I could, how it works, using various examples. It has been ten years since the article about me came out. Now, more than ever, I feel the limitations of time and how little time is left. We must work harder. I still harbor a hope of nurturing new teachers, and am always looking for younger students in each of my new classes, to teach them with ‘Creative Teaching Material for Romanized Taiwanese’ so they are able to write and pass down their mother tongue. In class after class, we all practice writing out sounds in Romanized Taiwanese, 36 hours of hopeful endeavor.

Do Christians have one extra pair of eyes? They tend to notice my “Association of Romanized Taiwanese – Jin Bu Chapter” banner more easily than other people. Yet I don’t know when God will mobilize churches to “love our mother tongue, write in Romanized Taiwanese”. My optimistic and pro-active personality makes me eternally fifty-years old, so I believe that I will reach the end of my goal, my chosen road. On that day I will see the flourishing and resurgence of my mother tongue.

Written November 22, 2020  
(Trans. by Vivian Su)

# A Letter to My Children, Written in the Summer of 2020

■ 2020 loáh--lâng siá hō' kiá<sup>n</sup>-lî ê phoe

Teng, Hōng-tin

My Precious Ones,

Although I am not good at expressing myself, and am not a perfect person, my love for you does not change, just like the love my Pa and my Ma had for me.

Love between parents and children, because it is not something we could choose to have or not, is also one that is hard to break. And sometimes, it gives one some sadness.

When I gave birth to you, I did not expect you to pay me back one day. I simply loved being a mother to you. Nevertheless, there had been moments when I forgot and started to wish for you to take care of me. I know these kinds of thoughts aren't right, and I often had to check myself to remind myself what my original intentions were.

Of course, none of us chose this, so there's no use worrying about it. From the moment we were born, we had no choice. For me, since I was a child, I had often felt unhappy about the lack of freedom in choosing to be born. In spite of knowing that my parents loved me and was grateful for having such good parents, I still could not accept the fact that we were



not born by choice. Since I was little, I had often wondered why we were born into this world?

In case I had done something wrong to you, I don't expect you to forgive me, but want you to know that I am a guileless person, and meant no harm. In this world, everyone is different and unique, so it is impossible to totally understand one another, since we all have different views. If I had trespassed on your free will, it is I who needs to make amends, not you.

Although I have no wish to be the type of parent as in the olden days, I often act that way without thinking due to a lack of self-awareness,. That is something I need to work on.

None of us knows how long we will live. I hope that while I am still alive, I can be someone who contributes to the society and to the world, and brings warmth to all beings. That was also the expectation that my parents had for me. Although I still have many things that need improvement, and probably will not achieve perfection in my lifetime, still, I will keep on learning.

I guess, seriously speaking, parents don't ask for a lot from their children, or hold grudges against their children. All they want is for their children to live happily and well. At least that is the feeling I got from my parents.

Of course, the desire to not let one's parents worry can also become a burden for the children. This was the kind of worry that my Pa and Ma gave me before.

So nothing in this world is perfect.

To take care of oneself, to do what one thinks is right, and to become the person one likes to be. These would be great. Blessings to you all.

Written by Hongtin, May 28, 2020  
(Trans. by Vivian Su)

# Wuhan Coronavirus of 2020

## 2020 Bú-hàn Hì-iām

Tiu<sup>n</sup>, Hòk Chû

This year (2020) was named ‘the Worst Year’ by Times magazine. The world's biggest plague, Wuhan Pneumonia, began to spread to the world from Wuhan, China, in the beginning of this year. Up to now (December 10), more than 68 million people have been infected, and more than 1.5 million people died.(<https://covid19.who.int/>)

In the beginning, China called it the Wuhan Pneumonia. Later, probably because the Chinese Communist Party was worried about getting a bad reputation and that others would demand accountability from them, it told its puppet, WHO, to call this disease COVID-19! It said that the name of a country or place should not be used as the name of a disease. However, in the medical field, it is quite common to name a disease after the place where it first occurred. Take the Japanese encephalitis and German measles, for examples of diseases that we are familiar with.

The same goes for Hong Kong Feet(athlete's feet). An acute respiratory syndrome that occurred in the Middle East from 2012 to 2018 is called the Middle East Respiratory Syndrome, MERS! In addition, the annual influenza vaccine is also based on the virus in each location. Just like in 2020, there were four virus strains based on the following:

***A/Hawaii/70/2019 (H1N1)pdm09-like virus ;***

***A/Hong Kong/45/2019 (H3N2)-like virus ;***

***B/Washington/02/2019 (B/Victoria lineage)-like virus ;***

***B/Phuket/3073/2013 (B/Yamagata lineage)-like virus ◦***

This way, we can see that the sources of this virus are Hawaii, Hong Kong, Washington, and Phuket in Thailand. These are the names of the places where the virus strain was found!

In the midst of the 'Pandemic of the Century', Taiwan has been very successful in controlling it. Not only did we not have lockdowns, nor did we restrict democratic actions, or violated human rights. The total number of cases Taiwan had was 724, and most of which came from abroad. Only seven of the cases resulted in death. Taiwan became a world-certified 'model student'! And the status of the country became very high! Many countries have begun to praise Taiwan and to loudly oppose China's constant threats to Taiwan. The 'worst year' has been very good for Taiwan!

Go, Taiwan go!

(Trans. by Vivian Su)

# Travels in New Zealand, Journal Entry 1 – Sheep in the Runs

■ 紐西蘭遊記之 1—籬仔內 ê 羊仔

Tân, Lē-kun

Zeelandia is the continental shelf under the waters of New Zealand, and it is the same name as the first fort built in Taiwan – For Zeelandia. The word itself means ‘land on water’. The name was given because Abel Tasman, from the Dutch East India Company, first observed the land east of Tasmania, the offshore island of Australia, and saw that the new land was larger than the isle of Britain. Thus he used a place name from his homeland, the Netherlands, to name the new land, calling it ‘New Zealand’<sup>1</sup>. Now, dear readers, do you feel an increasing interest in the history, culture and geography of this place, as if there are invisible lines connecting it to Taiwan?

On the body of our plane flown by Air New Zealand the letters ‘Kia Ora’, a Maori greeting meaning ‘May you be happy every day’, was painted on the front and it is also the name of the airline’s magazine. At 11pm we left Taiwan, and ten hours later we arrived at the Auckland Airport. Due to a time difference of five hours, it was early morning of the next day when we arrived, the perfect time to start our first day on the soil of what is called ‘the last unspoiled place on Earth’. People have said that New Zealand is like a geography textbook, having all the geographical features of the world. On the tallest mountain, Mount Cook, nicknamed

Alps of the South by European, are glaciers all year round. From our plane we saw wide open fields, in various shades of lush yellow—yellowish tan, orange-yellow, golden brown, buttercup, and hay yellow, looking like a big piece of quilted Hakka cloth with asymmetric lines connecting different pieces. Since the end of January to early February is the summer season in the Southern Hemisphere, why is the land yellow and not green? When we had a closer look, we found out that the colors are from grass hay, the different shades due to the degree that the grass had been eaten by the sheep and cows grazing inside the runs.

By the way, if you want to see sheep in Taiwan you have to drive a long way, to Chheng Cheng Farm (Chinese: Cingjing Farm) or to some petting zoos to get close to the animals. But in New Zealand, where there are ten times more sheep than humans according to some, pastures are everywhere. So it looked like I will get my fill of sheep-chasing in this trip. For an animal lover like me, just the thought of having all these sheep to look at made me ecstatic.

After we rented our car, we started driving down from Christchurch in the northern tip of South Island to Queenstown, in the southern tip. We drove past mountains and seashores, seeing blue skies and green waters on lakes extending into rivers. On the hillside there are endless fields with grazing animals. Yet none of the fields have the same color; even the animals are in different colors, like black, brown, grey, and white, some even looked like pandas, with white bodies and black-rimmed eyes. All of them clustered inside fenced runs chewing grass quietly, just dutifully getting bigger. Then they produce milk powder, corded wool, and finally, meat for the colonizer Britain to compete economically in the world. Thus New Zealand has become a big agricultural exporter. At the end, in my eleven days of travel in the country, the most I did with the sheep

was to see them through those endless fence posts, never got to touch a single one of them. How did this happen? It was because since the arrival of Europeans, land has been taken, closed off, registered under the settlers' names in order to be made into agricultural production land 'for economic purposes'.

You probably didn't know that, originally there were no mammals in New Zealand. The islands broke off from the Australian continent long before the arrival of mammals. The Austronesian ancestors of the indigenous Maori people arrived in New Zealand from Taiwan, some 700-800 years before the Dutch explorers, in the 9th Century. They discovered the South and North Islands while island-hopping by canoe. After they settled in these islands they caught big birds called Moa for food. The tools they used were mainly made of bone and stone. During the Great Age of Navigation, under the threat of European countries' fight for new lands, the Maori reluctantly signed agreements with the gun-possessing English, agreeing to be a colony of Great Britain, with the Queen promising to preserve their land. However, with the rapidly increasing number of colonists moving in, the Maori began to lose their land to the new comers, first through trickery and later through outright robbery. At the end, there were numerous violent conflicts between the two groups. These wars, plus the arrival of the Spanish Flu pandemic from Europe 100 years ago, killed off the indigenous Maori people in great numbers. This kind of scenario was similar to what happened in Taiwan, just change the aggressors to the Chinese.

Today, on the surface there is the Maori Advisory Committees, the Maori language revival movement is well-known in the north, and the native presence of Maori is used by capitalists to promote culture-related business, but in fact many place names are borrowed from England. For

example Christchurch, Queenstown, Dunedin, Mount Cook and Cook Strait, and the name Alps. In many landmarks one sees memorial statues of European explorers<sup>2</sup>. In the Teanao Visitor Center, the historical exhibit there on the European development of New Zealand is equipped with bright lights, a fancy stage and a prominent location, but the part of the building presenting the history of the Maori is located in an obscure and dark part of the complex, where you make out dark figures kneeling on the ground picking shellfish for food. The whole thing exhibits the mentality of the conquerors: that the colonizers are progressive, civilized, great. On the other hand, the indigenous are like the sheep kept inside gracing runs-- are backward, primitive, and weak – all part of the promotion for a capitalist economy.

Written on April 27, 2020  
(Trans. by Vivian Su)



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<sup>1</sup> Spelled Nieuw In Dutch

<sup>2</sup> Especially Captain James Cook, who made three exploratory trips around the Pacific, was responsible for the beginning of Western countries' colonization across the world. Now many people still protest about the numerous presence of his statues, that he was not a hero but was in fact a brutal killer, whose statues should be taken down.







# Siáu-soat

小說

Fiction

# My Unfortunate Sister

■ Gún khó-liân ê sió-mōe

Ko, Ka-hui

I am a single man, unmarried. I had left my home in Tâi-lâm to go to Ko-hông to make my way in the world. Though life hasn't been easy, it's the one that I've chosen.

I had a younger sister, A-hong. She and I were the only children of my parents. Since we were little, we had been close. My sister was a dainty, well-behaved child, and an excellent student that she won several prizes for being the first in her class while she was in high school. She even gave some of the prize money to our parents.

But soon after she graduated from high school, a tragic thing happened. She met a guy while she was still in high school. This guy claimed that he loved her very much – I never believed him – because it was because of him that my sister died.

Oh how my heart still hurts when I recall everything!

It was because of this man, who was five years older than her, who had started working since he graduated from high school, that she is no longer in this world!

He was a motorcycle mechanic. Outwardly, he wasn't so bad-looking. But he was a smoker. So how the two of them meet? That's another sad story!

One day, my sister accompanied an older male school friend to a motorcycle shop to fix his motorbike. The shop owner and the father of my sister's school friend were good friends, so every time the family had problems with their bikes they would bring them to that shop. On that day, there was a new assistant mechanic. As soon as he saw my sister, he became enamoured of her. According to my sister, the guy thought she was so beautiful, and had the air of an innocent young maiden, that his eyes never left her the whole time.

As I remember this, my eyes are filled with tears. Oh My Dear Sister, whom I loved so much, gone from this world so early!

My sister told me, that since that new mechanic got her phone number that day, he constantly asked her out. Whenever they went out, he would tell her that she was really beautiful and clever, and all sorts of honeyed words. He also gave her many things that he knew she liked. Under such romantic assault, how could any young woman resist such a man? So of course she agreed to be his girlfriend. What about the school friend whom my sister accompanied to that motorcycle shop on that day? Unsurprisingly, A-lo, the school friend, liked her too, but hadn't find the chance to declare himself. Then that motorcycle mechanic made the first move and took her away from him.

It was so unfortunate that such a personable, tall and handsome young man as my sister's schoolmate, who had planned to become her boyfriend, was cut in by that scoundrel mechanic!

Here I will tell you how my sister died. Ten days after her high school graduation, she went out with A-hoat, her boyfriend, on a motorcycle. They were struck by another vehicle. The impact threw my sister off the scooter and onto the road. Unfortunately, a truck was backing up at the time and ran over her. So if she had only been slightly injured before, she was now hurt beyond help! When she got run over, her boyfriend panicked. He immediately called for help to bring her to the hospital, but nothing could save her. I still remember, when we had the *thâu-chhit*<sup>1</sup> ceremony for A-hong, my parents kept crying and crying and couldn't be consoled. Never in their worst nightmare did they think their only daughter would die so young and so tragically! That such a young and fresh maiden would have her life cut off so suddenly! Later on A-hoat was sentenced to prison for what happened.

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(Trans. by Vivian Su)

# Encountering A-chiòh-peh<sup>1</sup>

## I Tng-tiòh “A-chiòh-peh”

Khng, Pôe-tek

This is a true story, not rubbish fiction.

As everyone knows, “A-chiòh-peh” died, so-called “the demise of the crown”, over 40 years ago. We saw that news on TV. And the date he died became a national holiday that everyone was happy to take a day off. Why?

We couldn't believe he was dead at first. It was so sudden that nobody was ready for it.

Yes, “nobody”, not any one. The first one, for example, is A-phàu--á.

\*\*\*\*\*

“Ding-dong!” That day, walking on the street, I was bursting for a pee. I raced into the restroom in the convenience store around the corner. Halfway through when I was so absorbed in urinating, aiming at the urinal, I heard the clamorous noise of “pìn-pìn-pòng-pòng & khîn-khîn-khiang-khiang” in the stall. It sounded like something dropping or falling on the ground. A mop with a long handle? An open-conduit on the wall? Whatever, I opened the latrine door out of curiosity to see what had happened. Oops! Another door appeared across the drop hole. Where and what can it lead to? Why does the boss install an extra door here in the stall? It's weird.

I pushed open the door and saw stairs going down to the basement. I shut my teeth with an oath and then decided to go down to have a quick look. As I would leave right away, nobody would know.

I smelled right away some soggy, moldy and putrid odor. It's obscure and gloomy in the basement, dimly lit by a pale small antique lightbulb which made the room look yellowish. Things were scattered all around the floor, and the cardboard boxes, metal shelves, wooden chests and iron cabinets were piled up in the corner under the stairs. The lids of the boxes and the drawers of the cabinets were half-open so I could see the stuff inside. Who may organize a storage room like this? If people know this convenience store belonging to some Chain Store Corporation is in such a clutter, the big Enterprises Corporation will be finished.

\*\*\*\*

I heard a squeak coming from behind the cabinet. I was about to leave because of the repugnant filthiness; however, the noise pulled me to enter the basement again for another look. Wow! It gave me a start seeing a figure appearing slowly between the two piles of cabinets. I peered at it and luckily found it nothing horrible but an old guy walking forward slowly with a stick.

When he was five or six steps away from me, I suddenly found him kind of familiar like someone I'd seen before. I took a closer look at him and, gee whizz, isn't he the one that people once complimented as "the Savior of The Nation"? No! This must be the old Mainlander<sup>2</sup> from the mountain in the back, peoples say that he looks exactly like "the great man of the world" and ask him to cosplay all the time.

The old guy saw me with a faint smile flickering across his lips. He uttered some words with the sound of an old radio, as if he wanted to tell me something desperately. I listened carefully and finally realized what he said: “Bô bōng chāi kí<sup>3</sup>” . He consequently took me for someone of communicative competence with him, then another sentence was voiced: “Cheng-sêng thoân-kiat<sup>4</sup>” . Wow! Ain't these the ravings of the ancients?

With the faint smile flickering across his lips, the old guy raised his hand to stroke his shiny bare head. Little by little, I felt as if I met the smiling Buddha, and some warm and hot something was penetrating my heart.

"Hold this! I got it cut for the celebration of my sixtieth birthday. It always reminds me of losing our country and my throne. " The old guy's speech was getting clearer and clearer and the radio-noise voice faded away. He took a paper envelope of official document out, the faint smile flickering always across his lips, and pushed slowly it toward me.

I was startled as soon as I held the envelope in my hand! It felt kind of unexpectedly funny. It's soft and rough. I opened the envelope. Oh, my! It's a tuft of dried-up raven black rat-hair-like human hair. Whose hair is it? Is this his hair or his mustache?

After giving me the stuff, the old guy's smiling face became sleepy gradually like a machine running short of electric power. Perhaps because he'd walked and spoken for too long. He turned round and started to walk slowly back step by step.



As if I had just woken up from an odd dream, I didn't know how or what happened. I was like a Taoist spirit-medium just released from the possession by some deity, but I couldn't tell whether I was still in low spirits or my soul was regained.

I pondered over the matter: How and why people took such an affable old man for a dictator or a murderous tyrant? The more I thought about it, the more it made sense that I must have been a silly political radical to criticize such a nice man.

At that time, I was unable to relieve my heart of its great agitation. A wad of something in my chest was inflaming, tears and mucus grew suddenly and were about to welled out from my eyes.

I have met the renowned man at the helm--" A-chioh-peh"!

\*\*\*\*

From that moment on, A-phàu--á told everyone his encounter with A-chioh-peh", but people all mocked at his absurd story. He showed them the envelope of official documents containing A-chioh-peh's hair, but nobody took it seriously. They even satirized him by querying why he flaunts his own hair?

A-phàu--á was like the dead that couldn't bear witness. And then, the convenience store around the corner closed temporarily for repairs and renovation, saying that it would reopen some other day. Since the shopkeeper was nowhere to be found, it was impossible to enter and no one could go insides to look for a man or a ghost.

"You did see that at the chain store? "Asked Auntie A-hok who ran a grocery store long before the arrival of the convenience store. Scornful

and jealous, she said ironically, "They sell everything, everything! You can even buy an ancestral tablet there if you need it, and they'll engrave on it as many ancestors' names as you want, for free! " While Ông-lok-á-sian, who was a retired teacher before and then a roaming vendor, was the only one who came to unfold the documents in the envelope and scrutinize them thoroughly for a long time, silently, as if a head as heavy as the whole bronze statue was sinking in his heart.

In my opinion, the man that A-phàu--á met that day was nobody but a funny actor, but he regarded the actor as the Emperor of Terrestrial Officials. Can we take the scarecrow standing by the roadside for a burglar and cry for help? Who on earth did he meet that day? Or, what did he meet? Perhaps he himself doesn't have any clues. However, the story continues. The story that my neighbor A-kok--á, the former assistant of Counselor Tân told me is even more incredible, so unbelievable and spectacular.

[~To be Continued~]

*In memory of the Hân fans, as well as any other kind of fans, except electric fans, alluvial fans, exhaust fans, and ceiling fan.*

(Trans. by E.H.T)

<sup>1</sup> Chiú<sup>n</sup>, Kài-chiòh (Chiang Kai-shek in Taiwanese).

<sup>2</sup> Chinese people.

<sup>3</sup> "Don't forget national humiliation in time of peace and security." an aphorism of Chiang Kai-shek.

<sup>4</sup> "Unite with absolute sincerity" another aphorism of Chiang Kai-shek.

# My Wife

! Góa ê bóA-ti<sup>n</sup>

Ngô, Kéng-jū / Tân-lûi

My wife's name is A-ti<sup>n</sup>; she looked about twenty. If she saw me on the street, from a distance away she would start to go the other way to avoid talking to me. I think it is because she didn't want people to know that I am her husband, due to maidenly modesty. She didn't want people to make fun of her. It's the same with her family. They said she's not married. Her whole family was so modest. But everyone knew that I am her husband. Kiok-a the fishwife once told me, "Tiong-a, A-ti<sup>n</sup> says she's not married yet." I explained to Kiok-a that A-ti<sup>n</sup> didn't want to tell people about it because she's embarrassed. And I've been to the Matsu Temple to draw my lot, and it says, "Destined by Heaven." They all knew. Otherwise, why would Kiok-a say to my face, "What a pity, such a good husband." If she's not talking about me, who was she talking about? That made her neighbor, Aunt Fatty, giggle so hard she couldn't straighten her back. Yeah, they all knew.

But every time I walked past A-ti<sup>n</sup>'s house, she would dart inside to hide. Have you ever seen anyone so reserved? One thing I didn't understand was --- with other people, she isn't shy, she smiles and talks with them easily. Oh, her smile! A gentle, sweet smile, like the sweetness of a flower, like her name. When people see it, they all go near her, just like bees can't resist the sweetness of a flower's nectar and have to fly near it.

Saw her in the market today. As she walked in front of me, she kept turning her head to see me behind her. She was wearing her hair long, a white blouse and a white skirt with red flowers on it. And lipsticks. And oh, those eyes! They simultaneously say wanting and fearing, fearing and wanting. At the same time, she kept walking faster and faster. I knew full well that in her heart, behind her fear, hid her wanting, and before the wanting is the fear. At the bottom of her heart she really has feelings for me. But she's too shy to say it. She knew that today is the day I would go to the market, so she dressed up especially for me. It's the first time I see her wearing lipsticks. Why wouldn't I know what she's thinking. Wow! Those eyes...hiding behind them, so you can't see, was her love. One day she will realize what a good catch I am. Because the Lady Matsu said, "Destined by Heaven." Kiok-a also said, "What a pity, such a good husband..."

Today, Kiok-a told me, A-ti<sup>n</sup> is getting married. Her mother came to the market and bought lots of expensive ingredients for a banquet. Finally...Finally...I told them, Lady Matsu said, 'Destined by Heaven'. I hurried to get ready too. I got my hair cut, got a new suit, and new shoes... I then told Kiok-a, "You must come to my wedding!" Hearing me, Kiok-a and Aunt Fatty tittered so hard they bent over. The whole market was laughing with them. "No, no, not you!... .She's not marrying you!"

Story No. 37 from the series,  
"Things written for my student friends"  
(Trans. by Vivian Su)





# Part II

Taiwanese Version

# 台文筆會年刊話頭

## President's Foreword

Tân, Chèng-hiông ( 陳正雄 )

台文筆會自 2009 年成立到今已經 12 冬矣，這擺換我來擔任理事長 ê 職務，這是一個榮譽 mā 是一份責任。真感謝這幾冬來各位會員盡力 ê 支持，特別是前任理事長 kap 秘書長全心 ê 付出，倚佇 in 辛苦拍落 ê 基礎頂頭，我會認真繼續向前行。

這幾冬來，咱真歡喜有袂少新 ê 友志，加入來相 kap 行鬥陣；mā 足毋甘有一寡會員，因為各種 ê 原因來離開。總是，這 mā 是一個團體成長 ê 過程，加減會去 tng 著 ê 問題。雖然，逐家 ê 想法無一定全款；相信，眾人 ê 目標攏是一致 ê。希望咱台文無論是寫作 ê 人口，抑是作品 ê 質量，攏會一直增加、提升。

新一期 ê 年刊將欲出版，這毋但代表閣一冬 ê 成果欲來完成，mā 提醒後一個任務猶愛面對。向望咱各位會員，閣 khah 積極來參與、閣 khah 拍拚來創作，寫出上介會當代表咱台語精神 ê 作品、寫出真正實在反映咱台灣心情 ê 文學。

## Tiong-kok Hì-iām Chhàng-chhiu ê Chit Tang

### A Year of Severe Chinese COVID-19 Pandemic

Chiú<sup>n</sup>, Úi-bûn ( 蔣為文 )

2020 nî sī Tiong-kok Hì-iām chhàng-chhiu ê chit tang, choân sè-kài lóng hōi hāi kah chhi-chhám lòk-phek. Tâi-bûn Pit-hōe ê kok-chè kau-liû mā ke-kiám siū tiòh éng-hióng. Sui-bóng sī án-ne, lán kû-nî mā sī ũ 2 kiā<sup>n</sup> chin hoa<sup>n</sup>-hí ê kau-liû sêng-kó.

Tē-it kiā<sup>n</sup>, lán chêng lí-sū-tiú<sup>n</sup> Liāu Sūi-bêng kàu-siū ê miâ-tù “Tâi-oân Bó-gí Bûn-hák Hoat-tián Sú” ê Oát-lâm-bûn hām Jit-bûn pán-pún í-keng hun-piát tī Oát-lâm hām Jit-pún chhut-pán. Oát-lâm-bûn ê êk-chiá sī Chhòa Chheng-chúi, Lū Oát-hiông, Hoãn Giòk Chhùi Bī. Chin kám-siā in ê phah-pià<sup>n</sup> hoan-ék! Mā ài kám-siā Oát-lâm Chok-ka Hiáp-hōe Chhut-pán-siā tau sa<sup>n</sup>-kāng tī Oát-lâm chhut-pán. Lēng-gōa, Jit-bûn-pán ê êk-chiá sī Sakai Tohru, chhut-pán-siā sī Kok-su Khan-hêng-hōe. Lán mā kám-siā in thè bûn-hák kau-liû só-chò ê phah-pià<sup>n</sup>.

Tē-jī kiā<sup>n</sup>, lán hām Oát-lâm Siā-kho-ī<sup>n</sup> Bûn-hák-só só-tiú<sup>n</sup> Nguyễn Đăng Điệp kàu-siū háp-chok ê “Oát-lâm Hiān-tâi Bûn-hák” Tâi-bûn-pán & Tiong-bûn-pán í-keng tī Tâi-oân chhut-pán. Chit pún chheh iū góa, Chhòa Chheng-chúi hām Tē<sup>n</sup> Tì-têng 3 lāng háp-chok hoan-ék. Tâi-oân A-chiu Kau-liû Ki-kim-hōe ê táng-sū-tiú<sup>n</sup> Siau Sinhông kàu-siū hām Sió-eng Kàu-iók Ki-kim-hōe ê Khó Kiàn-êng kàu-siū lóng ũ thè chit pún chheh siá thui-chiàn-bûn.

Góa siong-sìn chit 3 pún chheh ê chhut-pán tek-khak ē chhiok-chìn Tâi-oân hām Oát-lâm & Jit-pún ê bûn-hák kau-liû. Lán mā ñg-bāng bī-lâi ē-tàng chham koh khah chē kok-ka ê bûn-hák iú-chì kau pêng-iú, chìn-hêng bûn-hák kau-liû. Mā ñg-bāng só-ū ê pêng-iú ē-tàng pêng-an tō-kòe Tiong-kok hì-iām ê kôa<sup>n</sup>--lāng, ngiâ hiông ñg-bāng ê chhun-thi<sup>n</sup>!





The background of the cover is a faded, sepia-toned map. It features several compass roses with radiating lines, suggesting a historical or navigational theme. A quill pen is visible in the lower right quadrant, and various geographical outlines and text are faintly visible across the map.

**Si**

詩

Poetry

# 故事一 讀劉耀廷佻妻子施月霞 獄中通信有感

■ Story –

Thoughts on Reading the Prison Letters of  
Lâu Iâu-têng to His Wife, Si Goát-hâ

Chan, Bí-boán (曾美滿)

秋暝 ê 月恬恬 peh 上樓梯  
親像你無聲跛步閣踏入咱 ê 房間  
躡躡尾勻勻仔行向冊桌彼 ê 位置  
體貼 ê 心，毋甘打擾我甜蜜睡眠  
這是結婚 20 個月以來，慣習 ê 溫柔  
毋過，敢知影？你離開了後  
看冊彼葩夜燈也黯淡無光  
今後若想你，只有熨過目屎 ê 批信  
陪我攬著思慕 ê 痛疼，一遍閣一遍  
鼻著批紙字跡，揣你熟似 ê 氣味

離別，總是予人日子變得空虛  
暝夜 khiú kah 特別長，窗外 ê 世界  
暗氂稀微，只有孤單 ê 風是自由  
佇肅靜夜半，讀我憂鬱 ê 心  
沉重喝著你名字  
屬於咱 ê 愛情佻你短短 29 年 ê 性命

Lak 落時間 ê 沙漏賸一層  
Khā 厚块埃 ê 霧霧

欲對佗位來講起，彼段斷節  
掩佇歷史縫隙哀傷 ê 故事  
1952 年 10 月 17 彼工，半暝  
烏雲罩四邊，天星帶殺氣  
咱猶袂赴講暗安，惡魔 ê 銃手  
橫霸拗蠻，將你雄雄押走去  
自按呢生死絕離，長長 ê 等待  
是你 ê 愛恰意志予我勇氣，堅忍  
面對無情權力 ê 鬥爭，艱難活落去

彼時，寫批信安慰是咱日常 ê 蜜語  
我將心思意念藏佇日記，敢放苦悶  
直到 1954 年 1 月 29 日絕望 ê 消息來臨  
敢知影前一工是咱結婚三年 ê 紀念日，可恨  
所有真相恰情分獨裁者 ê 銃子，惡毒關嚟  
我將這張曆日貼佇你用盡最後時間氣力  
Giáh 筆尖一刀一劃刻製 ê 相本頂，這是你  
留予家人最後告別，寶貴又心疼 ê 紀念 mih  
也是我一生珍惜毋願放 ê 遺物

請你原諒，我對婚姻約束 ê 改變  
有時，倚跼無公義 ê 亂世  
面對歧視咧目矚恐怖 ê 監督  
生存比死亡更加需要理由  
政治創傷 ê 印記予我佱陳さん  
揣著相仝哀愁 ê 面腔，從此未來 ê 日子  
成做咱雙生仔查某团，無私敬愛 ê 父親

我一直無法度將你放袂記，只是  
相思疼過死亡 ê 銃子，鑿迴心穎  
所以我決定欲將你細撮頭毛、屑屑仔指甲  
穿過 ê 卡其布佱寫滇柔情愛意 ê 80 封批信  
鎖佇小小柴篋仔內面，等到，若是有人講起你名字  
請替阮輕輕讀出，淚著你血淚  
咱愛佱悲傷 ê 故事...

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**註：**

劉耀廷（1925~1954）白色恐怖受難者。因為呂赫若「大安印刷廠支部案」受牽連，秘密逮捕、秘密審判、秘密銃殺。劉耀廷 hông 掠 ê 時結婚 20 個月，家後施月霞已經有身，兩人 kan-ta<sup>n</sup> 透過批信熱切往來得著安慰。施月霞 kā 兩人往來批信佱伊寫 ê 日記收藏完整，60 年後 in ê 故事才見著光明。

# Tâi-oân sú-si : Tayouan ê koa

## ■ An Epic of Taiwan: The Song of Tayouan

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

(Koa-á-thâu : Ióng-kám ê Tâi-oân-lâng, 15 pha)

Chó-sian kian-sim hoat tōa-goān, chit chiah báng-kah pià<sup>n</sup> chúi-koan,  
Beh hō kiá<sup>n</sup>-sun tãi-tãi thoāng, tu-hong chiàn-éng lâi Tâi-oân.  
Beh pià<sup>n</sup> chúi-koan ū kak-gō̄, hái-chúí kài chhim ē hoán ō,  
Hái-soa<sup>n</sup> phû-phiò sim-koa<sup>n</sup> khó̄, lóng ūi kiá<sup>n</sup>-sun ê chiân-tô̄.  
Hái-chúí chit tēng koh chit tēng, m̄ chai kúi tēng chiah-ē chheng,  
Tú-tiòh hong-thai ká tōa-éng, tàk-ê háp-lék tàu-sio-kēng.  
Báng-kah tú-tiòh hong-thai péng, sim-lāi kī-kiū lán chó-lêng,  
Chó-lêng pó-pì sim chhèng-éng, jít-chhiu liū-siā kì<sup>n</sup> kong-bēng.  
Chó-lêng pó-pì chó-sian lâi, m̄ kia<sup>n</sup> hái--nih chò hong-thai,  
Lâi-kàu Tâi-oân hó só-chāi, sa<sup>n</sup>-chheng nî āu lán chiâu chai.  
Lâi-kàu Tâi-oân beh khiā-khí, pē<sup>n</sup>-iô<sup>n</sup> khòng-khoah soa<sup>n</sup> chhe<sup>n</sup>-chhùi,  
Chhiū-nâ hoe-lúí phang koh súi, au-âng <sup>1</sup> kam-ti<sup>n</sup> choân-choân hī.  
Se<sup>n</sup>-chiâ<sup>n</sup> phiau-phiat koh lók-thiòng, hô-sóng kó-ì lāng siān-liông,  
Kuwa <sup>2</sup> chó-lêng lâi khui-hiòng, Tâi-oân chiâ<sup>n</sup>-chò sin kò-hiong.  
Chhì-tông khui-hoe móa thi<sup>n</sup> âng, pan-chi hoe-siā koh chit tang,  
Thó-liah Fnang <sup>3</sup> ū só bāng, chit-khoán hēng-hok bē su--lāng.  
Phī<sup>n</sup>-á phín-á chēng-koa sàng, Abibiki <sup>4</sup> chhiú--lìn phāng,  
Má-tah pái-pái <sup>5</sup> chēng-ì tāng, khan-chhiú khòai-lók chit-si-lāng.  
Pē<sup>n</sup>-iô<sup>n</sup> chhò tek khí chháu-chhù, ang-bó khan-chhiú tàu-sio-hū,  
Chhân-hng chēng-choh chhī chúí-gū, chit siā chit siā hó an-ku.

Pê<sup>n</sup>-iô<sup>n</sup> óa khe sùi-lâng khiā, Siau-lang Môa-tāu Sin-káng siā,  
 Bák-ka-liu-oan tòà chit jiah, tãi-tãi se<sup>n</sup>-thòa<sup>n</sup> hó thàn-chiáh.  
 Tiong-pō̄ ũ siat Tōa-tō̄-kok, pō̄-lók liân-bêng sî gō̄ chók,  
 Papula gí chò iok-sok, Ka-tī chò chú khah hēng-hok.  
 Tōa-tō̄ kok-ông Kam-á-hát, ũi-tiòh seng-oáh gâu phah-tat,  
 Pō̄-lók sio-kēng hông gōa-chhát, hēng-hok tàk-ê tàu chō̄-lát.  
 Má-ka ông-kok Pâi-oan-hûn, Long-kiau ông-kok tī Hēng-chhun,  
 Pō̄-lók liân-bêng Tōa-ku-bûn, chhoàn-sī Lâm-tó tōa chók-kûn.  
 Lán sī íóng-kám Tâi-oân-lâng, hēng-hok kòe-jít sò-chheng-tang,  
 Tàk-ê thoân-kiat tàu-sa<sup>n</sup>-kāng, tók-líp kiàn-kok ũ òng-bāng.

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<sup>1</sup> Au-âng : Siraya òe, khe-chúi ê ì-sù.

<sup>2</sup> Kuwa : Siraya òe, kong-kài, chè-pài A-líp-chó ê só-chāi.

<sup>3</sup> Fnang : Siraya òe, hoe-lók-á.

<sup>4</sup> Abibiki : Siraya òe, pin-nâng.

<sup>5</sup> Má-tah, pái-pái : Siraya òe, siàu-lâm, siàu-lú.

# 魚肚 kap 肉燥

## ■ Fish Maw and Meat Sauce

Chiú<sup>n</sup>, Ûi-bûn ( 蔣為文 )

若你失戀 ê sî-chūn  
來台南，我請你食  
魚肚 kap 肉燥

無刺無骨  
Kan-ta<sup>n</sup> 有 lām 薑絲 ê 甘甜  
一碗魚肚  
幼綿綿  
卡贏倒 tī 少女 ê 胸前  
一碗肉燥  
香貢貢  
無輸少女 ê 清香

若你思鄉 ê sî-chūn  
來台南，我請你食  
魚肚 kap 肉燥

無刺無骨  
Kan-ta<sup>n</sup> 有摻故鄉 ê 滋味  
一碗魚肚  
滑 -liù-siù  
卡贏鮑魚 kap 燕窩



一碗肉燥

好 bē 退

因為

這有 lām 咱土地 ê 味素

# 仝款咧唱歌予人聽—— 紀念嚴詠能老師

■ He is Still Singing –  
In Memory of Maestro Gân Ēng-lêng

Hân, Boán (韓 滿)

褪赤跤彼个鬚鬚 ê  
愛掛香火閣留長頭髮  
為囡仔、為阿公阿媽咧唱歌  
掖落音樂 ê 種子  
欲共幸福種落去

逐家相挨相 kheh 買 CD  
老大人提轉去 khng 尪架桌頂  
神明啊  
請恁保庇阿能毋通梢聲  
繼續唱歌予阮聽  
愈唱愈大聲

一个囡仔一个夢  
一陣囡仔做伙做夢  
咱對塗地 ê 自信  
Tùi 田庄唱到廟埕  
Ùi 咱兜唱到世界各地  
向望唱出台灣 ê 名

正港本土愛護農民 ê 彼粒星  
雄雄唱到另外一个國度去  
遐有足濟伊所愛 ê 人  
伊仝款真歡喜  
逐工唱歌予 in 聽

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**註：**

嚴詠能（1970/1/23~2020/9/5），外號愛河國民歌手，mā 是打狗亂歌團團長。Bat 得著第 21 屆金曲獎最佳台語專輯獎，入圍第 21 屆金曲獎最佳台語男歌手獎，嘛 bat 替蔡英文總統寫競選歌曲。嚴詠能 kap 打狗亂歌團 kā 台灣農民 ê 故事寫佇歌裡，閣走遍台灣各鄉鎮廟口街頭演唱，為台灣農民歌唱，嘛出國唱歌予外國人聽，做真好 ê 外交。

# 薰吹佻阿爸

## Pa and His Pipe

Khng, Teng-goân  
(康丁源／康原)

彼一工 佇厝仔內底  
發現 阮阿爸留落來 ê 象牙薰吹  
想起伊 chāi-sè 攏無愛講話  
喙空攏咬這支 薰吹  
有一暗 sit-kak-chhat  
薰屎煞著火起來  
燒破 規家蓋 ê 彼領 mî-chioh-phōe

阮老母 袂怨天怨地  
綿爛糾儉 來 hōa<sup>n</sup> 起散赤 ê 家  
罵阮阿爸 新婦仔體  
對任何大細攏總無話  
用食薰來對答問題  
一世人 干焦 kā 彼支象牙薰吹攏牢牢

原載《文學台灣》113 期  
2020 年 1 月

# 臺語田園 ê 作穡人

■ The Tiller for the Field Called Taiwanese

Ko, Goát-oân (高月員)

這坵

是阮感情 ê 後頭厝

有細漢純真 ê 呢喃

有流失文化 ê 感嘆

這種經驗綴理念 塹

彼坵

雜草滿滿是

掛心 ê 是家己

田岸路一條一條行過

看著透濫 ê 種子

作穡人

掖種等開花

開花等結子

汗流，到今

猶原是無回頭 ê 堅持

2020.8.21

# 美國豬 ê 祈禱文

## ■ The Prayer of an American Pig

Koeh, Iàn-lîm ( 郭燕霖 )

親愛 ê 主耶穌  
我是美國豬  
美國人無尊重我 ê 豬權  
飼我食 Ractopamine  
美國人講食後會生 chia<sup>n</sup>-bah  
原本是人食 --ê 治 he-ku  
豬毋肥肥佇狗 人毋食換豬食 奇咧

20201224 平安暝無平安  
台灣行政院立法局通過 Ractopamine chia<sup>n</sup>-bah 行政命令  
台灣人會使合法食我 ê 肉、chhng 我 ê 骨

In 頭人李登輝 bat 講起  
我毋是我 ê 我  
拆明是聖靈佇我心內 ê 我  
我食 Ractopamine 了後  
Chia<sup>n</sup>-bah 毋是 chia<sup>n</sup>-bah ê chia<sup>n</sup>-bah  
拆明是 Ractopamine ê chia<sup>n</sup>-bah

雖罔美國總統 chhiú-hōa<sup>n</sup> 聖經上任  
總是人有罪  
誤用 chia ê 恩賜  
我 ko'-put-chiong 愛食 Ractopamine

怨嘆台灣 DPP

民主無民主 無用公投幫我擋 Ractopamine

進步無進步 無用公投 sūn-sòa 幫我 ê 同胞 -- 牛

táh-tòng-á 莫予食 Ractopamine

Ractopamine 毋但生 chia<sup>n</sup>-bah

Ractopamine koh kā 民主 kap 進步 ê 民進黨魂食了了

上帝創造世間萬物

人創造 Ractopamine

伊甸園善惡果毋 thang 食

蛇 kā 人 siâ<sup>n</sup>

Ractopamine kā èng-chhài siâ<sup>n</sup>

但為何歐盟無愛進口 Ractopamine ê chia<sup>n</sup>-bah leh

希望台灣人見擺食我 ê 肉、chhng 我 ê 骨

會使治 he-ku

我無想欲食 Ractopamine

我是「毋是 Ractopamine ê 我」

我想欲聖靈充滿

我想欲去伊甸園

Kap 上帝 Emmanuel

毋是 kap Ractopamine 永遠佇 teh

祈禱靠主耶穌 ê 名求 Amen

# 分分秒秒

## Every Moment

Lí, Siù (李秀)

轉袂去 ê 童年  
喚袂醒 ê 親情  
褪了 ê 愛戀  
變了色 ê 頭毛  
是時間 ê 鄉愁

時間 tī 四輪中轉盪  
時間 tī 掛號中等待  
時間 tī 等待中停止  
時間 tī 停止中無氣  
憂愁多變 ê 時間

日夜交纏做伙  
Tī 金光閃閃 ê 早起  
Tī 陰沉 kap 烏暗 ê 昏  
開始 hām 過去全時存在  
但是 iah-bē 開始就結束矣





# 詩 3 首

## Three Poems

Lîm, Bú-hiàn (林武憲)

### 1. 因為我是台灣人

為啥物  
唯台灣人去做美國人  
只要十外點鐘  
唯美國轉來台灣  
著愛三十冬  
因為我是台灣人

地球到月球  
四十萬公里  
美國人用十冬  
著 peh 起月球面頂  
萬外公里 ê 台灣  
我欲轉來愛三十冬  
為啥物  
地球到月球  
赫呢近 赫呢緊  
因為 in 是美國人  
美國到台灣  
赫呢遠 赫呢難  
因為我是台灣人

因為我是台灣人  
我佇籠仔內嘛甘願  
只要我人佇台灣  
不免攔心心念念  
故鄉 ê 親人  
轉來 拚死也甘願  
因為我是台灣人

## 2. 我是台灣人

終戰前  
人講我是日本人  
終戰後  
伊講我是中國人  
幾十年來  
我講 ê 攏是台灣話  
我是正港 ê  
台灣人

日本人是人  
美國人是人  
台灣人敢不是人？  
是按怎

咱未當家己做主  
做一位  
有尊嚴 ê  
台灣人？！

### 3. 攏是台灣人

伊是美國來 ê  
你是唐山來 ê  
我是在地 ê  
無論對佗來  
無論誰先來  
只要愛台灣  
愛這片土地  
攏是台灣人  
親像兄弟姊妹  
仝一家

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<sup>1</sup> 台灣有外國來台傳教、行醫、教學熱愛台灣 ê 人士。

# Chiok hok

## | Blessing

Lîm, Jū-khái (林裕凱)

Thian-káu sit-jit chū kó thng--ê  
Siau-sit lô-kó siau-sit  
Sin gán-kài tong-kim tōa-lâng gín-á lóng ài  
Bōe koh kia<sup>n</sup>-hiā<sup>n</sup> sim-koa<sup>n</sup> chhoah  
Siōng-tè A-pa-pē tián-sī kim-chhiú-chí  
Piàn-chòe chiok-hok

Chin-lí pí kî-koan koh khah hoàn  
Kin-á-jit hó<sup>a</sup>-hó<sup>a</sup> hián-bêng  
Chhiō tī-teh pó-tó khò-thâu

Kóng liam-mi Gō-jit-choeh  
Tôa<sup>n</sup>-î<sup>n</sup> sî-kî  
Thang ka-siōng kong kúi-kù oe  
Ták lêng khiok to tím-bê koài-kî hi-hán  
Sa lâi hun-hióng  
Kóng-oe m̄-bián  
Khah chōe he se-thian lêng ê chhùi-chôa<sup>n</sup>

# 招魂—— 旗津戰爭與和平紀念公園

Calling Back Lost Spirits –  
the Ki-tin (Chi-chin) War and  
Peace Memorial Park

Lîm, Liông-ngá  
(林良雅／莫渝)

從來，戰爭就不是光榮 ê 代誌

戰爭 kap 和平  
攏不是咱 ē-tàng 自由選擇

咱 ê 生命 咱 ê 生存  
卑微到  
親像一隻蚋蟻  
一隻四界 sèh ê ka-choàh

為 tióh 和平，kám 就 ài 戰爭  
Kám ài 流足 chōe 血，才對和平有幻想

被迫離開家鄉  
到南方征戰  
南方 遙遠 ê 南方  
坐船出海才 ē-tàng 到 ê 南方  
從來想 bē 到 ê 叢林密佈 ê 南方

戰爭結束

遠征 ê 軍士已經轉 -- 來

攏無恁 ê 消息

到底是失蹤？戰死？隱遁？避世？

向南方

向遙遠 ê 南方

隔著大海

輕輕呼喚恁 ê 名

遙遠 ê 南方

茫茫渺渺

Toh — toh-lòh（角落）是恁 ê 位置？

倒轉 -- 來

Khah-kín 倒轉 -- 來

大步跨過巴士海峽

遮

就是恁上尾上好 ê 歸宿

# 致金熠熠 ê 女士治療師群

■ To the Sparkling Lady Therapists

Ô, Bîn-siông (胡民祥)

親像一群鳥隻  
佇樹尾溜，in 快樂咧歌唱  
佇早起日光裡，in 金光閃閃也  
In 也！遐呢仔明亮、開朗、充滿元氣

我親愛 ê 女士治療師群  
金爍爍 ê 鳥隻也，誠親像恁  
恁 ê 物理及職能治療明亮又幽默、  
賜我虛弱 ê 肌肉參心臟滿滿元氣

冠狀動脈三線改道手術患者需要種種療法  
有影，恁也自然而輕鬆咧提供心靈治療  
In 攏和諧配合也，勇健我整個身心

好也，啥是恁 ê 心靈治療？  
一款敢行踏新領域 ê 心態，親像試食風味特有 ê 熱帶水果榴蓮  
榴蓮甜蜜咧牽動我心靈，因為我嘛愛少人行踏 ê 路  
心靈治療拍開我心胸來迎向重生

那像雲蕊也，一隻受傷 ê 羊仔浮佇三河城天頂  
有夠幸運也，我聽著來自坎套莫利院迷人歌聲  
按呢生也，我降落而得著神奇快速復元  
是也，雲蕊相逢而離別本是自然代

我親愛 ê 女士治療師群，恁攏是我 ê 守護天使  
請轉達坎套莫利院交響樂其他團友，in 嘛攏是我 ê 守護天使

我珍惜這段美麗 ê 相逢  
再見、惜別、德國式告辭、西班牙式再見、西約那拉、再會吧！

寫佇坎套莫利院，2020.7.16

修定佇萊里鄉倚家厝，2020.12.6



# 講台語寫四季

## ■ The Four Seasons of Taiwanese

Sò, Iàn-tek (蘇晏德)

春天 台語開始 iā 種  
慢慢創造母語 ê 環境  
形成一 pak 美麗 ê 風景  
台語 kah 這片土地有感情  
伊需要生長 ê 過程  
我想 beh 知影伊 ê 心情  
講台語是對台灣 ê 認定  
Mā 是對祖先 ê 尊敬  
Lán 愛 hō̍ 台語 chiâⁿ 做台灣人 ê 光榮  
做伙 ngiâ-chih 快樂 ê 人生

熱天 台語 tng teh puh-íⁿ  
伊是台灣人 ê 印記  
序大人教 lán 講話 ê 開始  
N̄g 望台語活出台灣 ê 傳奇  
伊記載 lán 過去 ê 點點滴滴  
期待伊勇敢重新 khiā 起  
Hō̍ 台灣人趕緊出頭天  
講台語代表對祖先 ê 敬意  
Che chiah 是台灣存在 ê 意義  
祝福台語傳流萬萬年

秋天 台語慢慢 á 大權  
 Tâuh-tâuh-á 拍開母語 ê 門窗  
 Hō' lán 看見未來 ê 希望  
 台語是 lán ê 親人  
 親像船 tī 港口出帆  
 期待 kah 伊 cháu-chhōe 美夢  
 Hō' 台語永遠 bē 堅凍  
 M̄-thang hō' 伊地裂山崩  
 Nā 無心情 ē 真沉重  
 N̄g 望 lán 做一 ê 有骨氣 ê 台灣人

寒天 台語等待豐收  
 台語親像阿母 ê 溫柔  
 講母語無需要理由  
 Lán 愛趕緊搶救  
 Hō' 伊結實變成 bē 倒大樹  
 伊親像溫純 ê 姑娘  
 未來價值不只千萬兩  
 母語是一 kha 百寶箱  
 伊是 lán ê 靈魂、頭殼 kah 目矙  
 Lán 愛用母語編寫上 súi ê 文章

# 天國旅行

## ■ A Trip to Heaven

Tân, Bêng-jîn  
( 陳明仁 / A-sia Jilimpo)

阿 i chhōa 小妹去天國旅行

30 年前 國校仔 ê 先生  
交 tài 學生寫作文  
1 ê 三年仔 án-ni 寫

先生去做家庭訪問  
厝 --nih kan-ta<sup>n</sup> 老阿 má  
Tī eh-chi<sup>n</sup>-chi<sup>n</sup> ê 人客廳  
Beh 省電 無開電火  
看無阿 má ê 表情  
聲 kē kah kiông-beh 聽無  
厝是 kā 人借 tōa--ê  
老翁早就 tōe 菜店 cha-bó liu-soan  
留 1 ê 孤 kián hō i chhiân<sup>n</sup>  
後生娶 bó 生 1 對兄妹仔  
去外頭做生理  
Mā 種著老 pē ê 風流性  
Tòe hōe-kì 走 --á  
新婦 m̄ 甘斷 in ê 香火  
Chhōa 小妹食冰參農藥  
孫 á m̄ 知世事

阿 má 總 -- 是應 i

阿 i chhōa 小妹去天國旅行

有 1 工會 tng-- 來

你 ài kut 力活 gâu 大漢

等阿 i kap 小妹 tng-- 來

世事無常 時機變換

先生都也退休 20 冬 --á

Hit ê 學生 ài peh koân 山

Kiám-chhái hia 離天國 khah 近

Beh 等阿 i kap 小妹 tng-- 來

# 大天后宮身世

## ■ The History of the Temple of the Queen of Heaven

Tân, Chèng-hiông( 陳正雄 )

### 1. 流亡—寧靖王府

門口埕邊仔大船停倚 ê 港口  
也就是當初時一路奔波過來 ê 台江岸邊  
幾步外 ê 水墘敢講 會是永遠行攏袂到 ê 海角  
目珠前對面日頭沉落 ê 所在  
應該是幾十冬來毋捌離開過 ê 故鄉  
無佻遠 ê 距離竟然 成做袂當閣再轉去 ê 天邊

千萬里曠闊 ê 江山 為啥物  
崩落 kah 倭無一塊仔土地有法度倚起  
十外代久長 ê 香煙 是按怎  
斷裂 kah 揣無半刻 ê 時間會當閣接繼

威風氣派 ê 王府外表 掩蓋 ê 是規片塗黏紙糊 ê 荏弱  
尊貴高尚 ê 官位內底 隱藏 ê 是一身無時得定 ê 驚惶  
遠遠傳來 ê 狗螺親像半暝牽亡 ê 哭調  
青狂走過 ê 馬蹄不時踏亂無眠 ê 心跳

一條布巾，短暫 ê 痛疼  
上無猶會當換來這世人最後 ê 尊嚴  
三枝清香，細塊仔牌位  
至少猶有這 所在予人安心歇暍免閣四界走 chông

## 2. 征服—施提督府

狼狽逃出國姓爺 ê 點鬼簿

你心肝掠坦橫 共命運搯風駛倒轉來

翻頭坐入去大清朝功名冊 ê 頂頭面

一下來回 歷史煞綴咧搖幌暈船

掠袂準忠奸 ê 風向分袂清是非 ê 方位

到今猶毋知欲按怎靠岸落碇

三尺闢丈外懸 花崗石深刻打造 ê 紀念碑

毋管年久月深

猶原無欲退讓 強硬 ê 姿勢一直欲證明伊往過重要 ê 地位

十幾逝數百字 朱砂筆顯目書寫 ê 旌功文

就算改朝換代

全款毋肯放棄 āng 聲 ê 口氣不時咧提醒你早前特別 ê 身分

榮華富貴 每一字攏有夠複雜歹寫

看破放伊佗彼香煙濛霧同齊去飄離消散

恩怨情仇 逐筆畫都傷過彎曲 oh-tháu

規氣就交予暝日無停 ê 佛號經聲輪流來開示化解

### 3. 起義－中興王府

羅漢門到台灣城 逐家心肝相 thīn  
 恁欲剝柴做刀 in 欲削竹為槍 管伊重兵防守大軍壓陣  
 千外 ê 人一下仔手就拍到位矣

中興府到鴨母寮 隨人跤手相 kēng  
 有 ê 堅持往東有 ê 做伊向西 就算前無攔截後無追趕  
 幾十里路三百冬來猶是行袂轉去

你早就佇濟濟詩人 ê 筆下 踏出一步一步農民起義 ê 史詩  
 佇作家 ê 手裡 拍開一頁一頁英雄革命 ê 傳奇  
 到今猶有一寡專家學者 關佇狹隘 ê 房間內縛跼淺薄 ê 桌仔前  
 鄙相你是毋知死活 ê 亡命之徒  
 Kēng-thé 恁是身穿戲服 ê 烏合之眾  
 準講歷史廳頭 ê 紅架桌頂一直排無你 ê 生相  
 百姓 ê 心肝內底早就相爭奉祀你 ê 神主牌位

久年來期待 ê 不過是簡單 ê 一句風調雨順  
 向望 ê 全款是平凡 ê 四字國泰民安  
 不而過 當初時流血流汗提刀秀槍倚出來拍拼  
 今仔日 猶有人用跪用拜燒香點火來咧祈求

# 夢，停跤

## ■ Dream, Halt!

Tân, Lī-bûn ( 陳俐雯 )

E 開彼片輪迴 ê 門 sîⁿ  
 O̍-bák-bák ê 車齒無暝無日 pháng-tng  
 業 lék ê 石磨仔親像無時停 ê han-tó-lù  
 Pháng 出生生世世 ê 印記  
 一點一幕 lō tī 靈魂 ê kha-chiah

Hoát 過 bâ 霧，衝破日鬚  
 靈魂 tī tng 點 ê 性命絞滾 pù-íⁿ  
 取背骨做根，浪蕩做翼  
 Thèng-hāu 久時 ê 連回奮力破繭  
 Phiau-phiat 走揣五彩火號

毋知死活 ê 單純是拆開人生地圖 ê 勇氣  
 An-tah 袂牢 ê 衝碰是起 chhó 激情 ê 醬料  
 Kōaⁿ 一罐虛花臭油點著花 hiat 青春  
 熱 phùt-phùt ê 攔頭化做紅記記 ê 信心

起 pōng ê 青春 kah 一張僥倖 ê 八字  
 Khoaⁿ-khoaⁿ-á 褌開  
 歹命，利劍劍坦橫 tī 頂面 chhìn 笑  
 若拆若白 ê 咒懺爆出野 chhiah 劍光  
 Liô 出一滴一滴心頭血



走 chhoàh ê 運命 ná 過期 ê 令符  
Nôa-cháh 袂牢咒語發酵

年月 ê 酷刑暝日 ê 損蕩，長短跂走 sio 逐  
Bē-kham-tit 破格洗盪  
人生  
有倔強過後 kian-phí ê khang-chhùi  
Mā 有苦毒家已悲哀 ê 牽亡曲

Chia 規路 chhì-giâ-giâ ê 現實 khiú-khiú-lák-lák  
無臭無 siâu ki<sup>n</sup> 出纏纏 bat-bat ê 離經

磨 kah 碎糊糊 ê 命，針針 chhiah tī 走精 ê 面  
塞倒街 ê 怨感，仁仁仁罩二蕊目矚  
Kā 看破 ê 向望大力 sak 落暗 sàm 海流  
無通拋碇 ê 絕望 tī 滄桑 ê 海愈 hùn 愈大  
Hō 怨感咬死 ê 命 tò 出毋願 ê 血 jiah  
Liōng-siōng ê pōa<sup>n</sup>-nóa 無彩工 ê 交陪，到 chia 就好

# Bóng-pò 罔播

## | Bón-g-pò

Tiu<sup>n</sup>, Siok-chin (張淑真)

二千年 chiah 初熟似  
台文是 siá<sup>n</sup> 阮毋知  
Chhím-thâu-á 讀無路來  
台文中文做謎猜

學白話字 péng 字典  
一字一句 ná 出現  
一篇一頁用心 phián  
袂順嘴我毋 siàn

Khì-sak 中文 ê 思考  
讀寫台文袂想無  
練習寫作 kài ē-hô  
一月一期拄拄好

詩散文小說罔報  
通訊評論兼報導  
台文營養 khó-khó-khó  
隨在你揀袂臭臊

伊是阮 ê 好教材  
大人囡仔 lóng ē-sái  
傳承台文好主裁  
咱 tiòh 推廣 chiah 應該

# Ross Sea ê 話

## ┃ An Ode on the Ross Sea

Tō, Sìn-liông ( 杜信龍 )

自開天到 ta<sup>n</sup>，文明 tī chia m̄ 值一 sián 錢  
浮漂 ê 冰埔相激講一寡無想欲 hō 人知 ê 話  
單調 ê 季節無疑誤無張無持 chōa<sup>n</sup>-á 變遷

超磅 ê 地球重頭輕  
人類 ê 慾望 tī chia m̄ 願禁氣  
城市 ê 虛華佇外圍仔巡狩直直 óa 進

溶去 ê 冰提升海 ê 地位  
吸引一隻 koh 一隻 ê 船隻  
來 ê 人 hām in ê 影 mā 感動 kah 流目屎

我會當佇 chia 做一个夢無？  
Hò 走任何 beh 來 chia thún-táh ê 細菌  
上無 hō 我為海豹留幾 chōa 求生 ê 詩句，敢會使？  
上無 hō 我為猗鵝保留 in tiâu-tít ê 面腔，敢會使？  
上無 hō 我時間為 hia m̄ 知影名 ê 生物面會，敢會使？

Chit 片海是欲按怎 mài 降服痾貪 kap chhi-gâi  
Ùi 海吹來 ê 風，聽著倔強 sih-sih-chùn ê 憤怒  
月娘 kap 日頭 mā 無才調 hiàm 走 ê 哀愁  
斟酌聽你講向望 chia 所有存在 ê 干證  
Lóng 成做遠遠遠 ê 星斗

2020.10.24

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**註：**

Ross Sea 佇南極洲 óa 南邊 ê 海灣，是目前地球上原始，上無 hōng 破壞海域。2016，全國 25 个国家作伙同意，簽署 35 冬袂當佇 chia liáh 魚。



The background of the cover is a faded, light-colored map. It features several compass roses with radiating lines, suggesting a historical or navigational theme. A quill pen is also visible, positioned diagonally across the map. The overall aesthetic is that of an antique or historical document.

# Sàn-bùn

散文

Essays

# 台灣人對母語無感情

## ■ The Taiwanese Are Apathetic Towards Their Mother Tongue

Chiú<sup>n</sup>, Jit-êng ( 蔣日盈 )

「台灣人對母語無感情」這句話當然 m̄是指所有 ê 台灣人，chit-má mā 有 chē-chē 使人尊敬，為母語 phah-pià<sup>n</sup> ê 人。M̄-koh 對母語無感情 ê 人絕對佔大部份，真簡單 ê 道理，若大部份 ê 台灣人有愛 ka-tī ê 母語，母語早 tō 有救 ah。Bē 到 chit-má 「國家語言發展法」已經通過，koh 是所謂本土政黨 tng teh 執政，咱 soah tō ài koh 為國中幾節本土語課奮鬥。

講台灣人對母語無感情 mā m̄是烏白講。母語無受重視 ê 處境，台灣人竟然 ē-tàng 忍受：華語做國語，母語排後壁是應該；英語是世界語，母語排後壁 mā 無要緊；東南亞語是新南向 beh 用，母語應該讓路；另工香港 ê 廣東話若來，mā 可能同情 in ê 處境，beh 呈現咱 ê 關心，母語有肚量讓 in 排頭前。Án-ne 排 --loh-lâi，受重傷 ê 本土母語，lóng khèng tī 尾 --á，beh tang-sî 才論 ē 到來解救。

會對母語無感情，第一 ê 原因當然是威權政權 ká 台灣人洗腦成功。In m̄-ta<sup>n</sup> 成功強制打壓台灣本土語，koh 進一步製造台灣各語族瘦螞相 ngeh ê 空間。Chit-má 已經無威權政權打壓本土語 ah，照講若有意志救母語，應該無反對 ê 勢力來反抗才 tiòh。怪奇 --ê 是各語族 ē-tàng 接受敵人 ê 華語做國語，平平受害 ê 本土母語顛倒會為受無必要 ê 理由攻擊。Koh 較奇怪，甚至 káng 語族 ê 人 mā 有人無要意母語 ê 死活，竟然 kap 外來政權 ê 殘餘結 chò-hóe，發出反對救 ka-tī 母語 ê 聲音。致使應該 siōng 親切 ê 母語 soah 變做 ē-tàng 棄 sak，甚至滅亡 mā 無要緊 ê 廢物。

Koh 來，是台灣人 ê 個性有關。對 kap ka-tī 無切身關係 ê tâi-chì bē 愛計較。這 khoán 性格，講好聽是親切善良，m̄-koh mā 可能是 m̄-ká<sup>n</sup> kap 人計較 ê 軟 chiá<sup>n</sup> 表現。有人講台灣 siōng súi ê 風景是台灣人 ê 親切善良。Kâng khoán 這種親切善良 ê 人 mā 是 hông 操弄變 tòng gōng：Kā 敵人 ê 祖先認做 ka-tī ê 祖先；同意 ka-tī ê 文化是敵人 ê 次文化；用敵人 ê 語言做國語。有時我會懷疑台灣人 ê 善良是真正 ê 善良，抑是接近 tòng gōng ê 軟 chiá<sup>n</sup>。回想過去 kap 鹿 á kâng-khoán 善良 ê 平埔族，用熱情接待無熟 sâi ê 外人，bē 去提防別人，結果外來 ê 人顛倒侵門踏戶，本 teng 是土地主人 ê 平埔族，soah 受 --tiòh 壓迫。300 冬 ê 時間，hông 趕 kah 強 beh 無所在 thang 去 ê 地步。本土母語 ê 處境 mā chiá<sup>n</sup> 相像。台灣人原先 ê 母語已經失去一 pái，chit-má kám beh koh 失去第二 pái。

Tī 正常狀態，個人 siōng 重要 ê 語言應該是 ka-tī ê 母語。He 是 siōng 早 koh 是 tī 親族、庄社中 óh--tiòh，mā m̄-bián 另外 khai 錢 khai 時間去 óh。其中有族群 ê 感情、智慧、傳承、文化 tī --leh，mā 是創新 kap 競爭力 ê 基礎。所以有人講「母語是心靈 ê 原鄉」，母語若失去，kap 族群 ê 感情 mâ 會漸漸失 --khi，心靈無寄託，變做人講 ê 「Tī 故鄉 ê 流浪漢」。

當然，咱漸漸會 kap 其他語族接觸，其他本土語、官方語言、外語 lóng 是應該 óh--ê。M̄-koh 自然 ê 順位是母語 tâi 先，官方語言 kap 其他有接觸 ê 本土語第二，外語做第三。M̄-koh 政策 soah 錯亂：



本質是敵人 ê 華語做國語；來無幾冬 ê 新住民語也叫本土語。本土母語 ê 順位一直退到 siōng 尾 liu。

本土語有伊形成 ê 條件，在地語詞 kap 文化 ê 溶入 lóng 需要夠額 ê 人數 kap 時間，通常 ài 過三代。新住民語猶無這 ê 條件，叫本土語是政客 beh 達成 ka-tī ê 政治目的所操作 --ê，beh thàu 薄本土語 ê 資源。眼前新住民語 beh 叫做本土母語 iáu 無適合，ē-tàng 暫列 tī 外語。

若華語，是 tòe 侵略者來 ê 外語，論真講是敵人 ê 語言。以 11% ê 人口，ē-tàng 壓倒 89% ê 本土人口 chiân 做「國語」，有明顯壓迫 ê 痕跡。台灣人竟然 ē-tàng 接受，tú 好反映台灣人軟 chián ê 個性。華語已經來台灣 70 幾冬，若願意放下獨尊 ê khut 勢，台灣人應該 ē-tàng 接受伊做台灣本土語 ê 一種。若猶 beh khiā tī 獨尊 ê 地位，標記打壓 ê 痕跡，咱只好 kā 列做敵人 ê 語言。

過去 kut-lát ê 台灣人 kah 意用忍受 chiáh 苦 ê 牛來比喻 ka-tī ê phah 拚。M-koh 真實 ê 牛命無好，較有力 ê 牛，一條索 á tō 牽 leh cháu。Chit-má 猶有 chē-chē 台灣人 hō 漢文化 kng 鼻，致使咱 tō ài kap 漢文化大本營 ê 中國 ko-ko-tī<sup>n</sup>。我無 ài 台灣人 ê 命運是 án-ne，咱 ài tháu 放心靈 ê 自由，提掉漢文化 ê 牛索，chhōe tng-lai 主權、語言、文化 ê 自信，行向世界。

# 廟口 ê 風

## Wind from the Temple Gate

Iû<sup>n</sup>, Chìn-jū (楊振裕)

「大雪」ê 節氣拄過，早起風透透，唐有材感覺小可仔冷冷，tháh 一領薄外套 chiah 出門。

行過一條街路，行到廟口一間熟似 ê 早餐店食早頓。工場收起來 5 冬外 --ah，伊慣勢 5 點左右 tiō 起床，先去體育場行 3~4 輾，跤手振動振動 --leh，才幹過來廟口 chit pêng。

早餐店 ê 少年頭家 kài 心適，行倚來親切拍招呼。老顧客 --ah，恰意食 siá<sup>n</sup> 伊 lóng 知，kā 卵餅 kah 豆奶捧來 khng tiàm 唐有材坐位 ê 桌仔頂，繼喙問講：「唐阿伯 gâu 早！最近恁後生有轉來 -- 無？」少年家好記持，頂個月後生 kah 新婦轉來，pat 來 in 店 --nih 食過早頓，難得伊到 ta<sup>n</sup> iáu ē 記得，莫怪人講「生理囡 oh 生」，確實有影！

「無 --neh，阮後生 kah 新婦 lóng tī 竹北 ê 科技公司上班，做主管，chit 站仔 khang-khòe tng 無閒！」唐有材笑笑 á 回答，心肝頭浮現淡薄仔 hi-hoa ê 感覺。

唐有材今年 72 歲，身體 iáu 真勇健，不時 kah 人去 peh 山，bōe 輸青春少年家。伊有一个後生，是國立大學 ê 博士，新婦 mā 是博士，koh 有幾若擺出國去進修。In 兩個 m-nā 頭路好，koh 有大有細，對序大人 chiâ<sup>n</sup> 有孝，厝邊頭尾 lóng 呵佬。Tāk 擺若提起後生 kah 新婦，唐有材 lóng 喙笑目笑，感覺非常有光彩！幾冬前

里長好意推薦伊，接受全鎮模範父親 ê 表揚，主要 tiō 是後生 kah 新婦 ê 關係。

另外，唐有材有一个查某囡，生了婿 koh 有人緣，現此時 tī 一間大病院做護理長。歇暎日，個性老實溫和 ê 囡婿 tiā<sup>n</sup>-tiā<sup>n</sup> ē 開車載有材 in 翁仔某四界去 chhit-thô。按呢好有影是真好，m̄-koh 見擺 lóng 是丈人、丈姆、查某囡 kah 囡婿 4 个人，結婚 10 外冬以來，iā 無增加一男半女！

老某 --ê 當然 著急，私底下 pat 偷偷 á 問查某囡講：「人 chit-má 聽講 hit-lō 『人工生殖』 ê 醫術 gōa 進步 --leh? Siá<sup>n</sup>-mih 『人工胚胎』 iáh 是 『試管嬰兒』，效果不止仔好，恁 m̄ 去試看 māi！」

查某囡對喙應講：「無效 --lah，舞過 chit-pah-liàn-thàng，開足濟錢，生 bōe 出來 tiō 是生 bōe 出來 --lah！」

查某囡笑笑 á 應，m̄-koh 看 ē 出來，伊 ê 目尾澹溼 á 澹溼。

尾 --á，顛倒是查某囡安慰老母講：「bōe 要緊 --lah，有囡有囡命，無囡天註定，按呢，阮 chiah 有時間 thang 不時轉來陪恁 --ah！」

後生顧讀冊，khah 慢 chiah 娶某。結婚幾若冬 --ah，全款一點 á 消息 to 無。有材 in 翁仔某 tng leh 懷疑，有一年冬節暗，食過冬節圓了後，後生 kah 新婦無意 á 無意，坐倚來兩個老大人身軀邊，一句一句勻勻仔講：「阿爸、阿母，chiá<sup>n</sup> 歹勢，阮兩個是 『DINK 族』，經過詳細思考，決定 beh 鬥陣生活，m̄-koh 無 beh 生囡仔！」

Che 真正 buē 輸晴天霹靂一般，有材 in 翁仔某聽一下險險 á tiō 死死昏昏去！Ná ē 按呢？Chit-ê 囡仔是自細漢拈拈、捏捏，了

gōa 濟精神 chiah 栽培大漢 --ê，tang 時伊 ê 頭殼內 ná ē 想想 hoai 有空無樺 --ê？

後生 kah 新婦頭 á 犁犁，希望得著序大人 ê 諒解，一點 á tiō 無忤逆 ê 意思。

Chit 款代誌，有材 ná 有可能一聲 tiō 答應？想著古早老輩 ê 教示：「不孝有三，無後為大」，後生 in m̄ 生囡仔，按呢後日 á 唐家 ê 香煙 m̄tiō 失傳？

M̄-koh 話講倒轉來，後生 kah 新婦既然決定 m̄ 生，做序大 ê kám 有法度？有材 in 翁仔某思考再思考，歸尾雖然百般無奈，mā 只好順 in ê 意思。

食飽早頓，有材慢慢 á 行出早餐店。

伊想 koh 再想：想 tiōh 進前經營工場，嶄然有趁寡錢，拄好 thang 好好 á 栽培囡仔，chit-chūn 後生 kah 查某囡 lóng 嫁娶 --ah，生活 mā 幸福、美滿，應該 ē-tàng 放心 --ah；家己雖然無孫 thang 抱，不而過天公伯保庇 in 翁仔某食到 70 外 iáu 跤健手健，thèng-hó 五路拋拋走，已經算是真優待 --looh！

廟口 ê 風一陣一陣吹來，感覺 jú 來 jú 冷。唐有材伐開大步行向頭前，廟邊 hit-tīn 老朋友，茶，tiān-tiōh 已經泡好 --ah。

# 選擇

## Choices

Lí, Siok-cheng (李淑貞)

俗諺：「父母疼囝長流水，囝想父母樹尾風」為著財產行法院，註定是 ... 台灣傳統觀念財產多數過後生，查某負責 tng 印 á，對友孝查某囝無公平，chē-chē 為著繼承，失去親情！

阿母 79 歲意外，離開彰化來台中 kap 我、大兄、小妹住，纏綴 17 年。照顧植物人，精神、體力，人性大考驗，8 年時間，病人皮膚、肺部、尿道、胃腸 ...，不時感染送急診室。小妹 kap 妹婿是醫護人員，用心照顧，mā 感謝天公伯，阿母坐 12 chōa 救護車急救，奇蹟行過鬼門關。Tī chit 段日子，chē 人關心：「人早 kap 慢行 chit 條路，chhōe 無幾 ê 安呢用錢？加拖 niâ！增加病人痛苦。」；「養老院設備 bōe bài，較 bōe hiah thiám，iáh 是冤親債主纏身，拜託師姐看前世因果。」我無答應。尊重 in ê 看法，阮堅持用好 ê 醫療、營養品照顧阿母。Siōng 驕傲阿母最後跤手柔軟、身軀無插管，比醫生判斷加活 5 年。

今年咱人 4-- 月，PARTI 合約滿 6 年，會當歇假，等 6 月 tng 去印尼 2 個月，雖然捷翻身、消毒、kha-chiah 後，原本小寡 liù 皮，換 A-mi 接手無幾工，孔嘴炭開，接續，心臟、血壓袂穩定，決定送病院手術孔嘴。

載阿母救護車經過診所，妹婿心刀割，住院 1 個月，注抗生素維持性命。出院 20 工，心跳、血壓全款未穩定，7 月 26 下晡 3 點 50 分，阿母圓滿 96 歲人生，母 á 囝緣盡，放下一切，無罣無礙坐蓮花做菩薩。

毋甘阿母離開，思念永遠 khng 心內，過身以後，簡單家祭。原本小弟 1 家 5 ê、大姊，tòa 阿母所留 2 樓透天厝。阮 tau 重男輕女，4 ê 支持厝小弟繼承，我 kap 2 ê 小妹堅持，照法律規定持分，罵阮貪心爭財產。1 工，接著小弟電話，願意貸款 200~300 萬，「食西瓜半暝反症」，翻轉工反悔。

既然分割有意見，9 月我 kap 小妹提供資料，交律師進行訴訟。

法院通知 11 月 19 日早起 10 點半，tī 家事民事法庭第 1 擺調解，冤家 lō 債，大細聲相嚷 tng 桌仔，感謝調解委員，最後決定厝小弟繼承，價金分 7 份，大姊、二姊進前答應繼承，提 100 萬補償我 chit 17 年生活費，明年正月初十入數。

調解結束，我面向小弟 kap 2 ê 姐姐，正手一劃：咱到遮，祝恁平安健康！大姊應：路頭頭尾相 tú，kám 當做無熟似？頭無回離開，恁對待阿母 ê 態度，天知地知。

11 月天中晝，日頭刺目，心起畏寒，阿母離開厝 --nih 17 年 á，以後 kap siōng 疼惜厝後生、子孫做伙。我、2 ê 小妹、大兄，互相照顧。

隨敲電話 hō' 阿雯，阮 tau 財產順利解決，順 sòa 慶祝 i 查某团過訂。Chit 頓我出錢。

身軀邊 ê 人欣羨我，chit 22 年來，阿雯固定 ták 禮拜四 chhōe 餐廳 chhián 我食暗頓。食飽後，去 in tau 聽 i 講心內話，尪趁錢交阿雯，駛進口車、外勞款內外、kah 意美式料理，穿插、觀念現代、驚面 liáu 痕、身材走精，定定美容整型，食減肥藥維持身材。連續 3 年參加全世界「貓迷」紀念活動，前後開 200 萬。

我出世散赤家庭，父母勤儉，靠手底生肉。決定獨身 á，人生 chit 條路家己行，趣味 hip 相、煮食、寫作、參與公益活動...。精彩過日無失眠、更年期問題。阿雯榮華富貴生活，thài 會煩惱失眠？人比人氣死人！

來餐廳 lim 第 1 杯酒我問：「20 年來，食、tò 看 -- 妳，安怎報答？」；「Ná 會對我 chiah 好？虧欠 Siu<sup>n</sup> chē —á！」2 手 moh 頭 chhi-chhi-chhng-h-chhng。阿雯輕聲 in：「boē — 啦！淑貞 mā 對我真好，咱是 20 年 ê 好朋友，是閨蜜 neh」；「Koh 定定來陪我，聽我講心內話，假使無妳陪，一路 m̄ 知安怎行？咱歡喜無相欠，真 —ê！」；「比我 ê 尪、後生、查某囝較親」；「咱互相無相欠，歡喜恁 tau 順利解決，我 ê 查某囝 siōng 麻煩婚事解決 á」；「暗頓是淑貞 chhí<sup>n</sup> —ê neh！真好！真好！感謝上帝。」

2 ê 錄音，約束以後互相照顧，阿雯負責食、住，hō 我生活費，監督外勞。答應安眠藥減量 koh 交代處理後事！

親情 kap 朋友情，2 種心情，家己體會！

# 我 ê 精彩人生

## My Colorful Life

Lîm, Chhiū-ki ( 林樹枝 )

2011 年 8 月，iā chiū 是我 ê 新作品：「火種：泰源監獄革命演義」發表進前，無意間收 tiòh 一張寶島聯播網董事長賴靜嫻寄 -- 來 ê 電子 phoe，伊講伊按算 beh 訪問我，ài 我先簡單紹介我家己，伊 chiah thang 好準備 beh 對我 ê 訪談，所 pái，我 chiū án-ne 來簡單來紹介我家己。我紹介家己 ê 出世、坐過黑牢 2-pái kap 受酷刑 ê 經過、出獄了後 koh 熱烈追求民主運動、台獨運動 ê 過程，mā 講 tiòh 失業所過 --ê 艱苦日子 ... 。

Keh-kang，收 tiòh 伊 ê 回 phoe，雖然短短 ah，soah 有一句話 hō 我自 án-ne 改變我 ê 「人生態度」：「你 ê 人生 siu<sup>n</sup> 精彩 ah！」Hiông-hiông 一看我是感覺莫名其妙，「我 ê 人生精彩？」但是 koh 翻頭 kā 想，tī 台灣 chiū<sup>n</sup> 千 chiū<sup>n</sup> 萬 ê 政治受難者內底，遭遇 beh kap 我 kāng 款 --ê，應當是無幾 ê！

我叫林樹枝，人叫「枝伯仔」，mā 是筆名。24 歲彼 tang 因為 kap 朋友通 phoe，phoe 內底加減 kàn-kiāu KMT (m̄ 是批判中華民國政府) ê 貪腐。不幸 ê 是，其中有一張去 hō 警總 ê 郵檢組查 -- tiòh，所 pái 我 kap 朋友丁振隆做伙 hông liáh，我 hō 人刑求幾 nā 日，in ài 我承認是 siáng tī 後壁 teh 指示寫彼 kóa 批評政府 ê 言論。我應講是我家己 ê 看法，特務 soah 用非常看人無點 ê 語氣大聲 hoah 講：「是你家己 ê 看法？你算 sián-mih mih-kiā<sup>n</sup>? 1-ê liām 初中 to 無畢業 ê 庄 kha 囡仔，會當寫 che 來 bû-lōa 阮大有為政府 ê 豐功偉業？」但是無論特務 án-chóa<sup>n</sup> 威脅利誘，對我 chóa<sup>n</sup>-iū<sup>n</sup> 酷刑，



甚至灌水、電刑、冰刑、pah 落嘴齒 ...，我 lóng 無改口，chiū 因為 án-ne，我 kap kāng 一案丁振隆頭 pái 坐監 chiū 判有期徒刑十年，褫奪公權六年。

1975 年因為蔣家辦喪事 ê 福得 tiòh 「皇恩浩盪」式 ê 減刑三分之一。1977 年 11 月初 7 坐滿 6 年 8 個月出獄。1979 年 12 月初 10 發生美麗島事件，12 月 13 警總發動大逮捕，13 日早起 6 點施明德 kap 陳子仁 cháu 阮 tau (中和員山路) beh ài 我 kā 伊藏，伊 kan-ta<sup>n</sup> tiàm 阮 tau 14 點鐘，我 soah 因為 án-ne koh hông 判 2 tang，坐監 5 年 4 個月，2-pái 坐監 lóng 總 12 tang。

1985 年 5 月 12 我 ùi 土城仁教所第 2-pái 踏出 KMT ê 黑牢。出獄第 13 kang，我 80 歲 ê khah-sàng 過身，辦好伊老大人 ê 後事了，我 bat 到公政會上班過。離開民進黨中央黨部了，bat 做過私人公司、經營地下電台、排路邊擔仔、賣蕃薯、病院 ê 清潔人員 (2003 SARS 期間) 保全 ...。

我 ê 好朋友，看完我 ê 簡歷，lín 是 m̄ 是對賴靜嫻董事長講我「人生 siu<sup>n</sup> 過精彩 ah」 mā 有 kāng 款 ê 感覺？

# 「台灣公論報」 kah 我

## ■ Taiwan Tribune and I

Lîm, Chùn-iók (林俊育)

2020年10月30日，林心智博士 tī「白話字聖經讀冊會」分享「台灣童謠 ê 創作」ê 時，伊有提起伊 tī「台灣公論報」做助理編輯 ê 時，對採用「台語文」á 是「中華民國語文，有兩派對立 ê 意見。

這 hō̍ 我想起我 2002 年 tōe 李勤岸教授參與台語文運動 ê 時，伊 mā 引 chhōa 我加入「台獨聯盟」。2003 年去 New Orleans 參加聯盟 ê 年會 ê 時，當地 ê 呂世興先生 siōng 熱心台語文，伊教我 chē chē 推廣台語文 ê phiat 步；頭一个 tòh 是向「台灣公論報」爭取台語文 ê 版面。結果用「招 50 个新定戶」來換取一頁做台語文 ê 版面。

Hit 時 ê 總編輯王震昭先生 mā 真支持，因為伊 bē 曉處理台語文 ê 羅馬字亂碼問題，tòh 教我 án 怎用 Pagemaker 排版，由我來處理亂碼，記得一開始是先每期半頁，號名叫做「台語文專刊」。因為漢羅版白話字 bē 親像以前有亂碼，原底有 teh 投稿 ê 作家陳雷 kah 李南衡 tòh kā 稿寄 hō̍ 我處理，真歡喜因為 án-ne 熟 sài chit 兩位台語文大師。

一開始是半頁版面，tùi #013=1977 (2003.06.03) 開始 tòh 全頁，大家歡喜 ka 號做「蕃薯園—台語文專刊」。2007 年，我 tī 中山醫學大學台語系教「台語電腦」，tòh 教工讀生編輯「蕃薯園」，#205/2174 (2007.9.14) 起 tòh 由學生潘為欣 (chit-má 是博士) 編，版面比我編 ê khah súi 幾 nā 倍；莫怪人 teh 講：「有狀元學生，無狀元老師。」。

2006年，教育部公布「台灣羅馬拼音方案」，參與整合ê李勤岸教授講大家 tiòh 相 thīn，「蕃薯園」tùi #245/2114 開始，一期白話字隔期台閩羅。總是，因為美國讀者 kan-ta<sup>n</sup> ē 曉白話字，無人 bat 台閩羅，讀者回應無 ài 台閩羅，蕃薯園就 án-ne tùi #266/2235 (2009.1.30) 開始，無 koh 再使用台閩羅，回復全部白話字。

蕃薯園 #121/2086~#338/2357 有上網台語信望愛網站：<http://taigi.fhl.net/vcd/rotaiugbk.php?user=taigi&bid=9>；後來總編輯王震昭先生提供 #001/1995 ~#120/2085，總共 388 期全部上網，留落來海外台語文運動ê記錄。

我編輯「台灣公論報 台語文專刊 蕃薯園」八年半久，teh 整理ê時發見最後一期 #388=2357 (2011.9.30) 有蔣為文教授寫ê有關成大台文系ê坎坷史。台語文運動確實有真 chē 有志 teh phah 拚，咱 tiòh 繼續 phah 拚 chiah ē-tàng 有台語文出頭天ê一日！。

# Pò<sup>n</sup>-pah jîn-seng Tâi-gí lō

## My Journey in Taiwanese, in My Fifties

Tân, Kim-hoa ( 陳金花 )

Siá chit-phi<sup>n</sup> sī tī Tâi-gí kàu-hák ê khoân-kéng chìm 18 tang ê thé-giām. Tâi-oân bó-gí kàu-hák ê khoân-kéng khùn-lân tiông-tiông, tī án-ne ê khoân-kéng nih khòa<sup>n</sup> bó-gí ê sì<sup>n</sup>-miā lát it-tit chhî-lòh-khì. Góa ùi tiông-liân pià<sup>n</sup> kah lâu, só<sup>n</sup> khòa<sup>n</sup>--ê koan-sim bûn-hòa kap hiong-thó<sup>7</sup> chêng ê jîn-sū bē-chió, in ê thāi-tō<sup>7</sup> tī bó-gí koan-tiám só<sup>n</sup> têng-hiān--ê tōng-lék ū gōa-chē? Ūsiá<sup>n</sup>-lâng leh koan-sim bó-gí kàu-hák leh?

Bó-gí nā bô kok-ka ūi-hō<sup>7</sup> mā ē siau-thè, ū tì-kak ê chók-kûn giām-siok leh hêng-tōng. Àn-chiàu nî-hòe 60 hòe 60 hun, 70 hòe 70 hun, 80 hòe 80 hun, 90 hòe 90 hun. Siong-tùi, nî-hòe lú siàu-liân--ê, tùi bó-gí lú bô kám-chêng. Góa mā “pò<sup>n</sup>-pah jîn-seng” ah! Kám-siū ē-tiòh bó-gí gûi-ki, lóng kip-sī hêng-tōng m̄-ká<sup>n</sup> hioh. Chhin-chhiū<sup>n</sup> sít-bút tú-tiòh sì<sup>n</sup>-miā gûi-ki ê-sī, ē pià<sup>n</sup>-miā se<sup>n</sup>-thò<sup>n</sup> ê goân-lí. Ū-sī góa mā hō<sup>7</sup> hia-ê 8,9 chap hòe ê sī-tōa kám-tōng kah sì-lâm-sûi.

2010 tú-chiah teh thak Ko-su-tāi sék-sū ê sí, ū chit-kang thàu-chá, chit-ūi lâu-lâng khiá kha-táh chhia tī goán-tau m̄ng-kháu thêng--lòh-lái, lâu-lâng chhiú thèh chit-hūn pò-chóa liáh góa khòa<sup>n</sup>, chêng-sít góa sī pò-chóa lāi-té ê lêng, chiah khai-sí kong-ōe. I kóng í í-keng 90 gōa hòe--ah! I thàu-kòe Ko-su-tāi chhōe góa chiok-kú-ê. I sī ki-tok-tō<sup>7</sup>, chai-ia<sup>n</sup> POJ sèng-keng, i tī pò-chóa khòa<sup>n</sup>-tiòh “Tâi-gí chhòng-ì kàu-châi” ê sin-bûn, chiok hoa<sup>n</sup>-hí ū lêng leh iōng

Lô-má-jī kiù Tâi-gí, tō chiok siū<sup>n</sup>-beh lâi chhōe--góa. Koh kóng kin-á-jit lâi sī ūi-tiòh Tâi-gí, bô khòa i ê hāu-se<sup>n</sup> bô-ài hōi khiâ kha-táh-chhia, thàu-chá tō tùi Chó-iá<sup>n</sup> khiâ kha-táh-chhia thau-cháu--lâi ê. In-ūi i siū<sup>n</sup>-beh koh kah chai-ia<sup>n</sup> góa chit ê pàng-ian-hóe kà Lô-má-jī ê hong-hoat, kap sī án-chóa<sup>n</sup> góa beh chò “Tâi-gí chhòng-ì kàu-châi” kà hoat ê gián-kiù.

Thia<sup>n</sup> i kóng soah, koh khòa<sup>n</sup>-tiòh i tōa-liáp kōa<sup>n</sup> sè-liáp kōa<sup>n</sup> chhap-chhap-tih, góa kín chhiá<sup>n</sup> i jip-lâi lâi-té chē, phâng-tê chhiá<sup>n</sup>--i. Sim lâi chiok kék-tōng, chit-ūi 90 hun ê tōa-hia<sup>n</sup> ê jiát-chêng. I ê hêng-tōng thêng-hiàn i tùi Tâi-gí ê tiōng-sī. Góa ká kóng góa in-ūi chai-ia<sup>n</sup> Lô-má-jī ē-sái siá-chhut kò-hiong Gî-lân khiu<sup>n</sup> kap pē-bú ê Tām-chúi khiu<sup>n</sup> liáu-āu, chiok hoa<sup>n</sup>-hí, tō jīn-tēng Lô-má-jī sī bó-gí ê kiù-chhe<sup>n</sup>. Góa koat-tēng āu pò<sup>n</sup> sî lāng beh ūi Tâi-gí hù-chhut, tō khi thak Ko-su-tâi, gián-kiù Lô-má-jī kà kok-sió ê kàu-châi kà-hoat, bók-tek chhui-sak “kóng bó-gí, siá Lô-má-jī”. I móa-bīn hoa<sup>n</sup>-hí, iōng hoat-kng ê gán-sîn kim-kim ká góa siòng. Chit-sī goán tâng-chê kám-siū tiòh i chhiú-lâi ê hit-hūn pò-chóa leh pò-tō ê pàng-ian-hóe, ná chhin-chhiū<sup>n</sup> ū chin-chià<sup>n</sup> ê jiát-tō tī--leh.

Hôe-sióng ū chit-kang, ū chit-ūi lián-háp-pò ê cha-bó kì-chiá lâi, i kóng in-ūi i sī ki-tok-tô, chai-ia<sup>n</sup> ū Lô-má-jī ê sèng-keng, khòa<sup>n</sup>-tiòh goán-tau chhāi “Tâi-oân Lô-má-jī hiáp-hōe Jīn-bú hun-hōe” ê khǎn-páng, i chiok hò<sup>n</sup>-hiân, sī siá<sup>n</sup>-mih-khoán lāng ē iōng Lô-má-jī teh chò khǎng-páng leh? Tō cháu jip-lâi liáu-kái, koh hóng-mñg--góa, ká góa hip hit-tiu<sup>n</sup> siòng-phì<sup>n</sup> liáu-āu, tō bô siau-sit ah. Góa lóng m̄-chai-ia<sup>n</sup> lián-háp-pò ū pò góa che “Tâi-gí Lô-má-jī chhòng-ì kàu-châi” pàng-ian-hóe ê sin-būn, kàu kah chit-ūi tōa-hia<sup>n</sup>

lâi, góa chiah chai. Tōa-hia<sup>n</sup> kā hit-tiu<sup>n</sup> pò-chóa sàng--góa. Hit-tiu<sup>n</sup> pò-chóa pò tō piau-tê sī ~pò<sup>n</sup>-pah jîn-seng, thak Ko-su-tāi, ūi-tiòh Tâi-gí khai-hoat chhòng-ì kàu-châi.

2013 tī Ko-su-tāi gí-kàu tiong-sim khui tē 2 kī Tâi-gí khò ê sī, hák-goân lâi-té ū chít-ūi tōa-hia<sup>n</sup> 85 hòe--ah, kap i khai-kang liáu, chai-ia<sup>n</sup> i sī Gî-lân lâng, i tòa hū-kīn, lâi Ko-su-tāi ūn-tōng khòa<sup>n</sup>-tiòh ū lâng leh kà Tâi-gí, chiok hoa<sup>n</sup>-hí, tō lâi pò-miâ. In-ūi kia<sup>n</sup> i ê Gî-lân khiu<sup>n</sup>ē phah-bô--khì, siū<sup>n</sup> kóng ū siá<sup>n</sup>-mih pân-hoat thang pò-chûn, góa kóng góa mā-sī Gî-lân lâng, kap i ū kâng-khoán ê chhau-hoân.

Si-jîn kóng--ê : “Bó-gí sī kám-chêng ê kò-hiong”, gún kám-siū tiòh kâng-hiong iu-chhiū ê sim-su, kap tui kò-hiong khiu<sup>n</sup> kám-chêng ê siàu-liām, koh chiok m̄-kam i lâu-lâng án-ne cháu-chông, góa sim sui<sup>n</sup> bák-khó soah âng--khí-lâi. Sui-jiân Lô-má-jī tui i lâi-kóng chiok khùn-lân, m̄-koh 85 hun ê tōa-hia<sup>n</sup> chū-thâu kàu bóa lóng bô khiàm-sék, ták cheh lóng jîn-chin leh siōng-khò òh lô-má-jī.

Āu--lâi góa tī siā-khu tâi-hák khui ê khò-têng, mā tiā<sup>n</sup>-tiā<sup>n</sup> tú-tiòh chit-khoán ū hòe hia<sup>n</sup>-ché, in thià<sup>n</sup>-sioh bó-gí, ū sim siū<sup>n</sup>-beh tàu chhiú<sup>n</sup>-kiù. Sui-jiân góa ê bó-gí sī 5. 60 hun hit kip ê niâ, ah m̄-koh góa ū Lô-má-jī ê lêng-lèk, koh chai-ia<sup>n</sup> bó-gí bûn-jī hòa ê iàu-kín, mā chiok ē-tàng liáu-kái lâu-iân--ê tui bó-gí bô-nāi ê sim-chêng. Góa chóng--sī chiok ū nāi-sim, siū<sup>n</sup> pân-hoat chít-pái koh chít-pái kí-lē kā kui-chek soeh-bêng hō in thia<sup>n</sup>.

Pò-chóa pò-tō--ê “pò<sup>n</sup>-pah jîn-seng” kàu-ta<sup>n</sup> koh keng-kòe 10 nî ah! Koh khah ē-tàng kám-siū sî<sup>n</sup>-miā iú-hān, m̄-chai koh chhun gōa-kú? Tek-khak ài khah pià<sup>n</sup>-sè--leh. Góa iû-goân phō tiòh khai-hoat jîn-châi ê sim-chêng, chit-pan koh chit-pan khui-khò chhiâu-chhōe siàu-liân--ê, iōng “Tâi-gí lô-má-jī chhòng-ì kàu-châi” kà hō<sup>·</sup>-in ē-hiáu Lô-má-jī siá bó-gí thōan-sêng--lòh-khì. Ták-ê chò-hóe tī kàu-sek óh Lô-má-jī kì-im, chit-pan koh chit-pan tō<sup>·</sup>-kòe chhiong-boán òng-bāng ê 36 tiám-cheng.

Ki-tok-tô kám-sī ū ke chit-lúì bàk-chiu? In chóng--sī pí it-poa<sup>n</sup>-lâng khò<sup>n</sup> khah ē tiòh góa Tâi-oân lô-má-ji Jîn-bú hun-hōe ê khǎng-páng. M̄-chai siōng-tē tang-sī chia<sup>n</sup> ē tī kàu-hòe chò<sup>·</sup>-chit tōa-lát hoat-tōng “thià<sup>n</sup>-sioh bó-gí, siá pèh-ōe-jī” leh? Góa chek-kék oáh-lék ê sèng-keh hō<sup>·</sup>-góa ū éng-oán ê “pò<sup>n</sup>-pah jîn-seng”, tī góa soán-ték ê lō<sup>·</sup>--lih, góa siong-sìn góa kiâ<sup>n</sup> ē kàu bók-piau. Khò<sup>n</sup> ē-tiòh bó-gí chia<sup>n</sup>-iā<sup>n</sup> koh oáh ê jit-chí.

2020.11.22

# 2020 loáh-- lâng siá hō' kiá<sup>n</sup>-lî ê phoe

■ A Letter to My Children,  
Written in the Summer of 2020

Teng, Hōng-tin ( 丁鳳珍 )

Tin ài--ê,

Sui-bóng a-bú hân-bân piáu-tát ka-kī ê ì-sù, mā m̄-sī cháp-chhng ê lâng. Góa ài lín ê sim-ì sī bōe kái-piàn, tō chhan-chhiū<sup>n</sup> gún a-pa kap ău (a-bú) in thià<sup>n</sup>-thàng--góa hit khoán.

Chhin-chêng ê ài, in-ūi bōe-tàng soán-ték, mā oh-tit chhiat-tng, ū tang-chūn, mā ē hō' lán-lâng ut-chut.

Góa pēng m̄-sī siū<sup>n</sup> berh lín pò-tap góa siá<sup>n</sup>-mih, chiah kā lín si<sup>n</sup>--lòh-lái, góa kan-na sūn-chin hoa<sup>n</sup>-hí berh chòe lín ê a-bú. M̄-kuh, ū tang-sī góa ka-kī iā ē bōe kì-tit che, soah khai-sí ū òng-bāng kiá<sup>n</sup>-lî iú-hàu--góa ê siū<sup>n</sup>-hoat. Góa kám-kak chit-khoán siū<sup>n</sup>-hoat khak-sit bô thò-tòng, góa tiā<sup>n</sup>-tiòh ài put-sam-sī koan-khò<sup>n</sup> ka-kī, chū-ì ka-kī kám ū ūi-pōe thâu-khí-seng ê sim-ì.

Tong-liân, lán lóng sī bōe-tàng soán-ték, tō hông si<sup>n</sup>--lòh-lái. Chit chhut-sì, tō bô chū-iú soán-ték ê ki-hōe. Góa ka-kī chū gín-ás-sī, tō put-sam-sī in-ūi chit khoán chū-iú ê sit-lòh, kám-kak iu-būn. Sui-bóng góa chai-ia<sup>n</sup> ka-kī ê pē-bú chiok thià<sup>n</sup>-sioh--góa, mā chiā<sup>n</sup> kám-siā ū hiah-nī siān-liông ê pē-bú. M̄-kuh, tui lán-lâng bô chhut-



sì ê chū-iû, góa iu-goân ū oh-tit pài-kái ê iu-būn. Chêng sòe-hàn, góa put-sam-sī tō ē siū<sup>n</sup> tiòh, lán-lâng tàu-tóe sī ūi chóa<sup>n</sup>-iū<sup>n</sup> ē lâi chhut-sì?

Han-bān ê góa nā-sī ū khiàm-khoeh ê só'-chāi, bô khún-kiû lín ê liōng-kái, kan-na òng-bāng lín chai-ia<sup>n</sup> góa sī sêng-khún ê lâng, bô phá<sup>n</sup>-ì. Lâng kap lâng pún-tóe tō lóng-sī tók-it-bū-lī, bô khó-lêng oân-choân ē-tàng hō'-siong lí-kái, siū<sup>n</sup>-hoat mā bōe lóng sio-siāng. Nā-sī a-bú ū chhim-hoan tiòh lín ê chū-iû ì-chì. Sī a-bú su-iàu tiâu-chéng, m̄-sī lín ê m̄-tiòh.

Sui-bóng góa bô siū<sup>n</sup> berh piàn-chòe kó'-chá hit khoán ê pē-bú, m̄-koh, in-ūi bô-kàu chū-ngó kak-chhí<sup>n</sup>, put-sam-sī iá-sī ē bô sòe-lī tō piàn-chòe hit khoán. Che sī góa ê kong-khò.

Lán-lâng m̄-chai ē oáh gōa kú, góa òng-bāng ka-kī oáh leh ê lít-chí, sī tui siā-hōe t'ai-chiòng ū kòng-hiàn ê lâng, mā hi-bāng ka-kī sī hō' chiòng-seng un-loán ê lâng. Che iā sī gún a-pa kap āu tui góa ê kī-thāi. Sui-bóng góa iá ū bōe-chió su-iàu kái-chìn ê só'-chāi, khó-lêng chit sì-lâng lóng bô chài-tiâu oân-boán. Iá-sī ài kè-siòk hák-sip.

Góa ioh, lūn-chin kóng--khí-lâi, pē-bú bōe kap gín-á iau-kiû siá<sup>n</sup>-mih, mā bōe chham kiá<sup>n</sup>-lí khioh-hūn; kan-na kī-kiû kiá<sup>n</sup>-lí ē-tàng hoa<sup>n</sup>-hí hēng-hok kòe lít-chí. Che sī gún pē-bú hō' góa ê thé-hōe.

Tong-liân, siū<sup>n</sup> berh hō' pē-bú mài chhau-hoân ê sim-chiân,  
mā hō' kiá<sup>n</sup>-lî chiân ū ap-lék. Chá-chêng, gún a-pa kap ău tō tiā<sup>n</sup>-tiā<sup>n</sup>  
hō' góa ū chit-khoán ê hoan-ló.

Sè-kan-sū bōe-tit oân-boán.

Kā ka-kī kò' hō' hó, chòe ka-kī līn-úi sī tiòh ê tãi-chì, chiân-  
chòe ka-kī kah-ì ê lāng. Àn-ni tō chin hó. Chiok-hok ták-ke.

Hongtin 2020.5.28

# 2020 Bú-hàn Hì-iām

## Wuhan Coronavirus of 2020

Tiu<sup>n</sup>, Hók Chû (張復聚)

Kin-nî (2020) hō' TIMES cháp-chì hong-chò sī siōng bái ê nî (The Worst Year). Sè-kí tōa un-ék Bú-hàn Hì-iām ùi nî-chhe Tìong-kok ê Bú-hàn khai-sí òe kàu choân sè-kài. Kàu-ta<sup>n</sup> (12 goeh chhe 10) í-keng kám-jiám chhiau-kòe 6 chheng 8 pah bān lāng, mā ū 1 pah 50 gōa bān lāng sí--khì (<https://covid19.who.int/>).

Tú khai-sí Tìong-kok chiū kā kiò-chò Bú-hàn Hì-iām. Âu--lâi eng-kai sī Tìong-kok Kiōng-sán-tóng hoân-ló phiá<sup>n</sup> miâ-sia<sup>n</sup>, koh kia<sup>n</sup> lāng kā tui-kiù chek-jīm, tèk-piát kiò i ê ka-lé, WHO, kā chit-ê chheng-thâu hō-chò COVID-19! Kóng bô eng-kai iōng kok-ka á-sī tē-hng ê miâ chò pē<sup>n</sup>-miá! M̄-kú tī i-hák-kài iōng khai-sí hoat-seng ê tē-hng chò pē<sup>n</sup>-miá sī chin cheng-siōng ê tãi-chì. Lán só-chai ê Jit-pún Náu-iām, Tek-kok Phiáh lóng-sī. Hiang-káng Kha mā kāng-khoán! 2012 kàu 2018 hoat-seng tī Tìong-tang tē-khu ê hó-kihip kip-cheng mā-sī hō-chò Tìong-tang Hó-kihip Chèng (Middle East Respiratory Syndrome, MERS)! Koh ū ták-nî ê liú-hêng kám-mō' ī-hông-siā mā-sī kin-kì kok tē-hng ê pē<sup>n</sup>-tók lâi chò--ê. Chhin-chhiū<sup>n</sup> 2020 nî chiū-sī kin-kì ē-bīn 4 chióng pē<sup>n</sup>-tók:

**A/Hawaii/70/2019 (H1N1)pdm09-like virus ;**

**A/Hong Kong/45/2019 (H3N2)-like virus ;**

**B/Washington/02/2019 (B/Victoria lineage)-like virus ;**

**B/Phuket/3073/2013 (B/Yamagata lineage)-like virus ◦**

Án-ne lán ē-tàng khòa<sup>n</sup>--tiòh, pē<sup>n</sup>-tòk ê lâi-goân chiū-sī Hawaii, Hong Kong, Washington kap Thài-kok ê Phuket. Chia-ê lóng-sī chhái-iōng hoat-hiān pē<sup>n</sup>-tòk ê tē-hng miâ!

Tī chit-ê sè-kí un-ék tōa liū-hêng ê tiong-kan, Tâi-oân khòng-chè liáu chiok sêng-kong. Lán put-tàn bô hong-siā<sup>n</sup> (lockdown), bô hān-chè bîn-chú ê ūn-chok, mā bô chhim-hoān jîn-koān. Lóng-chóng ê pē<sup>n</sup>-lê sī 724 lâng, tōa-pō<sup>h</sup>-hūn sī ùi kok-gōa jíp--lâi-ê. Kî-tiong sí-bông ū 7 lâng. Chiā<sup>n</sup>-chò sè-kài “jîn-chèng” ê sè-kí bô<sup>h</sup>-hoān-seng! Kok-ka tē-ūi chhèng chiok koān! Chiok-chē kok-ka lóng khai-sí thè Tâi-oân kóng hó-ōe, tōa-sia<sup>n</sup> hoán-tùi Tiong-kok tùi Tâi-oân it-tít ui-hiáp.

Siōng báí ê chit-nî tùi Tâi-oân khiok chin hó!

Tâi-oân Ka-iû!

# 紐西蘭遊記之 1— 籬仔內 ê 羊仔

## Travels in New Zealand, Journal Entry 1— Sheep in the Runs

Tân, Lē-kun (陳麗君)

Zeelandia 是紐西蘭四週海水底面 ê 大陸棚，kap 台灣台南第一座古堡 -- 熱蘭遮城<sup>1</sup> (fort Zeelandia) 全名，意思 lóng 是水上陸地。因為荷蘭東印度公司 ê Abel Tasman 是歐洲人第一個發見澳洲離島 Tasmania，東 pêng koh 有一塊比 Britain<sup>2</sup> 較大 ê 島嶼 (1642 年)。就用伊荷蘭故鄉地名 Zeeland 來號新發現 ê 土地 -- New<sup>3</sup> Zealand (紐西蘭)。講到 chia，毋知讀者 kám 有 kah 我相像，開始對地理環境、歷史經驗若像有一條無形 ê 線 kap 台灣牽 --leh ê 這塊土地有趣味？

大大字「Kia Ora」印 tī 紐西蘭航空機頂是 Māori (毛利) 人相借問，意思是祝你有幸福 ê 每一工，mā 是機內雜誌名<sup>4</sup>。半暝 11 點對桃園起飛，十點鐘久就到 Auckland 機場，因為有 5 點鐘 ê 時差，落機時間是完美 ê 隔日透早。Tú 好開始人稱「人類最後 ê 淨土」踏草青 ê 第一工。有人講紐西蘭若像地理教科書，世界所有 ê 地形環境 chia lóng 有，上懸山 M. Cook (庫克山) 懸 3724 公尺四季有冰川，歐洲 kā 號做南半球 ê Alps (阿爾卑斯)。Góa 對機頂 ê 窗 á 外看落去的紐西蘭島是開開闊闊 ê 平野，黃 gìm-gìm kui phiàn，塗黃、柑仔黃、咖啡黃、雞卵黃、稻草黃等無仝層次 ê 黃敢若客家拼布，hō 無規律 ê 線 chōa tau 鬥陣。一月底二月初是南半球 ê 熱 -- 人，土地 ê 色緻哪會 m̄ 是青色 soah 是黃 --ê leh？實際倚近看，才

知影原來彼是牧草色，圍籬分區放飼羊仔 kap 牛仔，食 chhun 草仔 ê 濟少形成無全層次 ê 黃色水。

著 lah。Tī 台灣 beh 看羊仔著愛駛遠路去清淨農場抑是啥物可愛動物親子園區才會當近距離接觸。人講紐西蘭 ê 羊仔數是人口 ê 十倍加，牧草區滿滿是，án-ne góa 這 chōa 路穩當是羊仔 jiók kah 飽，自細漢 tiòh 愛飼動物 ê 我干單想到 chia 就歡喜 kah 嘴仔開開。汽車租落，ùi 南島北片 ê 基督城 (Christchurch) 駛到南片 ê 皇后鎮 (Queens town)，沿路 ùi 山邊到海 kîⁿ，湖畔延伸河岸雙旁藍天綠水，草埔山坪連沿不盡攏是農牧放飼 ê 所在，毋但無全區 ê 草埔有無全色緻，連羊仔 kap 牛仔 ê 色水 tō 伍花十色，烏 --ê、咖啡 --ê、phú-á 白 --ê、mā 有身軀白目箍烏 Panta 打扮 --ê，lóng 圍 tī 木造矮柱仔穿鐵線的圍籬仔內恬恬嚙草仔。無盡 pōng ê 圍籬仔內 ê 羊仔，毛 phòng-phòng、phú 黃 -phú 黃，認份 leh 大漢，通出產奶粉、棉紗、最後是家己 ê 肉 hō 殖民主英國 kah 全世界拚經濟，成做農牧產輸出大國。結果，góa tī 南島 11 工，干單看會著羊仔蹠 tī 長 lo-lo 無空縫 ê 圍籬仔內，hām 摸都摸無。若會 án-ne？因為歐洲人來了後，土地佔起來匡起來登記了就會使通引進農畜食地「拚經濟」。

大家可能毋知影，本來紐西蘭是無飼奶動物，因為早 tī 飼奶動物出現進前紐西蘭島就 ùi 澳洲大陸斷離。南島民族 ê 先住民比荷蘭人早 7, 800 冬，ùi 台灣起源遷徙來 ê Māori (毛利) tī 8 世紀就 kò 船仔 (canoe) 跳島發現這座南、北島，tī chia 拍獵掠大鳥「moa」soah 定居，使用 ê 工具主要是骨頭、石器。大航海時代歐洲國家爭奪新土地文武威脅下 1840 年姑不而將 Māori kap 有鐵銃 ê 英國人簽條約成做英國殖民地 koh 叫是女王答應保留 in ê 土地權。

M̄-koh，入殖者大量增加，本成無土地所有權概念 ê 先住民代先 hōng 拐騙土地，尾仔搶土地煞愈演愈粗殘引起 Māori 武力抵抗。戰爭加上歐洲大船載來一百冬前流行全歐洲 ê 西班牙病毒傳染肆瘡，先住民 soah 總強 beh 滅絕。這情境敢毋是 kah 台灣 beh 同，只是強權者換漢人。

現在表面上紐西蘭有原住民毛利人委員會，毛利語言復振運動 mā 頂港有名聲，資本家用 Māori ê 在地性宣傳文化生理。實際上親像各位所知 ê，濟濟地名地景 lóng 對英國借名號，例如基督城、皇后鎮、但丁、庫克<sup>5</sup> 山 kap 海峽、阿爾卑斯等等。重要地景四界 chhài 歐洲殖民開墾者 ê 人像做紀念記，koh 如 Teanao visitor centre( 蒂阿璠遊客中心 ) 歷史文物館紹介歐洲人開發紐西蘭 ê 電火明亮舞台十足展覽 tī 正面，紹介毛利歷史故事另外關 tī 細間暗甍 ê 所在，烏烏 --ê 假人 khū tī 塗跤 khiók 貝類 chiah sít。全面呈現征服者意識型態，殖民者是進步、文明、偉大 --ê；相對的原住民親像圍 tī 籬仔內 ê 羊仔全款，是退步、原始、弱小 --ê，成做資本主義經濟 ê 宣傳。



2020.4.27

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<sup>1</sup> 1624-1634 荷蘭東印度公司 tī 現在安平起造 --ê 城池。

<sup>2</sup> 英國大不列顛島。

<sup>3</sup> 荷蘭文是「Nieuw」。

<sup>4</sup> 紐西蘭原住民毛利人委員會提出告訴，控訴白人經營 ê 紐西蘭航空將 Kia ora 註冊做機內雜誌 ê 商標，是侵占文化權利 (2019. 9)。

<sup>5</sup> 英國皇軍航海家 Captain James Cook (庫克船長)，3 擺太平洋航行探險，成就西方國家殖民地 ê 歷史開幕。Chit-má mā 有真濟人抗議 chia--ê 四界 chhāi ê 紀念像，毋是英雄是殺人王應該拆落來。







# Siáu-soat

小說

Fiction

# Gún khó-liân ê sió-mōe

## My Unfortunate Sister

Ko, Ka-hui (高嘉徽)

Góa sī tók-sin-á, sī iáu-bōe chhōa bó ê lâng, ka-tī chit ê lâng tùi Tâi-lâm kàu Ko-hiông phah-pià<sup>n</sup>, sui-bóng sin-khó', m̄-koh mā sī ka-tī ê koat-tēng.

Góa chhù--nih ū chit ê sió-mōe, A-pah kap A-bú kan-ta<sup>n</sup> se<sup>n</sup> gún 2 ê gín-á niâ. Chū sè-hàn góa kap sió-mōe ê kám-chêng tō chiok hó--ê, i mā chin koai chin iu-siù, thák ko-tiong ê sī-chūn lóng khèh thâu-miâ, tit-tiòh bōe-chió ê chióng-kim, mā kā chit-kóa chi<sup>n</sup> kau hō pē-bú.

M̄-koh ū chit kiā<sup>n</sup> chiok pi-chhám ê tãi-chì, tī i ko-tiong chhut-giáp bô-jōa-kú ê sī hoat-seng--ê. I tī ko-tiong thák-chheh ê sī-chūn kau-tiòh chit ê lâm-pêng-iú, kóng jōa ài--i tú jōa ài--i, góa chiah bô teh kā i sìn-táu--leh! In-ūi i hāi-sí gún sió-mōe.

Che kóng--khì-lâi tō siong-sim!

Tō-sī i ko-tiong sèk-sāi chit ê tōa i 5 hòe ê cha-pó-lâng, hit ê lâng ko-tiong chhut-giáp tō teh chiah thâu-lō'--ah!

Chiah ê thâu-lō', I sī tī o-tó-bái-á tiàm chò o-chhiú--ê, lâng-pān koh-sng ē-sài--ê, m̄-koh ài chiah-hun. In 2 ê sī án-chóa<sup>n</sup> sèk-sāi ê kòe-tēng neh? Kóng--khì-lâi koh sī chit ê kò-sū ah!

Ū chit kang gún sió-mōe pōe i ê hák-tiú<sup>n</sup> khi siu-lí ó-tó-bái, hit keng ó-tó-bái-á tiàm ê thâu-ke kap hit ê hák-tiú<sup>n</sup> ê lâu-pē ū sèk-sāi, sī pēng-iú, só-í nā-sī ó-tó-bái-á ū bŭn-tê, lóng ē chhōe hit keng tiàm siu-lí. Tō tī hit-kang, sin-lâi ê ó-chhiú--ê khòa<sup>n</sup>-tiòh gún sió-mōe, chǒa<sup>n</sup> sa<sup>h</sup>--tiòh, i kám-kak gún sió-mōe se<sup>n</sup>-chò chin súi, ū chheng-chhun siàu-lú ê khi-chit, ó-chhiú--ê bák-chiu lóng bô lî-khui i ê sin-khu, it-tít teh kā siòng, che sī gún sió-mōe i chāi-se<sup>n</sup> ê sī kā góa kóng--ê.

Siū<sup>n</sup>-tiòh che, góa kiông beh háu--chhut-lâi--ah, i sī góa siōng ài ê sió-mōe, m̄-koh chin siáu-liân tō lî-khui chit ê sè-kan--ah!

Sió-mōe kā góa kóng, tūi hit kang ó-chhiú--ê kā i thó tiān-ōe liáu-āu, tō tiā<sup>n</sup>-tiā<sup>n</sup> iok i chhut--lâi, i o-ló sió-mōe chin súi koh chin khiáu, jī-chhiá<sup>n</sup> put-sī-á kóng ti<sup>n</sup>-bit ê ōe, koh sàng sió-mōe ài ê mih-kiā<sup>n</sup>, chit-chióng tui-kiū ê hong-sék, tōe chit ê siàu-lú bē kám-kak tah-sim? Tong-jiân mā sī tòng-bōe-tiâu tō hām i chò-hóe ah! Ah tong-chhō sió-mōe pōe khi siu-lí ó-tó-bái-á tiàm ê hák-tiú<sup>n</sup> leh? Tong-jiân mā sī teh kah-ì gún sió-mōe, m̄-koh i ê ài iah-bōe kóng--chhut--khi, tō hō hit ê cha-po-lâng chhiú<sup>n</sup>--khi--ah!

Chin khó-sioh hit ê hák-tiú<sup>n</sup> A-lô lāng-pān chin hó, se<sup>n</sup> chò chin iân-tâu koh chiá<sup>n</sup> lò, pún-té i kap gún sió-mōe teh khan, soah hō hit ê ó-chhiú--ê phò-hoāi.

Koh lâi kóng-tiòh gún sió-mōe A-hong, sī án-chóa<sup>n</sup> khiau--khì--ê. I tī ko-sa<sup>n</sup> chhut-iáp, chha-put-to 10 kang, tī hit kang hām in lâm-pêng-iú A-hoat chhut-khì, hām lâng sio-lòng, chǎa<sup>n</sup> lòng chit ê A-hong poe--chhut-khì, koh hō<sup>n</sup> chit tâi lu bah-khuh ê hòe-chhia kàu--tiòh, ah chit sia<sup>n</sup> chhám ah! Bô sí mā ún sí ah! Hit kang chhut tâi-chì, A-hoat chin kín-tiū<sup>n</sup>, i kín khà tiān-ōe kiò lâng kā i sàng-khì pē<sup>n</sup>-ī<sup>n</sup>, bōe--á mā sī kiù bōe tng-lâi. Góa ē kì-tit gún sió-mōe A-hong thâu-chhit hit kang, gún A-pah kap A-bú sī khàu kah bák-sái lâu bák-sái tih, chin-chià<sup>n</sup> chiok siong-sim, siū<sup>n</sup> bē-kàu i án-ne tō sí--khì--ah! Chit ê chheng-chhun siàu-lú ê si<sup>n</sup>-miā tō án-ne bô--khì--ah! Bōe--á A-hoat mā in-ūi chit kiā<sup>n</sup> tâi-chì hông liáh khì koai<sup>n</sup>--ah!

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# Tng-tiòh “A-chiòh-peh”

## Encountering A-chiòh-peh

Khng, Pôe-tek (康培德)

Che-sī chin-chià<sup>n</sup> ê tai-chì, m̄-sī o-pèh loān hau-siâu--ê.

Ták-ke lóng chai-ia<sup>n</sup>, “A-chiòh-peh” 40 gōa tang chêng tiòh sí--a, chiū “chià-png (駕崩)” chiáh-png khì--ā. Tiān-sī ū pò. Lán siōng-ài ê hioh-ká mā ták-nî lóng hioh ū-tiòh. Án-ne sī-beh án-nóa kái-soeh?

Lán chit-khai-sí mā-sī m̄-siong-sìn. M̄-koh it-chhè lâi kah siu<sup>n</sup> tùt-jiân. Ták-ke chit-sut-á lóng-bô sim-lí chún-pī.

Kóng “ták-ke”, piáu-sī che m̄-sī chit-ê-lâng tng-tiòh. Thâu-seng tng-tiòh ê, sī A-phàu--á.

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“Tin-tong!” Hit-kang chit-sī jiō-kín, seh oat chông jip--khì lō-kháu hit-keng chhiau-siong, chioh chít-ē-á piān-só soān chít-pû jiō.

Jiō soān kàu chit-pò<sup>n</sup>, tng-leh kui-sim chōa<sup>n</sup> jiō-táu (尿斗), thia<sup>n</sup>--tiòh pi<sup>n</sup>-á sái-hák-á-keng lâi-bīn pìn-pìn-pòng-pòng khîn-khîn-khiang-khiang kai lâu-jiát. Bē-su siá<sup>n</sup>-mih mih-kiā<sup>n</sup> tó--lòh-khì. Sī pò-lu (布摠)? Iah-sī têng leh piah-bīn ê bêng-kóng? Chit-sī ê hò<sup>n</sup>-sū-siōng (好事象) àn-nāi bē-tiâu, m̄ng ká sak hó khui, siū<sup>n</sup>-

kóng khòa<sup>n</sup> sī siá<sup>n</sup>. Ài-iō! Sái-hák-á-khang hā<sup>n</sup>-kòe hit-pêng koh chít-si<sup>n</sup> m̄ng, m̄-chai sī thàng khi tah-ūi. Ná-ū tiàm-thâu-ke tī piān-só-keng lāi-té koh khui chít-táu m̄ng? Sit-chāi ū-kàu hám.

M̄ng kā sak-khui, sī lóh tē-hā-sek ê lâu-thui. Sim-lāi sió-khóa liām--chít-ê, kui-khì sô lóh--khì khòa<sup>n</sup>-māi sūi-khí-lâi, iā bô-lâng chai.

Phī<sup>n</sup>-á tãi-seng phī<sup>n</sup>--tiòh chít-kô sip-sip kiam se<sup>n</sup>-kó ê chhàu-phú-bí. Tē-hā-sek im-im àm-àm, tiān-hóe bô kài kng, koh-sī hit-chióng kó-chá àm-keng-á iōng ê sè-liáp tiān-hóe-kiū-á, chiò-tiòh kui-keng ñg-gām-gām. Si-kè mih-á o'-péh tìn; chóa siu<sup>n</sup>-á, thih-kè, chhā-siu<sup>n</sup>, thih-kūi tùi piah-kak thú kàu lâu-thui-kha. Siu<sup>n</sup>-á-kò, kūi-thoah poa<sup>n</sup>-khui-khui, lāi-té mih làu chít-pò<sup>n</sup> tī-leh kì<sup>n</sup> lāng. Ná-ē ū-lâng án-ne khoán chàn-keng leh. Nā-sī hō'-lâng chai-ia<sup>n</sup> chhng-khò sī hiah-nī loān-chhau-chhau, bô chéng-chê, chít-keng siá<sup>n</sup>-mih thóng-it chhiau-siong chip-thoan tiòh m̄-bián ī--a.

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“Koái<sup>n</sup>” chít-sia<sup>n</sup> tùi kūi-á āu thoan chhut--lâi. Pún-té siū<sup>n</sup>-kóng lāi-té ū-kàu ak-chak kín-lâi cháu, chít-sia<sup>n</sup> soah lâi tham-thâu kiā<sup>n</sup>-kòe kā khòa<sup>n</sup> chít-ê. Chhoah-chít-tiô! N̄ng-pâi kūi-á tiong-ng chít-sian lāng-ia<sup>n</sup> taùh-taùh-á sô--chhut-lâi. Téng-chin kā khòa<sup>n</sup>, hó-ka-chài, m̄-sī t̄ng-tiòh siá<sup>n</sup>-mih phá<sup>n</sup>-mih-á, sī chít-ê lâu-hòe-á giá koái-á chít-pō' chít-pó kiā<sup>n</sup>--chhut-lâi.

Tán i kiā<sup>n</sup> kàu thâu-chêng 5, 6 pō', án-chóa<sup>n</sup> ná-ē kám-kak b̄n-sék b̄n-sék, kan-na bat tī tah-ūi sio-tú kòe. Jīn-chin kā siòng

khah chim-chiok, ài-iō, ná-ē kap kó-chá-lâng kóng--ê hit-ê “bîn-chòk kiù-chhe” se<sup>n</sup>-chò kâng-khoán, hām sa<sup>n</sup> tiòh chhēng beh kâng chit-thò. M̄-tiòh! Kám-sī tòa-tī āu-soa<sup>n</sup> hit-ê se<sup>n</sup>-chò kâng-bīn ê lāu-hòe-á, hit-ê ū-lâng chhiá<sup>n</sup> tiòh ē cosplay se-chng tá<sup>n</sup>-pān chò “sī-tāi úi-jîn” ê lāu-ō-á?

Lāu-hòe-á khòa<sup>n</sup>-tiòh góa, chhùi-kak bī-bī-á tâng chit-ê, hoat-chhut kúi-nā-ê bē-su kó-chá là-jī-oh chiah-ū ê sia<sup>n</sup> jī, kan-na sī-beh kā góa kóng sá<sup>n</sup> bô-bāng ê tãi-chì. Chim-chiok thia<sup>n</sup>, goân-lâi sī tī-leh kóng “bô bōng chāi kí (毋忘在莒)”. Eng-kai sī kám-kak tiòh góa bé-á chóng-sng thia<sup>n</sup>-ū i kóng-siá<sup>n</sup>, lāu-hòe-á chhùi-lāi koh pià<sup>n</sup> chit-kū chhut-lâi: “cheng-sēng thoân-kiat (精誠團結)!” Chit-kái tiòh thia<sup>n</sup> khah-ū. Oa! Chia kám-m̄-sī kó-chá-lâng chiah-ē liān ê siáu-ōe.

Lāu-hòe-á giáh-chhiú sō i hit-liáp kim-kong siám-siám ê kng-thâu, chhùi-kak bī-bī-á ê chhiò-sîn, bān-bān hō<sup>o</sup> góa kám-kak bē-sù sī tng-tiòh chit-sian chhiò-bīn hùt-chó<sup>o</sup> kâng-khoán, sim-lāi bô-tiu<sup>n</sup>-bô-tī soah kám-kak ū chit-pū sio-sio ê mih-á chhiang lip-lái.

“Lâi! Che-sī góa 60 hòe se<sup>n</sup>-jit sī ték-piát thì-lòh--lâi ê, ūi-tiòh hoán-séng sit-khì chó<sup>o</sup>-kok kang-san.” Lāu-hòe-á òe lú-kóng-lú-chheng-chhó<sup>o</sup>, chìn-chēng là-jī-oh chhā-chhā-kiò ê sia<sup>n</sup> soah bô-khì. I thèh-chhut chit-pau kong-būn chó<sup>o</sup>-lok-á pau ê mih-á, chhùi-kak choan chhiò-sîn, taùh-taùh-á lu hō<sup>o</sup> góa.

Chit chiap-chhiú, a-ioh! Bong khí-lâi bô-siá<sup>n</sup> kâng-khoán, nng-nng koh soa-soa. Chit phah-khui, a-niâ--ê! Ná-ē-sī chit-chhok



po'-o koh tóa niáu-chhú-sek ê mō', che-sī tá-ūi lâi ê? Kám-sī i ê thâu-mō' iah-sī chhùi-chhiu?

Mih-á thèh hō' góa liáu-āu, lâu-hòe-á ê chhiò-bīn taùh-taùh-á piàn-chò ài-khùn-bīn, bē-su kiâ<sup>n</sup> chit kúi-pō' kòng chit kúi-kù kui-sian-lâng tiòh lâu-tiān khi, oát-thâu khoa<sup>n</sup>-khoa<sup>n</sup>-á chit-pō' chit-pō' kiâ<sup>n</sup> tng--khi.

Bē-su chhin-chhiū<sup>n</sup> tui chit-chhut koài bāng chhé<sup>n</sup> khi-lâi, kui-seng-khu ū chit-chióng ká-ná tī toh-thâu chêng thòe-kà, kóng bē chhut-lâi ê kám-kak, gōng-sîn hōe-sîn hun bē chheng.

Tiām-tiām-siū<sup>n</sup> chit-ê, i chí-sī chit-ê chū-siông ê lâu-tōa-lâng, ná-ē sī gōa-bīn só'-kóng ê tòk-chhài-chiá, iah-sī thâi-lâng ê tōa-mô'-sîn leh. Góa lú-siū<sup>n</sup>-lú-ū tō-lí, chìn-chêng ê góa ná-ē hiah-nī kek-táu ( 激倒 ), sit-chāi ū-kàu gōng giàn-thâu.

Siū<sup>n</sup>-kàu chia, chit-sī àn-nāi bē-tiâu sim-lāi kek-tōng ê kám-kak, heng-khám lâi-té hit-pû koh khai-sí chit-chūn sio, bák-sái bák-sái-ko hiông-hiông piàn-chē, liōng beh tui bák-kho' sìm chhut-lâi.

Góa tng-tiòh kó'-chá-lâng kóng ê “A-chiòh-peh” a!

\*\*\*\*

A-phàu--á bè-á kâng-kóng i tng-tiòh “A-chiòh-peh” ê tãi-chì, chit-khai-sí ták-ke lóng kâ tòng-chò sī leh kóng hàm-kó'. Tián-chhut hit-pau lâi-bīn pau chit-chhok mō' ê kong-būn-lok-á, lâng mā-sī kâ-i

tòng-chò phà<sup>n</sup>-kó chit-kiā<sup>n</sup>, koh-ka khau-sé kóng chit-chhok kám-sī i ka-kī ê, ta<sup>n</sup> sī thèh-lâi chia tī-leh tián siá<sup>n</sup> pó?

Kóng--lâi A-phàu--á bē-su sí-bô tùi-chèng. Lō-kháu hit-keng chhiau-siong bô-gōa-kú tiòh chiām-thêng êng-giáp, kóng sī leh chhiā<sup>n</sup>-kek beh têng-sin khui-bō, m̄ng iáh bô-tè-m̄ng, siū<sup>n</sup>-beh koh jíp--khì chhōe lāng chhōe kúi mā bô-tè-chhōe.

“Tī hit-keng thóng-it tiàm khòa<sup>n</sup>-tiòh--ê?” Chìn-chêng khui kám-á-tiàm ê A-hok-chím, m̄-nā phì-siū<sup>n</sup> koh sng-kiuh-kiuh, “Lāng hē siá<sup>n</sup>-mih lóng-mā ū-té bē, lí nā bô kong-má thang pài, lāng in khek mā-ē khek chit-chō khong-kim ê lâi bē-lí, chók-sian-á beh kúi-tāi tiòh sio-sàng kúi-tāi.” Kan-na hit-ê chìn-chêng tī hák-hāu kà-chheh, thòe-hiu liáu kui-nî-thàng-thi<sup>n</sup> lóng leh sì-kè lōa-lōa-sô ê Ông-lók-á-sian, kā kong-bûn-chóa thián-khui chim-chiok siòng kui-pō, tiām-tiām bô kóng-ōe, sim-thâu-lâi bē-su tìm chit-liáp lāng-thâu tâng-siōng hiah-nī tōa-liáp.

Khòa<sup>n</sup>-khí-lâi A-phàu--á sī tī àm-lō t̄ng-tiòh chit-kāi<sup>n</sup> chhit-á-khoe, hōa kóng t̄ng-tiòh chit-sian phó-tō-kong; ah-sī tī lō-pi<sup>n</sup> khòa<sup>n</sup>-tiòh chit-châng chháu-á-lāng, tòng-chò sī chit-chiah tōa-chhát-kó, ai-pē-khàu-bú hōa kiù-lāng. I tah-té hit-kang tī thō-kha-té sī t̄ng-tiòh siá<sup>n</sup> ? Iah-sī t̄ng-tiòh sá<sup>n</sup> ? Bô-tiā<sup>n</sup>-tiòh i ka-kī mā-sī sa lóng-bô. M̄-koh, soah lóh--lâi, keh-piah hit-khó chìn-chêng chò lán Tân gī-oân pi<sup>n</sup>-á sè-hàn ê A-kok--á thoân chhut--lâi ê, tiòh koh-khah hàm, m̄-nā hàm-kàu ū-chhun, koh hàm--á ū-kàu cheng-chhái.

[... iá-bē sòa ...]

*Kì Hân--hún, mā ē-sái kì kî-tha ê hún, tú-liáu bí-hún, tang-hún,  
han-chî-hún, kap thô'-soa-hún.*

# Góa ê bó A-ti<sup>n</sup>

## My Wife

Ngô; Kéng-jū / Tân-lûi  
(吳景裕 / 陳雷)

Góa ê bó kiò-chò A-ti<sup>n</sup>, khòa<sup>n</sup>-khí-lâi jī-cháp thóng hòe. Lō-nih khòa<sup>n</sup>-tiòh góa hng-hng tō siám, m̄ kap góa kong-ōe. Góa siū<sup>n</sup> I m̄-ài hō lāng chai-ia<sup>n</sup>, góa sī I ê ang. Cha-bó gín-á sioh bīn-phōe kia<sup>n</sup>-kiàn-siàu ê koan-hē. In tau ê lāng mā kâng-khoán, kóng I iáu-bōe chò--lāng. In kui-ke lóng chin kò-khiam. Put-kò tã-ke long chai-ia<sup>n</sup>, góa sī i ê ang. Bē-hī ê Kiok-a bat kā góa kóng: 「Tiong-a, A-ti<sup>n</sup> kóng i iáu-bōe chò--lāng.」 Góa kā i soat-bêng, A-ti<sup>n</sup> kia<sup>n</sup>-kiàn-siàu, phá<sup>n</sup>-sè kóng. Góa ū khi má-chó-keng thiu-chhiam, mā-sī kóng “thian-seng chù-tiā<sup>n</sup> “. In lóng chai-ia<sup>n</sup> lah....Ah-bô, Kiok-a thài-ē tng-bīn kā góa kóng: 「Bô-chhái chit-ê hó-ang....」 M̄-sī kóng góa sī teh kóng siá<sup>n</sup>-lāng? Hāi keh-piah bē-bah ê A-pûi chhiò kah oai-io. In lóng chai-ia<sup>n</sup> lah....

我 ê 某叫做阿 ti<sup>n</sup>，看起來 20 thóng 歲。路裡看 tiòh 我 hng-hng tō 閃，m̄ kap 我講話。我想伊 m̄ 愛 hō 人知影，我是伊 ê 翁。查某 gín-á 惜面皮驚見笑 ê 關係。因 tau ê 人 mā 全款，講伊 iáu-bōe 做 -- 人。In 規家攏真顧謙。不過大家攏知影，我是伊 ê 翁。賣魚 ê 菊 a bat kā 我講：「忠 a，阿 ti<sup>n</sup> 講伊 iáu 未做 -- 人。」我 kā 伊說明，阿 ti<sup>n</sup> 驚見笑，phá<sup>n</sup> 勢講。我有去媽祖宮抽籤，mā 是講‘天生注定’。In 攏知影 lah ... Ah 無，菊 a thài-ē 當面 kā 我講：「無彩一个好翁 ...」M̄ 是講我是 teh 講啥人？害隔壁賣肉 ê 阿肥笑 kah 歪腰。In 攏知影 lah....

M̄-ku kiàn ùi in-tau m̄ng-kháu kòe, khòa<sup>n</sup>-tiòh góa tō cháu khih. Lí khòa<sup>n</sup> ū-lâng chiah pì-sù? Ū chit-hāng góa bē siá<sup>n</sup> liáu-kái, I kap pát-lâng lóng bē se<sup>n</sup>-hūn, lāng-lāng hó, ū kóng ū chhiò.... Ôa! Hit ê chhiò, bûn-bûn-a chhiò, ...hoe-sim ê ti<sup>n</sup>-bit chin-chhiū<sup>n</sup> i ê miâ. Lāng-lāng khòa<sup>n</sup>-tiòh, bē-su phang phī<sup>n</sup>-tiòh bit, ò<sup>n</sup>-ò<sup>n</sup> kiò, tòng-bē-tiâu poe óa khih.

M̄-ku 見 ùi in-tau 門口過，看 tiòh 我 tō 走入去 khih。你看有人 chiah pì-sù? 有一項我 bē 啥瞭解，伊 kap 別人攏 bē 生份，人人好，有講有笑...Ôa! Hit 个笑，文文 á 笑...花心 ê ti<sup>n</sup> 蜜親像伊 ê 名。人人看 tiòh，bē 輸蜂 phī<sup>n</sup> tiòh 蜜，ò<sup>n</sup>-ò<sup>n</sup> 叫，擋 bē-tiâu 飛 óa 去。

Kin-á-jit tī chhài-chhī-á gū-tiòh, ná kiâ<sup>n</sup> ná chiáp-chiáp oát-thâu kòe-lái kā góa khòa<sup>n</sup>. Tng thâu-chang, pèh-sa<sup>n</sup> pèh-kûn chhap âng-hoe, boah ian-chi. Ôa! Hit-tùi bák-chiu, ài koh kia<sup>n</sup>, kia<sup>n</sup> koh ài, lú kiâ<sup>n</sup> lú kín...Góa chin-chai, i ê sim-lāi, kia<sup>n</sup> ê āu-bīn cháh-tiòh ài, ài ê thâu-chêng tō-sī kia<sup>n</sup>. I ê sim-koa<sup>n</sup> tah-té kì<sup>n</sup>-chin sī tùi góa ū-sim, cha-bó<sup>1</sup> gín-á pháí<sup>n</sup>-sè piáu-sī. Kin-á-jit i chai-ía<sup>n</sup> góa ē khih chhài-chhī á, tiau-kang chng sui-sui, thâu-chít-pái boah ian-chi hō<sup>1</sup> góa khòa<sup>n</sup>. I ê sim-ì góa thài-ē m̄-chai? Ôa! Hit tùi bák-chiu....cháh tī āu-bīn, khòa<sup>n</sup> bē-tiòh ê tō-sī ài. Ū-chít-kang i ē chai-ía<sup>n</sup> góa gōa-hó, bô-tàng koh chhōe a. Má-chó<sup>1</sup>-pô kóng ‘thian-seng chù-tiā<sup>n</sup>’. kiok-a mā kóng ‘bô-chhái chit-ê hó-ang...’.

今 á 日 tī 菜市 á 遇 tiòh, ná 行 ná 接接 oát 頭過來 kā 我看。Tng 頭鬚，白衫白裙 chhap 紅花，抹胭脂。Ôa! Hit 對目調，愛 koh 驚，驚 koh 愛，lú 行 lú 繫...我真知，伊 ê 心內，驚 ê 後面遮 tiòh 愛，

愛 ê 頭前 tō 是驚。伊 ê 心肝 tah 底見真是對我有心，查某 gín-á pháin 勢表示。今 a 日伊知影我 ē 去菜市 á，刁工裝 súi-súi，頭一擺抹胭脂 hō 我看。伊 ê 心意我 thài-ē m̄ 知？Ôa! Hit 對目矚 ... 遮 tī 後面，看 bē tiōh ê tō 是愛。有一工伊 ē 知影我外好，無 tàng koh chhōe a。媽祖婆講‘天生注定’。菊 a mā 講‘無彩一个好翁...’。

Kin-á-jit, Kioh-a kā góa kóng, A-ti<sup>n</sup> beh kè--lâng a. In bú-a chhi-á bé tōa-hî tōa-bah, in tau pān hí-sū. Chiong-kî-bé-lâi..... chiong-kî-bé-lâi....góa chá tō kóng a, má-chó-pô mā kóng, thian-seng chù-tiā<sup>n</sup>.....kín-lâi-khì chún-pī.....chián thâu-chang, se-bí-loh, sin phōe-ê.....Góa kā Kioh-a hoan-hù, it-tēng lâi hō góa kap A-ti<sup>n</sup> chhiá<sup>n</sup>. Kiok-a, A-pûi chhiò kah oai-io, kui-ê chhài-chhī á long teh chhiò..... 「 M̄-sī lí lah ! .....M̄-sī lí lah! ... 」

今 á 日，菊 a kā 我講，阿 ti<sup>n</sup> beh 嫁 -- 人 a。In 母 a 市 á 買大魚大肉，tau 辦喜事。終其尾來 ... 終其尾來 ... 我早 tō 講 a，媽祖婆 mā 講，天生注定 ... 緊來去準備，... 剪頭髮，se-bí-loh，新皮鞋 ... 我 kā 菊 a 吩咐，一定來 hō 我 kap 阿 ti<sup>n</sup> 請。菊 a，阿肥笑 kah 歪腰，規个菜市 á 攏 teh 笑 ... 「 M̄ 是你 lah! ... M̄ 是你 lah! ... 」

--Chit-phi<sup>n</sup> sī “siá hō hák-seng pêng-iú ê tãi-chì” hē-liát tē 37 phi<sup>n</sup>.



The background of the page is a faded, historical map. In the upper right, there is a thick, coiled rope. In the lower left, there is a detailed illustration of a compass rose with a ring. The map contains various geographical labels and text, including 'ALBANY', 'LANGUEDOC', 'PORTUGAL', and 'FRANCE'.

# Part III

Appreciation of Foreign Literature  
Gōa-kok Būn-hák Him-sióng



**Lâm Thị Mỹ Dạ**

Vietnam

Lâm Sĩ Bí Iã, 1947/9/18 tī Kóng-pêng séng  
Lē-chúi koān chhut-sì. I ê lâu-pē sī Oát-  
lâm ê Hôa-jîn, lâu-bó sī Sūn-hòa-lâng. Oát-  
lâm Chok-ka Hiáp-hōe hōe-oân. Bat tit tiòh  
Kok-ka Bùn-gē Siú<sup>n</sup>.



from Wikipedia

**THI<sup>n</sup>, CHÀ-TÔA<sup>n</sup>-KHANG**

Thia<sup>n</sup> tiòh kò'-sū: lí, khui lō'ê siàu-lú  
Hit ê àm-mî, ūi-tiòh pī-bián lō' hāi--khì  
Thang hō' chhia-tūi kóa<sup>n</sup> chiū<sup>n</sup> chiàn-tiū<sup>n</sup>  
Lí iōng tui chók-kok ê ài ká hóc-péh tiám hō' tiòh  
Iōng sin-khu té-không kui liáp chà-tôa<sup>n</sup> ê pók-chah

Goán tan-ūi hêng-kun kiā<sup>n</sup> kòe sió-lō'  
Tú-tiòh hit ê khang kóng tiòh siàu-lú ê kò'-sū  
Chít ê bōng, chhiah-iā<sup>n</sup> ê jít-thâu-kng iā tī bōng-thâu  
Tui lí ê kèng-gióng chhiū<sup>n</sup> jít-thâu...

Góa liáh hit ê thài-lâng ê khang kim-kim siòng  
Hō'-chúi í-keng lúi-chek chò sió-sió ê thi<sup>n</sup>  
Lán ê chók-kok chiah chū-siōng  
Ū hō'-chúi an-tah thià<sup>n</sup>-thàng ê hūn-jiah

Lí tó tī thô' lìn  
Tī thi<sup>n</sup>-chhi<sup>n</sup> pōe-phōa<sup>n</sup> hā an-hioh  
Thi<sup>n</sup>-chhi<sup>n</sup> sī lí ê lêng-hūn  
Tàk kang sih--leh sih--leh

Kám-sī lí iù-mī-mī chheng-péh ê bah-thé  
 Í-keng piàn-sêng pèh-phau-phau ê hùn-lúí?  
 Hó-thi<sup>n</sup> ê sī, kui ê thi<sup>n</sup>-téng kng-iā<sup>n</sup>-iā<sup>n</sup>  
 Keng-kòe lí ê thi<sup>n</sup>  
 Jit-thâu chin hiau-pai  
 Sī jit-thâu iah-sī lí ê sim  
 Kā góa chhiō lō̄  
 Hō̄ góa kè-siòk kiā<sup>n</sup> tiâu-oán ê lō̄?

Lí ê miâ hông lâu lóh-lâi chò lō̄-miâ  
 Lí ê sí í-keng chiā<sup>n</sup>-chò thi<sup>n</sup>-téng ê pèh-hùn  
 Góa khòa<sup>n</sup> tiòh góa ka-tī tī lí ê seng-oáh lìn

Lí ê bīn-iông, goán pêng-iú lóng bô sèk-sāi  
 Só̄-pái ták-lâng lóng ũ sióng-siōng ê lí

Tng-soa<sup>n</sup>, 1972.10  
 (C.U.B. hoan-ék)

## KHOẢNG TRỜI, HỒ BOM

Chuyện kể rằng: em, cô gái mở đường  
 Để cứu con đường đêm ấy khỏi bị thương  
 Cho đoàn xe kịp giờ ra trận  
 Em đã lấy tình yêu Tổ quốc của mình thắp lên ngọn lửa  
 Đánh lạc hướng thù. Hứng lấy luồng bom...

Đơn vị tôi hành quân qua con đường mòn  
 Gặp hồ bom nhắc chuyện người con gái

Một năm mộ, nắng ngời bao sắc đá  
Tình yêu thương bồi đắp cao lên...

Tôi nhìn xuống hố bom đã giết em  
Mưa đọng lại một khoảng trời nho nhỏ  
Đất nước mình nhân hậu  
Có nước trời xoa dịu vết thương đau

Em nằm dưới đất sâu  
Như khoảng trời đã nằm yên trong đất  
Đêm đêm, tâm hồn em tỏa sáng  
Những vì sao ngời chói, lung linh  
Có phải thịt da em mềm mại, trắng trong  
Đã hoá thành những làn mây trắng?  
Và ban ngày khoảng trời ngập nắng  
Đi qua khoảng trời em  
- Vàng dương thao thức  
Hỡi mặt trời, hay chính trái tim em trong ngực  
Soi cho tôi  
Ngày hôm nay bước tiếp quãng đường dài?

Tên con đường là tên em gửi lại  
Cái chết em xanh khoảng-trời-con-gái  
Tôi soi lòng mình trong cuộc sống của em

Gương mặt em, bạn bè tôi không biết  
Nên mỗi người có gương mặt em riêng!

**Trần Nhuận Minh**

Vietnam

Kong-goân 1944 nî tī Oát-lâm pak-pō Hái-iū<sup>n</sup>  
 séng chhut-sì, hiān-chhú-sī tēng-ki tī Kóng-  
 lêng séng ê Hā-liông-oan chhī. Oát-lâm kok-ka  
 bûn-gē-chióng tē 2 kài tit-chióng-chiá (2007nî).  
 Bat chò kòe Kóng-lêng séng Bûn-gē Hiáp-hōe  
 hōe-tiú<sup>n</sup>, Hā-liông-oan Pò chú-pian téng bûn-  
 gē khang-khòe.



from Wikipedia

## CHIT-Ê PÊNG-IÚ Ê BÓ KHÌ TÂI-OÂN CHÒ CHA-BÓ-KÁN Ê LÂU-ŌE

*Liát-sū ka-tēng iu-sian*

*Seng keng góa chò cha-bó-kán*

*Thò-thò<sup>n</sup>-giáp tng teh chhài-goân*

*Tó-ūi ũ thâu-lō' tó-ūi khi*

*A-ná-tah chò lí khi*

*Koh tiú-tú tō bó ah*

*Tàk kó goèh kang-chu 800 Bí-kim*

*Kám-un thi<sup>n</sup>-kong-peh-á hō' lán chit-ê ki-hōe...*

*Góa ē kái chiú kái sek*

*Chiàu-kò' lāu-bú kàu-iòk kiá<sup>n</sup>-jī*

*Lí tiòh ē-kì-tit sêng-kong tò-tng-lái*

*Lí iáu sī hiah nih súi...*

Pêng-iú kóng soah soah hài<sup>n</sup>-thâu

Bák-khó' âng-âng lāng bang-bāng

Tiong-liân cha-pò-lâng ê bák-sái  
Póe bē lī...

1999 nî  
(C.U.B. hoan-ék)

## LỜI MỘT NGƯỜI BẠN CÓ VỢ ĐƯỢC CHỌN ĐI LÀM ÔSIN Ở ĐÀI LOAN

*Ưu tiên gia đình liệt sĩ  
Mình mới được làm Ôsin  
Ngành than hiện đang giãn thợ  
Biết đâu có việc mà tìm*

*Thôi vui mà đi, mình nhé  
Dùng dăng người khác sẽ thay  
Lương tám trăm đô, mỗi tháng  
Ôn giờ còn một cơ may...*

*Anh sẽ bỏ bỏ, chừa rượu  
Tảo tần nuôi mẹ, dạy con  
Vài năm nhớ về, mình nhé  
Trông mình như vẫn còn son...*

Bạn nói rồi cười ngơ ngác  
Bâng khuâng gương mặt hao gầy  
Giọt lệ của người đứng tuổi  
Biết rơi vào cõi nào đây...

**Christina Georgina Rossetti** British

英國女詩人 (1830~1894)，出世佇文學家庭，  
kah-ì 畫圖 kap 文學，siōng 有名 ê 作品是  
長詩《Goblin Market》 kap 《In the Bleak  
Midwinter》。



from Wikipedia

**歌／當我死了後**

當我離世了後，我親愛 ê  
莫為我傷心唱哀歌  
墓前免插玫瑰  
也免種 ām-ām 的松仔  
予崁我 ê 青草，沃雨 ùn 露水  
你若願意，就懷念我  
你若甘願，就共我放袂記得

我袂閣看著遐 ê 蔭影  
感覺袂著露水相依 ê 甜蜜  
聽袂著暗光烏啼  
親像哀歌唱無歇  
佇早暗迷茫  
袂閣看著日出日落  
無定著我會歡喜共你記牢牢  
無定著我放袂記得

(Ko, Goát-oân hoan-ék)

**Song / When I die**

When I am dead, my dearest,  
Sing no sad songs for me,  
Plant thou no roses at my head,  
Nor shady cypress tree:  
Be the green grass above me  
With showers and dewdrops wet,  
And if thou wilt, remember,  
And if thou wilt, forget,

I shall not see the shadows,  
I shall not feel the rain,  
I shall not hear the nightingale  
Sing on as if in pain,  
And dreaming through the twilight  
That doth not rise nor set,  
Haply may remember,  
And haply may forget.

Иван Бунин (Ivan Bunin)

Russia

露西亞詩人 kap 翻譯家 (1870~1953) ,  
是 1933 年諾貝爾文學獎 ê 得主。



from Wikipedia

## 初 雪

充滿寒 -- 人 ê tang

Tī 原野 kap chhiū-nâ 之間

點 toh 茄仔光色

Tī 日落進前 ê 天頂

半暝仔風暴 thún 踏

黎明 iā 落 tī 庄頭、水窟仔、拋荒 ê 花園

Sàn-hoat chhut 初雪 ê 氣味

今仔日鋪 tiòh khòng-khoah

雪白 ê 原野桌巾

咱相辭已經 òa<sup>n</sup> 到 --ê

一陣雁鳥

(Ngô, Siok-hôa; Tē<sup>n</sup>, Tì-têng hoan-ék)



## Первый снег

Зимним холодом пахнуло  
На поля и на леса.  
Ярким пурпуром зажглися  
Пред закатом небеса.  
Ночью буря бушевала,  
А с рассветом на село, На пруды, на сад пустынный  
Первым снегом понесло.  
И сегодня над широкой  
Белой скатертью полей  
Мы простились с запоздалой  
Вереницею гусей.

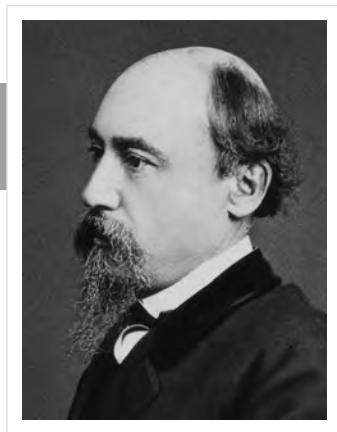
(Ngô, Siok-hôa hip)



Николай Некрасов  
(Nikolay Nekrasov)

Russia

露西亞詩人、批評家 kap 出版商 (1821~1878)。



from Wikipedia

## 白雪

白雪跳舞、轉 seh

街仔路 choân 白去。

小水窟仔一 leh 變

變 chiâ<sup>n</sup> 了冰玻璃

夏天雲雀歡唱 ê hit ê 所在

今仔日 —— 你看——

紅腹灰雀停 tiàm 樹 oe, 著親像水紅仔色 ê 蘋果

白雪 hō chhu 雪板割 -- 開

像粉筆 kāng 款, 吱吱叫 koh ta-sò

亦親像紅棕色 ê 貓 liáh tiòh

歡喜 ê 白色 hò-sîn

(Ngô, Siok-hôa; Tē<sup>n</sup>, Tì-têng hoan-ék)

## Снежок

Снежок порхает, кружится,  
На улице бело.  
И превратились лужицы  
В холодное стекло.  
Где летом пели зяблики,  
Сегодня — посмотри! —  
Как розовые яблоки, На ветках снегири.  
Снежок изрезан лыжами,  
Как мел, скрипуч и сух,  
И ловит кошка рыжая  
Веселых белых мух.

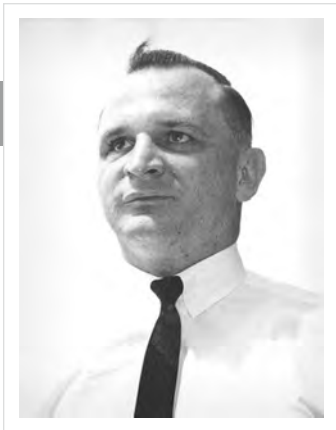
(Ngô, Siók-hôa hip)



Robert Smithdas

USA

Robert 五歲 ê 時因龍骨腦膜炎致使盲聾，  
 m̄koh 受 tiòh 比伊早五十年 ê 海倫凱勒 ê  
 傑出成就鼓舞，伊進 Perkins 盲校，老師幫  
 伊證明伊 ētàng 超越伊身軀 ê 殘障。結果，  
 伊成做第二个完成大學教育 ê 盲聾人。  
 1860 年，伊入選做美國詩人學會 ê 會員，  
 並當選為 1960—61 ê 年度詩人。1965 年，  
 伊被直屬總統 ê 殘障人就業委員會提名為  
 「年度美國殘障人」。



## 心 城

góa keng-kòe lāu siān-chhī tōa-m̄ng  
 我 經過 老 城市 ê 大門

sì ùi sī kāu chiòh-thâu ùi-chhiūn  
 四 kho 圍 是 phú koh 厚 ê 石頭 圍牆

ke-lō' chhiong-móa kiông kim kng-bâng  
 街路 充滿 強 koh 金 sih-sih ê 光芒，

tōachhiū thiⁿ ū chin hoe-ián  
 大 樹 tú 天 koh 有 真 chē 花影，

phang kòng-kòng koh kah-ná ū ní-sek  
 有 染色

chiàu góa só' chai ū im-gák  
 照 我 所 知，tī hia 有 音樂，

sī chhoe tī chhiū-hiòh tiong-kan hong-siān  
 是 吹 tī 樹葉 á 中間 ê 風聲

sī khoài-lòk hoan-hí chiáu siān  
 是 快樂 koh 歡喜 ê 鳥 á 聲

nâ-nâ thiⁿ ū koa-siān bûn-jiah  
 藍藍 ê 天 有 歌聲 ê 紋跡。

góa kng-liāng thàu-bêng ô-pin  
 我 khiā tī 光亮 koh 透明 ê 湖邊

chhàn-lān    sek-iông kng  
 燦爛    ê    夕陽    光 iàn-iàn  
 thia<sup>n</sup>    cheng-sia<sup>n</sup>    chhiù<sup>n</sup> thi<sup>n</sup>-sài    koa  
 聽 tiòh    鐘聲    teh    唱    天使    ê    歌  
 péh-sek    tōakàu-tńg    chiam-thah téng  
 Tùi    白色    大    教堂    ê    尖塔    頂，  
 góa    giâu-gî    in-ūi    góa  
 我    teh    懷疑，因為    我  
 chiông-lâi    khòa<sup>n</sup>-kòe    sīm-chì    bōng-sióng  
 從來    m̄-bat    看過 — 甚至    m̄-bat    夢想  
 siā<sup>n</sup>-chhī    bí-lē    lêng-chēng  
 án-ne ê    城市，美麗    koh    寧靜，  
 ēng tì-hūi    un-jiū    kí-chō  
 用    智慧    kah    溫柔    起造，  
 sim-lāi    bī-sè    chí-lām-chiam tióng-kan  
 Tī    心內    微細    ê    指南針    中間。

(Lîm Chùn-iòk hoan-ék)

## City of the Heart

I have been through the gates of an old city  
girt round by walls of gray and mellow stone  
whose streets were filled with strong, clear golden light,  
the shade of towering trees, and many flowers,  
as richly fragrant and as brightly dyed  
as I have ever known; and there was music,  
spilled by the wind among the murmuring leaves  
and from the throats of birds whose gay wings brushed  
a sky of burnished blue with streaks of song.

I stood beside a lake of crystal waters  
that shimmered with the splendor of drowned sun  
and listened to the bells sing angelus  
from the high spires of a white cathedral,  
and there was wonder in me, for I had  
never before beheld—not even dreamed of—  
such a city, beautiful and serene,  
built from wisdom and with tenderness,  
within the tiny compass of your heart.





# Part **IV**

2020 New releases by  
Taiwanese PEN members

Tâi-bûn Pit-hōe hōe-oân sin-chheh

2020 Event photos  
Oáh-tōng hōe-kò



## 2020 New releases by Taiwanese PEN members

### 台文筆會會員新冊



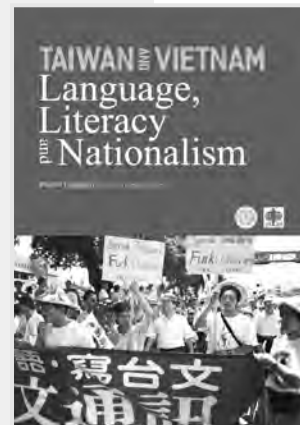
紅龜粿 chhōe 姊妹  
／陳金花



奪人 ê 愛  
／藍春瑞



阿羅精靈合唱團  
／陳金花 · 蔣日盈



Taiwan and Vietnam Language,  
Literacy and Nationalism  
／蔣為文



舌尖與筆尖：台灣母語文學的發展  
越南文 · 日文 譯本／廖瑞銘



# Tâi-bûn Pit-hōe hōe-oân sin-chheh

## 台文筆會會員新冊



越洋民主呼聲  
／楊允言 主編



釘根本土 ê 信仰  
／林俊育 翻譯



基隆港朝鮮藝旦殉情歌  
／周定邦 改編



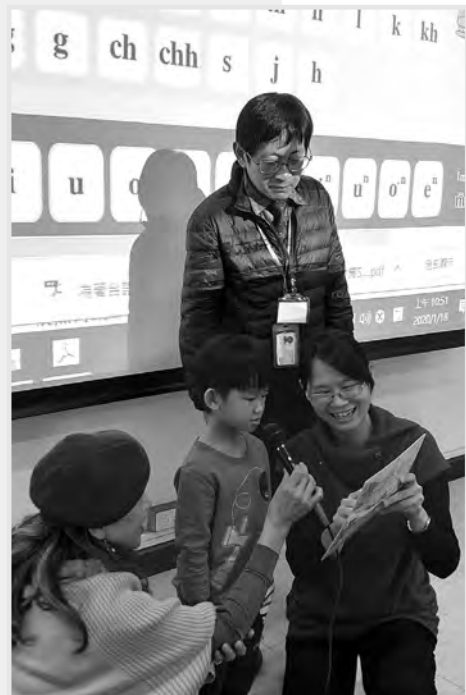
越南現代文學  
／蔣為文 主編

## 2020 Event photos

活動回顧

／會員大會／

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



## 2020 Oah-tōng hōe-kò

### 活動回顧

#### ／新書發表會／

台灣與越南：語言、文字讀寫 kap 民族主義

TAIWAN & VIET NAM-Language, Literacy & Nationalism



## 2020 Event photos

活動回顧

／台灣文學教學國際研討會／

International Conference on Taiwanese Literature Teaching



台灣文學 siān-pái 傳承 in 當初創系所 ê 經驗



台文筆會理事長陳明仁專題演講



總統府資政姚嘉文 (正 pêng) 專題演講

## 2020 Oah-tōng hōe-kò

### 活動回顧

#### ／台灣文學教學國際研討會／

#### Tâi-oân Bûn-hák Kàu-hák Kok-chè Gián-thó-hōe



蔣為文教授介紹台灣母語文學發展史 ê 越南文 hām 日文版本 (原作者：廖瑞銘教授)



阿扁總統出席研討會 koh hām 逐家做伙 hip-siōng



## 2020 Event photos

活動回顧

／台文筆會年刊發表會／

Taiwanese Pen Annual Selections 2020 released!



## 2020 Event photos

活動回顧

／ 台文筆會年刊發表會 ／

Hoan-gêng chham-ka Tâi-bûn Pit-hōe nî-khan hoat-piáu





## 2020 Oáh-tōng hôe-kò

活動回顧

／成大台文大樹跤布袋戲／

Sêng-tāi Tâi-bûn Tōa-chhiū-kha pò-tē-hì



王藝明指導布袋戲

## 2020 Event photos

### 活動回顧／新書發表會／ 越南現代文學

## VIETNAMESE MODERN LITERATURE MỘT SỐ VẤN ĐỀ VĂN HỌC VIỆT NAM HIỆN ĐẠI



台南會場／台北會場



三位譯者合影

## 2020 Event photos

活動回顧 / 新書發表會 /

舌尖與筆尖：台灣母語文學的發展

Lưỡi và ngòi bút: Đâu lưỡi và ngòi bút:

Lịch sử văn học tiếng mẹ đẻ Đài Loan



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