NO.12 July 2025

Taiwanese Pen

Annual Selections

台文筆會年刊

Tâi-bûn Pit-hōe Nî-khan

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台文筆會編著

本冊榮獲 國立臺灣文學館 National Museum of Taiwan Literature 優良文學雜誌 補助

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Part I

English Version

Preface
台文筆會年刊話頭

A Word by the President
理事長ê話

Tân, Bêng-jîn

The Taiwanese people have long been a passionate group, loving nature and living life artistically. We abhor interfering with others' affiars, and had a rather loose administrative structure. We possessed no weapons or military facilities. Here, natural resources were plentiful, the most well-known being deer and mothball trees, to name a few. These were some of the attractions that led to the annexation of parts of Taiwan by Western sea powers. From The Age of Discovery in the 16th century onward, many Western powers frequently seized valuable natural resources in Taiwan or even colonized parts of the island.

In the modern era the foreign powers had been the Manchus, the Dutch, the Japanese and the Chinese. During Japan's Rule, world cultures were burgeoning, and a great amount of modern art and culture came in through Japan. People felt the need for a writing system, to record the knowledge and new information. At that time the Taiwanese's language of thought was Taiwanese, but in schools people learned Japanese. To write literary works, Taiwanese writers used Japanese mixed with Taiwanese lexicon. But when the Chinese Nationalist Party, driven by the People's Republic of China out of China, put all their efforts into eliminating all native languages by forcefully indoctrinizing Mandarin Chinese, the writers had to switch from writing in Japanese to writing in Chinese, completely leaving out Taiwanese in the new system.

To rule over the more numerous and more cultured Taiwanese, the Chinese Nationalist political entity used cruel means. First they caused the February 28 Incident by using arms and killed a great number of the elite. Then they used Mandarin to oppress the native languages, even tried to obliterate the Taiwanese language. In earlier times there had been Protestant and Catholic Christian missionaries who used Romanized Taiwanese(Pe̍h-ōe-jī) to spread the Gospel, and it was a practical and easy language to use. A few Christians were able to acquire enough knowledge through Pe̍h-ōe-jī and immigrated to other countries. The majority went to Japan due to the shorter travel time by ship. After the age of aviation arrived, people gradually immigrated to America and Europe.

In the 1990's, many Taiwanese worked hard to bring freedom and democracy to society. Taiwanese language movements started to rise. These organizations called for using Taiwanese to write literature, and using Pe̍h-ōe-jī as the writing system.

Through using Taiwanese to write, like-minded comrades were gathered, and at the end, we formed the Taiwanese Pen. Our goal is to build up our own country and leave behind the lingering poison of colonial rule. It has been more than ten years since the founding of Taiwanese Pen; we hope to have the goodwell will of the international society, to approve of our forming alliances with others, and to help us join worldwide organizations. Through using Taiwanese to write, we also hope to study and learn about our own literature, and to become a real nation of Taiwan.

(Trans. by Vivian Su)

Celebrating the Founding of a New Museum and Mourning the Passing of Two Comrades

祝賀台越文學館成立
哀思二位同志ê過身

Chiúⁿ, Ûi-bûn

We would like to offer our congratulations to the establishment of the Literary Museum for Taiwanese and Vietnamese, on March 14, Taiwanese Poetry Day, this year! And also mourn the passing of two of our literary friends.

The Literary Museum for Taiwanese and Vietnamese is being jointly managed by the Hoat-Ki Taiwanese Foundation and the Association for Taiwanese and Vietnamese Cultural Exchange. The museum specializes in the collection and promotion of Taiwanese language literature and Vietnamese literature. At the moment the Vietnamese collection contains 10,000 volumes, all of them about Vietnamese literature, culture and society. There are also objects and paintings related to Vietnam. The Taiwanese collection contains about 30,000 volumes of Taiwanese language literature, Romanized Taiwanese literature, and Taiwan-related research works. The building that houses the Literary Museum for Taiwanese and Vietnamese was originally the private residence of Professor Chiúⁿ, Ûi-bûn of the Department of Taiwanese Literature, National Cheng Kung University. Due to the unfairly proportioned funding for Taiwanese studies by the former foreign regime in Taiwan, the professor decided to donate his own house to the Hoat-Ki Taiwanese Foundation to be used as a place for the promotion of Taiwanese language literature and Taiwanese and Vietnamese cultural exchange. The 40,000

volumes in the museum's collections are from Professor Chiúⁿ's own collection dating back thirty years.

On the morning of March 14, the 2025, the Third Taiwan Poet's Day was held at the Department of Taiwanese Literature building. Later in the afternoon, poetry raedings and singing by poets and writers from Taiwan and Vietnam were held at the newly opened Literary Museum for Taiwanese and Vietnamese.

The Taiwan Poet's Day festivities were jointly organized by Taiwanese Pen, Hoat-Ki Taiwanese Foundation, Taiwanese Romanization Association and the Taiwanese Language Teacher Training Class of the Department of Taiwanese Literature, National Cheng Kung University. The origin of Taiwan Poet's Day is to remember the life of Prosecutor Ông, Iok-lîm. Ông was taken in forcefully by the Kuomingtang (KMT) government special agents on March 14, and afterwards was never heard of again. To acknowledge this selfless man for his sacrifice in order to uphold justice in society, all Taiwanese groups unanimously decided to name March 14 the Taiwanese Poetry Day. At the same time, a Taiwanese poetry writing contest geared towards people 28 and under was held by the participating organizations. This year, there were nine young people chosen for the awards. First place went to Lâu, Gî-him, second place to Png, Tāi-jû, and Tân, Û-têng was the third place winner. Special Honors also went to Tēⁿ, Khái-goân, Tân, Úi-hān, N̂g, Chu-kî, Ngô·, Bēng-sim, Lí, Gî-hian and N̂g, Í-chêng.

During this year's Poetry Day celebrations, Lí, Chēng-hūi, Vice Minister of Culture, presented an award of commendation to Lîm, Chong-goân, on behalf of President Lōa, Chheng-tek. Lîm had recently passed away, so the commendation was accepted by his granddaughter on his behalf. The commendation affirmed Lîm's (1935-2024) lifetime contribution to the promotion of Taiwanese and his Taiwanese literary

achievements. Lîm was a member of Taiwanese Pen, and during the Martial Law Period (when native languages were banned) he secretly wrote Taiwanese poems. After the lifting of Martial Law, he founded the Sweet Potato Society and published the Sweet Potato magazine with fellow poets and writers N̂g, Kèng-liân, Tân, Bêng-jîn, Tân, Lûi, Ô, Bîn-siông and Lîm, Iong-bín. In addition, he gave financial support to the setting up of South Kun-sin Taiwanese Literature Camp (first held in 1995) and other projects promoting Taiwanese writing.

In this year's Taiwanese Poetry Day seven renowned Vietnamese writers attended the celebrations and also the opening ceremony of the Literary Museum for Taiwanese and Vietnamese. Vietnamese writer Nguyễn Bình Phương presented his new book, Us and Them. (我們與他們 Chinese edition, translated from Vietnamese edition Mình và họ, editor Chiúⁿ Ûi-bûn) at the ceremony. The historical novel takes as its theme the border wars between Vietnam and China in 1979. This is the first time the book was translated and published in Taiwan.

The writer Tân Lûi (1939-2025, born Ngô͘, Kéng-jū) began writing in the Taiwanese language in 1982, and is the author of important works such as "The Beautiful Camphor Forest", "Stone Lí's Strange Disease", My Forever Homeland, and Additional Notes on the Township's History. His works include novels, essays, and poems. During his lifetime, he wrote close to four hundred literary works. He can rightly be called the pioneer of the Taiwanese novel. Mr. Tan was recently given the Taiwanese Legacy Lifetime Achievement Award, by the Hoat-Ki Taiwanese Foundation, but due to his terminal cancer, was unable to come to the ceremony. Chiúⁿ, Ûi-bûn, the executive officer of the foundation, made a special trip to Toronto to present the award to him on his hospital bed. Two days after receiving the award with great joy, Tân was called to a place of eternal peace by God.

(Trans. by Vivian Su)

The Opening Ceremony of the Literary Museum for
Taiwanese and Vietnamese and unvailing of the plaque





The Opening of the Third Taiwanese Poetry Day on March 14





Chiú^{n}, Ûi-bûn presenting the Chiú^{n}, Hoat-thài and Sun,
Giok-ki Foundation Lifetime Achievement Award to Mr. Tân, Lûi





Si 詩

Poetry

Invisible Melody

有 聲

Chan, Bí-boán

For the violin-playing revolutionary — Kán, Kiat

Did you hear
The melancholy wind, whistling and whispering
Over the expanse of sugar cane field on that island
Like sounding out a melody, phrase by phrase
“Old Glasses — Kán--ah”
Who? You are crying in your heart
For that name buried by time

The grey diary, always silent
Prostrated on the ancient altar-table.
For seventy-five years, time silently flipped its pages.
Your passionate love, turned into courageous action.
Your widow, despite having the words yet cannot show them, her longing,
Like an unfinished melody that
Floated in the wind.
Grief has become a tune.
Traces of ancestors, long passed and gone.
Sweet potato fields are sighing, despondent
Does it also have a melody?
The plowed field, with different bloodlines mixed in the dirt --
Who owns it?
Those small cargo trains, noisily carrying away

The sweet sugar canes from the colony,
Dripping with juice when bitten,
Were full of the salty-bitter sweat and tears of the sugar cane farmers.
Outside the sugar refineries, imperialism hung high.
With their arrogant and sneering expressions
The invaders exploited and brutally put down the locals.
Unable to see your students going hungry, you took up your pen,
Dipping it in your tears, determined to
Draw up a map of resistance.
For the poor farm folks, you took up fighting recklessly
And opened up, a path of farmers' self-awakening struggle.

The melody of the violin undulated and spread
The sounds fell into the sugar cane field, taking root.
Like a merciful requiem, it gently
Soothed the pain of this island's cracks and wounds
For eleven years you sat in a jail; with the violin-playing hand
This time, you used your whole strength
To lift the bow as a flag standard for resistance
In the stormy path of flight, playing
The tragic Song of Death of the Revolutionary.

That day, on March 7th, 1951
Silence all around.
Someone called the name
'Old Glasses — Kán--ah'
You smiled gently,
And stood erect in that teacherly fashion
Wearing all white

At the spot where the gunshot sounded
You played the last beat

The sound of the violin stopped abruptly, wandering in the wind
An invisible melody…

(Trans. by Vivian Su)

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

*Note: Kán, Kiat was a native of Hong-soaⁿ, Ko-hiông. Some called him 'the revolutionary with a violin', and farmers called him 'Old Glasses – Kán--ah'. He gave up his teaching position in order to dedicate himself to the resistance movement to help indigent farmers. He was imprisoned several times for a total of eleven years during the Japanese Rule. Later, he was captured while trying to escape after participating in the Taiwanese Communist movement and executed at the execution ground in Taipei. Despite living only forty-eight short years, Kán, Kiat was a significant figure in the history of resistance in Taiwan, passing through two political regimes. During the time of silence (when all voices were suppressed), his name was never mentioned in history books, a tragic hero.

Kán, Kiat left behind his prison diary, "Diary from Prison", written in Japanese, for his wife, who had it wrapped and hidden under their ancestors' tablets table. It was not until seventy-five years later that his youngest son, Kán, Bêng-jîn, had someone translate it from Japanese into Chinese. Through the diary people today learned about how Kán and the farmers organized and participated in the resistance movement during Japanese rule. The diary is now considered an extremely valuable historical document.

On 228 Let's Protect Taiwan by Our Hands

228 手護台灣

Chiú^{n}, Ûi-bûn

The clock that stopped for 57 years
Started to move again, on February 28, 2004,
As the crowd held hands.

Although we came from different places
The dream we had was the same
That is,
Saying 'No' to China
By holding hands together
From the northern tip to the southern tail of Taiwan
Whether your palm is big or small, rough, or smooth,
Let's hold on tightly to each other

2-2-8
We will no longer cry
Because on every stormy typhoon night
Our family is there, to make us sleep soundly

2-2-8
We won't cry anymore
Our tears have already
Sunk into every spot on the island
And become the white lily
That smells Wonderfull in the morning.

--A note on the 2004 Hand Guarding Taiwan Project

(Trans. by Vivian Su)

Hōng-soaⁿ City Is Not Old

鳳山城毋老

Chng, Gē-koan

The Hōng-soaⁿ New City isn't new;
and San Bin Old Street isn't old either.
One by one, Hōng-soaⁿ's aging years
Yellowed and wilted in the Big East Park
Rotted, reborn, reborn, rotted
People say in the wetlands, native life flourished
The recently arrived geezer says Hōng-soaⁿ left too early
Where can we find something as old as Hōng-soaⁿ?
The long-time geezer, grabbing a fistful of rice,
Grey-colored pigeons began making circles around him;
inviting their own kind to sing together
coo, coo, coo… [1]

(Trans. by Vivian Su)

[1] The Taiwanese pronunciation of 'old' is similar to 'coo'.

No Snow on Major Snow

大雪無落雪

Iûⁿ, Chìn-jū

Stop uttering nonsense such as,
"Minor Snow seals the ground, Major Snow seals the river.
A timely snow brings a good harvest, no snow brings disaster."
No such images on our Taiwan island.

No snow on Major Snow --
When the northeast monsoon comes
The weather gets colder and colder.
All we can see
Are the leaves of the maple, ginkgo and beech
Turning yellow, then red
As seasons change.
But unless you go to the high mountains
You will never see
A glimpse of snow

Here, no snow comes on Major Snow;
But there is a responding proverb:
The Major Snow brings out the mullets
Minor Snow, few mullets; Major Snow, lots of mullets.
Describing the big crop of mullets in those days
A glimpse of the true life of ordinary people

Surrounded by sea
Our precious island's climate
Is so different from the continental climate
So no snow on Major Snow
Isn't strange at all

Written on Dec. 5, 2024, the day of Major Snow

(Trans. by Vivian Su)

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

The Turnip's Revenge

Chhài-thâu pò oan-siû

Khng, Pôe-tek

Carrying a chhài-to[1], Chhài-thâu[2]
Climbed out of hiding where she's been in the last 365 days
Ready to take revenge on last night's mistreatment.
Happening to run into Cucumber and Chhài-koe[3] on the roadside,
Her heart fluttered like a Chhài-hoe[4],
Have you missed me at all?

Standing on top of low walls, Chhài-thâu's
Chhài-to moved like the wind blowing --
Chopping, chopping, catching a stalk of Miscanthus floridulus[5],
Earning lots of applause from the foot of the walls
Dumplings, wontons and dough pieces[6],
Do you think just praising me is enough?

The Salted Daikon and the Kohlrabi shook their heads,
Wondering what's to eat for tonight's dinner;
The chhài-toh[7] in the chhài-tn̂g[8],
The chhài-tiam[9] next to the chhài-tû[10],

---

1 Kitchen knife
2 Turnip, and a pun on former President of Taiwan's surname
3 Taiwanese zucchini
4 Flowering broccoli
5 A plant native to Taiwan and represents Taiwan's countryside
6 Dumplings, wontons and dough drops are all symbols of Chinese food culture
7 Dining table
8 Vegetarian cafeteria
9 Chopping board
10 Traditional airy kitchen cabinet where cooked food is temporarily stored

Not even one piece of chhài-thâu-kóe[11] is left.
Too much complaining?
Just boil some flour in a pot to make a meal

That hotpot in the nightclub, surrounded by liquor bottles,
So nice and spicy, the soup bubbling merrily,
Almost like a pool of pungent and caring sulfuric water.
Snail rice noodles, Dàzhá crab[12] and I,
why would we know who you are.
How come no one wants to soak
in the land of Onsen pool[13] together?

--In a past glorious time

(Trans. by Vivian Su)

[11] Turnip cake
[12] Snail rice noodles and Dazha crab are recently made famous Chinese delicacies
[13] 'and of onsen pool' alludes to the luring atmosphere created by the Chinese to tempt Taiwanese politicians

Two Poems

詩 2 首

Ko, Goát-oân

1. The Encounter

Such a large structure,
Are the facilities inside complete?
How much of the arduous journey is left on the rooftop?
Who carries a whole bag of enthusiasm and idealism
To see the views, by climbing over hills and mountains?
So much of the landscape, strong but also soft,
In our encounter, is there love for the land?
To hear a nostalgic song played by you.
Is there time?

2017.1.18

2. Don’t take Life too seriously

Who was it that scattered joy and sorrow all over the place?
Who listened to fanatics tell baseless stories?
Before the tales are done and the play still on-going
What role do you play in it?

We haven’t learned to observe the stars.
Just background actors practicing under the stage
How to get on and off the stage.

We experienced the sun’s power of adding colors to our land
The wildfloewrs smell sweet despite lacking admirers

How does the grass grow with no one to care for it?
Is cash still worth anything when there are no humans around?

We hung our hopes on our memory
Who cares if the trees are as tall as the sky
And limitless ships occupy the seas?
Let's write out our destiny into our lives
And learn about the future through noisy disturbances

Where words start and conversations flow
Let's nurture contentment, peace, and joy

Written Feb. 20, 2020
(Trans. by Vivian Su)

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

The Nameless Country

消失 ê 國名

Koeh, Iàn-lîm

In the World Baseball Softball Confederation Game,
Formosa was not favored to win.
Even their uniform was looked down upon
Honestly,
At that time, it was better that Team Formosa
Had no name than having a name like the 'Chinese Taipei'.
Just like a sweeper by Ohtani-San
Striking out the team name 'Chung Hua'

Letting out a 3-point home run,
Making gestures for stealing bases,
Hands pointing to one's own shirt,
Finally a Double Play.
In one moment,
The team said SAYOUNARA to the Chinese Taipei and
Chung Hua labels.
It is strong even without an official name.
Team Taiwan was the strongest.

Roar roar roar roar roar!
A heroic hit --
Team Taiwan became the Champion.
Taiwan is the strongest.
It is strong even without a name.

(Trans. by Vivian Su)

The Perfection of This World

完美 ê 牽連

Lí, Siù (Louise Lee Hsiu)

Flying to Taiwan to take a rest in winter
Knowing this is a good place to live
People show their kindness and love
Witnessing what is happening on Earth

Tiring oh the wing on our bodies
There are also cold days of thirst
Loving this beautiful foreign land
Snuggling as we would in our hometown

But we know the terrible power of authority
They want the lovely wetland, so it becomes valuable land
valuable land creates boundless greed and destroys

I use the nobler language for our passionate request
Let the life of beauty and purity live on the shore
Connecting with the perfection of this world
However, I hesitate to speak out
I fear they cannot respond to the same values
As I answer with the most holy heart of hope



Sketches from the Heart

心情寫真：詩 6 首

So͘, Iàn-tek

1. Dreams or Emptiness?
   Walking into the restraining catcher net of time and space
   My heart broken, like reeds bent down by wind
   My eyes get red every day, looking at the walls
   I cannot find my lost loved ones
   Lonely, sad and mind foggy,
   My heart feels weighed down by the heaviness of
   thousands of pounds
   For my duty of raising my children, nothing was left
   My God, could it be that our life is just a dream?

2. Sweeping Away Darkness
   For thirty-eight years, we waited year after year
   Praying vigilantly, always waiting, helpless to do anythng
   Sometimes feeling bitter, and tears flowed
   Not knowing when fortune and grace will come.
   Today, God sent many many angels
   They chopped off the chains, freeing us from
   being slaves to idols
   For God’s grace and abundant love
   We want to praise and serve You wholeheartedly

3. My Mother's Tears
   Mama, how are you now?
   I know that you feel lonely and all alone
   In your old age, struck down by diseases
   I can't bear for you to live this way
   Due to the spread of the Chinese SARS
   The hospital would not allow us to visit you
   Your bitter tears kept flowing
   Our filial gratefulness as thin as paper
   A broken heart and frozen gut
   Mama your heart must feel so cold now

4. Waiting
   Every day, for a short half hour
   I wait the whole day until starting to feel distressed
   My mind foggy from lying on the hospital bed
   The road ahead of me looks blurry
   My longing for home is persistent
   Every day seeing the sun rise and set, then the silent night
   Dear God, my heart feels so cold
   Please let the Holy Spirit fill my bed

5. Light and Darkness
   Thank God for His Grace
   That miracles have been revealed on Mama's body
   The restraining chains of idols have been hacked off
   Her simple faith admired by everyone
   Her bodily suffering
   A slice of darkness in her heart
   May God care for her always
   And chase away the demon in her heart and her body

6. The Feelings of Heartache

Pain
A piece of darkness inside the mind
Tears like rain
Pain
The path of life
Thinking of the past
Pain
Sufferings of the body
Agony of the mind
Pain
Possessed feelings
Mistaken feelings
Pain
Superficial anger
Blueprint for actions
Pain
Lost, wayward paths
A step towards tolerance

Written for my bed-ridden Mama

(Trans. by Vivian Su)

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

A Late Night Love Letter

暝尾 ê 情 phoe

Tân, Bêng-jîn

It's been more than ten years I last wrote a letter
Couldn't think of anyone to send it to
For friends, lovers or enemies
We just talk in public or shout at each other
Or use the trendy email

Wanting to write a letter to ask God
Do angels deliver letters as a side-job?
At the very least I can write to myself
Saving the task of writing two addresses
And the need for an envelope

What should I write —
I've left home for six decades
Yet strangely I couldn't think of anything special
Racked my brains and couldn't come up with anything
From the start of the evening to the end of night
Then it hit me — I've never gotten a love letter
I've often seen others boast about theirs
Who says you can't admire yourself?

On a clear moon-lit night
In a little-known place
Was born a rambunctious kid.
Busy all day picking purslane and cudweed
Never had time to look for love

Now I want to write myself a love letter
Where should I begin?
No way honeyed words can come out of this mouth
Kind of like the taste of sour plums
in my mouth during my childhood

The sky is lighting up
Still nothing came up
Every idea was frustrating
Just as I was about to doze off
Hurried I scribbled,
I – Love- You

(Trans. by Vivian Su)

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

The One That Longed for Tomorrow —— at the 2-2-8 Museum

期待明仔載 ê 人 — 佇 228 紀念館

Tân, Chèng-hiông

No
You were not wrong
Neither were the books you had studied
They really, truly were
Black words written meticulously
On sheets and sheets of white paper

No
You were not wrong
Neither was the education you received
It clearly and truly taught you
Conscience, word by word, sentence by sentence
Carved on your heart of flesh and blood
It was the time that you were born into
The regime that you had to face that was the problem

Your protests
Just like a piece of rock
Unable to knock senses into the senseless way of thinking
Instead the phony sense of arrogance was knocked out

All they knew were dishonesty and corruption
You wanted to reform
But like a blade of light
Unable to light up the unreasonable and ruthless darkness
Only their narrow sense of inferiority was pierced
All they saw were power and money
You couldn't understand or believe
All the things they wanted to do

Still,
Your handwriting was still there
Our hope hasn't died
We believe that one day
That day of clear black and white, right and wrong, that you were waiting for
Will arrive in a world of justice and fairness

(Trans. by Vivian Su)

Not Corresponding

Bē tùi-tâng

Tân, Kim Hoa

Ever since I was little, I've had trouble matching what's written with what's spoken.
The first of such instances was the name of our village.
The villagers wrote its name in Han characters as
娜娘仔 (Na-niang-chai).
The name the mailman used was 'Tiau-iâng lí'.
In school, I also used Chau-iâng lì when writing out our personal information.
Therefore I had no idea how to write it the way our villagers pronounced it.
It wasn't until I reached age forty that I learned Romanized Taiwanese and could spell out the sound, Na-niû-á.
The non-corresponding somewhat became more corresponding

By the time that I was in elementary school,
Grandma started having me write to her three sons,
my uncles, for her.
In recollection, I would translate what the Taiwanese Grandma spoke to me in into Chinese,
Doing my best to convey a mother's longing and
care for her sons through my limited Chinese.
Then, when my uncles responded,
read aloud their letters back to Grandma,
Translating the meaning of their written Chinese into spoken Taiwanese so Grandma could understand.

In reality, by doing this Grandma was the first trainer
in my life in languages.
What did not correspond was forcefully turned into corresponding.

Why was something natural and loving,
between a mother and child,
Banned, restricted?
Due to the forceful execution of 'National Language Movement' –
Where you got fined and punished with physical labor if you spoke in Taiwanese,
Making our young hearts start to question,
The language we conversed with our parents,
The mother tongue we spoke in with our Grandpa and Grandma.
The feeling of something not corresponding continued to trouble us.

Being stepped on like this, was a form of bullying;
But we didn't protest, because we had no experience of the world;
And no one taught us how to think.
At that time, when I heard Mom and Dad spean to
each other in Japanese;
Or our considerable number of Hakka villagers speaking in their own language;
Or my aboriginal classmates speaking in their tribal languages;
I would become curious about the tongues they were speaking in.
That's really corresponding! A true dialogue between the land and the human sound!

Government policies became more and more restrictive;
Correspondence! The dialogue between the land
and the human voice.

Now, even if you want to, there is no chance to learn it anymore.
All over the place we hear and see Chinese.
And then-- (ruining young minds)
The older generation lowers their posture,
Using their broken Chinese to speak to the younger generations.
That feeling of something not corresponding gets stirred up inside me again.

Written December 31, 2024
(Trans. by Vivian Su)

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Tears of the Blue Burka

藍色 poh-khah ê 目屎

Tân, Lī-bûn

Peace and dignity shrinking under the fist of the Taliban
Violence takes control once again
No one knows the freedom of the past
This a tragedy in history

The black tongues of the Taliban interpret the words of Allah
Turning Allah's love black under the sun
The current regime is like on some crazy medicine
Stomping on women like the most cursed devil
Going face to face against human rights stridently.
Afghan women, like hydrangea viburnum at night
Unable to meet tomorrow's sunlight

A world in chaos
Discrimination across the board,
women's educational rights thrown out
Ordinary hopes have long been sent to the mountains
Here, women are left with a full body covering of sorrow that cannot be taken off
And thick veils that chokes one's breath

Those perverted Chauvinist pigs
hankering after young virgins
Buying the budding beauty that is about to bloom
with a handful of coins
Non-existent sins shaking up the whole
town making everyone tremble

Made-up maliciousness portrayed the lowly fate of women
Here, the miserable scum won't disappear no matter
how much you wipe it

Troop of destruction oppressing women's rights with
more and more impunity
(Saying) Women's original sins were so dark
They are meant to be filthy dust.
On the scale of human rights women weigh almost nothing
They are only cheap and worthless goods.
With cold hands and feet the girls of Afghanistan trudge towards
their unknown fate

All are becoming ridiculously nonsensical
A justice stuck in the past
The future, blocked behind the blurry veil,
Life tied to an incarceration in blue cloth

(Trans. by Vivian Su)

A Nice Day

Hó-thi^{n}

Tân, Lûi

On a nice day like this,
The sun writes poetry in the sky,
Realizing I am not a poet,
I close my eyes.

Open the locked gate of an old heart,
Let the soul walk free.
It will learn like a child,
The magic book of Creation.

To witness the endless cycles of making and un-making,
Yet not to be confused by lack of meaning,
As if its writer is forever undeciding,
Striving for the next story
Of ever more intrigue and mystery,
That at each beginning and each end,
The old and the new meet,
Forming a perfect circle of life and death.
For they are truly one and the same.

It is every day like this,
That the sun writes poetry in the sky.
The poem walks into the soul,
I let open my eyes.

The Cat doing Its Business

貓仔辦事

Tân, Tin-gî

All stretched out,
Ready to do the act.
First, let's lean forward or against something.
Take a deep breath,
R-e-l-a-x;
Close our eyes,
Feel the full support of the universe.
Oh, humans,
When you swipe your phones for so long,
You will pick up some dirty stuff.
Come,
Use that finger of yours
Rub under my chin.
You are still looking at me with that crafty expression
Wanting to hide your emotions.
No problem.
I just tilt my head to one side,
Stretch my neck high
to show you what a cat god's spell looks like.
And the thousand-year-old incantation from my body:
Hulu Hulu Hulu Hulu
Now your brows ease;
Hulu Hulu Hulu Hulu
Now your shoulders relax;

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Hulu Hulu Hulu Hulu
Now your back loosens;
Hulu hulu hulu hulu
Now yours legs ease.
And lastly,
With my whole body,
I drag myself back and forth over your body.
Your heart feels light.
Suddenly,
With absolute elegance I leap on the table.
My tail gently sways gracefully,
Yellow gaze staring at you with confidence,
With less than one-eight of human speed I blink my eyes,
Indicating that the thing is finished.
You are looking at me like a child,
Mumbling some sort of praise for me.
Human beings really deserve our pity;
Here are a few strands of my fur to keep with you
To safeguard your heart.

(Trans. by Vivian Su)

Digital Fog

數位大霧

Tō, Sìn-liông

The light on the screen, like a gossamer layer of fog,
Hovers over one's eyes, seeping into the brain
Time is shredded into a series of notification sounds.
Ripples of our thoughts, pause at one's circling fingertips.

Those smiling faces,
Sparkling and shimmering, are good looking counterfeits.
Whether telling stories, talking about life, or teaching about 'truth',
Are actually words with poison hidden between the lines.
The charming voices were specially designed for
round after round of battle.

The Internet, attached to spider's silk,
Weaves it into a borderless net;
In the gap between streaming and short videos
Freedom, like a fish that swims back and forth
Is finding the space becoming narrower and narrower,
with less and less room to stretch.

Whose hands control the algorithm?
Who is it that hides behind the graphics?
A stupefied smile
Who knew that they already have no way out?

Our heads bent,
They told us that we are looking towards the future.
But in truth, what we are seeing is just
elaborately disguised emptiness.
Those unsolved problems, unrealized dreams
Have all fallen into the pockets of Internet celebrities.
Sank into the Digital churning.

More and more, it's becoming difficult to
tear those layers of fog apart
Praying for the light of the Sun, the winds of freedom to come in
For our heart's conviction to become resilient again.
And to find the original source of the digital river
To search for the lost stars
And to re-light the light which humankind has blown out.

(Trans. by Vivian Su)



Sàn-bûn 散文

Essays

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

A Tale of Cutting Wood

鋸柴記事

Chiúⁿ, Jit-êng

Last October, a bizarre typhoon, Typhoon Krathon, pummeled Ko-Hiông for three days, bringing much devastations. Lots of roadside trees fell and crops collapsed in the field. My orchard in Pingtung also got hit, and many of the trees not only fell, but had their branches twisted and coiled arounded each other. Also, some higher broken branches pressed down on the lower ones, and these had to be removed as soon as possible.

When I brought a supply of ropes to start the clean up work, I was faced with a problem. Where and how do I start? All these twisted branches were impossible to drag out. For a moment I thought about hiring an excavator to do the work. But recalling my father's words, "A farmer who always hires people won't make any money!" meaning that because famers don't have much steady income, what they actually earn comes from savings on the wages of hiring workers. So if they are always hiring people, it's possible that they will spend all that they make from their crops on the hired hands and have no money left. So, I decided to do the work myself. On one hand, I reasoned that the orchard isn't that big, I can do the work slowly, despite the difficulty; on the other hand I can treat the job as exercise, and earn the money myself.

According to my previous experience of clearing broken branches, when the small and big branches are twisted together, you need to cut off the smaller ones and get them out of the way first. First of all, the smaller branches are lighter and easier to saw

off and pull out. Second, the smaller branches usually have lots of leaves, and by cutting them off you can see what the situation is like with the larger branches more clearly. After the smaller branches are removed, then the medium and large branches are seen to be holding on to each other like human arms. Next, we tackle the medium-size branches. After the medium branches are cut, the main branches or the trunk remains. Cut them out round piece by round piece. The ones that are already on the ground are easier to handle. Another way is to pile them up. If the wood isn't too heavy, just drag it away. If it is too heavy, continue to chop them into smaller pieces and move them one by one.

So now the small, medium and large branches have all been dealt with in an orderly fashion, and half a day was already gone. By now most of the broken branches in the orchard have been cleared, and I was all sweaty. But, as I looked around me, at the spaces cleared up from removing the broken branches, and the neat pile of sawn off wood and branches of different sizes, I got a pleasurable feeling from being in total control. Could this be the kind of feeling those autocratic leaders felt during the Authoritarian Era, when they held unlimited powers? As I chopped or sawed the broken branches however I wished, those autocrats were killing, imprisoning and forcing people who opposed them, and the rest just stayed mute and obedient, like little Buddha figures.

All the lifeless twigs and pieces of tree trunks have now turned into round pieces of wood, and can be used for firewood. I continue to cut them down into smaller pieces, using a saw and an ax. Those large round pieces are now turned into small pieces under the assault of the saw and ax, unable to put up a fight. It was another half-day's work when all this was done.

*F*eeling a bit tired by now, I chose a large piece of wood to sit on, and half lay on a tree to relax my limbs. A cooling breeze made me feel quite relaxed. As my eyes drifted close, the leaves on the tree shook gently and soft wind meandered through the gaps in the tree. I seemed to have heard a conversation among the blocks of wood:

First was the 'Chair' block I was sitting on, saying to the other pieces of wood scattered around: "I am the one given special treatment by our Master. You all are destined for firewood, and will become ashes one day. I am special. You can see when the Master sits on top of me, I will hold up his butt, and not be used as firewood."

Next, the second-thickest piece of wood, the Chha Tiam, not lacking in vanity, picked up the conversation thread: "I am the REAL hard-working one. When the Master splits wood, I always help hold the piece in place so he can chop it up more easily. I am the more loyal one and should gain the Master's favor to stay by his side."

"Speaking of efforts, you can't ignore my contributions, either." The pile of chipped wood now cuts in. "When the Master saws the wood, I pile a stack of wood underneath, to make the Master's job easier. The Master should be thankful to me also."

Nearby was a piece of strange-shaped wood, who said, "I have a more beautiful appearance than all of you, and the Master has picked me out to set me aside. He will turn me into a work of art, and later I will be put on a table. I will become his plaything and be constantly by his side.

Another piece of 'Chair Block' said, "I think being a chair is still more favorable. The Master has bestowed a surname on me, Ong.

The one that spoke before has the name Ngo, and that one over there has the name Khu. If we continue to hold up the Master's butt, maybe one day we'll be someone important."

As these blocks of wood who helped their master slaughter their own kind were busy boasting about their accomplishments, an old tree stump spoke up sadly: "Although it is the fate of us trees to be destroyed and exploited, we shouldn't treat the matter of hurting our own kind as something to be proud of. Those that you look down on as firewood, befor they turn into ashes, they still give off a spark of light. You who betray your own kind, one day you will become rotten and foul."

The old tree stump continued, "I don't have long to live. Maybe I'll reincarnate into the human realm. But I wouldn't want to go to the 'beautiful island', Taiwan. You can live freely there, but half of the people on that island chose the descendants of dictators as their local leaders. They are more ignorant than us. Maybe the island should be called the Island of Fools. We have no choice about being exploited, but those people would rather become someone's slaves. I don't want to be with them."

As I heard the word 'slaves', my heart suddenly felt a sharp pain and I woke up. Thinking back on the dream, I realized that there really are some people who, despite living in a free and democratic country, chose to take the side of dictators.

Unable to stop the anger in my heart, I raised the ax high above my shoulder and with a forceful chop, split up the wood block that was under my butt and served as my seat.

(Trans. by Vivian Su)

Acting as the Middleman

Khan-kâu-á

Koeh, Tiōng-khun

In society in the past, if one heard the term, 'khan-kâu-á'[1], one would tend to feel somewhat uncomfortable. Maybe one's mind would even drift to something lurid. Actually, the word 'khan'[2] has two meanings. One pertains to people, and the other has to do with the buying and selling of things, especially the transaction of properties. After Taiwan's transformation from an agrarian society to an industrial one, and now a world of technology, it is not elegant to use this term anymore.

Why so? Well, when it comes to people, there were the marriage brokers who brought about successful marriage contracts between men and women, which was all good and all, but if the agreements involved the exchange of money, then people would call it a 30/70 deal.[3] Which doesn't sound nice at all. That kind of marriage contracts were emotionless transactions, difficult for one to accept nowadays. So if someone asked me if I worked as a 'khan-kâu-á/ middleman', it didn't feel like a compliment. That's because that's actually my job right now! Please stop using the term 'khan-kâu-á'! Instead, say 'real estate agent', or 'realtor'. Those terms are more civilized for our times. Besides that, we have government regulations to follow; it's not something you can do at will.

[1] The Taiwanese term 'Khan-kâu-á' can be interpreted as 'pimp', 'broker', or go-between'.
[2] Literally, 'to lead', or 'leading on a leash'.
[3] The distribution of profits, either 30% or 70%.

Everyone has to pass proper certifications in order to become a real estate agent. If you haven't, you will be fined to death!

Brokering sales of properties is really not that simple, especially when it comes to land sales. These deals can go from 3-5 million NT dollars to 40-50 million, even several hundred million. You must put in a lot of effort to have a chance to make the deal go through. Just running your mouth off without forethought won't do it! It is simply not possible without some professional skills. There's a saying, "To buy a pig or a dog, the price is for the asking." If a client opens their mouth to make an offer, sometimes thay are putting out feelers. Mainly, they want to find out what the bottom price is. Your job is to nudge them towards raising their offer so that there is a chance of a successful sale. That is where the challenge lies. After the would-be buyer makes an offer, you go back to the owner to negotiate the differences in the amount both are willing to put out. Most of the time it is the owner that is insistent about the price and it takes quite a lot of back and forth before a final deal can be struck.

The mysteries within the workings of a real estate deal cannot be explained in a few words. To make a successful deal isn't something light and easy. Without a few tricks up your sleeves, you can't succeed in this business!

(Trans. by Vivian Su)

Tenants Come in All Stripes

稅厝百樣人

Lí, Siok-cheng

Regular people believe in Hongsúi and geomancy. For A-bî, choosing a house is all about finding a freestanding one, with a storefront, and facing a main streets.

Going back to 35 years ago…

A-bî and her sister decided to invest in buying a house. They spent their days off looking at prospective houses. At that time, houses cost about. four to five million NT. Since one of them had just started her own business, and the other only had a monthly salary, neither was in a position to shoulder the cost of a house by herself. After some discussion, the two decided to buy a house together, and each pay for half of the cost of the house, the loan and the interest.

It is truly a matter of destiny to find a house one likes. They had been looking for a while without finding anything suitable. One day, as they rode their motorbikes to where their present house was, they saw a round-faced woman in her early thirties. Thinking that she might be the owner of the house, standing there beside an electric pole that displayed a red ‘for sale’ sign, the two got off and greeted her, asking if the house was for sale. Nodding and smiling, the woman gestured to the newly bought house and took them inside. She told them that the land area of the house is thirty ping, on a major street, has three floors, etc. The woman was in real estate investment. Seeing A-bî’s determined expression and guessing that she had serious intentions to buy, the woman said

that the house had just been closed, the cost being a little higher than government-listed prices. So the house probably made a lot of money for the seller. But that's how one makes a profit – by having an eye for opportunity. After talking it over it for several days, the two sisters brought money for a deposit for the house and processed the transition of ownership. By buying directly from the owner, they saved on broker's fees. No wonder they were smiling from ear to ear. At that time, the two of them haven't yet reached the age of thirty, and had already bought their first house. They still remembered the supermarket at the end of their block, and there were no major public infrastructures nearby. The area was really residential; they didn't give any thoughts to future developments.

In order to lighten the burden of paying the loan, the two planned to rent out the house and use the rental income and their salaries to pay for the loan principal and interest. Tightening their belts, the sisters paid off the loan ahead of schedule. Being uncomplicated people, the house being in a good location and the rent reasonable, tenants started showing up no sooner than when their 'For Rent' sign went up.

The first tenant was in the retail clothing business. For many years the rent was punctually paid with no problems. But one year, the tenant was eight months behind on her rent without warning. Before the new lease signing, she secretly moved all of her inventory and left a van with no license plate behind. The two landladies first called the police to make sure that the van wasn't stolen. Besides the van, the tenant also left behind her ancestral altar. Maybe those ancestors really possessed some spiritual power, and helped them find a business card of the tenant's husband. With the address on it, they packed the altar in a plastic bag and sent it to

the unfilial children. Later on they also went to court to deal with the tenant's breach in contract.

For the next tenant, it was the wife who signed the lease. The husband was an office worker and the wife assembled electronic parts at home for a living, and they were always busy. In the sixteen years of their tenancy, their rent was seldom paid on time. Luckily there were no problems before they moved away; turned out that the father-in-law died and left them a fortune, so they didn't have to worry about finances from then on.

Seven years ago, the third tenant, A-hūi, came. She was originally from Pingtung. Her family of five -- her husband, son, and two daughters and herself, lived together in the rented house. The two sisters guessed that they probably chose the house for its good ventilation, convenient location, and the plentiful spaces -- four bedrooms, kitchen, living room, two baths and each floor spacious. When asked, A-hūi said they decided to move to Taichung because the Southern sun was harsh and they didn't like getting tanned. Also, in Pingtung typhoons and floods were more frequent. The rent was decided at just under NT. 20,000, including the furniture and miscellaneous items. After discussing it, the sisters signed the lease with the tenant.

It wasn't until the lease was signed that the ladies discovered that the husband and wife had no real jobs, and loitered all the time. They depended on their son for everything. They also kept a dog that wandered all over the place, barked constantly and smelled bad. Not until the dog died a few years ago that the neighbors could at last breathe easily. In July last year, the tenants had already been there for six years. The new lease asked for a 2,000 increase in the monthly rent. A-hūi whined that her husband couldn't get a

good job, that she was ill and needed treatment, couldn't work, and demanded a lower rent increase before she signed the new lease. The landladies went to check on their property from bottom to the top. They saw that the house was getting old, with peeling paint, water leakage, problems with the pipes, and broken front door locks. Since damp floors were unsanitary, they decided to solve the water leakage problem first. The pipes on the roof were replaced. They then realized why the family preferred renting -- they kept a dog, birds, and left the floors and bathrooms messy. A-bî and her sister decided that before the old lease is up in July, they will inform A-hūi that they've decided to take back the house before the end of February and fix it up to occupy it themselves.

In the last several years, a new highway began passing by the area, schools were built, business district formed, family and sport parks established, and roads widened so the area became busy and bustling. Soon cafeterias, convenience stores, small restaurants, offices and factories will open one after another. A new apartment building will also be finished at the end of the year, which lead to their old freestanding house difficult to sell despite having a good price.

Back to A-hūi. She said that being told to move so suddenly, she wasn't mentally prepared, and also it wasn't easy to find another suitable place. Plus her daughter was pregnant, and it would be unsafe to move in her delicate condition. Her due date was in May, and to move before that could upset the fetus. Then they had to have the post-partum month-long rest-and-care period. But after that, the lunar 7th month was not suitable for moving.

At the end it turned out that the daughter gave birth in April, so it wasn't a problem for the tenant to hand back the house in July. One month's rent was owed. After deducting for half a month's rent,

utilities and natural gas, the owners gave the tenant back the rest of her deposit.

For a thirty-five-year-old house, it was indeed time for some major works. So the sisters called up their usual subcontractor and let him handle doling out the work of electrical wiring, piping, painting, and interior works.

After having its wiring, toilets, window screens and floor tiles replaced, the windows and doors of all the floors repainted, the terrazzo stairs were waxed and the bannisters tightened. They also installed new water heater, air conditioner and curtains. Now the house looked completely different; many people came to ask about it. This time, the sisters decided to choose their tenants according to their character and jobs. It had taken two months to fix up the house. Then someone suggested putting ads on the Internet, saying that they can get a better price for the rent. So they decided to follow the trend and buy an ad on the Internet. But September and October were the top months for buying houses, and their ad didn't catch many eyes. Afterwards, they left the matter to a real estate broker. Their instructions were to charge rent according to the market rate, despite it being lower than the Internet rate. They signed the agreement with the broker on November 29 and had it notarized. At the time of the signing they took pictures to confirm that there weren't any problems, to avoid any disputes in the future.

The fourth tenant was around sixty years old, and her rent started on December 10. There would be three people living there: her husband and son, who were outdoor banquet chefs, and she herself, who had experience running kitchens. They plan to open their own small diner. The place would be opened after the lunar New Year. It is indeed destiny to meet your tenant and your real estate broker.

Since lucky people live in good homes, a lucky place will find lucky people to live in. if the family makes delicious food with all their hearts, they will definitely make a fortune.

(Trans. by Vivian Su)

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Asking a Blind Man for Directions

Kā 盲人問路

Lîm Chùniok

Kimcheng's massage skill is top-notch. He has some twenty regulars. When he has spare time, he goes to the Mackay Hospital to give massages to the patients staying in the hospital there. Everyone there loves him.

One Saturday noon, after he finished his free massage job at the hospital, he heard the following conversation, as he walked to the front entrance of the hospital:
"Can you tell me where to take the bus for the train station?" An old man from the countryside politely asked a young passerby.

"I don't know, I am in a rush. Just go to the front entrance there and take a taxi!" The young man was not friendly at all. Or maybe he was really in a rush to get to the emergency room.

At that moment, Kimcheng stepped forward, and said, warmly, to the old man, "Uncle, let me show you where the bus stop is."

The old man hesitated for a second, saying, "You can't even see, are you sure you know the way to the bus station? Am I asking directions from a blind man?"

"I am very familiar with this area. Please follow me." Said Kimcheng, tapping his cane on the ground, making a crunchy sound leading the old man toward the bus stop.

"I am so sorry! I said "asking directions from a blind", that proved that we normal people do not understand the blind at all. We seeing people usually think that the blind are incapable of doing anything. Now I think the eye of the soul is more important. That young man was too busy and too blind in his soul to see others' needs. But you are 'only blind in the eye but seeing in your heart.' The Lord God will bless you greatly".

As he walked along the old man talked happily, and walked briskly. "Uncle, are you a Christian, too? I am happy we meet each other in Lord's grace. Someone like you who instantly understand the blind is far and between. When I was in the Hui-ming School for Blind Children, I experienced the love of Jesus, and then got baptized. It's been forty years. In this society, I have encountered a certain amount of misunderstanding and prejudice towards the blind. But the Lord has always been with me, encouraging me to keep going. The Siang Lian(Shuang Lien) Presbyterian Church, especially, established the Association of Blind Friends, to care for us by giving us real practical assistance. Nowadays we are more appreciated by the greater society, and we give back by serving the wider public! Today I gave three therapeutic massages to patients. It makes me feel a real sense of accomplishment. I am thankful to God. Thank the Lord! Praise the Lord!"

"In the Bible there is a parable about 'blind leading the blind', but I don't think that is really accurate." The old man is quite familiar with the Bible, and that verse which he didn't pay much attention to before, now suddenly hit him.

“It is those of us who cannot see that hate for others to call us chhe^{n}mê’á . In order to show God’s power, there are a number of miracles about the healing of disabled people. Those accounts are quite miraculous. However, Bible translators used derogatory terms popular in society to translate the terms for disabled people, and they showed prejudices towards us. In Today’s Chinese Version of the Bible, they continued using the term ‘the blind’ to call people who cannot see. When will the prejudices this society has towards the disabled minority be removed? If there are more people like you who are reasonable and empathetic, maybe the society’s views can be changed.“

The old man listened attentively to Kimcheng’s explanations, nodding his head to show his agreement. Although Kimcheng couldn’t see the man’s face, he understood what the man thought in his mind.

”Here comes the bus for the train station, Thank you! May the Lord be with you! And peace be with you, Good Bye!”

Kimcheng waved towards the direction where the old man will get on the bus, still uttering, “Peace be with you; good bye! Have a safe trip!” until he heard the sound of the bus leaving.

(Trans. by Vivian Su)

My First Scoop of Ice-cream

Chiảh sng-á

Lîm, Jū-khái

It’s a memorial day today. I learned that, in 1911, all the ice-cream shops all over the island of Taiwan were vigorously promoting ice-cream. What I want to commemorate is about the time when I was a kid, about three or four years old, and still living on the top of the mountain of Piâⁿ-bér. That day, I followed my mother to someone else's house. Since we lived on a higher part of the mountain, and my mother’s friend lived on the lower part, we always called it the lower house. My mother’s working companion dwelt there

I didn’t know what my mother went there for, whether they just wanted to chat, or to discuss a shift change or something else, I didn’t understand anything at that time. Suddenly, I heard the sound of a horn “pāⁿ-pu” intimating to people that the ice-cream vendor coming up from the edge the mountain of Piâⁿ-bér was on the mountain road. The adults all knew what it was, but it was the first time I heard the sound “pāⁿ-pu”, so I didn't know about it. They immediately stopped and called the vendor, a man wearing a bamboo hat wrapped in cloth and a dark green-brown long-sleeved shirt, which I realize now that it was a military uniform. He came up carrying two thermos buckets on the shoulders. Of course, I didn't know at the time that those were thermos buckets, nor did I know what was in them. The adults were chatting when my mom got a cup and asked the vendor to fill it with a scoop of something icy and cool, and then told me to eat it.

It was my first time to eat this kind of thing. It was sweet, smooth and icy, and tasted quite good. After I moved to southern Taiwan, people told me that it's called "ō͘-peng" (literally "taro Ice", though the ingredients may vary apart from using taro.), while some people called it pāⁿ-pu. What I ate at that time was just a small ball, and I have forgotten what it tasted like. But I will always remember the dark blue sky with a hint of pink, the cool wind blowing on my face, and my mother's smile.

Yesterday I was going to take a bus south from Tâi-pak. It was a consecutive holiday and the bus station was packed with people. I looked at the schedule and saw that every bus was full. Fortunately, I did remember to buy the ticket and reserve a seat in advance this time. I got on the bus, read a book for a while, and then slept all the way to Môa-tāu[1].

The northbound bus I was going to take on Sunday was also crowded with passengers.

When I got home, I saw O͘-môa-á and my wife A-hun-á standing right at the door. I felt rather peaceful and happy. I was working on my e-book while I ate a simple late dinner with marble goby fish[2]. fillets and soup.

I fell asleep and had a lot of dreams. I dreamed that when I was teaching in the classroom, a group of students in the back of the classroom were busy discussing their own homework. They were not listening to me and some even climbed onto the table to argue. I called out to them and they all ran out of the classroom. I warned

[1] A well-known town in Tâilâm(Tainan) for its local culinary specialties and historical sites. https://zh-min-nan.wikipedia.org/wiki/Mo%C3%A2-t%C4%81u-khu

[2] Oxyeleotris_marmorata. https://en.wikipedia.org/wiki/Oxyeleotris_marmorata

them that I would mark them as absent and locked the door. To be honest, I was very angry. The teachers and students in this school are all rotten.

However, the door wouldn't lock, so I gave up. Then, when I was riding my bike and was about to park it somewhere, I accidentally collided with someone's motorcycle and punctured the fuel tank. Dark green gasoline began to flow out of the tank. I was worried that the gasoline flowing everywhere might cause a fire, so I tried my best to plug the broken tank. Recalling the old TV series in which McGuyver plugged the hole in the gas tank with gum, I quickly ran to the grocery store to buy some gum. I saw "Green Wrigley" chewing gum, but they were all packed in large bags, and I only needed a small bag. My heart skipped a beat when I discovered that this grocery store was run by an old Hakka grandmother. I asked her if I could just buy a small bag of chewing gum, but she rejected my request.

I thought about just buying a big pack, reluctantly and sullenly. Finally, I decided to turn around and leave, when I happened to see two or three female students nearby setting up their activity. I quickly went over to borrow some adhesive tape from them. While I was waiting for them to bring me the tape, I woke up.

(Trans. by E.H.T.)

Let's Stop Fantasizing — A Look at How Communist China Would Rule Taiwan from the Experience of of 2-2-8

Mài 幻想，ùi 二二八看中共欲按怎統治台灣

Ông, Khek-hiông

When World War II ended, Chiang Kai-shek, who was in Nanjing at that time, sent Chen Yi to Taiwan to take over the island. Chen, saying that he got instructions from Chiang, soon set up a government entity called 'the Province of Taiwan High Administration Official's Department' that included the functions of administration, law-making, the military, the police, intelligence services, the sale of alcohol and tobacco, and money-printing. Until today, some people in Taiwan still harbor fantasies towards the Chinese Communist government. The fact is, once the Chinese Communists get control of Taiwan, they will set up a similar government structure like the 'Province of Taiwan High Administration Official's Department'. When that happens, it will be the end of our dream of keeping our freedom of expression, human rights, rights for public gathering, having elections and to a fair court. All which that the Taiwanese people own, businesses, houses, assets and wealth and real estate, will be forced to become 'public prosperity', just like what happened to Jack Ma, everything disappears in the blink of an eye.

In a report Chen sent to Chiang on March 6, 1947, he said that "It is my opinion that after arriving in Taiwan, all the gentry that

served the Japanese be totally annihilated. On the one hand the military power in Taiwan is more numerous. Then the matter will not become more serious." True to his words, from the night of March 10, a large-scale sweep of Taiwanese elites was conducted and those taken in were killed, sometimes the bodies were even destroyed or mutilated. Today the autocratic rulers of China understand deeply that the people of Taiwan are so used to freedom and democracy and will have a hard time accepting the rule of the Chinese Communists. The simplest way to suppress them, in their reasoning, is to either kill them off or send them to concentration camps in the frontiers to be brainwashed.

Pai Chung-hsi, the defense minister and the highest military official during the 2-2-8 period in Taiwan, wrote in his March 26 secret telegraph to Chiang Kai-shek: "After winning the conflict with us, the Communists, in the name of freedom of speech, have willfully slandered our party, our government and the military. Much of the inaccurate news reports and public opinion in Taiwan also came from the same source." In other words, Pai believed that any criticisms towards the Nationalist Party (KMT), the government, and the military are Communist-influenced, and those that make them are to be killed. If we are unfortunately controlled by the Chinese Communists, frankly, we will face the same fate.

In March 1947, Chiang Kai-shek, in order to appease the people of Taiwan, made a special broadcast to Taiwan, promising "early popular elections for mayors of all counties and cities in the Taiwan Province." But Chiang Kai-shek in fact lied and did not carry them out. Later, after the Kuomintang retreated to Taiwan

and the situation seemed irreversible, in order to win the support of the United States for the Chiang Kai-shek regime, county and city mayor elections were then held. But these were rife with vote-rigging and vote-buying. If we look at the elections in Hong Kong in recent years, we know that those elections were just a formality, only serving to endorse the candidates supported by the Chinese Communist Party.

Pai Chung-hsi ordered that the Taiwanese police officers be banned from carrying guns and were only allowed to do household registration and traffic-related work. Similarly, the CCP is most worried about the military and the police in Taiwan, because these groups know how to use guns. As for the civil servants, they will be given the responsibility of managing regular citizens, and teachers to nurture the next generation's mindset. However, most of these jobs will be given to Chinese civil servants and teachers, who will replace their Taiwanese counterparts. Taiwan’s military, public servants and teachers will be sent to China’s labor camps for ‘reform’.

The Taiwanese people, regardless of being DDP of KMT, are accustomed to democratic protests, demonstrations, and marches. If China becomes their ruler, they will inevitably be unable to withstand the high-pressure autocratic rule of the Chinese government, and would rise up in resistance. When that happens, another February 28 Massacre is bound to occur.

The author is the chairman of the 228 Educational Foundation and the leader of the 2025 Returning to homeland Group of Overseas Survivors of 2-2-8 Incident

(Trans. by Vivian Su)

The Emotions of a Stone

Chio̍h-thâu-á ê sim-chiâⁿ

Teng, Hōng-tin

The branches outside the window were being whipped mercilessly by the gusty wind into a total mess. The sun chose to never show its face, even until the afternoon, today. The train that came in at nightfall, steadfastly rolled forward. As soon as I got off the train, the freezing cold wind snuck into my collar and onto my unprotected neck and blew all of my hair to one side. Despite the sudden change in the weather at winter's end, our journey still continues.

Recently, you have been feeling a little glum. There are bound to be some frustration when you work for someone else. Not wanting to talk about it, you tried to figure out the road ahead of you, wanting to know for certain whether the path is the right one for you.

Ever since you were a child, every so often you would stop by the side of a road whose end you cannot see, wanting to know whether this road, the end of which was undiscernable, to make sure that it is the road of your life, the one that will give meaning to you.

How foolish! You have thrown away your youth into the water hole on the side of the road due to not been able to see what was ahead down the road. You thought you were drowning. At that time, the road ahead was all obscured by the thick morning fog, and to you, life seemed about to be snuffed out by the unrelenting fog. It was not until the sun laboriously made its appearance that you realized that you had been sitting at the bottom of a shallow pool of water. Apparently, it rained last

night. You had thought you were drowning, but actually, you were just having a nightmare.

You sensed that what seemed like fear or joy were just mirages in the journey of life. You decided not to entrust your life to the emotions of a moment. To not let the inconstant emotions hold back your forward-striding steps. You started to learn to become a silent stone, in whatever condition, whether it rained, shined, or was windy.

Just as you were thinking that you had become a steady rock, trying hard to roll around on the road, a gust of wind suddenly came, and pushed you to a silent and still corner, by the greed and gloom of life.

“Oh yes! I am still just an immature stone with no moss.” You saw your own feebleness and clumsiness, crouching on the roadside with dust flying around. You seemed to have received a severe blow that made you completely still.

The suddenly bleak cold winter’s end, your hair blown south by the gusty wind. The train has come to a platform heavily shaded by trees, and you got off the train in the quiet station. Hid yourself in the hillside where you can breathe freely. “I was such a fool!” You thought.

Naturally, listening to trees whisper, looking up at the wide-open sky, turning yourself into a carefree puff of cloud, letting the wind take you wherever. All this make us feel, tear up, giving us the strength to get up again, to continue to continue walking towards a world full of noise and people.

Written Dec. 14, 2024
(Trans. by Vivian Su)

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

How to Write Our Taiwanese Names in Romanized Taiwanese?

Tâi-oân-lâng ê miâ Lô-má-jī beh án-choán siá?

Tiuⁿ, Hȯk Chû

How to write our names in our Romanized Taiwanese mother tongue? I suggest that we invent our own pattern. Take my name, Tiuⁿ, Hȯk Chû -- Tiuⁿ is the surname, Hȯk Chû is my personal (first name). Use a comma to separate the two names. It doesn't matter how many letters the surname or the first name have. Capitalize the surname and the first name in Romanized Taiwanese; this is only done in Taiwan. This is what makes us unique!

The Romanized Taiwanese movement has made many Taiwanese start thinking about writing our own names in our mother tongue pronunciation.

The names of all people in the world can be written in the Roman alphabet, whether they be German, Japanese, American, or Russian.

Let's look at some examples from the world:
From Japan: 美空 ひばり is Misora Hibari; and 安倍 晋三あべ しんぞう is Abe Shinzo.
From Korea: 金大中 is Kim Dae-jung, and 朴瑾惠 is Park Geun-hye.
From China: 鄧小平 is Deng Xiaoping; 習近平 is Xi Jinping
From Hong Kong: 黃之鋒 is Wong Chi-fung；董建華 is Tung Chee-hwa
From Singapore: 李光耀 is Lee Kuan Yew; 李顯榮 is Lee Hsien Loong
In Singapore, everyone is allowed to spell their names in their own

mother tongues. So, for example 黃 can be spelled Huang, Wong, Ng, Wee or Ooi. And 陳 can be spelled Chen, Chin or Tan.

As we can see, in Japan, Korea, Singapore, Hong Kong and China all names are written with the surname preceding the first name. Sometimes there's a hyphen in between the two, and sometimes there isn't.

As for Western names, the last(family) name goes after the first name, with no hyphens in between. For example, from England we Margaret Thatcher, and from the US we have Barack Obama and George Washington.

In Taiwan, we have 蔣經國 as Chiang Ching-kuo, 李登輝 as Lee Teng-hui, 陳水扁 as Chen Shui-bian, and 蕭美琴 as Hsiao Bi-khim.

Some of these are spelled in the so-called Official Language pronunciation, while others are written in the mother tongue. Nevertheless, all names are written similarly, in that the two-character personal names are written with the first word capitalized, the second in small letters, and a hyphen between the two words.

Some of our senpais have already done this. For example (the Rev.) Tīⁿ, Jyi-giokk and Siau, Thài-jiân -- their names have a hyphen between the two words of their personal names. However, this is not very common. Still, there is nothing unique about Taiwanese names written in this way. Professor Lîm of the Taiwanese Romanization Association, 林清祥 , wrote his own name as Lîm Chheng Siâng, which is fine. Still, it is the same as the Singaporeans. Although people won't mistake such names

as Chinese names, it still lacks a unique Taiwanese feel. I don't consider it good enough.

I think we shouldn't do like the others. We should have our own way of doing things.

For the aboriginal people, we will defer to whatever way they decide. For names written in Han characters, I suggest writing them this way: 張復聚 , Tiuⁿ, Ho̍k Chû -- Which is to write the surname first, and first name second. Put a comma between the last name and the first name, to label which is which clearly. For the Han characters, add a space between the last name and first name, like the Japanese do. If you have a multi-character surname, consisting of two, or even three characters, do the same thing by putting a comma after the whole surname.

If we write our names this way, we will be the only ones in the world to do this. If this becomes commonplace, after a while, every time someone in the world sees a name written in this fashion they will instantly know that that is a Taiwanese name!

In conclusion, there are three special features when we write our names this way:

1. It suits the Taiwanese people's custom of putting last name first and first name second.
2. When Westerners see names written in this pattern, they will know that the first name is the surname, and the second name is the personal name.
3. This way of writing one's name will be unique to the Taiwanese. If every Taiwanese person do this, with time, everyone in the

world will know that such names are Taiwanese names. Wouldn't that be the best Taiwanese trademark?

Written April 16, 2025
(Trans. by Vivian Su)

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen



Siáu-soat

小說

Fiction

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

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

台灣英雄傳──朱一貴〈第二幕〉決戰台灣城

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

Act 2: Scene 2. Heroes come to help

●Chiā Kài-hiông and two or three Qing soldiers exit.

Chiā Kài-hiông : I come under orders of the Prefect Ông Tin to collect taxes on Bamboo Street. Let's advance!

●Chiā Kài-hiông and two or three Qing soldiers enter on the stage. The old man exits. Chiā Kài-hiông and two or three Qing soldiers exit. The old man sees Chiā Kài-hiông and wants to leave.

Chiā Kài-hiông: Stop! You damned troublemaker, you haven't paid the taxes yet. Guards, come here! Catch him and beat him.

Qing soldiers: Yes, Sir!

●Qing soldiers beat the old man.

Old man: Please stop beating me.

●Spitting blood

Chiā Kài-hiông: If you pay me the taxes, I will spare your life. Otherwise, I will beat you again and this day, next year, would be your death anniversary.

Old man: Please stop hitting me. I really have no money. Gentlemen, please be merciful and spare me.

Chiā Kài-hiông: You are so long-winded. Take your wife and children to the prefecture. Listen carefully. You have to bring the money to pick up your family in two days.

Otherwise, we will arrest you, demolish your house, and take away all the poultry!

●Ang Hui-hó͘ and Tiō Chhit appear.

Ang Hui-hó͘ : Stop!

Chiā Kài-hiông: Who is so bold as to interfere with public affairs? Tell me your name.

Ang Hui-hó͘ : I am Ang Hui-hó͘, leader of the Tiger Hall of the Thian-tē-hoē!

Tiō Chhit: I am Tiō Chhit, leader of the Leopard Hall of the Thian-tē-hōe. My mother was seven months pregnant when she gave birth to me. Like Lí Lô-chhia[1] , I was at first a ball of flesh. When I was born, I fell to the ground and jumped (tiô) seven (chhit) times before I became a human being. That's why I was named Tiō Chhit.

Chiā Kài-hiông: I don't care how many times you bounced. Why are you so long-winded to announce your name?

Tiō Chhit: Long-winded ? Then, it's your turn to report your name.

Chiā Kài-hiông: Chiā Kài-hiông:

Tiō Chhit: Chia̍h kài hiông[2]? Hahaha! Could it be that you had no food to eat when you were born? Otherwise, why would you be named "Eat Very Fast"?

Chiā Kài-hiông: Nonsense! Chiā means "thank you (seh-seh)", and kài-hiông means unrivaled hero. I am getting old by the time I tell you this much.

Tiō Chhit: Good! Good! "The Unrivaled Hero", you are the "The Unparalleled Hero".

Chiā Kài-hiông: You both are here to interfere with my work, and I still have to chat with you about a bunch of nonsense. Guards, come here! Catch these two guys and beat them up first.

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[1] Lí Lô-chhia is a protection deity in Taoism, Buddhism, and Chinese folk religion. cf. https://en.wikipedia.org/wiki/Nezha

[2] The pronunciation of "Chia̍h kài hiông" could be understood as "to eat very fast"、"to devour like a wolf and a tiger".Lí Lô-chhia is a protection deity in Taoism, Buddhism, and Chinese folk religion. cf.

Qing soldiers: Yes, sir!

●The Qing soldiers fought with Ang Hui-hó͘ and Tiō Chhit. The Qing soldiers lost.

Chiā Kài-hiông: Useless guys, get out of the way!

●Chiā Kài-hiông and Tiō Chhit fight. Chiā Kài-hiông loses and is captured by Tiō Chhit.

Tiō Chhit: For your high position and great wealth, you are willing to be a flunky, and you even dare to call yourself an "unparalleled hero". I think you are actually an "unparalleled slave"! Iá! Surrender and let me kill you!

Chiā Kài-hiông: Ah! You two thieves, if you have the guts, don't run! If I don't dare to ask my men to fight with you, I will take your surname.

Tiō Chhit: Same last name like you? How unlucky! Still not leaving? If you don't leave, I will catch you and beat you.

Chiā Kài-hiông: Let's "soan"(slide away)!

●Chiā Kài-hiông and some Qing soldiers run out of the stage.

Tiō Chhit: Humph, you're so brave, don't run, hahahaha! I'll catch you in two or three moves, and what Chia̍h kài hiông, I think it's true that you "escape very fast".

Ang Hui-hó͘: Seventh brother, you are so awesome! you dealt with them in just 2 or 3 moves, hahahaha!

Tiō Chhit: That's right, They didn't ask in advance who the local boss is.

Ang Hui-hó͘: By the way, our trip to Ah-bú-liâu to look for big brother Chu It-kùi has been delayed!

Tiō Chhit: That's true. Let's set off quickly.

Ang Hui-hó͘: Let's go!

●Ang Hui-hó͘ and Tiō Chhit exit.

Liām-koa (Taiwanese narrative songs)

The gia̍h-khîm[3] is used to accompany a song. The tune is the Koa-á-tiāu, Taiwanese recitation tune.

[3] A four-stringed plucked instrument with a full-moon-shaped sound, like the Chinese Yue qin, Japanese gekkin, and Vietnamese Đàn nguyệt.

Aside from the backstage

Corrupt officials' tyranny is terrifying, and their bullying of the people is a well-known event.
This isn't just a rumor; it spreads in the entire City of Tâi-oân.
Ông Tin and his son are detestable, reviled by the people on the streets.
Heroes from all corners of the country understand people's suffering, they all have the same plan.
They understand the suffering of the people, and everyone has a project in mind.
To remove the corrupt officials is the rightful thing to do.

●After the song is sung, Venerable Bû-hoat & Tha-tó͘ Khó͘-lo̍h appear on the stage.

Tha-tó͘ Khó͘-lo̍h: We've travelled here and there to investigate the cruel and ruthless and oppressive behave of the Prefect Ông Tin and his son, we can see the people of Tâi-oân City are filled with resentment. Do you, Venerable Bûhoat, have any idea?

Venerable Bû-hoat: I know that Ông Tin and his son rely on his wealth, money, and military, they believe they might manipulate their power. But they don't know they're in trouble of the harmony with people, therefore they are fated to come to an end. I'm planning to recruit people to support the new emperor and drive out the corrupt officials, in order to enforce justice on behalf of Heaven.

Tha-tó͘ Khó͘-lo̍h: Oh! So you've been plotting for a while now. When will you act?

Venerable Bû-hoat: Do you remember that 10 days ago, I asked you to invite all the heroes to come to Lô-hàn-bûn for a Sòng-kang Battle Array competition?

Tha-tó͘ Khó͘-lo̍h: Oh! I understand…nothing! What's the point?

Venerable Bû-hoat: you don't realize. I'm just trying to capitalize on the opportunity of competing Sòng-kang Battle Array to recruit heroes from every region.

Tha-tó͘ Khó͘-lo͘h: Oh! It's the secret warehouse, so please don't blame me for not knowing.

Venerable Bû-hoat: Okay, let's stop chatting and let's go!

Tha-tó͘ Khó͘-lo͘h: Okay, all right. Let's GO!

- Venerable Bû-hoat & Tha-tó͘ Khó͘-loh exit.
- Venerable Bû-hoat enters, and heroes appear on stage.
- Sòngkang Battle Array competition begins. Venerable Bû-hoat gives address to all the participants who all nod their heads when listening. After the competition, all exit with Venerable Bû-hoat.
- Chu It-kùi and Chu Tiong-san appear on the stage.

Chu Tiong-san: Brother, I went to the capital two days ago and heard rumors that there were armed soldier ducks in the Ah-bú-liâu. Do you know that, Brother?

Chu It-kùi: Tiong-san, that's too exaggerated. Are there any duck soldiers? What makes you think so?

Chu Tiong-san: No! No! Nothing! I'm just curious.

Chu It-kùi: Fine.

- Suyaka & Iakuchi appear on the stage.

Suyaka: Brother It-kùi.

Chu It-kùi: Ǒ͘, Long time no see! Brother Suyaka. What a rare visitor! Are you here to participate in the Sòng-kang Battle Array competition?

Suyaka: No. We came to overturn Ông Khiân the corrupt county magistrate. He ordered his men to arrest people from our village, and my wife Ima was taken into custody immediately after that. I need your help.

Ikuchi: Exactly! Ông Khiân is really despicable. He strictly forbade us to go into the mountains to fell any bamboo, and now he's raising an army to arrest people in our community, and asking for money to exchange for our people.

Did Chu It-kùi go to ask for help?

Chu It-kùi: Didn't you go to ask to let your people go?

Suyaka: We did go to the county office, but it's empty. Nobody there.

Chu It-kùi: I think we'll have to have a look at the prefectural government office. They must be there!

Chu Tiong-san: I think it could also be the bandit's trick.

Chu It-kùi: Tiong-san. After the examination for the scholar's degree, you stayed home and worked hard every day in view of the examination for the jurer degree.
Since you rarely go out, how could you know about the bandits?

Chu Tiong-san: No, no. That's just my senseless guess.

●Ang Hui-hó͘ & Tiō Chhit come on stage.

Aside from the backstage

Inner dialogue: Come on.

Tiō Chhit: Brother It-kùi, it's so crowded and boisterous here. It looks as if you're holding a Taoist sacrificial ceremony today!

Chu It-kùi: Ǒ, it's you, Tiō Chhit!

Tiō Chhit: I come here with Hui-hó͘. We'd like to ask for your opinion.

Chu It-kuì: Welcome, welcome! Brother Hui-hó͘ is...

Ang Hui-hó͘: I am Ang Hui-hó͘, the leader of the Tiger Hall of the Thian-tē-hōe.

Chu It-kùi: Nice to meet you! Leader Ang.

Ang Hui-hó͘: You, too! Brother It-kùi. Just call me Hui-hó͘.

Chu It-kùi: Well. What can I do for you?

Tiō Chhit: No big deal, Brother It-kùi. It doesn't matter. It's more important to deal with Brother Suyaka's case.

Chu It-kùi: It doesn't matter, it doesn't matter. You're all my good brothers, and you're all important to me.

●Venerable Bû-hoat appears. Venerable Bû-hoat kneels down to pay respect to Chu It-kùi.

Venerable Bû-hoat: Here Venerable Bû-hoat pays respect to our king!

Chu It-kùi: Your great salute is so heavy that I can't afford the honor, Master Venerable Bû-hoat.

Venerable Bû-hoat: I'm not joking. You are the future emperor. Today, all the heroes come to lend a hand to enforce justice on behalf of Heaven. Don't you see the people of Tâi-oân City seething with resentment. Ông Tin's tyranny is beyond the reach of heaven and earth.

Chu It-kùi: Master, do you have any reason to say that I am the future emperor?

Venerable Bû-hoat: Please re-arrange your troops of ducks and command them. to fly to heaven, I, sitting on the body of the Duck General, will command you to write orders according to this heavenly book. This will naturally prove that you are the future emperor.

● Venerable Bû-hoat gives the heavenly book to Chu It-kùi.

Chu It-kùi: Are there really troops of ducks? (Chu thinking for a while) Okay, then I'll try. Okay. Let's go !

● Everyone enters. Chu It-kùi, Venerable Bû-hoat, and Tha-tó͘ Khó͘-lo͘h appear on the stage.

● Chu It-kùi begins to lead a formation of ducks. The ducks line up one by one. Soon, the first leading duck enters Tha-tó͘ Khó͘-lo͘h's body. Tha-tó͘ Khó͘-lo͘h transforms into a large Muscovy duck. This giant duck quacks three times and then flies off and lead all the ducks to fly one by one, forming a duck formation, soaring in a circle into the air.

Aside from the backstage

Inner voice: The duck formation truly obeys Chu It-kùi's command. The first Muscovy duck general takes flight, and then the duck soldiers follow it one by one. They fly up, forming a duck formation, soaring in a circle into the air. At this moment, Venerable Bû-hoat begans to cast his spell.

Venerable Bû-hoat: Om Mani Padme Hum! Transform!

Aside from the backstage

Inner narration: Venerable Bû-hoat transforms into a three-meter-tall old Zen master, flies up, and sits on the back of the giant Muscovy Duck General.

Venerable Bû-hoat: Please give the king's orders!

Chu It-kùi: One and two, take both into account.

●The Muscovy Duck General, obeying the order, descends and stands on the land . The duck soldiers land one by one and stand on the Muscovy Duck General, then form a pillar.

Chu It-kùi: Three heads and six arms.

Chu It-kùi: Four ounces of force can break a thousand pounds.

Chu It-kùi: The five tigers descend the mountain.

Chu It-kùi: The flying frost in the Sixth month (June).

Chu It-kùi: Duckcs in Mid-July (the Seventh month).

Chu It-kùi: Wind and rain from all eight directions.

Chu It-kùi: The unpredictable typhoon of the ninth month (September).

Chu It-kùi: The acme of ten perfection.

●The General Muscovy duck obeys the orders and puffs out clouds of smoke. The trees seem to swell up the mist, and become icicles. At that moment, Venerable Bû-hoat uses Qigong to strike the trees down one by one. Venerable Bû-hoat jumps down from the giant Muscovy General, and all the soldier ducks fly into the scene. Suyaka, Ang Hui-hó͘, Tiō Chhit, and Tha-tó͘ Khó͘-loh appear on the stage.

Chu It-kùi: Hahahaha!

Venerable Bû-hoat: Everyone! You all have seen how powerful our Lord is. Tâi-oân City is like hell now. We are here to help our emperor eliminate tyranny and uphold justice.

●Venerable Bû-hoat leads all to bow to Chu It-kùi.

All: Our Lord, please lead us to uphold justice and eliminate tyranny.

Chu It-kùi: Okay! Since you all sincerely wish to do it, then I'll invite you all heroes to help overthrowing this unjust and corrupt government.

●All leave the stage.

(Trans. by E.H.T.)

A-chheng's Love Letters

阿清 ê 情批

Ko, Ka-hui

They say that in olden times, when people wanted to date someone, they didn't use cell phones or computers to find their partners. Let me tell you a story about an old friend of mine who wrote love letters.

"A-chheng, where are you off to now? Are you going to go mail some letters again?" Every time, his mother asked the same questions.

"Yep! Not my fault that the post office is so far from our house. I have to ride my bike for almost thirty minutes to get there. It really tires me out!"

And every time A-chheng would reply without enthusiasm. Seemed that his mom was used to it.

"Dear, please! You are my only son, and you worked so hard to get into the college. I wish you would put your mind into your studies, alright?" Cajoled his mother. She hoped that he would have a bright future.

"Mom, I do study hard. Still, I need to find a girlfriend. Don't you want me to get married and have a family some day?"

"Okay! Okay! I trust you!" So saying, his mother turned around and went back to her chores.

Actually, A-chheng was a college sophomore majoring in Chinese literature. He met an older schoolmate, an English major who was a member of the piano club. She was often busy with club

members' recitals. It was all because of this woman that A-chheng joined the piano club. Hui-bi was well-known in the school and had won third place in the national university student piano competition. Besides playing the piano, Hui-bi also loved to write.

Although her goal wasn't to become a writer, Hui-bi often summitted English short stories to English language newspapers. A-chheng's English was pretty good, and each time he saw something Hui-bi wrote he would pick up the paper and read it excitedly. He really admired the gifts of his older schoolmate Hui-bi. She was also sweet-looking, had a beautiful smile, a slender figure and fair and soft skin. No wonder, every boy who saw her fell in love with her. And her voice was cute that it left you feeling ticklish when you heard it, like you just ate some candied plums!

A-chheng told me that he really liked Hui-bi, but didn't know how to tell her how he felt. I told him, "Why don't you try writing her a letter? Your writing isn't so bad. Maybe she will like it!"

"Okay! I'll try it! If I succeed, I'll let you know. Thanks, Le-hoa!"

Actually, I was in love with A-chheng myself, but his heart only had room for his famous schoolmate. I thought to myself, with my head lowered: "Maybe I am not as beautiful as his schoolmate, still, I am not that bad-looking!" My skin was pale, and friends said I have a delicate face. But no matter how much they praised me, I still didn't feel that good. "Am I that ugly, that he never thinks about how nicely I treat him?"

For two years, A-chheng wrote love letters to his crush, but he couldn't win her heart. In the end, he came back to me. As fate would have it, by that time I was already engaged to my future husband. There's no chance I could ever be with him again. My

future husband was introduced by a relative of my mother's, had good character and good presence, and worked in a government office. My mother was really satisfied with such a son-in-law, so I listened to my mother and said Yes to the marriage arrangement. In those days one's parents decided one's marriage.

Right before the wedding, I received a letter from A-chheng. In it he wrote: "I am really sorry that I didn't appreciate how good you were to me. But I'll alwasys remember it. Now you are getting married! Congratulations on your marriage! Wish you happy!" I didn't realize until then that the one I really loved was A-chheng. But Fate was cruel. We can't turn back the clock to the way it was. All I can say is – Good Bye! Dear A-chheng!

7.23.2022
(Trans. by Vivian Su)

台文筆會 Taiwanese Pen

What a Shame!

Chìn 無彩！

Lîm, Ì-chhiu

She said, If I can write, I would want to tell people my own life myself!

Actually, I didn't know the woman that well. The little that I knew was that she originally came from Chong-go, in I-lan. As a baby she was given to another family to raise. She wanted to go to school, but her foster father didn't let her. She would hide outside classrooms to peek at the students having lessons inside. So later on, she required her grandchildren to study hard, and would use a cane to punish them if they didn't do well on their tests.

It was precisely because of this that the youngest daughter of her oldest son felt that "you are the one forcing me to study", and rebelled. Afterwards, the child's father took her out of the private school she was in in Taichung, and transferred her to a public junior high school in Su-ao, Ilan, telling her that "from now on, you only study for yourself." Since then, the child started to pay attention in her classes.

At a later time, her foster father moved his whole family to Kiuhun(Jiufen) and opened a dry grocery store. That's where she met her husband. Her husband married into her family, since her foster father had no sons, and needed a male to carry on the family line. Before they got married, the man made a promise to let his first son take his wife's surname. They had two sons. So where did the older daughter come from? It turned out that she was the result of her husband's relationship with a rich man's daughter. When her

husband was a teenager, he had a fallout with his stepmother, and ran away from home, making his way from Sam-seng to San Tiau Leng, where he met a rich man's daughter. One day, the young man heard by chance that the woman's family was going to chase him away the next day. In the middle of the night that night, he stole the child away, and escaped to Kiuhun(Jiufen), where he met his dry grocer future father-in-law.

Kiuhun is right next to Kim Koe Chioh(Chinkuashih), where gold mines once flourished. Some people took the soil from the gold mines and rinsed it under water. Others refined the washed mud with a strong chemical to get the gold out. They said that the Russians taught them how to do it. This chemical was really toxic, the one that's called aqua regia. It's no wonder that the ditches around those people's houses had no bugs.

She then talked about her younger brother, who was also adopted. Her younger brother was quite handsome, and fell in love with a young woman when he was twenty. His foster mother disapproved of the affair when she found out. At the end the brother threw himself into a river. About ten years ago, their family cemetery was conscripted by the municipal government, and they had to move the whole lot to a new cemetery in Tang Koe Soan. Some farmers who came to move the urns found her brother's urn unusually heavy. Curious, they got the family's permission to unseal the urn. Inside they only found lots of water. No one knew what happened. Some people said that it was because the dead man had committed suicide by jumping into a river. But this happened more than twenty years ago!

After making a fortune in Kiuhun, her adoptive father took the family back to I-lan and acquired 30 or 40 hectares of farmland.

Her son said, “When we were little, the drawers in the house were filled with gold bars. If the adults took us into the city, people would come out from their houses to gawk at us. Why? Because they seldom see kids wearing real leather shoes, sportscoats and berets on our heads.” They bought a house next to the traffic signals on Tang Kang Road, and used it as residence as well as a rice mill. One year, one of their hired hands was dishonest, and stole whole bags of unmilled rice. That year her husband used unmilled rice to gamble, and it happened that the harvest was bad, and he lost quite a bit of money.

In June of 1949, a hundred Taiwanese jin of rice was selling for 1.6 to 1.7 million Taiwanese dollars, and one Taiwanese jin of pork for 750,000 Taiwan dollars, and duck eggs were selling one for 5,000. From June 15 the value of the currency hit rock bottom. The old Taiwanese dollar was exchanged at 40,000 for one new dollar. Money was scarcely worth anything, like blank paper. In the 1950’s, after losing in Mainland China, the Nationalist government escaped to Taiwan as their best policy and started land reforms. What they called the ‘375% rent reduction, land to the tiller’, was actually a plot to grab landowners’ land. The government distributed stocks and bonds to landowners. Some people were buying them at ten dollars per unit, but her adoptive father didn’t deign to sell his. Instead, he just tossed them from the rooftop and let them fly whichever way the wind blew.

Later on, she, her husband, and their children moved back to Su-au. In the morning her husband would carry pickled vegetables on a pole on his back to sell around the city. After making a considerable amount of money, they rented a storefront to run a dry grocery store, just like they did in the past. Their business got better

and better, and so did their life. At first, her oldest son wanted to study electronics after finishing junior high school, but when he heard that the launching pad could only reach a few kilometers away, he thought there was no future in it, and did not want to study it. She then told him to go to her cousin's place to learn about car repair. He became interested, and told her that he wasn't going to take over the dry grocery in the future. It happened that she had a younger relative of hers who was a supervisor at a mining company. The relative told her son to get a dump truck for transporting the rocks dug out by the mining company. At that time, to buy a truck you needed to also buy a license for it, and trucks were not cheap, in addition to being second-hand. So they broke down easily, and needed repairs frequently. Another thing was, to get the rocks to load wasn't something that came by whenever you wanted. All the truckers needed to wait their turn. This business became a money trap. In August of 1960, in the middle of summer, her husband, while drowning his worried in drinks, burst a main artery in his head and by the time they took him to the hospital it was already too late.

Even after her husband died, the trucking business had to somehow continue. In the meantime, her oldest son applied for a delay in doing his military service to help out at home. One year after, her younger son graduated from I-lan High School and went to do his military service first. At that time, her daughter had already graduated from Lan Yang Girl's High School and gotten married. She had two children, and lived only a town away. Because of her older son's disastrous trucking business, they couldn't pay off all the debts even when they sold their grocery store. Afterwards the younger son got a job with the Taiwan Cement Company, with free

housing. So they sold the house in A-lí-sái. It was then that they gave up on the money-losing trucking business. Her whole family moved to the Taiwan Cement dormitory, and the older son went to find work farming in the Khan-á-gán mines. After his situation stabilized, he brought his wife and children over.

Recalling the trucking business, there was another reason for closing it up. On her biological mother's side there was a nephew named A-phek. After he finished his compulsory military service, A-phek came to live with his aunt and worked as an assistant on the truck. One day, the truck started leaking oil while they were on the road. They managed to park the truck by the roadside. A-phek climbed into the hood of the truck, carrying a cannister of gasoline. The other assistant, also a relative, was helping out at the foot of the truck, looking after the oil pipe. He was holding the oil pipe in one hand and smoking a cigarette in the other. Suddenly, a fire started, and it got so strong that it rushed to the top of the hood. A-phek got burned, and jumped quickly down to the ground and rolled around on the ground in agony. Unfortunately, there were no quilts around to put out the fire. His whole body was injured. At first they took him to Saint Mary's Hospital for treatment. After being discharged, he continued living in his aunt's house, changing his dressings every morning and night by himself. After ten years, doctors discovered that he had contracted bone cancer and it had already spread. Despite amputating his leg up to the thigh, they couldn't cure him. The nephew tried to take sleeping pills to kill himself, but was discovered and stopped by his aunt in time. However, he still died after less than half a year!

On February 28, 1980, the Lin Family Murders case took place in Taiwan. That day was the day that the first court hearing on the

investigation of the Formosa Incident in Kaohsiung took place. In the middle of noon that day, the mother and the twin kindergartener daughters of the arrested provincial counselor Lim Gi-hiong were found dead in their own home. The eldest daughter, also at home, was seriously injured. The storyteller saw the news and told her grandson that when the 2-2-8 Incident happened in 1947, she happened to be at the National Taiwan University Hospital taking care of her husband. She must have seen the devastating situation after the people of Taipei rose up in resistance. But then she stopped talking, and only warned her grandson that “children have ears but no mouths”.

It was not until a few years before she died that her daughter learned the truth of her birth. She began to turn her heart against the mother who had loved her like her own child since she was little. Before, her mother would go to her daughter’s mineral powder company to help around. Ten years later the company closed, and she switched to caring for her great-grandchild. But then her daughter stopped her from going there. For someone who had always loved small children, it was a devastating blow; she had lost her life’s purpose, and lived miserably.

Three years later, she still missed her great-grandchild greatly. Her daughter, having recovered her old feelings for her mother, finally allowed her to go back. Unexpectedly, no sooner than her going back to her daughter’s house then she fell from her bed one day. After being taken to the hospital, they discovered that the stomach cancer she had an operation on a while back had spread. At that time, she refused to eat, and was forcibly fed through a tube. Now we know that doing such thing was not good for her. Fortunately, during that period she had her beloved grandson to be with her until the end of her life.

Now the story has reached its end. I am guessing, if she had learned Romanized Taiwanese and wrote the story herself, it would have been a much more marvelous tale! It's really such a shame!

Written Nov. 17, 2024
(Trans. by Vivian Su)



I'll Be Back When I Am Done

研究所讀煞就轉來

Ô͘, Bîn-siông

Finishing his one-year service as a navy reserve officer, Khó͘, Chheng-hong left the Navy Car Repair Shop in Tsoying in early June, 1967, going back home in Chan-bun Liau, Wanli Township, Tainan.

Tō͘, Iȧt, a forty-seven-year old woman, still healthy and strong, smiled as she welcomed her son home. Yet despite the seemingly happy expression on her face, deep down her heart felt a sense of heaviness. Her joy, mixed with a smidgen of sorrow, for her son only stayed for two days before leaving for Taipei to begin preparing for his overseas studies. July passed, then at the end of August her son came back from Taipei to stay for another week.

"I will be back when I am done with my graduate studies," Chheng-hong promised his mother.

On August, 1967, Chheng-hong flew from Siông-san Airport for America. En route to his destination in Harrisburg, Pennsylvania, he passed through Tokyo, Alaska, Seattle, San Francisco, Chicago, and Pittsburgh. In the evening when the plane landed, a foreign student advisor was there to pick him up and drive to their school driving north on Interstate Highway 15 along the Susquehanna River, they headed towards Lewisburg, in Central Pennsylvania, where Bucknell University is located.

After one year at Bucknell, Chheng-hong got his master's in mechanical engineering. On June 8, 1968, he left Lewisburg on a

Greyhound bus to head for Buffalo in western New York. He entered the State University of New York - Buffalo to study for a doctorate. After five long years, he received his doctorate in mechanical engineering in May of 1973.

His words of promise to his mother Tō͘, Iát: “When I am done studying, I’ll…” was still ringing in his ears..

In those days, most Taiwanese foreign students studying in the US participated in anti-KMT movements. At the same time, American universities were rife with KMT informants who secretly monitored Taiwanese students and reported them to the government back home. So, everyone was feeling nervous. Chheng-hong debated whether to go back home or to stay. At the time, it was during the Oil Crisis and jobs were hard to find. After managing to land a job with the Westinghouse Electric Company, he started working there from January 2, 1974. Humans are creatures of habit, and just like a turbine that turns constantly in regular intervals, his life also spun constantly. Days turned into months, and months turned into years. One day, he realized that he had already been at Westinghouse for eight years. And the notations those KMT informants had on him were increasing, as well.

In March of 1977, a friend from his university days in National Taiwan University and also from his hometown who now worked for the Sugar Research Center of Taiwan Sugar Co., came to Cornell University on official business. Chheng-hong’s father sent him a message to pass along to his son: “Have you forgotten about Taiwan?” With great reluctance, Chheng-hong sent back a reply through the friend: “Due to participation in anti-KMT regime, got blacklisted. Hard to go back now.”

In early June, 1981, during a business trip to Mitsubishi Heavy Industries' Takasago Research Institute in Kobe, Japan, his American manager who accompanied him asked, "Since Japan is so close to Taiwan, do you want to make a trip to see your father and mother?" Out of the reasons that one, it would be hard to explain (about the Blacklist matter) and two, not wanting to leave an impression of being cold-hearted towards his family, Chheng-hong replied, "Thank you. Then I will make a trip there," despite knowing that, due to his blacklist status, it was probably not possible for him to set foot in Taiwan. After the business in Japan concluded, he went to the Taipei Economic and Cultural Office in Osaka to get a visa. The clerk at the office told him, "Our computer has your information. We are unable to issue you a visa." With nothing else to do, he flew back to the U.S.

In early July, he received the news that a compatriot in the anti-KMT movement, Tou Bun-iong, died suddenly on the campus of National Taiwan University after being taken in for questioning by the Taiwan Garrison Guard. He was apparently murdered. Chheng-hong was so shocked that he felt faint. It might have been him had he gotten his visa in June…

Since he could not go back to Taiwan, he had his parents come to the U.S. to visit him instead. When his parent came, in December of 1981, they brought a warning: "Don't ever try to go back to Taiwan!" They were fearful of what may happen to him just like what had happened to Tou Bun-iong. In fact, many parents of children who studied abroad and got on the Blacklist were sending similar messages to their offsprings.

Finally in August , 1988, after being away from Taiwan for twenty-one years, Chheng-hong stepped on the soil of Chan-

bun Liau for the first time. This was made possible due to the benevolence of the top management of his company, who had arranged for him to take a business trip to visit the Taipower Company in Taiwan. When he applied for a business visa, he was only given a single-entry visa when the usual permit was for multi-entry. Later on, after the evil policy of the Blacklist was abolished, he could go back to Taiwan every year. In the first few years after this, his mother would ask, “When are you coming back to live?” And he would answer, “Maybe after I retire?” In reality, he was getting along in years, and his children have all grown up in the U.S. What was once a strange country has now become his homeland. In 2001, his father passed away.

And in the spring of 2016, his mother, having reached the age of 97, also died. In the last two years of her life, whenever Chheng-hong went back to Taiwan, she sometimes asked, “Who are you, my dear guest?” When he said goodbye to her to go back to the U.S., he was never sure whether she was sending off her son, or a visitor.

The words she never spoke out loud but kept inside, “Don’t go”, he knew in his heart.

Oh! His long ago words to his mother, that he would “Come back as soon as he was done studying”, turned out to be a beautiful lie!

Written in Morristown on Dec. 20, 2020
(Trans. by Vivian Su)


Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

Part of Special Works in Remembrance of Mr. Lîm, Chong-goân 2025

專欄

Tâi-bûn Pit-hoé
台文筆會
Taiwanese Pen

The Bamboo Hat-Wearing Poet-Landowner —— Remembering Master Chong-goân

戴草笠仔寫詩 ê 員外——送宗源仙

Bo̍k, Jû

The Landowner's signature outfit is a suit and a bamboo hat
He doesn't inspect his fields
He doesn't harvest his rice
He has a wide-open field of poetry gardens
Every day he looks over his gardens and reads poetry

He 'forges his own path, sings his own song'
To grow the wide expanse of the 'hundred-blooms' poetry garden

The Landowner's other identity is being a president
He had been the president of Modern Poetry Society
(When Chi Hsuan temporarily left the post)
The President of Sweet Potato Poetry Society
(A group of people followed him)
And the President of the Lîm Clan Poets
(The head of the clan of people writing poetry surnamed Lim)

He is also a missionary for poetry
He has a number of disciples
Who spread Taigi poems grown by themselves
His poems are the genuine and fragrant flowers
Grown from soil that is
"the stinkier it is, the more fertile it is"

He is the big landowner of Taiwanese poems
He has left much properties relating to Taiwanese poems
All for public good

He is a great benefactor
A great benefactor that everyone sings praises to

Written November 24, 2024
(Trans. by Vivian Su)

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

You Are the Wind

風是你

Chng, Gē-koan

The wind blows over warm, soft fingers
Making the kī-koâiⁿ kī-koâiⁿ sound --
The sound of the crybaby grandchild, and the sound of the docile, sleepy grandchild

The wind caused fear, in the siren sounds of March 1 of 1944
Not just blowing dust, there were
Also the snow from the west, pressing down hard on our mother tongues, on the people of the land so they could hardly grow
All in all --
Thirty-eight years in a cold jail, so cold the hand trembled when holding a pen
Everyone an instrument
But none of the tunes matched

Time, however, reveals reality
And the wind flew to the source of Lô-chúi-khe
Wherever the river is clear, it shows it
Wherever it is muddy, it clarifies it

For eighty years, the wind was busy rising and falling
Finally it gently rested on top of the mountain, 3962 meters tall
The dancing clouds, are they from my dreams
All thousands of marks of the spreading ink of our written mother tongue?
The mountain, is land that is flying
And you – are the wind.

(Trans. by Vivian Su)

You Are Also A Poet

Lí mā-sī si-jîn

Khng, Pôe-tek

You also are a poet
Don’t hesitate
Just pick up your cracked colored pens
And draw that girl-shaped cloud in the sky
On the left side of the letter paper

You also are a poet
Don’t slow your pace down
Hurry and reach out your numb hands and feet
And move the youthful plant
To your right sleeve

Make your left and right hands interlock with each other
Blow a tiny puff of air
Make clouds in the sky drift gently to the right
And young plants by your side move slowly to the left
Words of a song fall gently on the ground nearby

****

You also are a poet
Don’t grumble
Quickly take out the needle-and-thread you had discarded
And sew a colorful rainbow
for those apprehensive faces crouching at the edge of the city
You also are a poet
Don’t be disheartened

Fish out the scissors you had thrown out
And cut a colorful rainbow
For the sunburned wrinkles stooping at the estuary in the countryside

******

You will always be a poet
Never be discouraged
Just raise your rusty trumpet
Blow a majestic and powerful song from the past
For the tired spirit of our folks

You will always be a poet
Never be despondent
Go find your dusty drums
And beat out those marching rhythms
To wake the stupefied bodies of our children

The spirits that are awakened by the sound of the drum
Will hold those hands extended by the bodies
Marching towards an eternal life together.

(Trans. by Vivian Su)

Remembering You in Our Hearts

數 念

Ko, Goát-oân

In this unpredictable life, we briefly reside.
With much sweat and tears, you watered the forest of poetry.
Every time the flowers bloom in my front yard I see your shadows,
In the footprints of consciousness our culture is imprinted.

(Trans. by Vivian Su)

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Remembering Lîm, Chong-goân Senpai

數念林宗源前輩

Ko, Ka-hui

Steadily and slowly,
You came into the altar of poetry.
From a school athlete to a literary poet
You began writing poems after poems touching people's hearts

With your resolve, your diligence
You founded the Sweet Potato Poets Society.
Writing rhymes full of warmth and boldness
To give the Taiwanese people a voice

The path that you took
Is still going strong.
Let's continue walking on this road of Taiwanese Literature
With a heart of freedom to build a new country

Written Jan. 3, 2025
(Trans. by Vivian Su)

Tài-bûn Pit-hōe 台文筆會 Taiwanese Pen

The Laurel Crown of the Sweet Potato Poet

蕃薯詩人 ê 桂冠

Tēⁿ, Pang-tìn

Senpai Chong-goân was only one zodiac cycle[1] older than me, but I hadn't met him until 2007. At that time, I was lent by the Council for Cultural Affairs[2] to serve as the director of the National Museum of Taiwan Literature. In one literary festivity and our first time meeting, he surprised me by saying, with a pout, "You are the only chairman of the Taiwan Independence Party that never came to my house…"

I was momentarily stunned by these words of his, having no idea why all TIP heads had to pay him a visit. He then told me that when TIP was first founded, the headquarter was at Senpai Chong-goan's home. Due to the fact that I was the third chairman of the party, and also not being a founding member, I didn't know the backstory of the party. Recently I had a rare chance to revisit the Narrow Door Café across the street from the Confucius Temple, to attend a book club meeting of the American classic novel Scarlet Letter. It was then that I found out that Mr. Sweet Potato Head was a regular at the Narrow Door Café. He used to meet Fo-er Lin and Chhoa Ki-lan the 'Luerhmen Fisherman' there. I was pretty surprised about this and the fact that I had never heard of it. Thanks to the proprietress Jessica of the café for telling me, who gave a long sigh while recalling it.

[1] Translator's note: this means twelve years, since the Chinese zodiac has one animal for every year, with a rotation of twelve animals. The author had the same sign as Lim, but one cycle apart.
[2] A subdivision under the Ministry of Culture

Once Senpai gave me a book of poems, Unrestrained Passion. I recall that the poems in it were quite sensual, and there were also quick sketches of his intimate moments with Lo Goeh-chhian. I was not sure if the drawings were inspired by the poems, or poems came about because of the drawings. I always kept the drawings sealed away. And now, it has been so long, I can't find the book anymore.

In the last few years, Senpai hasn't appeared much in public, except for major literary events. Gradually, fewer and fewer people from the younger generation knew about him. In 2023, on March 6, at the promotional event for Taiwan Literature National Park, he came to the "Planting the Seedlings of Literature" party, at the Kui Jin Nursery, and had to be assisted by his secretary, Ms. Lim Hin-iong. In the same year, when Tiuⁿ Liong-tek was given the Tainan Culture Award in a ceremony, he sat quietly in the audience section. When I got up on stage to speak and saw him, I introduced him to the audience and he seemed quite pleased. Then on December 16 of that same year, the 'Luerhmen Fisherman' held the Taiwanese Poet Summit at Ki Lan Garden and in that occasion the President of the Legislature Iu Sek-khun, Tang Hong-cheng[3], and Chhoa Kim-an[4] all went up to recite poems. Senpai unexpectedly also attended, much to my surprise.

I still remember, when the Museum of Taiwan Literature published A Selection of Taiwanese Poets, it included works by Lim Chong-goan among the sixty-six authors. For the collection I wrote a preface entitled, "Agitation becoming action". On March 14, 2025, the Taiwan Poet's Day, he was given a Presidential Commendation award by the Vice-Minister of Culture, Li Cheng-hui at the Taiwanese Lecture Hall of National Cheng Kung University. Many famous people

attended the event. It was quite a splendid occasion, establishing the aspirations and passions of the Sweet Potato Poet, and gave witness to the crowning of the Taiwanese Poet Mr. Sweet Potato Head with laurel wreath, symbolizing that the Taiwanese had finally made it!

Written July 17, 2025
(Trans. by Vivian Su)

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen


Tâi-bûn Pit-hōe
台文筆會
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Tâi-bûn Pit-hōe
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Taiwanese Pen

Part II

Taiwanese Version

台文筆會年刊話頭
Preface

理事長 ê 話
A Word by the President

Tân, Bêng-jîn (陳明仁)

Tâi-oân 人自古就是 jia̍t-chêng ê cho̍k-hē，ài-hó 自然，生活 gē-sut，無 ài koán 別人 ê êng-á 事，無 khah giâm-bit ê 行政 cho-chit，當然 mā 無武器武力 ê 裝備。Tī chia 有 chē-chē 物產，出名看會 tio̍h--ê，鹿仔、樟腦樹，成做西方海權國家來強占 ê 誘因。16 世紀來大航海時代就 chhiâng-chāi hō͘ 強國用武力搶物資、殖民。

近現代是清國、荷蘭、日本、Chi-ná，到日本時代 tòe 世界文明興起，ùi 日本進入 chē-chē 現代 gē-bûn，需要書寫，Tâi-oân 人思考言語是 Tâi-oân 話，教育體制是日本語文，Tâi-oân 文學者用日本文字 chham kóa 台語詞彙做文學書寫，到 hō͘ 中華人民共和國趕走來 Tâi-oân ê 國民黨政權全力封殺本底有 ê 在地語言，強力灌輸中國 Mandarin，致使 Tâi-oân 作者 kā 日文改中國字，Tâi 語頭到尾 lóng 缺席 tī 體制內。

國民黨政治團體爲 beh 統治高文化 kah 多數 ê Tâi-oân 人，先用武力製造二二八事件，屠殺精英，用 Mandarin ap 迫本地族語，liân 台語 mā beh châu-bia̍t。早前有西方基督教，天主教用 Pe̍h-ōe-jī 來傳福音，白話字書寫 Tâi-oân 話，簡單實用，少數基督徒 khò 白話字得 tio̍h 資訊，移民去 chhōe 生路，上 chē--ê 是日本，爲 tio̍h 坐船 khah 省時間，到飛機時行，就換 sóa 去米國、歐洲等。

到 1990 年代，Tâi-oân 人 phah-piàⁿ 改變自由民主 ê 風氣。台語文運動 mā 興起，主張用台語文書寫文學，使用白話字做書寫文字。

Tâi-oân 字，募集有志，到尾成立台文筆會。宗旨是 beh 建立 Tâi-oân 人 ka-tī ê 國家，脫離殖民政權遺毒。到 taⁿ 也將近十幾冬，希望自國際播送有情，認同結盟幫 chān Tâi-oân 參加世界有 khoân 組織。也 beh chò-hóe 研習 goán ka-tī ê 文學，應用文字書寫 thang 成做眞正 ê Tâi-oân 國家。

台文筆會 Taiwanese Pen

祝賀台越文學館成立
哀思二位同志 ê 過身

Celebrating the Founding of a New Museum and Mourning the Passing of Two Comrades

Chiúⁿ, Ûi-bûn (蔣爲文)

咱 beh 恭喜 kap 祝賀台越文學館 (Literary Museum for Taiwanese and Vietnamese) tī 2025 年 3 月 14 ê 台灣詩人節成立！ Mā beh 哀思咱社二位文學同志 ê 過身！

台越文學館由發枝台語基金會 (Hoat-Ki Taiwanese Foundation) kap 台越文化協會共同經營，專門收藏 kap 推廣台語文學、越南文學。目前館藏大約有一萬本越南語冊，lóng 是有關文學 kap 社會文化 ê 專冊，koh 有越南相關文物 kap 油畫。大約有三萬本台語文學、白話字文學 kap 台灣研究專冊。台越文學館原底是成大台文系蔣爲文教授 tòa ê 厝，因爲對中華民國外來政權撥 hō· 台語 ê 資源非常欠缺感覺無公平，所以 chiah kā tòa ê 所在捐 hō· 發枝台語基金會，chiânⁿ 做推廣台語文學 kap 台越交流 ê 場所。館藏 ê 四萬 gōa 本冊 mā 是蔣爲文 30 gōa 年來收集 ê 藏書。

2025 年第三屆台灣詩人節 tī 3 月 14 早起 tiàm 國立成功大學台灣文學系館舉辦，e-po· tī 新開幕 ê 台越文學館進行台灣、越南兩國詩人、作家 ê 吟詩、歌唱交流。

台灣詩人節由台文筆會、發枝台語基金會、台灣羅馬字協會 kap 成大台文系台語師資班等單位共同辦理。詩人節 ê 起頭是王育

霖詩人檢察官 tī 1947 年 3 月 14 去 hō͘黨國特務非法 liáh-- 去 liáu-āu，chū án-ne 消失。Ūi-tio̍h beh 肯定 chit 位因爲伸張正義來犧牲 ê 愛國詩人王育霖，台文團體一致決議訂定 3 月 14 做台灣詩人節。主辦單位 siâng 時 mā 辦理針對 28 歲以下，以少年人做對象 ê 王育霖台語詩創作比賽。今年 lóng 總有九位少年家 tio̍h 賞入選，tī 詩人節當日頒賞。Tio̍h賞人分別爲第一名劉宜訢，第二名方黛儒，第三名陳妤庭，優選鄭凱元、陳煒翰、黃資淇、吳孟芯、李宜軒、黃苡晴。

詩人節 --nih 由文化部李靜慧次長代表賴總統頒發褒揚令 hō͘ tú 過身 -- 去 ê 台語詩人林宗源 (1935-2024) 先生，肯定伊一世人 ê 創作 kap 推廣台語文學 ê 貢獻。褒揚令由林宗源 ê 查某孫代表受贈。林宗源是台文筆會 ê 會員，伊 tī 戒嚴時期 chiū 私下用台語寫詩。解嚴 liáu-āu，tī 1991 年 kap 詩友黃勁連、陳明仁、陳雷、胡民祥、林央敏等人成立「蕃薯詩社」，發行《蕃薯詩刊》，mā bat 資助辦理南鯤鯓台語文學營（頭屆 tī 1995 年辦理）等台語推廣活動。

這 pái 有七位越南出名 ê 作家來參加台灣詩人節 kap 台越文學館開幕典禮。越南作家阮平方 mā tī 大會發表新冊《我們與他們》（Mình và họ 中譯版，蔣爲文主編）。這本冊是頭一本以 1979 年越中邊境戰爭做主題 ê 歷史小說，頭 pái tī 台灣翻譯出版。

作家陳雷（本名吳景裕 1939-2025）自 1982 年起，伊開始使用台語文創作文學作品，重要 ê 作品包含〈美麗 ê 樟腦林〉、〈李

石頭 ê 古怪病〉、《永遠 ê 故鄉》、《鄉史補記》等，包含小說、散文 kap 現代詩，一生 lóng 總寫作大約 400 篇作品，thèng 好講是台語小說 ê 先行者。陳雷最近榮獲蔣發太孫玉枝台語文教育基金會第二屆發枝台語文薪傳終生貢獻賞。陳雷因爲癌症尾期 tòa 院，基金會執行長蔣爲文專工坐飛行機 kā 賞牌 chah 去 Toronto 病院 ê 加護病房頒獎 hō͘伊。陳雷歡喜領賞 liáu 隔二工 tō 受上帝 ê 召集去到和平 ê 所在。

台文筆會 Taiwanese Pen

台越文學館開幕典禮＆揭牌儀式





第 3 屆 314 台灣詩人節開幕



蔣爲文頒發枝賞 hō͘ 陳雷



Si 詩

Poetry

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

有 聲

Invisible Melody

Chan, Bí-boán (曾美滿)

—寫予挨小提琴 ê 革命家──簡吉
你敢有聽著
憂鬱 ê 風，窸窸窣窣
吹過島上彼 phiàn 蔗園
若像有聲，一句一句
目鏡──簡仔
是誰？心疼咧喊喝
予日子掩崁去彼个名

殖色日記，總是恬恬
龔佇歷史漚舊彼張神桌跤
75 年，時間掀頁無聲
熱誠 ê 愛已經成做實現 ê 勇氣
未亡人有字看無影，思念
親像掛佇風中，一首
奏袂斷 ê 曲調
哀傷，有聲
祖先 ê 跤跡，長逝行過
蕃薯仔地咧吐氣，鬱悶
敢有聲？
犁田剷開塗沙攪濫 ê 血脈
誰是主人？

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

彼列五分仔車 khi 硞 chhiáng
載走殖民地甜甜 ê 甘蔗，嚙開
涵涵滴 ê，是蔗農鹹澀血汗
糖廍煙筒 chhèng 懸帝國主義
侵略者壓霸笕鬚 ê 面腔
姿勢拗蠻，剝削跩踏
毋甘學生枵餓，你擇筆
搵著燒烙 ê 目屎，決心
畫出彼張反抗 ê 地圖
浪蕩征戰，爲散赤作穡人
開闊，農民自覺奮鬥 ê 路線

小提琴旋律，搖幌滊散
琴音 lak 入蔗園，定根土地
像慈悲 ê 安魂曲，輕輕
挲著島嶼 pit 痕空喙 ê 疼
十一年牢獄，挨琴 ê 手
這擺，你出盡力
琴弓擇懸做抗爭 ê 旗篙
佇逃亡暴雨路途，挨奏
革命家悲壯 ê 死亡之歌

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

彼工，1951 年 3 月初 7
四界攏無聲
有人閣叫起彼个名
目鏡──簡仔
你溫柔咧笑
徛 thêng 老師飄撇 ê 身影
穿插規軀 ê 白衫
佇銃聲響起 ê 所在
挨落最後 ê 板嘹

琴音斷線，風中轉踅
有聲…

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

註：簡吉（1903-1951）高雄鳳山人。有人稱呼伊「紮小提琴 ê 革命家」，做穡人叫伊目鏡 - 簡仔。爲貧困農民辭去教職全力投入抗爭運動。日據時期前後坐監 11 年。因加入台共反抗活動逃亡被掠，銃決佇台北馬場町。48 歲短短一生，卻是貫穿整個台灣反抗運動史眞重要 ê 人物。佇噤聲年代，悲劇英雄，歷史總是無聲對待。

簡吉曾經留下一本用日文書寫 ê《獄中日記》，in 某陳何用布巾仔包咧藏佇神桌下面。直到 75 年後伊上細漢 ê 後生簡明仁揣人翻做中文，透過日記才予台灣人會當較完整了解簡吉佮農民組合佇日據時代是怎樣參與反抗運動，也是一本非常珍貴 ê 史料。

228 手護台灣

On 228 Let's Protect Taiwan by Our Hands

Chiúⁿ, Ûi-bûn（蔣爲文）

停止 tńg-sèh 有 57 冬 ê 時鐘
tī 衆人牽手 ê 2004 年 2 月 28
koh pháng-sèh 起來

Sui-bóng 你我 tòa tī 無 kâng ê 所在
咱有 kâng-khoán ê ǹg-bāng
就是
ùi 台灣頭 kàu 台灣尾
無論你 ê 手婆大 iàh 細、粗 iàh 幼
咱 lóng beh kā lak̍ hō͘ ân-ân-ân
kā 咱 ê 手牽起來
向中國講 NO!

228
咱無 beh koh 哭
因爲每一個風颱暝
有親人 kā 咱 áⁿ hō͘ 睏 ê 聲

228
咱無 beh koh 哭
因爲咱 ê 目屎
已經 kâm tī 島嶼 ê tȧk 所在
化做 chái-khí 時
清香 ê 百合花

記 2004 手護台灣活動

Ka-hûn Pit-hōe 台文筆會 Taiwanese Pen

鳳山城毋老

Hōng-soaⁿ City Is Not Old

Chng, Gē-koan（莊毅冠）

鳳山新城無新，三民老街毋老
一个仔一个鳳山舊去 ê 歲月
徛黃佇大東公園內
腐敗、再生 再生、腐敗
人講溼地有上鬧熱 ê 生態
新來 ê 老歲仔，講鳳山走了傷緊
鳳山 ê 舊，欲佗位揣
知路 ê 老歲仔，摝一把米
殕色 ê 粉鳥仔圍出一箍一箍 ê 圓
相招咧唱
舊…舊…舊…

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

大雪無落雪

No Snow on Major Snow

Iûⁿ, Chìn-jū（楊振裕）

Mài 一直講 siáⁿ-mih
小雪封地，大雪封河
大雪兆豐年，無雪受災殃
咱台灣 chit 塊島嶼
根本無 hit-hō 景象

大雪無落雪
東北季風一吹起
天氣 jú 來 jú 涼冷
咱，kan-na 看 ē-tiȯh
楓 á 樹、銀杏、山毛欅・・・等樹葉 á
隨 tiȯh 季節交替
慢慢 á 變黃、變紅
m̄-koh，除非是去玉山、合歡山、太平山・・・
咱根本看 bōe tiȯh
雪 ê 影跡

咱 chia，大雪無雪
卻有對應 ê 俗語
大雪來，烏魚到
小雪小到，大雪大到
描述當令烏仔魚大出

Taibun Pit-hōe 台文筆會 Taiwanese Pen

常民眞實 ê 生活寫照
寶島四面環海
kap 大陸型 ê 氣候
大大無 sio-kâng
大雪無落雪
無 siáⁿ thang 怪奇

2024.12.5「大雪」日寫的

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Chhài-thâu pò oan-siû

The Turnip's Revenge

Khng, Pôe-tek（康培德）

Chhài-thâu chah chit-ki chhài-to
Pê chhut saⁿ-pah lak-chap gō͘ kang ê siám-bih
Àn-sǹg pò chang-àm khioh-hūn ê oan-siû
Tú-tioh lō͘-piⁿ ê pû-á kap chhài-koe
Sim-chêng oat-thâu choán-ōaⁿ chit-lúi chhài-hoe
Lín kám-ū siàu-liām góa?

Chhài-thâu khiā é-chhiûⁿ-á téng
Chhài-to chhin-chhiūⁿ hong-chhoe leh poe
Phut--a phut--a phut tioh chit-lúi koaⁿ-bang-hoe
phut--a phut--a phut tioh
Chhiûⁿ-á-kha choân phah-phok-á siaⁿ
Chúi-kiáu, pián-sit kap mī-thâu
Ah, lín kan-na o-ló góa kám-ū kàu?

Chhài-pó͘ kap chhài-khok iô-thâu
Siūⁿ bô àm-tǹg ê chhài-toaⁿ ē-ū siáⁿ
Chhài-tn̂g lāi ê chhài-toh
Chhài-tû piⁿ ê chhài-tiam
Chhōe-bô pòaⁿ-tè chiah chhun ê chhài-thâu-kóe
Iau-pá-chhá! Mī-hún loh tiáⁿ sah chit-ē kám-bē chiah-tioh?

Taiwanese Pen 台文筆會

Chhài-tiàm hit-tiáⁿ chiú-kan-á ûi tio̍h ê hóe-ko
Hiam koh phang ê sio-thng phok-phok-kún
Bōe-su chi̍t-khut cha̍k-phīⁿ koh tah-sim hông-chúi
Luósī fěn, dàzháxiè kap góa ná-ē chai-iáⁿ lí sī siáⁿ
Nái ta̍k-ke bô-ài chò-hóe lâi chìm un-chôaⁿ-hiong?

kì hit-ê iâⁿ-bīn ê sî-tāi

台文筆會 Taiwanese Pen

詩兩首

Two Poems

Ko, Goát-oân（高月員）

1. 交流

這棟誠大間
內底設備敢有齊全
毋知偌濟風霜留佇厝頂

啥人揹規袋仔浪漫
帶著理想盤山過嶺看光景
偌濟山水強壯閣柔軟
交陪，敢有咱鄉土情
欲聽恁彈相思曲
敢有閒

2017.1.18

2. 笑看人生

是啥人掖規塗跤悲喜
聽燒過頭 ê 講無影無跡代誌
故事猶未收煞，戲猶閣咧搬
你，演佗一个角色

猶未學著觀星望斗
臨時演員台仔跤操練

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

按怎上台落台
體驗日頭爲鄉土添色綴
野花無人欣賞四界芳
草仔枝無人疼按怎活
紙票離開人間價值是啥物

Kā 願望寄予記持
毋驚樹懸托天
無掣船大占海
Kā 咱 ê 緣份寫入生活
借著攪吵聲認捌未來

佇踏話頭、紲話尾中央
栽培安份守己佮平安喜樂

2020.2.20

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

消失 ê 國名

The Nameless Country

Koeh, Iàn-lîm（郭燕霖）

世界十二強野球比賽
予人看衰 ê 美麗島
連家己野球衫嘛看無上目
論眞
FORMOSA 台灣現此時
無國名 khah 贏 Chinese Taipei
親像 Ohtani 桑 khian 一粒 sweeper
Săn-sín 中華隊隊名

Mai 一支三分 hŏng-bŭ-láng
走壘 ê 手勢
手指家己野球衫
上路尾 ê double play
一目瞌仔
對中華隊 kap Chinese Taipei 講 SAYOUNARA
無國名嘛眞勇
台灣 siōng 勇

Tai-bân Pit-hōe 台文筆會 Taiwanese Pen

吼吼吼吼吼
Hero
Hito
冠軍 Team Taiwan
台灣 siōng 勇
無國名嘛眞勇

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

完美 ê 牽連

The Perfection of This World

Lí, Siù（李 秀）

寒天飛來台灣茄萣仔
知影遮是一个好所在
人類顯出本性 ê 善良
傳達地球圓滿 ê 見證
風 ê 疲勞纏繞阮 ê 身軀
大寒乾燥堅凍逐家 ê 喙角
美麗 ê 島嶼太平洋 ê 外鄉
是阮逐家倚靠溫暖 ê 故鄉

但是掌管框金絲 ê 政治
欲將濕地變做價值金地
金地是無限 ê 貪念破壞

我用上高貴 ê 話要求
請予生命至深 ê 純美
攬抱宇宙完滿 ê 牽連

不而過，我躊躇講袂出喙
恐驚 in 袂用仝款價值 ê 話
來回答我至聖滿心 ê ǹg 望



Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

心情寫眞──詩 6 首

Sketches from the Heart

So͘, Iàn-tek（蘇晏德）

是夢是空
行入時空束縛 ê 羅網
破碎 ê 心 ~ 像 hō͘ 風 . 吹倒 ê 菅芒
Ták 工 ǹg 壁目 kho͘ 紅紅
Chhōe 無失去 ê 親人
孤單鬱卒心迷茫
心 ~ 千斤重萬斤重
飼囝義務換來一場空
上帝 ah kám 講人生是夢

掃除烏暗
38 冬一年 koh 一年 ê 等待
警醒祈禱 ~ 等 . 等 . 等 . 足無奈
有時心怨 chhè 流目屎
M̄ 知福氣 kap 恩典 tī-sî 會來
今仔日上帝差派 chē-chē 天使
斬斷鎖鏈無 koh 做偶像 ê 奴才
上帝恩典滿滿 ê 大愛
阮 beh 呵咾熱心服侍

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

阿母 ê 目屎
阿母你 chit-má 按怎
我知影你孤單無伴
年老 hō͘ 病魔 ê 拖磨
M̄-kam 你過這款生活
中國肺炎 tī 世界 teh 滇
病院禁止親人去 kā 你看
哀怨 ê 目屎一直 chōa^{n}
養育恩情薄 kah 親像紙
破碎 ê 心凍心肝
阿母你 ê 心一定足寒

等 待
一日短短半點鐘
Ta̍k 工等 kah 心肝 gêng
倒 tī 病床心 bē 清
頭前 ê 路霧霧無明
想厝 ê 心情無時停
日出日落等到更深人靜
上帝 ah 我 ê 心眞冷
Ǹg 望病床充滿聖靈

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

光 kah 暗
感謝上帝 ê 恩典
奇蹟 tī 阿母 ê 身 chiū^{n} 顯現
斬斷偶像捆縛 ê 鎖鏈
單純 ê 信心 hō͘ 人欣羨
阿母肉體 ê 痛苦
Hō 伊心中一片烏
懇求上帝時刻照顧
趕走伊心靈 kap 肉體 ê 病魔

心疼 ê 感覺
疼
心中一片烏
目屎變成雨
疼
人生一條路
頭殼想當初
疼
身體 ê 痛苦
心內 ê 艱苦
疼

心情 soah 著魔
感情 ê 錯誤
疼
表面 ê 憤怒
動作 ê 藍圖
疼
失落 ê 迷途
包容 ê 一步

※ 爲倒 tī 病床 ê 阿母寫

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

暝尾 ê 情 phoe

A Late Night Love Letter

Tân, Bêng-jîn（陳明仁）

十外年 m̄-bat 寫 phoe
想無收 phoe ê 對象
朋友愛人對敵
Ah 都開講 iah 唱聲就好
E-mail mā 眞時行

想 beh 寫 phoe 請示上帝
天使 kám 有兼送 phoe
Siōng 無 mā ē-sái 寫 hō͘ ka-tī
Koh 免註明雙 pêng ê 住址
連 phoe 囊 mā 省了

寫 siáⁿ-mih
漂浪 beh 1 甲子
假 ná 怪奇 hàm 古
眞正 kā 想 mā 無 tap 無 sap
更頭想到暝尾
Chiah 想著 m̄-bat 收過 Love letter
Chhiâng-chāi 聽人展寶
Siáng 規定 bē-sái ka-tī o-ló

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Hit 暝月光清白
Tī 少人知 ê 地頭出世
臭賤 ê gín-á
Ka^{n}-ta^{n} 處治豬母奶、鼠 khak á 草
Nah 有 sia^{n} 情愛 thang 展
Ta^{n} beh 寫情 phoe hō͘ ka-tī
是 beh ùi tó 講起
賣糖賣蜜話句 sian 講 mā bē 出嘴
Ná 像細漢食 ê 酸澀果子

天 beh thiah-hȧh--a
Iáu 想無話語
Sian 想都 iàn 氣
Teh tuh-ku ê 時
潦草 tòe 人寫 1 句
我愛 -- 你

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

期待明仔載 ê 人——佇 228 紀念館

The One That Longed for Tomorrow—at the 2-2-8 Museum

Tân, Chèng-hiông（陳正雄）

無
你無毋著
你所讀無
你無毋著
你所讀 ê 冊無毋著
伊眞正是確確實實
一筆一畫 ê 烏字
寫佇彼一張一張 ê 白紙頂面

無
你無毋著
你所受 ê 教育無毋著
伊有影是清清楚楚
一字一句 ê 良知
刻佇你有肉有血 ê 心肝內底
是你出世 ê 時代無拄好
是你面對 ê 政權有問題

你 ê 抗議
就親像一粒石頭

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

揜袂醒個無天無地 ê 思想
顛倒揜破個虛假 ê 自大
個個所知 ê 干焦是貪污腐敗
你欲改革
袂輸是一束利光
炤袂清個無情無理 ê 烏暗
只是刺傷個狹隘 ê 自卑
個個所看 ê 只有是權勢佮利益
個個所想所做 ê 代誌
你眞歹去理解無法度相信

是講
你 ê 筆跡猶閣佇咧
咱 ê 希望猶無失落
相信總會有工
你等會著烏佮白是非分明 ê 日子
咱看會著公平佮正義降臨 ê 世間
ê 冊無毋著
伊眞正是確確實實
一筆一畫 ê 烏字
寫佇彼一張一張 ê 白紙頂面

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相信總會有工
你等會著烏佮白是非分明 ê 日子
咱看會著公平佮正義降臨 ê 世間

Bē tùi-tâng

Not Corresponding

Tân, Kim Hoa（陳金花）

Chū sè-hàn tō tiāⁿ-tiāⁿ tú-tio̍h kóng-ōe hām siá-jī
bē tùi-tâng ê tāi-chì.
Siōng tāi-seng hoat-hiān=ê tō sī goán tòa ê chng-thâu miâ
Chāi-tē lâng iōng Hàn jī siá chò 娜娘仔！
The̍h phoe=ê tō kóng chò Tiau-iâng lí (朝陽里)!
Tī ha̍k-hāu siá kò-jîn chu-liāu mā lóng siá (Chau-iâng lì).
Só͘-pái góa m̄-chai beh án-chóaⁿ siá chng--nih ê lâng kóng ê im.
Kàu 40 gōa hòe o̍h tio̍h POJ chiah ē-hiáu siá chhut Na-niû-á (浪速 Jit-gí hoat-im)
Bē tùi-tâng chhiâu kah tùi-tâng

Kàu sió-khóa tōa-hàn~ sió-ha̍k-á
Goán a-má ē kiò góa the̍ i siá-phoe hō͘ goán 3 ê a-kū.
Kì-tî tiong, góa kā a-má kóng ê Tâi-gí, hoan siá chò Hôa-gí,
Iōng góa só͘ bat iú-hān ê Hàn-jī the̍ a-má thoân-tа̍t
su-liām kiáⁿ-jî ê sim.
Tán a-kū koh hôe-phoe ê sî,
a-má mā ē the̍h lâi kiò góa tha̍k hō͘ i thiaⁿ,
Góa tō ài kā Hàn-jī ê ì-sù hoan-chò Tâi-gí hō͘ a-má thiaⁿ ū,
Siūⁿ chin, a-má sī góa jîn-seng ê tē-it ūi gí-giân hùn-liān su.
Bē tùi-tâng ngē chhiâu kah tùi-tâng
Bêng-bêng chhin-chêng to chū-jiân koh lōng-bān,
Soah in-ūi ha̍k-hāu kiông-le̍k chhui-hêng “kok-gí ūn-tōng”.

Nā kóng Tâi-gí ài hoat-chîⁿ kap hoàt sàu thô͘-kha,
Hō͘ goán sió-sió ê sim-lêng khí giâu-gî,
Goán kap a-kong a-má kóng ê ōe,
Kap pē-bó seng-oa̍h ê gí-giân,
thài ē hông kìm-chí--leh?
Bē tùi-tâng ê kám-kak kè-sio̍k teh kún-ká.

Hō͘ lâng án-ne khia, sī pà-lêng,
In-ūi m̄-bat sè-sū bē-hiáu hoán-khòng,
Mā bô lâng kà goán su-khó ê lí-lō͘.
Hit sî thiaⁿ tio̍h a-bó kap a-pa iōng Ji̍t-gí tùi-ōe,
Thiaⁿ-tio̍h chng-lāi chìn-chē kheh-lâng ê tùi-ōe,
Thiaⁿ-tio̍h Tāi-ián cho̍k tông-o̍h ê tùi-ōe.
Chiok hòⁿ-hiân in teh kóng siáⁿ-hòe?
Tùi-tâng=ê ! Thó͘-tē kap siaⁿ-im ê tùi-ōe

Chèng-chhek lú lâi lú giâm,
Tùi-tâng=ê! Thó͘-tē kap siaⁿ-im ê tùi-ōe
Beh o̍h, mā bô ki-hōe
Chiong kî bóe lóng thiaⁿ-tio̍h Hôa-gí khòaⁿ-tio̍h Hàn jī.
Sòa--lo̍h! (hāi sí gín-á chai)
Lāu chi̍t-pòe--ê làu kē chu-sè,
Kìⁿ-nā hām sè-kiáⁿ kóng-ōe tō kóng he bē liàn-tńg ê Hôa-gí.
Bē tùi-tâng ê sîn-keng koh chài giâ--khí-lâi à.

2024.12.31

藍色 poh-khah[1] ê 目屎

Tears of the Blue Burka

Tân, Lī-bûn（陳俐雯）

和平 kap 尊嚴 tī Thȧh-li-pàn[2] ê 拳頭 bó ui-- 去
暴力 koh-chài 倚台
過往 ê 自由 sí 無人知
這是歷史 ê 悲哀

神學士一支喙 o͘-kúi-kúi 譯眞主 ê 話
阿拉 ê 愛當頭白日 ní kah o͘-bȧk-bȧk
Têng-tâ^{n} 政權像食 tio̍h 痟藥仔
Chhi^{n}-thâu chhìn-bīn 跨踏女性
硬拄硬 kah 人權 khí tùi-chhiàng
阿富汗女人 chhiū^{n} 暝尾瓊花
等 bē tio̍h 明仔載 ê 日頭光

世界 lóng 亂 -- 去
歧視 thán-hoâi^{n}，女性教育權結果 tàn-sak
平凡 ê 向望早就送 chiū^{n} 山頭
Tī chia，查某人 chhun 一軀褪 bē 掉 ê 悲傷
Kap bē 喘氣 ê 崁頭崁面

[1] Poh-khah 伊斯蘭女性傳統服裝。Kā 查某人規身軀包甲密 chiuh-chiuh ê 長袍
[2] 阿富汗塔利班政權

老豬哥 put-tap-put-chhit
Hèng 食 iù-chín 在室 [3]
一 kōan 數字 chhìn-chhái 買斷 tan-á 欲 pù-ín ê 美麗
無影 ê 罪孽拐仔花 lāng kah 透風雨
人造 ê 惡意敍事查某臭賤 ê 命底
Tī chia，坎坷 sian póe 就 póe bē-khui

Ná 來 ná 惡 ê 損蕩列隊迫害女權
女人，有 o͘-sô-sô ê 原罪
註定是 thái-ko-nōa-lô ê 块垞
查某，tī 人權 ê 秤仔頂 khin-báng-báng
Kan-na 是俗價 ê 溫貨
阿富汗 ê 查囡 á 跤尾手冷 ǹg 未知行 -- 去

這離經 khó-tak-tak
Tiâu tī 昨昏 ê 正義
未來，chȧh tī 霧霧面紗後壁
人生，pȧk 一領藍色禁錮

[3] 阿富汗查埔人 hèng 囡 á 婚

Hó-thiⁿ

A Nice Day

Tân, Lûi（陳　雷）

Chhin-chhiūⁿ kin-á-jit chit-khoán hó-thiⁿ,
Jit-thâu tī thiⁿ-téng siá si.
Góa bák-chiu kheh--khí-lâi,
In-ūi góa chai-iáⁿ góa m̄-sī si-jîn.

Khan soh ê mn̂g kā phah-khui,
Hō͘ lêng-hûn ùi lāu--khì ê sim-koaⁿ kiâⁿ--chhut-khì,
I ē ná gín-á teh o̍h-jī,
O̍h ē-hiáu thák chhòng-chō bān-bu̍t ê kî-chheh.

M̄-ku he kî-chheh chit-pái koh chit-pái bô-thêng,
Chhòng-hó tō koh thiah phái--khì.
Chhiáⁿ m̄-thang ūi-tio̍h án-ne gông-giảh bê-sit.
In-ūi he chok-chiá it-ti̍t teh piàⁿ-sì,
Kòe-lâi hit ê kò͘-sū
Beh siá koh-khah kî-khá sîn-bi̍t.
I sī siá chi̍t-ê khí-thâu kap kiat-bóe,
He kū--ê kap sin--ê sio-chiap ê só͘-chai,
Kā seⁿ kap sí liâm chò chi̍t-ê oân-chéng ê îⁿ-kho͘.
Si̍t-chāi in sī kâng-khoán,
Kin-pún sī kāng chit-hāng mi̍h.

Chhin-chhiūⁿ ta̍k-ji̍t chit-khoán hó-thiⁿ,
Ji̍t-thâu ē tī thiⁿ-téng siá si.
Hō͘ si kiâⁿ ji̍p-khì lêng-hûn lāi-té,
Góa kā ba̍k-chiu thí-khui.

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

貓仔辦事

The Cat doing Its Business

Tân, Tin-gî（陳珍儀）

Chhun-ûn
準備來辦事
先 phak--leh 抑是 the--leh
喘氣
放予輕鬆
Bȧk-chiu kheh-kheh
感應宇宙全然 ê 支持
人類阿
手機仔 póe 傷久
去 tak-tio̍h 一寡無清氣
來
你彼支手指頭仔
改 sóa 來我 ê 下頦 chia 來回
你 iá-koh 用狡怪 ê 眼神看我
想欲 am-khàm 情緒 ê 冤親債主
無要緊
我頭殼 phi^{n} 一爿
頷頸 chhun 長長
予你看阮貓神 kàng-ki ê 模樣
Koh 自體內發出流傳千年 ê 咒語
Hulu hulu hulu hulu
你 ê bȧk-thâu 鬆 - - 去

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Hulu hulu hulu hulu
你 ê 肩胛鬆 -- 去
Hulu hulu hulu hulu
你 ê 跤脊骾鬆 -- 去
Hulu hulu hulu hulu
你 ê 跤腿鬆 -- 去
最後一个關鍵
我用我 kui-ê 身軀
共你 hôe 過來 hôe 過去
你 ê 心鬆 -- 去
Hiông-hiông
我用足 tōa-pān ê 姿勢跳起去桌仔頂
Bóe-liu 輕輕仔搖動優雅
Bȧk-chiu-jîn 對你射出黃金色 ê 自信
用無到人類八分一速度 ê 方式 nih-leh-nih-leh
表示辦事完成
你用親像 gín-á ê 眼神 kā 我看
Chhùi--lí 唸一寡 o-ló 我 ê 話
Ah
人類實在值得憐憫
我 koh 予你幾支仔貓毛 chah--leh
護持你 ê 心

數位大霧

Digital Fog

Tō͘, Sìn-liông（杜信龍）

銀幕 ê 光，親像一層薄薄 á ê 霧，
Khàm tī 目睭頭，tò͘ 入去咱 ê 腦海，
時間鉸碎做一个 koh 一个 ê 通知聲，
思想 ê 水泱，停 tī 掰徙 ê 指頭仔。

Hia ê 微微 á 笑 ê 面腔，
閃閃爍爍，是好看頭 ê 假包，
伊 teh 講故事，講生活，教咱「看見眞相」。
窮實，話縫藏毒，
甜 but-but ê 聲調，是一場 koh 一場設計好 ê 戰陣。

網路 ki^{n} ê 蜘蛛絲，
Ki^{n} 做無隔無界 ê 網，
Tī 直播 kap 短節 á 片 ê 縫隙，
自由親像魚 á，siû 來 siû 去，
愈 siû 愈 ėh，愈 siû 愈無路。

誰人 ê 手操控演算法？
誰人 bih tī 圖像 ê 後壁？
Gāng-gāng 去 ê 笑容，
誰人知影家己早就揣無路？

Taiwanese Pen 台文筆會

咱頭 chhih-chhih，
講是看向將來，
窮實，看見 --ê kan-ta^{n} 是 chng-thā^{n} 好 ê 虛空（hu-khong），
Hia 未解 ê 問題，hia 未完成 ê 夢，
Lóng 沉落去網衝 ê 橐袋仔，
Thūn 落去 tī 數據 ê 捲螺仔旋。

裂袂開 ah，裂袂開這一層 koh 一層 ê 大霧，
求日頭 chiō 入來，hō͘自由 ê 風入來，
Hō͘心肝頭 ê 信重新軟韌，
Tī 數位 ê 河溪 chiō^{n} 水頭，
去 chhiâu-chhōe 失落 ê 星斗，
重新 tioh-tȯh hō͘ 人 pûn-hoa ê 光。



Sàn-bûn 散文

Essays

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

鋸柴記事

A Tale of Cutting Wood

Chiúⁿ, Jit-êng（蔣日盈）

2024 年 ê 10 月初，來一 ê 怪風颱 Krathon（山陀兒）蹧躂高雄 3 工，路樹、農作物倒 kui phiàn。Góa tī 屏東 ê 園仔 mā tio̍h，樹椏斷 kah kui thô͘-kha koh ká-ká 做一伙。Mā 有一 kóa 斷椏 tú-hó khàm tio̍h 較 kē ê 樹仔，當然 ài kín kā 倒去 ê 樹仔 kap 斷椏清掉。

M̄-koh chhoân 好索仔來到 tè，soah m̄知 beh án-choáⁿ 入手，ká-ká 做伙 ê 樹椏根本 tō 拖 bē tín-tāng。Mā 有想講 chhiàⁿ 怪手來拖 khah-kín，m̄-koh 想 tio̍h lāu-pē bat 交代過：「做穡人步步 chhiàⁿ--lâng，bē hô͘！」意思是 teh 講做穡收入無 chē，thàn--ê 是一點 --á 工錢，若步步 chhiàⁿ 人來做，收成 hoān-sè 無 kàu hō͘--lâng ê 工錢。所以決定 ka-tī 來，一方面心內 mā 想講 khang-khòe 雖罔困難做，m̄-koh 園仔無大，kā 當做運動 tāu-tāu-á 做，錢 ka-tī thàn tō 好。

過去清理斷椏 ê 經驗，nā tú-tio̍h 絞纏 chò-hóe ê 樹椏 kap 柴 kho͘，ài 先 kā 細椏 --ê 鋸斷 sóa 開。一方面細椏 --ê 較輕較好鋸 koh 較好 sóa，koh 一方面細椏 --ê lóng 會 kâⁿ kóa 葉仔，sóa 開後會看較清楚粗椏絞纏 ê 情形。細椏 --ê sóa soah，這時中椏 kap 大椏若像人 ê 手 moa-moa 做伙，所以接續 kā 中椏一枝一枝鋸掉。中椏鋸掉以後 chhun 大 kho͘ 柴，一 kho͘ 一 kho͘ 分開現現，倒 tī thô͘-kha 抑是 sio 疊 tō 較好處理 ah。較輕 --ê ē-sái 直接拖開，較重 --ê 繼續 kā 鋸做較細塊，分開 sóa。

Án-ne 細椏 --ê，中椏 kap 大椏照順序處理好，大約半工過 --khì，園仔內斷椏清理算一段落，mā 已經 kui 身汗，m̄-koh 看 hia 斷椏清開 ê 所在，kap 已經清來邊 á ê 柴枝，心內 soah 有一種主宰情勢 ê 快感，這 kám 會 kap 威權時代 ê 獨裁者掌權 kâng-khoán ê 心情。Hia ê 斷椏隨在我鋸隨在我 chián，若像反對者死 --ê 死、鬮 --ê 鬮、逃 --ê 逃，chhun--ê 乖 kah 若 pu̍t 仔 hit khoán 爽快 ê 感覺。

Chia 已經無性命 ê 樹椏、樹 kho· 變柴 kho·，ē-sái 提來 hiânn 火，tō 繼續 kā 鋸 hō· 較細塊 kap 用斧頭 phòa 開，柴 kho· tī 鋸仔 kap 斧頭摧殘下變細塊，lóng bē 回手。等做好 mā koh 半工 kòe-khì ah。

人開始會 thiám，kéng 一塊較大塊 ê 柴 kho· 做椅仔坐，the tiàm 樹身腳手放鬆，清風 bî-bî-á 吹眞清爽，心情放鬆，目睭 soah tāu-tāu-á kheh--khí-lâi，樹葉 á 輕輕 á 搖，風 tī 樹 phāng so--kòe，恍惚間有聽 tio̍h hia 柴 kho· teh 講話：

代先「椅仔 kho·」用驕傲 ê 口氣，對 hia 四散 ê 細塊柴 kap 柴 iù-á 講：「主人 iā-sī 較看重 --góa，lín 是做火柴 ê 命，另工會化做火 hu。對我 tō 無 kâng，lín 看主人當坐 tī 我 ê 頭殼頂，我常在有機會 phô· 主人 ê 尻川，bē 做火柴。」

「柴 tiam」mā chiânn hiau-pai，接續講：「我 chiânn kut-la̍t，主人 beh phòa 火柴 ê 時，我 lóng 會 tàu thánn hō· 較好 phòa--leh，講 --khí-lâi 對主人有夠忠心，應該 ē-tàng 得著主人 ê kah 意 tòe 伊身邊。」

「論功勞我 mā bē 少。」「柴 thiap-á」搶來講：「主人鋸柴 ê 時，我 thiap 柴 khoˉ 下底，án-ne teh 鋸較好鋸，主人應該 mā 會感謝 --góa。」

邊仔有一塊形體較特別 ê 柴 khoˉ 講：「我生 chòh 比 lín 較 súi，主人 kā 我 kéng--khí-lâi，準備 beh 做藝品，án-ne 我 tō ē-tàng khn̂g 桌頂，tiāⁿ-tiāⁿ kap 主人 tàu-tīn，做伊 ê chhit-thô mih-á。」

另外一塊「椅仔 khoˉ」講：「想 --khí-lâi iā-sī 做椅仔 --ê 較受關愛，主人有 kā goán 賜姓。我姓王，tú-chiah 講話 hit-ê 姓吳，較遠邊仔 hit-ê 姓邱，goán 若繼續 phôˉ 主人 ê 尻川，hoān-sè 有一工會變大人物。」

Tng chia 幫助主人殘害 ka-tī 同胞 ê「柴 khoˉ」十喙九尻川展功勞 ê 時，「老樹頭」用悲傷 ê 聲音講出：「雖罔 hông 殘害利用是咱樹木 ê 宿命，m̄-koh 咱 mā 無應該 kā 殘害 ka-tī ê 同胞當做是歡喜 tāi 來展。Lín 看無 khí 做火柴 --ê，in 變做火 hu 進前，至少猶有閃出一 pha 光焱。Lín chia 出賣同胞 --ê，有一工 mā 是會爛會臭。」

老樹頭 koh 繼續講：「咱命無久 --ah，hoān-sè 有機會投胎做人。M̄-koh 我無愛去台灣。聽講 hia 是寶島，mā ē-tàng 自由生活，soah 有一半人選擇獨裁者 ê kiáⁿ-sun 執政，chia 人比咱較戇，應該 ka 叫做戇人島。咱 hông 利用是不得已，in soah 甘願做奴隸，我 bē kah-ì kap in tàu-tīn。」

聽 tiòh 做奴隸，心肝 chhe̍k chit-ē hiông-hiông hiáⁿ 醒，原來是做夢。回想夢中 ê 情境，台灣眞正有 hiah chē 戇人，生活 tī 自由民主 ê 社會，竟然選擇 kap 獨裁者 khiā kāng pêng。

擋 bē tiâu 心中 ê siū-khì，peh--khí-lâi，看 tio̍h 尻川底 hit 塊柴 kho͘，心內 m̄-chai án-chóa^{n} 感覺 ak-chak，斧頭 gia̍h koân 大大 ê tō kā phòa--lòe。

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Khan-kâu-á

Acting as the Middleman

Koeh, Tiōng-khun（郭仲堃）

Tī kòe-khì ê siā-hōe, nā-sī thia^{n}-tio̍h chi̍t-ê chheng-ho͘, lóng hō͘ lâng kám-kak chin gāi-gio̍h. Ē liân-sióng oai-khì--neh! Kî-si̍t “khan” sī ū nn̄g-chióng ê kóng hoat--lah! Chi̍t chióng sī chiam-tùi lâng, koh chi̍t-chióng sī tùi bé-bē ê mi̍h-kiā^{n}, te̍k-pia̍t sī kóng tī chhù-thé̍h bé-bē ê kau-e̍k. Kòe-khì Tâi-oân ùi lông-gia̍p siā-hōe kàu kang-gia̍p kàu hiān-tāi ê kho-ki sè-kài, koh kóng chit-ê sû chin-chià^{n} bô bûn-ngá--neh!

Chóa^{n}-iū^{n} kóng--leh? Nā-sī í lâng lâi kóng, kòe-khì ū mûi-lâng lâi kóng lâm-lú ê hun-in koan-hē chhiok-sêng sī chin-hó, tān-sī nā-sī iōng bé-bē ū kim-chî^{n} ê kau-e̍k to̍h ē hông-kóng sī “sam-chhit-á[1] ”, chiâ^{n} phái^{n}-thia^{n}. He-sī bô kám-chêng ê bé-bē, hō͘ lâng khah bē chiap-siū. Só͘-pái nā-sī hō͘ lâng kóng “Lí leh chò khan-kâu-á--oh?” Kám-kak chiok m̄-sī chu-bī--ê! In-ūi hiān-chú-sî góa tō-sī leh chò chi̍t-hāng khang-khòe--lah. “Khan-kâu-á” chhiá^{n} m̄-thang koh-chài kóng--ah. “Tiong-lâng” ia̍h-sī “Tiōng-kài” (sī Hôa-gí tit-e̍k), chiah-sī bûn-bêng ê kóng-hoat. Mā-ū chèng-hú ê kui-tēng m̄-sī chhìn-chhái ē-sái lâi-chò--ê-neh! Lóng ài keng-kòe jīn-chèng chiah ē-sái lâi chò bé-bē “Tiong-lâng” ê siāu-kài--neh! Nā-bô mā ē hoa̍t kah kiò m̄-ká^{n}--oh.

Chhù-thé̍h bé-bē khak-si̍t bô hiah kán-tan, iû-kî sī thó͘-tē ùi sa^{n}-gō͘ pah-bān kàu sì-gō͘ chheng-bān, khah tōa-tiâu chiū^{n} ek--ê lóng ài siong-tong ê jīn-chin kut-la̍t, chiah ū ki-hōe thang lâi sêng-kau! Chhìn-chhái “Hó͘-lān-

[1] Sam-chhit-á: bé-bē í 30% ia̍h-sī 70% lâi pun lī-sûn.

chhùi” kóng-kóng--leh tio̍h-beh sêng-sū--oh! Chia̍h khah bái--leh, tiāⁿ-tio̍h ài ū choan-gia̍p ê lí-lō͘. Lâng kóng “Bé ti bé káu, chú-lâng khai-kháu”. Nā chi̍t-ê lâng-kheh beh khui-chhùi kā lí chhut-kè, ū-ê sī leh thàm kè-siàu thàm lō͘! Chú-iàu sī beh chai-iáⁿ té-kè, beh án-chóaⁿ ín-tō hō͘ i lâi thiⁿ kàu ū sêng-kau ki-hōe--neh! Che-sī chi̍t-mn̂g chin kang-hu. Bé-hong chhut-kè āu, iū-koh ài lâi chhú-lí bē-hong bē-kè ê sò͘-jī, tiāⁿ-tio̍h “ū gōng bé, bô gōng bē”. Tek-khak sī bē-hong ê kian-chhî, tiāⁿ-tio̍h ài-koh chi̍t-pái ê chhia-lûn-chiàn chiah ū hoat-tō͘ lâi sêng-kau.

Che kî-tiong ê ò-biāu chi-chhù koh m̄-sī saⁿ-nn̄g kù ōe ē-tàng kóng-kàu tah--ê! Chi̍t-ê àn-kiāⁿ pēng m̄-sī hiah-nī khin-khó, tō ē-tàng lâi kau-e̍k sêng-kong. Bô saⁿ-nn̄g-pō͘-chhit--á beh án-chóaⁿ ē-tàng sūn-lī sêng sū--leh?

台文筆會 Taiwanese Pen

稅厝百樣人

Tenants Come in All Stripes

Lí, Siok-cheng（李淑貞）

民間相信風水地理，對阿眉來講，買厝揀透天、店面、路闊。

時間返來 35 年前・・・

阿眉二姐妹決定投資買厝，用歇睏日看厝，彼時透天厝價倚 400~500 萬。1 个拄創業，1 个初入社會食頭路，領紙槖仔錢，透天厝孤 1 人个負擔較硬斗，參詳 2 个合買，厝價、貸款利息 1 人 1 半。

買厝確實緣分，看一段時間攏無適合。1 工，騎到現此時厝門口，30 thóng 歲頭家娘福相款，應該是厝主，門口電火柱貼 1 張賣厝紅紙，2 个停 -- 落 - 來，好禮問敢有厝欲賣？Tìm 頭笑笑手比才買 ê 新厝，綴入去參觀，介紹厝地坪 30 坪，正大路邊，3 樓透天厝。做投資房地產行業。看阿眉个認眞表情百面會買，拄才交厝，厝價比市價懸，抱貓仔過戶个，應該趁袂少才對！人就是靠眼光趁錢。2 个討論幾工後，送訂金辦過戶，私下買賣省中人費，莫怪笑甲喙仔離獅獅。二姐妹無到 30 歲，買人生第 1 間厝。會記得仝排頭 1 間開超級市場，當年無重大建設，適合倚家，無想未來發展。

爲著欲減輕貸款負擔，厝原本計畫稅人，用厝稅佮月給，本金利息攤納，姐妹儉腸凹肚，提前還清貸款。厝主人單純，地點好租金合理，貼出無偌久家己揣來。

頭 1 个厝跤，衫仔褲散賣，稅幾偌年 -- 矣，厝稅正常納，雄雄欠八個月厝稅，欲拍新契約前，貨偷偷仔搬走，留 1 台無車牌發財

車，先報警處理免誤會是賊仔車。公媽牌位刁工毋紮走，祖先的確有靈聖，佇車內搜著・・・名片，牌位囥入塑膠袋仔內，照住址交予不肖子孫，閣到法院處理合約問題。

第二厝跤，某簽約。恰食頭路，某做電子零件代工，無閒頓頓，16 年厝稅定無準時，搬走前無重耽，是大官過身得遺產，以後免爲著錢走縱。

7 年前，第 3 个厝跤阿惠蹛屏東，恰仔某、後生、2 个查某囝總共 5 个人，憶 -- 著厝闊通風好，12 米正大路邊，四房、二廳、二衛，逐層地坪闊，會徙來台中是驚南部大日頭，人曝甲烏鬼鬼，閣定風颱淹大水。傢俱、lok-koh-sok-koh，厝稅 1 個月免二萬箍，參詳了後、決定簽約。

簽約後，才知恰仔某閒仙仙，經濟攏靠囝。狗仔四箍輾轉，臭摸摸吠規工，前幾年過身，厝邊 ê 人總算解脫。咱人舊年 7 月，已經稅第六年，新合約按算厝稅逐个月起 2 仟箍，阿惠哀恰頭路袂順，伊破病養病無收入，起 1 仟箍才續約。按 1 樓看到 3 樓，厝老矣。紲落來落漆、滲水、大門鎖壞、壁癌、水管 -- 問題以後才講。塗跤濕濕會影響健康，先換厝頂水管，解決漏水問題。莫怪稅厝，汰有心情飼鳥仔、狗仔、塗跤、便所？貧惰，舞甲挲氅氅，決定今年 7 月合約到期前，佇新正 2 月底通知阿惠，厝收轉來整理家己蹛。

這規年，厝四箍輾轉有 74 號、學校、商圈、親子、運動公園，拍通 12 米新路加眞熱鬧，自助餐、便利商店、小吃店、辦公室、工廠，接紲開店。新起公寓大樓，年底交厝。透天老厝，有行無市。

轉來阿惠遮，雄雄通知搬厝，心內無準備，欲揣適合 ê 厝無簡單，拄查某囝有身，預產期 5 月，徙厝會動胎氣，等做月內拖過 7 月，拄舊曆 7 月徙厝有禁忌，上緊到 9~10 月。

查某囝 4 月底順利生，7 月交厝無問題，還欠 1 个月厝稅。

押金 2 個月扣掉厝稅半個月、水電、天然氣，量其約算算咧、賠 ê 退還。

35 年舊厝，確實嚴重愛整理矣，聯絡平時配合土水師、水電、油漆、裝潢，估價隨个發包。

舊厝經過電線、馬桶、紗窗、thài-luh 換新、1-3 樓、門窗重油漆、塗跤、樓梯磨石仔拍蠟、樓梯扶手鎖絡、裝新 ê 熱水器、冷氣機、門簾，舊厝整理無仝，濟人問，揀厝跤人品佮行業。舊厝徹底整修 2 個月，順利完成，有人建議上網，厝租較懸，9 月中綴流行上網廣告，拄 9 月、10 月全台灣買厝 tng 旺，刊 1 個月效果有限，交予仲介公司接手，租金照市面行情低。佇咱人 11 月 29，公證簽約。現場確認無問題設備翕相，以後交厝才未起糾紛。

第 4 个厝跤 60 thóng 歲，厝稅 12 月初 10 算起，尷佮後生是總舖師，3 人蹛，欲開小食店，某有扦外場經驗，過年後開始營業，佮厝跤、仲介熟似，攏是稅厝緣分，福氣 ê 人蹛好厝，福地福人蹛。用心做好料理，一定趁大錢。

Kā 盲人問路

Asking a Blind Man for Directions

Lîm Chùniok（林俊育）

金鐘 掠龍 技術 是一流 固定 人客 有二十 幾个 伊
Kimcheng ê liȧhlêng kisu̍t sī itliû ê， ko̍tēng ê lângkheh ū jīcha̍p kúi ê ； i tī
做 閒 時間 去 馬偕 病院 免費 替 院 病人
khangkhòe chò êng ê sîkan ，lóng khì mákai pēⁿīⁿ biánhùi thè tòa'īⁿ ê pēⁿlâng
掠龍 真 受 大家 歡迎
liȧhlêng ， chin siū tāike hoangêng 。
一个 拜六 中晝 金鐘 結束 伊 義工 掠龍 行 到
chi̍t ê pàila̍k ê tiongtàu ， Kimcheng kiatsok i ê gīkang liȧhlêng ， kiâⁿ kàu
病院 門 口 時 聽 下 對話
pēⁿīⁿ mn̂gkhakháu ê sî ， thiaⁿ ti̍oh ēkha ê tùiōe ：
請問 去 火車頭 去 位 坐 公車
「 chhiáⁿmn̄g beh khì hóechhiathâu ài khì tóūi chē kongchhia？」
庄腳 來 老 阿伯 客氣 問 過路 少年人
chngkha lâi ê lāu a'peh khehkhì teh mn̄g kòelō͘ ê siàuliânlâng 。
知 我 無 時間 你 去 門 口 坐 計程車
「M̄chai ， góa bô sîkan lah ， lí kakī khì mn̂gkhakháu chē kètêngchhia！」
少年人 一點 人情 味都 無 有 可能 伊 真正
siàuliânlâng chi̍ttiám'á jînchêng bī to bô ，mā ū khólêng i chinchiàⁿ
去 急診室
hiônghiông-kôngkông beh khì kipchín sek。
金鐘 踏 一步 過去 親切 老 阿伯 講 阿伯
Kimcheng ta̍h chi̍tpō͘ óa kòe khì ， chhinchhiat kā lāu a'peh kóng ：「 a'peh ，
我 你去 坐 公車
góa chhōa lí khì chē kongchhia 。」
阿伯 躊躇 一下 講 你 目 無 看 真正 知影
a'peh tiûtû chi̍t ē ， kóng ：「 lí ba̍k chiu bô khòaⁿ ，kám chinchiàⁿ chaiiáⁿ
去 位 坐 公車 我 是 盲人 問 路
beh khì tó ūi chē kongchhia？ góa kám sī teh kā bôngjîn mn̄g lō͘ ！？」
附近 我 真 熟 請 我 來 金鐘 枵
「Chia hūkīn góa chin se̍k ， chhiáⁿ tòe góa lâi 。」 Kimcheng ê koái'á
土 頂面 點 一下 點 一下 脆 聲音
tī thô͘ kha téngbīn tiám chi̍t ē tiám chi̍t ē ， chhangchhè ê siaⁿim chhōa
老 阿伯 行 向 公車 站牌 真 失禮 我 講
lāu a'peh kiâⁿ hiòng kongchhia chāmpâi 。 「 chin sitlé ！ góa tú chiah kóng
盲人 問 路 真正 對 盲人 過 無 了解 阮 一般
『Kā bôngjîn mn̄g lō͘ 』， chinchiàⁿ tùi lín bôngjîn siuⁿkòe bô liáukái 。goán itpoaⁿ

明眼 人 掠做 目 無 看 做 啥物 我
bênggán ê lâng liȧhchò bȧk chiu bô khòaⁿ tȯh bêtàng chò siáⁿmi̍h tāichì， góa
看 心靈 目 要緊 位 少年人 的確
khòaⁿ simlêng ê bȧkchiu khah iàukín ；tú chiah hit ūi siàuliânlâng tekkhak
是無 閒 心 亡 伊 看 人 需要 你 卻 目 亡
sī bô êng kah『sim bông』， i khòaⁿ bē tio̍h lâng ê suiàu ， lí khiok『bȧk bông
心 無 亡 上主 一定 大大 祝福 你
sim bô bông』， SiōngChú ittēng tōatōa chiokhok lí ！」
老 阿伯 沿路 行 沿路 講 滿心 歡喜 踏出 輕快 腳步
lāu a'peh iânlō͘ kiâⁿ iânlō͘ kóng， móasim hoaⁿhí tȧhchhut khinkhoài ê khapō͘ 。
阿伯 你 是 基督徒 真 歡喜 主 恩典 內面 咱 相 熟
「a'peh， lí mā sī Kitoktô͘ oh？ chin hoaⁿhí tī chú ê untián lāibīn lán sio se̍k
像 你 款 隨時 了解 盲人 人 無 我 惠明
sāi， chhiūⁿ lí chit khoán sûisî liáukái bôngjîn ê lâng bô chē。 góa tī Hūibêng
盲校 時 感受 基督 疼 領 洗禮 已經 將近 四十
bônghāu ê sî ， kámsiū tio̍h Kitok ê thiàⁿ chiah niá sélé ， íkeng chiongkīn sìchȧp
年 社會上 少 對 盲人 無 了解 歧視
nî loh，tī siāhōesiōng tú tio̍h bē chió tùi bôngjîn ê bô liáukái kah khîsī。

總是 上主 時時 刻刻 我 我 有 勇氣 行
chóng sī ， SiōngChú sîsî khekkhek kah góa tī leh，hō͘ góa ū ióngkhì kiâⁿ
入 社會 尤其是 雙連 教會 成立 盲朋友 聯誼會 實際
jip siāhōe ； iûkîsī Siangliân kàuhōe sênglip bôngpêngiú liângī hōe ， si̍tchè koh
具體 關心 盲人 阮 受 社會 大眾
kūthé teh koansim bôngjîn ， goán chitmá koh khah siū siāhōe tāichiòng ê
肯定 阮 有 服務 社會 大眾 機會
khéngtēng ， goán mā koh khah ū hó̍kbū siāhōe tāichiòng ê kihōe ；
今 日 我 替 三个 病人 做 掠龍 復健 心內 真 有 成就 感
kin’ájit góa thè saⁿê pēⁿlâng chò liȧhlêng hó̍kkiān ， simlāi chin ū sêngchiū kám ，
真 快樂 感謝 主 主
mā chin khoàilo̍k ， kámsiā Chú！oló Chú ！」
我 看 聖經 中 路
「 góa khòaⁿ sèngkeng tiong ê『chheⁿmê ê teh kā chheⁿmê ê chhōalō͘』
譬如 是無 適當 老 阿伯 對 聖經 相當 有 研究
ê phìjû mā sī bô kài sektòng 。」 lāu a'peh tùi sèngkeng koh siongtong ū giánkiù
早前 無 注意 聖經 節 時 真 自然 溢 起來
， cháchêng bô chùi ê sèngkeng chat ，chit sî chin chūjiân tȯh ek khí lâi
心頭
simthâu 。
是 阮 目 無 看 人 無 人 叫 阮
「 sī lah！ goán bȧkchiu bô khòaⁿ ê lâng siōng bô ài lâng kiò goán
聖經 為 顯明 上主 大能力 有寫 真
“chheⁿmê’á” 。 sèngkeng ūi tio̍h hiánbêng SiōngChú ê tōalênglėk ， ū siá chin

殘障 者 受醫治 奇蹟 這 是 何等 奇妙 神跡
chē chânchiòng chiá siū i tī ê kîchek ， che sī hôténg kîbiāu ê sînjiah ；m̄koh，
翻譯 聖經 人 對 殘障 者 稱呼 使用
hoanėk sèngkeng ê lâng tùi chânchiòng chiá ê chhengho· ，lóng súiōng
社會上 對 殘障 者 帶 歧視 不雅 稱呼 現代
siāhōesiōng tùi chânchiòng chiá tòa khîsī koh putngáê chhengho· 。 hiāntāi
中文 譯本 聖經 是 使用 瞎子 稱呼 目
tiongbûn ėkpún ê sèngkeng mā iáu sī súiōng『siachuh』chhengho· bȧkchiu
無 看 人 社會 對 殘障 弱勢 團體 歧視 時
bô khòaⁿ ê lâng 。Chitê siāhōe tùi chânchiòng jiȯksè thoânthé ê khîsī tangsî chiah
無去 像 你 款 明理 人 一點 應該
ē bô khì？chhiūⁿ lí chit khoán bênglí ê lâng koh khah chē chi̍ttiám'á， engkai
改變 社會 觀念
tȯh ētàng káipiàn siāhōe koanliām 。」
老 阿伯 集中 精神 聽 金鐘 慢慢 說明 一直
lāu a'peh chi̍ptiong chengsîn teh thiaⁿ Kimcheng bānbān'á soatbêng ， itti̍t
頭 表示 認同 金鐘 看 伊 表情
tòmthâu piáusī jīntông ， Kimcheng khòaⁿ bē tio̍h i ê piáuchêng ，m̄ koh
內心 體會 伊 心意
lāisim théhōe ē tio̍h i ê simì 。
去 火車頭 車 來 願 上主 你
「Beh khì hóechhiathâu ê chhia lâi à，ló͘la̍t.！goān SiōngChú kah lí tī leh！
平安 再 會
pêngan ， chài hōe ！」
金鐘 老 阿伯 車 方向 手 嘴
Kimcheng n̂g lāu a'peh chiūⁿ chhia ê honghiòng ia̍tchhiú ， chhùi iáu
無 停 講 平安 再會 順行 直到 公車
koh bô thêng teh kóng：「pêngan ， chàihōe ， sūnkiâⁿ ！」ti̍tkàu kongchhia
聲 消失 去
siaⁿ siausit khì 。

Chiah sng-á

My First Scoop of Ice-cream

Lîm, Jū-khái（林裕凱）

Kin-á-jit, kì-liām-jit, thia^{n} lâng kóng sī Tâi-oân 1911 nî, choân tó ê sng-á tiàm lerh pià^{n} siau sng-á. Góa só͘ kì-liām--ê, góa sère-hàn ê sî, pháng-sǹg sa^{n}-sì hér-á, iah tòa terh Piâ^{n}-bér soa^{n}-téng bér-liu. Hit jit, tòe gún bú-á khìr tīr-terh pa̍t-lâng tau. Gún tau tòa terh soa^{n}-téng khah koân ê só͘-chāi, in tau khah kē, só͘-í ē-sái kiò chère ē-keng chhù, èng-kai sī gún bú--á tiā^{n}-tiā^{n} pàng-phōa^{n} kang ê chí-bēr-á phōa^{n} in tau.

Khìr hia, lán m̄-chai ūi siá^{n} tāi, kán-ná beh khai-káng niâ, iah sī berh chham-siông kau-ōa^{n} kang siá^{n}-mih, hit-chūn lán m̄-bat pòa^{n}-hāng. Bô gî-gō͘, hiông-hiông thia^{n} tio̍h, ē-kha hit-pêng, tiâ^{n}-bér pi^{n}-á beh khí-lâi ê soa^{n}-lō͘ hia, ū pā^{n}-pu sia^{n}. In tōa-lâng lóng chai-iá^{n}, sī-kóng lán thâu chi̍t pái thia^{n}--tio̍h, lóng m̄-chai. In sûi kā hit ê lâng kiò--lâi. Chi̍t ê cha-po͘ lâng tì chi̍t téng pau-pò͘ ê kere-le̍h-á, chhēng àm chháu-á sek tn̂g-ńg ê sa^{n}, chit-má chai-iá^{n} he sī peng-á sa^{n}, ta^{n} nn̄g ê pó-un tháng-á khiaih, hit-chūn tong-jiân m̄-chai tháng-á kiò pó-un tháng, mā m̄-chai lāi-tére sī siá^{n}. In sió kóng kóa ōe, liáu-āu gún bú--á thèh chi̍t ê au-á tére chi̍t kiû peng-peng liâng-liâng ê mn̍gh hō͘ góa, kóng ē chia̍h-chit.

Lán thâu chi̍t pái chia̍h tio̍h chit khoán mn̍gh, ti^{n}-ti^{n}, mî-mî koh liâng-liâng, khì-bī bē-bái, kóng hō-chò sng-á. Lâi ē-káng liáu-āu, lâng kā lán kà kóng he sī ō͘-peng, koh ū lâng kóng he hō-chò pā^{n}-pu. Sère-sère ê á, chi̍t kiû, chu-bī, khioh khí ti^{n}, chá tio̍h bōe kì-tit ah, m̄-koh hit ê thi^{n} kng-iā^{n} khóng-chhi^{n} kah kóa pe̍h-hún, liâng-hong chhoe bīn,

peng-peng liâng-liâng, kah bú--á ê chhiò-iông ê kong-kéng iáu ē kì--eh.

Châng-ng àn Tâi-pak beh chēr ba-suh, tú tioh liân-ká, chhia-thâu lâng chhah-chhah-chhah, khòaⁿ chhia-pang pió, tak pang lóng kheh-móa. Hó ka-chài, chit pái lán ē kì-tit seng phah phiò ōe ūi. Chiūⁿ chhia, seng thak kóa chu, sòa khùn kui lō͘ kàu Môa-tāu.

Lé-pài beh hoan-thâu khìr Tâi-pak hit pang mā chha-put-to chōe lâng.

Kàu chhù, lán khòaⁿ tioh O͘-môa kah A-hun-á tú-hó terh mn̂g-kháu. Sim-chêng ke chin pêng-an hoaⁿ-hí. Lán ná berh chhú-lí tiān-chú chheh, ná chhó-chhó pó͘ chiah àm-tn̄g, ū sún-khak-hîr chit kho͘ kap thng.

Khùn, ū-iáⁿ kāu bāng. Bāng kìⁿ lán lerh phah-piàⁿ káng, kàu-sek āu-piah chit tīn hak-seng lóng lerh thó-lūn in ka-kī ê chok-giap, thó-lūn kah peh khìr toh-á téng, lán hoah siaⁿ, in soah cháu-cháu chhut-khir gōa-kháu. Lán m̄ kam-goān chhiàng kóng berh kā in kì khiàm-sek, mn̂g só--khiaih. Sīr-sit lán sim-koaⁿ chin siūⁿ-khì, in chiah--ê sian-siⁿ lâng hak-seng chiok phòa-keh.

M̄-koh, só bōe khiaih, chún soah. Lán chiap-sòa khìr khiâ chhia, berh khìr chhah chit ê só͘-chāi. Soah kā lâng ê o͘-tó-bái tùh phòa iû-tháng. Hit kha iû-tháng iû tioh khai-sí tít-tit lâu, àm chhiⁿ-sek ê khì-iû. Lán hoân-ló lâu kah chit-sì-kòe, bān-put-jī hér tòh hoat-seng hér-sio-chhù. Kín siūⁿ pān-hoat berh kā i that khiaih. Lán siūⁿ-tioh McGuyver, iōng chhiū-lin-thn̂g, tioh kín cháu khì thâu-chêng kám-á tiàm. Lán khòaⁿ tioh chhiⁿ-chìⁿ, m̄-koh in lóng kúi-ā pau pau chò chit tōa pau, lán kan-na su-iàu chit pau á tioh hó. Sim-koaⁿ ná chhiak--tioh, chit keng tiàm thâu-ke-má lerh kó͘, káⁿ sī kheh-lâng. Lán kā i mn̄g kám ē-sái thiah chit pau bōe góa chit pau sère pau á tioh hó, i m̄-khéng.

Lán sim-lāi sió-khóa iàn-khì, lerh siūⁿ-kóng kám berh bóe chit tōa pau, bóe-á m̄-goān. Oát thâu cháu, khòaⁿ tioh piⁿ-á nn̄g saⁿ ê cha-bó· hák-seng lerh pò·-tì oáh-tāng, lán kín khìr kā in chioh liâm-pò·. Terh thèng-hāu ê sî soah cheng-sîn.

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

Mài 有幻想——ùi 二二八看中共 beh 按怎統治台灣

Let's Stop Fantasizing—— A Look at How Communist China Would Rule Taiwan from the Experience of of 2-2-8

Ông, Khek-hiông（王克雄）

二次大戰結束，tī 南京 ê 蔣介石指示陳儀來接收台灣。陳儀宣稱伊是照蔣 ê 命令，設立 kap 行政、立法、司法、軍事、警察、特務、公賣、印鈔縛做伙 ê「台灣省行政長官公署」。台灣 kàu-ta^{n} 猶原有人對中共有幻想。事實是，中國共產黨萬不二來統治台灣，也會 tī 台灣設立 kāng-khoán ê 行政機關，毋通 siàu 想會當保有言論自由、人權、集會、選舉、公正的 ê 法院。Nā 是台灣人民、企業 ê 財富、房產，mā ē kap 馬雲 sio-siâng，hông 強迫 ài「共同富裕」，全部烏有去。

一九四七年三月初六，陳儀交 hō͘ 蔣介石 ê 報告內底，寫講『職以爲，職到臺灣以後，如對於日本時代御用紳士等，徹底翦除，一面台灣兵力比較雄厚，此次事情不至擴大至此。』有影 ùi 三月初十 ê 暗時開始，大肆 kā 台灣菁英 liȧh 走，kā 人殺害，甚至滅屍。中國 ê 獨裁統治者早 tio̍h 知影，chit-má ê 台灣人民已經慣勢民主 kap 自由，眞 oh 接受共產黨 ê 統治，上簡單 ê 手段就是屠殺，無 chiū 是送去偏僻 ê 集中營洗腦。

二二八期間，tī 台灣階級上 koân ê 軍事長官是白崇禧國防部長。Tī 三月二十六呈送蔣介石 ê 密電寫講『抗戰勝利後，中共假言論自由之名恣意詆毀本黨、政府及軍隊，台省一般不正確之報章輿論，亦同出一轍。』意思 chiū 是白崇禧認爲，會批評國民黨、政府 kap 軍隊 --ê lóng 是共產黨，應該 ài 剖。Nā 是不幸換中共統治，講一句中共無好 ê 所在，mā 會是死路一條。

一九四七年三月，蔣介石 ūi-tio̍h beh 安 tah 台灣 ê 民心，特別 hiòng 台灣放消息，承諾「台灣省各縣市長提前民選」，m̄-koh 蔣介石騙人，後來並無按呢做。後 --來，國民黨撤退到台灣，情勢基本穩定，ūi-tio̍h 爭取美國支持蔣政權，chiah 開始辦理縣市長選舉，但是選舉 lóng 是國民黨作票 kap 賄選。咱看香港 ê 選舉就知影，選舉 kan-ta^{n} 是形式 nā-tiā^{n}，目的是 beh 爲中共支持 ê 人背書。

白崇禧下令，台灣人警察袂當 chah 銃，kan-ta^{n} 會當做戶籍 kap 交通 ê 工作。道理 kāng-khoán，中共 siōng 袂放心 --ê 就是軍警，因爲 in 知影 beh 按怎用銃；若是公務員 tō 管理人民、教師負責培育下一代 ê 思想，m̄-koh chia-ê 工課大部份會 hō͘ ùi 中國來台灣 ê 公教人員所替換，台灣出世 ê 軍公教人員，tō 會 hông 送去中國勞改。

台灣人無分藍綠，慣勢民主 ê 抗議、示威、遊行，若是去 hō͘ 中共統治，tiā^{n}-tio̍h 袂堪得高壓 ê 獨裁專制，進一步起來抗爭。到彼个時陣，chiū 會 koh 有另外一个二二八慘案 ē 發生。

※ 作者是二二八教育基金會董事長、2025 年海外二二八遺屬返鄉團團長

Chio̍h-thâu-á ê sim-chiâⁿ

The Emotions of a Stone

Teng, Hōng-tin（丁鳳珍）

Thang-á-gōa ê chhiū-oe hō· hong siàn kah thâu-mơ iāⁿ-iāⁿ-poe, kin-á-ji̍t ê ji̍t-thâu kàu e-po·-sî-á lóng iá bô hoat-tō· chhut-lâi kìⁿ--lâng. Thiⁿ ơ-im ơ-im ê hóe-chhia, iu-goân n̂g-chêng ti̍t-ti̍t kiâⁿ--kòe-khì. Sûi lo̍h-chhia, kôaⁿ-kiuh-kiuh ê léng-hong bōe-tàng cháu-siám, piàⁿ ùi lán khang-hi ê ām-á-kún, kā lán ê thâu-mo· chhoe n̂g kâng chi̍t ê hong-hiòng, hiông-hiông piàn-thiⁿ hoán-hong ê tang-bóe, lán ê lú-to· iu-goân bô thêng-khùn.

Chit kúi kang, lí kám-kak lio̍h-á ut-chut, chiah lâng thâu-lō·, chōe-chió ē tú-tio̍h hō· lán iàn-khì ê sî-chūn. Bô siūⁿ beh kóng-ōe ê lí, siūⁿ beh khòaⁿ chheng-chhó thâu-chêng ê lō·, siūⁿ beh khak-tēng chit tiâu lō· kám chiaⁿ-si̍t sī lí ài kiâⁿ--ê.

Chêng gín-á-sî, lí tiō put-sam-sî tī lō·-piⁿ thêng--lo̍h-lâi, siūⁿ beh chai-iáⁿ chit tiâu khòaⁿ bô bóe-liu ê lō·, kám chiàⁿ-káng sī lí chit-sì-lâng chhut-sì chòe lâng ê ì-gī.

Ū-kàu gōng! Lí bat in-ūi khòaⁿ bōe chin thâu-chêng ê lō·, kā chheng-chhun phiaⁿ tiàm hit ê lō·-piⁿ ê chúi-khut-á, kiò-sī ka-kī tiō kiông-beh im--sí. Hit-sî, thâu-chêng ê lō· hō· thàu-chá tà-bông ê bū chhat kah pe̍h-bông-bông, lí lia̍h-chún ka-kī ê jîn-seng tiō beh án-ni ơ-iú--khì--ah. Thèng-hāu ji̍t-thâu kut-la̍t siōng-pan liáu-āu, lí soah hiông-hiông khòaⁿ-kìⁿ ka-kī chē tī lō·-piⁿ chhián-chhián ê chúi-khut-á-tóe,

goân-lâi cha-mî lo̍h kòe chi̍t chūn hō·. Kiò-sī ka-kī kiông-beh im--sí, goân-lâi sī hām-bîn niā-niā.

Tì-kak kia^{n}-hia^{n} chham hoa^{n}-hí, khó-lêng sī lú-tô·-tiong ê hoàn-ia^{n} niā-niā. Lí koat-ì bô beh kā ka-kī ê jîn-seng kau-tài hō· chi̍t-sî ê sim-chia^{n}. Bô ài hō· bô-lâi-bô-khì ê sim-chia^{n} chang tio̍h ka-kī n̂g-chêng kia^{n}--kòe-khì ê kha-pō·, lí khai-sí o̍h chòe chi̍t lia̍p tiām-chēng ê chio̍h-thâu, bô-lūn thàu-hong lo̍h-hō· ah-sī chhut-ji̍t ia^{n}-ba̍k.

Siū^{n}-kóng í-keng chia^{n}-chòe chi̍t lia̍p bô-hong-bô-iô ê chio̍h-thâu, kut-la̍t tiàm lō·--lí lìn-lâi-lìn-khì. Chi̍t chūn léng-hong chhoe--kòe-lâi, hiông-hiông soah koh khì hō· jîn-sè-kan ê siáu-tham kap im-thim, siàn khì bô-sia^{n}-bô-soeh ê piah-kak.

“Ah! Kó-jiân, góa iá-sī chi̍t lia̍p iá-bōe si^{n} chhi^{n}-tî ê chio̍h-thâu-á.” Lí khòa^{n}-kì^{n} ka-kī ê nn̂g-chia^{n} chham hâm-bān, ku tiàm thô·-soa ia^{n}-ia^{n}-poe ê lō·-pi^{n}, kài-sêng siū tio̍h giâm-tiōng ê tá^{n}-kek, bōe-tín-bōe-tāng.

Hiông-hiông o·-kôa^{n} ê tang-bóe, lí ê thâu-mo· hō· léng-hong siàn ùi lâm-pêng--khì. Hóe-chhia kiâ^{n} kàu chi̍t ê chhiū-á ōm-ōm ê goa̍t-tâi, lí tī tiām-chēng ê chhia-thâu lo̍h-chhia. Kā ka-kī chhàng--ji̍p-khì ē-tit chū-iû chū-chāi chhoán-tōa-khùi ê soa^{n}-nâ. "Aih!" Chia^{n}-si̍t ū-kàu gōng!

Kó-jiân, thia^{n} chhiū-á kóng-ōe, chham khòng-khoah ê thi^{n} sio-siòng, kā ka-kī pì^{n}-chòe chi̍t chiah bô-iàu-bô-kín ê hûn-ang, sûi hong phiau-liû. Hō· lán kám-tōng, ba̍k-sái lâu, hō· lán tit-tio̍h peh--khí-lâi ê khùi-la̍t, kè-sio̍k kiâ^{n} n̂g chit ê lāu-ji̍a̍t-chhih-chhih ê jîn-sè-kan.

2024.12.14

Tâi-oân-lâng ê miâ Lô-má-jī beh án-chóaⁿ siá?

How to Write Our Taiwanese Names in Romanized Taiwanese?

Tiuⁿ, Ho̍k Chû（張復聚）

台灣人名ê母語羅馬字 beh 按怎寫？我建議咱家己發明 Tiuⁿ, Ho̍k Chû。Tiuⁿ 表示姓，Ho̍k Chû 是名。姓 kap 名中間用 “,” 隔開 (不管姓有幾字，名有幾字)。姓 kap 名 lóng 用羅馬字大寫，全世界 kan-ta 台灣才有，這就是台灣特色！

Lô-má-jī ūn-tōng hō͘-chin-chē Tâi-oân-lâng khai-sí su-khó lán eng-kai iōng Lô-má-jī lâi siá lán ka-kī pē-bú-ōe hoat-im ê miâ-sèⁿ.

Sè-kài ta̍k-kok ê lâng-miâ lóng ē-tàng iōng Lô-má-jī siá, put-koán sī Tek-kok lâng, Ji̍t--pún lâng, Bí-kok lâng, á-sī Lō͘-se-a lâng (Russian).

Seng lâi khòaⁿ chi̍t-kóa sè-kài-tek ê chò-hoat：Ji̍t-pún ê 美空 ひばり siá-chò Misora Hibari；安倍晋三あべ しんぞう siá Abe Shinzō。

Hân-kok 金大中 Kim Dae-jung；朴瑾惠 Park Geun-hye
Tiong-kok 鄧小平 Deng Xiaoping；習近平 Xi Jinping
Hiang-káng 黃之鋒 Wong Chi-fung；董建華 Tung Chee-hwa
Sin-ka-pho 李光耀 Lee Kuan Yew；李顯榮 Lee Hsien Loong

Sin-ka-pho ê Lô-má-jī ín-chún sûi-lâng iōng in ka-kī ê bó-gí siá, pí-jū 黃 ē-tàng án-ne siá：Huang、Wong、Ng、Wee、Ooi；陳 Chen、Chin、Chan、Tan。

Án-ne lán chai-iáⁿ: Jit-pún, Hân-kok, Sin-ka-pho, Hiang-káng kap Tiong-kok lóng-sī sèⁿ siá tī thâu-chêng, miâ khǹg tī āu-piah. Tiong-ng ū--ê ū hyphen, ū--ê bô.

Nā-sī Se-kok lâng ê chò-hoat khiok sī miâ siá tī thâu-chêng, sèⁿ siá tī āu-piah, tiong-ng bô hyphen, chhin-chhiūⁿ Eng-kok ê 柴契爾夫人 Margaret Thatcher, Bí-kok ê 歐巴馬 Barack Obama, 華盛頓 George Washington.

Lán Tâi-oân leh? 蔣經國 Chiang Ching-kuo, 李登輝 Lee Teng-hui, 陳水扁 Chen Shui-bian, 蕭美琴 Hsiao Bi-khim.

Lán ē-tàng khòaⁿ--tio̍h ê chiū-sī ū-lâng siá Koaⁿ-hong gí-giân, mā ū-lâng siá Tâi-oân bó-gí. Chóng-sī miâ ê siá-hoat lóng chin kāng-khoán, chiū-sī 2-jī Lô-má-jī miâ siá chò-hóe, thâu chi̍t-jī khí-thâu tōa-siá, āu-piah jī sió-siá, tiong-ng iong hyphen “-” sio-chiap.

Lán ê chiân-pòe mā í-keng ū án-ne siá, chhiūⁿ 鄭兒玉 Tīⁿ, Jyi-giokk, 蕭泰然 Siau, Thàijiân. Chiū-sī kā miâ kap sèⁿ tiong-kan khǹg “,”. M̄-kú bô phó͘-phiàn.

Chóng-sī miâ ê pō͘-hūn iû-goân bô chhòng-chō Tâi-oân chiah ū to̍k-it bû-jī ê te̍k-sek. TLH 林清祥 kàu-siū ê miâ-

sèⁿ i ka-kī siá-chò Lîm Chheng Siâng. Án-ne chin hó. M̄-kú mā-sī kap Sin-ka-pho sio-kāng. Sui-bóng bē hō͘ lâng khòaⁿ-chò Tiong-kok-lâng, khiok mā bô Tâi-oân tėk-sek. Bô kàu giảh chán.

Góa siūⁿ-kóng lán mài kap pȧt-lâng kāng-khoán, lán ài ū lán ka-kī ê hoat-tō͘.

Goân-chū-bîn miâ-sèⁿ, lán chun-tiōng in ka-kī ê koat-tēng. Nā-sī iōng Hàn-jī siá ê lâng-miâ, góa kiàn-gī án-ne siá: 張復聚 Tiuⁿ, Hȯk Chû. Chiū-sī kā sèⁿ khǹg tī thâu-chêng, miâ hē tī āu-piah. Sèⁿ kap miâ ê tiong-ng koh khǹg “,” , chheng-chhó piáu-sī sèⁿ kap miâ. Hàn-jī sèⁿ kap miâ tiong-ng làng 1 keh, chhiūⁿ Jȧt-pún lâng án-ne. Nā-sī lí ū hȯk-sèⁿ, chiū-sī 2-jī sīm-chì 3-jī ê sèⁿ, kāng-khoán siá tī thâu-chêng, tòe chȧt-ê “,”, āu-piah chiah-sī miâ.

Án-ne siá, choân sè-kài kan-ta lán ū. Nā-sī chin-chiàⁿ ū phó͘-phiàn-hòa, nî-kú goėh-chhim, āu-pái choân sè-kài ê lâng khòaⁿ-tiȯh chit-khoán Lô-má-jī miâ-sèⁿ chiū chheng-chhó chit-ê-lâng sī Tâi-oân-lâng!

Chóng-kóng chȧt-kù, lán chit-khoán siá-hoat ū ē-bīn 3 hāng tėk-sek:

1. Hû-hȧp Tâi-oân-lâng ê koàn-sì, sèⁿ tī thâu-chêng, miâ tī āu-piah.

2. Se-kok-lâng khòa^{n}-tio̍h “,” , chiū chai thâu-chêng sī sè^{n}, āu-piah sī miâ.
3. Chit-khoán siá-hoat choân sè-kài to̍k-to̍k lán Tâi-oân ū. Nā-sī tāi-ke lóng chhái-iōng, sî-kan kú liáu choân sè-kài khòa^{n}-tio̍h chit-khoán miâ-sè^{n} sûi liáu-kái chit-ê lâng sī Tâi-oân-lâng! Che kiám m̄-sī lán siōng-hó ê Tâi-oân siong-piau?

16 April 2025

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen


Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen



Siáu-soat 小說

Fiction

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

布袋戲劇本
台灣英雄傳──朱一貴〈第二幕〉
決戰台灣城

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

Tēng-pang Suyaka Chiu（周定邦）

第 2 幕：江湖好漢來 sio-kēng

● 謝蓋雄 kap 2、3 ê 清國兵出場出場。

謝蓋雄　奉知府大人王珍 ê 命令，beh 來竹仔街收稅，行。

● 謝蓋雄 kap 2、3 ê 清國兵入場。老人出場。謝蓋雄 kap 2、3 ê 清國兵出場。老人看 tio̍h 謝蓋雄，想 beh 走。

謝蓋雄　擋 --leh ! Lí chit-ê 可惡 ê 刁民，稅金拖 kah chit 時 koh m̄納，人來 --ah! Kā lia̍h 起來 phah。

清國兵　是 !

● 清國兵 phah 老人。

老　人　Lín mài koh phah--ah-lah。

● 吐血

謝蓋雄　錢 the̍h--chhoài，tō 放 lí 1 條活命，nā 無明年 ê 今 á 日 tō 是 lí 做忌 ê 日子，koh phah。

老　人　Mài koh phah--ah-lah，我 to 有 iáⁿ 無錢 --ah，各位大爺，lín tō chhiú-se gia̍h koân--lah。

謝蓋雄　眞 lî-lô。Kā in bó͘-á-kiáⁿ lia̍h 來去知府。Lí kā 我聽 hō͘ chim-chiok，限 lí 2 工 the̍h 錢來領人，nā 無，

時 kàu 人 liah 厝 thiah，雞 á 鳥 á beh kā lí liah kah 無半隻。

● 翁飛虎 kap 趙七出場。

翁飛虎　擋 --leh！

謝蓋雄　Sá^{n} 人 chiah 大膽，敢來 chia 防害公事，報名來。

翁飛虎　天地會虎堂盟主翁飛虎！

趙　七　天地會豹堂盟主趙七，goán 老母有身七 kò͘月 tō kā 生--落 - 來，出世 ê 時 kap 李哪叱 sio-siâng，是 1 粒肉球，lo̍h-thô͘ tī thô͘ -kha tiô 7 ē，chiah chiâ^{n}-chò 人，m̄-chiah 號做趙七。

謝蓋雄　我 chhap lí tiô 幾 ē，報 1 ê 名，報 kah hiah 囉嗦。

趙　七　Lí 嫌我囉嗦，無，換 lí 報 -- 來。

謝蓋雄　Chiā Kài-hiông。

趙　七　Chia̍h kài hiông，哈哈哈哈哈哈，無，lí 出世是無 thang chia̍h--o͘，無，nah-ē 號做 chia̍h kài hiông。

謝蓋雄　Lām-sám！Chiā 是「謝謝（seh-seh）」ê chiā，kài-hiông 是蓋世英雄 ê 意思 --lah，講 hō͘ lí bat chhùi 鬚 tō 好 phah 結。

趙　七　Hò͘！Hò͘！蓋世英雄 tō hō͘lí 蓋世英雄。

謝蓋雄　Lín 2 ê 阻擋 goán ê khang-khòe，我 koh tī chia kap lí leh 練 siáu 話。人來 --ah！Chit 2 ê 先 lia̍h 起來修理。

衆清國兵　是！

● 衆清國兵 kap 翁飛虎、趙七 sio-phah。清國兵 phah 輸。

謝蓋雄　無 lō͘-ēng ê kha-siàu，閃邊 --ah！

● 謝蓋雄 kap 趙七 sio-phah。謝蓋雄 phah 輸，hō͘ 趙七 kā liȧh--leh。

趙　七　爲 tio̍h ka-tī ê 榮華富貴，甘願做人 ê 奴才，koh leh sá^{n}-mih 蓋世英雄，我看 lí 是蓋世奴才 --lah，iá，hō͘ lí 死 --ah。

謝蓋雄　Ah~~ lín chit 2 ê 賊徒，好膽 mài 走，我 nā 無 làu 人來 kap lín 輸贏，我 tō kap lín kâng 姓。

趙　七　Soe-siâu koh，kap lí kâng 姓。M̄ 走 m̄？M̄ 走 koh liȧh 來修理。

謝蓋雄　Soan--ah。

● 謝蓋雄 kap 衆清國兵走入場。

趙　七　Hn̂g，好膽 m̄to mài 走，哈哈哈哈哈哈，2、3 ē 手 tō kā khăn-jió͘-- 起 - 來 -ah，sá^{n}-mih leh 謝蓋雄，我看是走 kài hiông khah 有 iá^{n} lah。

翁飛虎　七哥 --ah，lí 有夠厲害，2、3 ē 手 tō kā khăn-jió -- 起 - 來 - 啊，哈哈哈哈。

趙　七　Tō 是 meh，lo̍h 車頭 lóng 無探聽。

翁飛虎　講 chiah leh 講，lán beh 去鴨母寮 chhōe 朱一貴朱大哥 soah chhiân--tio̍h-ah。

趙　七　有 iá^{n} to tio̍h，án-ne lán 緊行。

翁飛虎　行。

● 翁飛虎、趙七入場。

月琴唸歌。　曲調：台灣唸歌歌仔調。

內面口白

貪官暴政 chhiân 人驚，欺負人民上出名，
M̄是風聲 kap 謗影，流傳 kui-ê 台灣城。
王珍 pē-kiáⁿ kò͘人怨，街頭巷尾衆人 soān，
五湖四海 ê 好漢，知 iáⁿ 苦 thàng tī 民間。
民間苦 thàng lóng chiâu 知，tak-ê phah 算 tī 心內，
貪官 tō kā 趕落來，chhiânⁿ-keh 公義合應該。
● 唸歌 soah，無法法師 kap Tha-tó͘ Khó͘-lo͘h 出場。

Tha-tó͘ Khó͘-lo͘h　Chit-chām-á lán án-ne sì-kè 行踏，聽眞 chē知府王珍 in pē-á-kiáⁿ ah-pà 人民 ê tāi-chì，kui-ê 台灣城人民怨氣沖天，m̄知法師 kám有 tì-kak--tio̍h?

無法法師　我知 iáⁿ，王珍 in pē-á-kiáⁿ 靠勢 in 有錢有勢 koh 有兵 á，想講駛鬼 ē 挨磨，m̄知 ka-tī 犯 jîn-hô，氣數 tit-beh chīn-pōng，我 phah 算招人來扶新天子，thang kā chia chia̍h 錢官趕--落-來，來替天行道。

Tha-tó͘ Khó͘-lo͘h　O͘h! M̄知法師 chēng 早心內 tō 有 phah 算，án-ne lí phah 算 tang 時 beh 落手 --leh?

無法法師　Lí kám ē 記 leh 10 工前，我叫 lí 去邀請各路英雄好漢 beh 來去羅漢門比宋江？

Tha-tó͘ Khó͘-lo͘h 我 chai--ah，á che kap 扶新天子 ê tāi-chì 有 sán-mih tī-tāi？

無法法師 Tha-tó͘ Khó͘-lo͘h lí 有所不知，我 tō 是 phah 算利用比宋江 ê 機會，beh招 chia 各路 ê 英雄好漢來 tàu-chhiân--ah。

Tha-tó͘ Khó͘-lo͘h O͘h，是 án-ne--ò͘，機關 chhàng tī 倉庫，莫怪我 m̄知。

無法法師 好 --ah，lán tan êng 話 mài koh 講 --ah，來去 chhoân-pān。

Tha-tó͘ Khó͘-lo͘h M̀，行。

- 無法法師 kap Tha-tó͘ Khó͘-lo͘h入場。
- 無法法師 kap Tha-tó͘ Khó͘-lo͘h、各地英雄好漢出場。
- 各地宋江陣開始 phah 宋江，無法法師 kap 各地英雄好漢 tī 邊 --á 講話，講 soah tak-ê lóng thìm 頭，宋江 phah soah，全部 tòe 無法法師行入場。
- 朱一貴 kap 朱中山出場。

朱中山 A 兄，我前 2 工去府城，chit sì-kè lóng 風聲講 lán 鴨母寮 chia 有出 1 ê gâu-lâng，講 i ē-hiáu 操鴨 á 兵，m̄ 知阿兄 lí kám 知？

朱一貴 中山，mài hàm--ah，sán-mih 鴨 á 兵，我知 ián 枝 á 冰、芋 á 冰，ná 有 sán-mih 鴨 á 兵？Á lí nah-ē hiông-hiông leh 問 che？

朱中山　無 --lah！無 --lah！Hờⁿ-hiân--lah。

朱一貴　M̀。

● Suyaka kap Iakuchi 出場。

Suyaka　一貴兄。

朱一貴　Ǒ，是 Suyaka 老 sè--ê，lí nah-ē chiah 罕行，koh chhōa chiah chē 人來，是 kap 人來比宋江 hioh?

Suyaka　M̄是 --lah，是縣令王乾 hit khoˑ 狗官，chhōa 人去 goán hiah liȧh 人，連我 ê 牽手 Ima mā hōˑ in liȧh-- 去，beh 來 chhōe lí tàu-saⁿ-kāng。

Iakuchi　Hèⁿ--lah，hit khoˑ 王乾眞可惡，講 sáⁿ-mih goán bē-sái 入山去 chhò 竹 á，chiah 起兵去 goán 社內 liȧh 人，叫 goán ài thėh 錢去換人 tn̂g-- 來。

朱一貴　Lín soah 無去 kā in 討人？

Suyaka　Goán 有去 kā in 討人，m̄-koh kui 間縣衙 chhōe-thàu-thàu mā chhōe 無人。

朱一貴　Án-ne tiāⁿ-tiȯh kā in liȧh 去知府 hia--ah。

朱中山　我看無 tek-khak 是山賊 leh 變鬼。

朱一貴　中山，lí chēng 考 tiȯh 秀才 tō tȧk 日 tī chia 讀冊，chhoân beh thang 考舉人，iā 罕得出外，lí nah-ē 知 iáⁿ 有山賊？

朱中山　M̀……，無 --lah，我烏白 ioh--ê-lah。

● 翁飛虎 kap 趙七出場。

內面口白

來 --ah。

趙　七　一貴大 --ê，á 今 á 日 nah-ē chiah 鬧熱，來 chiah chē 人，koh bē-su leh 做醮 --leh。

朱一貴　Ǒ͘，是趙七。

趙　七　Hè^{n}--lah，是我 kap 飛虎專工來 chhōe lí--ê。

朱一貴　M̀，歡迎，歡迎。Á 飛虎兄是……

翁飛虎　小弟是天地會虎堂盟主翁飛虎。

朱一貴　Ǒ͘，是天地會 ê 翁盟主。

翁飛虎　一貴兄，免 hiah sè-jī，叫我飛虎 tō 好。

朱一貴　M̀，m̄知 lín 專工來 chhōe-- 我有 sá^{n} tāi-chì？

趙　七　一貴大 --ê，goán ê tāi-chì 無 hiah 要緊 --lah，tú-chiah 聽 lí kap Suyaka 兄 leh 講 ê tāi-chì khah 要緊。

朱一貴　無要緊，無要緊，來 chia--ê lóng 是我 ê 好兄弟。

- 無法法師 kap Tha-tó͘Khó͘-lo͘h 出場。無法法師跪落去拜朱一貴。

無法法師　無法法師拜見吾王。

朱一貴　法師行 chiah 大 ê 禮，一貴受當 bē 起 --ah。

無法法師　老僧 m̄是 leh 講 sńg 笑，lí 是未來 ê 天子，今 á 日招 chiah chē 英雄好漢 tiō 是 beh 來助 lí 一臂之力，替天行道，lí 無看 kui-ê 台灣城人民怨氣沖天，王珍暴政無道，已經天地不容。

朱一貴　法師 án-ne 講，kám 有 sáⁿ 理路，án-choáⁿ 講我是未來 ê 天子 leh？

無法法師　請吾王排 lí ê 鴨 á 陣，操鴨 á 兵，等全部 ê 鴨 á nā lóng 飛上天，老僧坐 tī 番鴨將軍 ê 身軀頂 ê 時，請吾王照 chit 本天書寫 ê 號令，自然 ē-tàng 證明 lí 是未來 ê 天子。

- 無法法師 kā 天書 the̍h hō͘ 朱一貴。

朱一貴　眞正有鴨 á 兵？我叫是 kan-na 有枝 á 冰、芋 á 冰 leh。好，án-ne 我 tō 試 khòaⁿ-māi。行。

- 全部入場。朱一貴 kap 無法法師、Tha-tó Khó͘-lo͘h 出場。
- 朱一貴開始 hiàm 鴨 á，鴨 á 一隻一隻 ka-tī 排列，無 gōa 久，chhōa 頭 hit 隻鴨 á 走入去 Tha-tó͘ Khó͘-lo͘h ê 身軀內，Tha-tó͘ Khó͘-lo͘h 變做一隻 chok 大隻 ê 番鴨，chit 隻番鴨叫 3 聲，chhōa 頭飛，tȧk 隻鴨 á lóng tòe i 飛 -- 起 - 來，飛做一 ê 鴨 á 陣，tī 空中 leh pha-kho͘。

內面口白

鴨 á 陣眞聽朱一貴 ê 指揮，chhōa 頭 hit 隻番鴨將軍先飛 -- 起 - 來，chhun--ê hia 鴨 á 兵 mā 一隻一隻 tòe i 飛 -- 起 - 來，chiâⁿ 做一陣鴨 á 陣，tī 空中 pha-kho͘，chit 時 chūn 無法法師 beh 施展法術。

無法法師　A-mo͘-nî-pat-mí-hông，化！

內面口白

無法法師化做三丈 koân ê 老禪師，liòng 身飛去坐 tī 番鴨將軍 ê 身軀頂。

無法法師　請吾王號令。

朱一貴　一兼二顧。

- 番鴨將軍聽 tio̍h 號令，sûi hioh lo̍h 來 khiā tī thô͘-kha，鴨 á 兵一隻一隻 thia̍p tī 番鴨將軍頂 koân，chiâⁿ 做一支柱 á。

朱一貴　三頭六臂。

朱一貴　四兩破千斤。

朱一貴　五虎下山。

朱一貴　六月飛霜。

朱一貴　七月半鴨。

朱一貴　八方風雨。

朱一貴　九月颱，無人知。

朱一貴　十全十美。

- 番鴨將軍聽 tio̍h 號令，chhùi 吐煙霧 1 港 1 港，樹 á hō͘ 煙霧霧 --tio̍h，ta̍k 欉 lóng 堅做冰柱。Chit 時 chūn 無法法師，phah 1 港氣功，樹 á 1 欉 1 欉倒 --落。無法法師 ùi 番鴨將軍 ê 身軀頂跳落 thô͘-kha，番鴨將軍 chhōa 鴨 á 兵飛入場。Suyaka、翁飛虎、趙七、Tha-tó͘ Khó͘-lo͘h 出場。

朱一貴　哈哈哈哈！

無法法師　各位，lán lóng 有看 tio̍h 主公 ê 厲害 ah，chit-chūn kui ê 台灣城親像 A-pi 地獄，lán ài sio-kēng-kha 來幫 chān 主公消滅暴政，替天行道。

● 無法法師 chhōa ta̍k-ê kā 朱一貴行禮。

衆 人　請主公 chhōa goán ta̍k-ê 替天行道，消滅暴政。

朱一貴　好！Ta̍k-ê ká 眞心 beh án-ne 做，我 tō 請各位英雄豪傑 tàu sio-kēng，做伙來 ián 倒 chit-ê 不義腐敗 ê 官廳。

● 全部入場。

台文筆會 Taiwanese Pen

阿清 ê 情批

A-Chheng's Love Letters

Ko, Ka-hui（高嘉徽）

聽講古早人 teh 談戀愛，bô 像 chit-má 現代人 thàu-kòe 手機仔抑是電腦來 kau 男女朋友。我 siū^{n}-beh 講一位我較早 ê 朋友寫情批 ê 戀愛古。

「阿清，你是 koh 走去 tó-ūi? 敢是 koh 去 kià 批 ?」In 母仔逐改 lóng 講 kāng-khoán ê 話。

「Tiòh--lah！啥叫咱兜 lī 郵便局 hiah-nī 遠，逐遍騎跤踏車愛騎 tih-beh 30 分鐘 chiah kàu，強欲 thiám--sí。」

阿清 bô-lám-bô-ne teh 回應，我看 in 母仔早就慣勢 --ah！

「拜託一下！阿母 kan-ta^{n} 你這 ê kiá^{n} niâ，你 chiok 無簡單考牢 tāi-hȧk，愛好好仔讀冊，好 -- 無 ?」母仔好聲好說 kā 阿清講，伊 ǹg-bāng 伊未來 ē-tàng 有出脫！

「阿母，我有認眞讀冊，m̄-koh 朋友 mā 是愛 kau--ah！你 mā 希望我 í-āu 會使 chhōa 某 se^{n}-kiá^{n} 是無 ?」

「好 --lah！阿母相信你！阿母相信你！」伊講煞，就越頭做伊 ê 工課，去無閒囉！

其實阿清 chit-má 是中文系二年 ê 學生，伊 sėk-sāi chit-ê 英語系 ê 學姊，in 是鋼琴社 ê 團員，chhiâng-chāi 有社員 ê 發表會愛無閒。阿清是爲著這 ê 學姊才入去 --ê。因爲惠美學姊 tī

學校是有名聲 koh 有得著全大專生第五屆 ê 鋼琴比賽第三名。除了鋼琴，伊 mā chiok 愛寫作。

雖罔伊無 beh 做作家，m̄-koh 惠美 lóng ē 寫英語小說投稿 hō͘ 英語報紙。阿清 ê 英語算 chiâⁿ 好，逐改看著學姊發表 ê 英語小說，lóng 看 kah chhùi-chhiò-bȧk-chhiò，阿清眞欣賞惠美學姊 ê 才情。學姊生做甜甜 koh chiok 好笑神，身形瘦瘦 --á，皮膚白 phau-phau koh 幼綿綿，tó chit-ê 查埔人看著伊 bōe kah-ì--ê，而且伊 ê 聲 hō͘ 人聽起來會感覺心內 ngiau-ngiau，bōe-su teh 食 lí-á-chhiám--leh !!

阿清 kā 我講伊 chiok 愛惠美學姊 --ê，m̄-koh m̄-chai 影 beh 按怎表達伊 ê 愛意 hō͘ chai。我就 kā 講：「你會使寫批試 khòaⁿ-māi，你 ê 文筆 m̄-sī bōe-bái？無的確伊會佮意這種方式喔 !」

「好！我寫情批試 khòaⁿ-māi ！若成功 chiah kā 你講！多謝麗華 !」

我是 gōa-nī-á 佮意阿清，m̄-koh 伊心肝底 kan-na hit-ê 學姊 niâ。我頭 lê-lê siūⁿ 講：「雖罔我無學姊 hiah 媠，m̄-koh 我 ah-bô 生做偌 bái--ah !」我 ê 皮膚白，朋友講我 ê 面模仔 chiâⁿ 幼秀。M̄-koh put-koán 按怎 o-ló，我心內 ê 滋味無啥好，「我敢有 hiah bái，是按怎 lóng bōe 想著我對伊 ê 好 !」

自阿清寫情批寫兩冬 lóng 逐無學姊了就 koh 轉來 chhōe 我，m̄-koh 彼時我 kah 我 ê 未婚夫訂婚 --ah ！Mā 無法度 koh hām 伊 tàu-tīn--ah !! 我未來 ang-sài 是阿母 ê 親情紹介 --ê，人範 kap 人品 chin 好，koh tī 公家機關 chiȧh 頭路，阿母 chin 滿意伊，我就聽伊 ê 話嫁 hō͘ 阿順，較早 ê 婚姻 lóng 聽爸母 ê 安排，我 mā 乖乖聽話。

Tī beh 結婚進前，我收著阿清 ê 批。伊內底寫：「Chin 失禮，進前你對我 ê 好，我無珍惜，m̄-koh 我會永遠 khn̂g tī 心肝底。Chit-má 你 beh 結婚 --ah！祝你新婚快樂！」無 siū^{n} kàu 講，我心內上愛 ah-sī 阿清！M̄-koh 命運創治人，無法度 koh 轉去較早 ê 日子 --ah！阿清再會！

2022.07.23

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

Chìn 無彩！

What a Shame!

Lîm, Ì-chhiu（林憶秋）

伊講，我若 ē-hiáu 寫字，想 beh kā 我 ê 故事寫 -- 出來！

其實我對伊 ê 代誌嘛無 chìn 了解，kan-ta 知影伊是宜蘭壯五 ê 人，自細漢 pun 人做養女，伊想 beh 讀冊，m̄-koh 養 pē 無 ho͘ 讀，伊 bih-tī 教室外口，偷看人 teh 讀冊。所擺伊要求伊 ê 孫 ài 認眞讀冊，nā 考無好 tō 準備食 siù-se-á。

嘛是這 ê 因端（in-toaⁿ），致使 in 大漢囝 ê ban 查某囝認爲「我讀冊是爲你讀 --ê」，tō koh-khah 無 ài 讀。這 ê 囡 á ê 老爸，tō ka ùi 台中 ê 私立中學轉 túiⁿ 來蘇澳 ê 國中讀，koh ka 吩咐講「讀冊是爲你家己讀 --ê」，伊 chiah khah 肯讀。

後 -- 來養 pē chhōa kui 傢伙 á 去九份 á 開 kám-á 店，伊 kap in 尪就是 tī hia sio-tú--ê，in 尪是 hông 招入娶出 --ê，因爲養 pē 無查埔，phín 好生第 1 ê 囝 ài 姓養 pē ê 姓，後 -- 來 in 生 nn̄g-ê 查埔 --ê。是講 in hit ê 大查某囝 kám m̄是伊 --ê？原來 he 是 in 尪 tī 10 外歲 á kap 後母 bē 合，離家出走，ùi Sam-seng 流浪到三貂嶺 hit-tah-á，kap 有錢人小姐生 --ê。有 1 日，伊無 sè-jī 聽 tio̍h 人講，隔轉工 tō beh kā 趕走。半暝半伊 tō kā 查某囝偷抱走，chiah ē 走去到九份 á，熟似 tio̍h tih 開 kám-á 店 ê 丈人 á in。

九份 á 隔壁 tō 是金瓜石，金礦眞發達，有人去 kā 金礦挖出來 ê 塗屎提去洗，koh 有人去 kā 洗過 ê 塗，用藥 á 來煉金 á，聽

講是羅西亞 ê 人教 --ê。這款藥 á chìn 毒，tō 是咱 ta^{n} teh 講 ê「王水」，莫怪 in 兜 ê 水溝 á 攏無蠓蟲。

伊 koh 講起伊有 1 ê 小弟，嘛是養 --ê，這 ê 小弟人生做 chìn 緣投，tī 20 歲 ê 時，kap 1 ê 小姐戀愛，養母知影 soah 反對這 chân 代誌，後來 in 小弟竟然走去跳河自盡。10 gōa 冬前，in 蘇澳 ê 家墓 hō͘ 政府徵收去，kui phâng beh sóa 去冬瓜山新做 ê 家墓 khn̂g。來做 sit ê 人 beh 搬金斗甕 á，發現 in 小弟 ê 金斗甕 á naih chiah 重？經過家屬 ê 同意，kā kòa 拍開，內底全全水，可惜無人知影這到底是按怎？有人 ioh 講 kám sī 因爲這 ê 人是跳河自盡 ...，m̄-koh 伊已經 tī 2002 年過身 -- 去 à！

In tī 九份 á thàn tio̍h 錢，tō 轉來宜蘭後驛 hit-kho͘-lê-á hak 3~40 甲 ê 田地。In 囝講：「以早細漢 ê 時，厝內 thoah-á thoah 開全金條。大人若 chhōa 阮去宜蘭市 á，人攏走出來看，看啥？看 5~6 歲囡 á 穿皮鞋，tiau 西裝 koh tì pé-lé 帽（ベレー帽）」。Koh tī 東港路信號跤邊 á，買 1 間 nn̄g 層 ê 樓 á 厝，khiā 家兼開塗壟間做米絞，in chhia^{n} ê 下跤手人無老實，kā 粟包做手偷載走。有 1 冬 in 尷 koh kap 人博粟 kiáu，hit 冬歹運，收成 chìn bái，嘛有了 --kóa！

1949 年 6-- 月，米價 1 百台斤 ài 160 萬 ~170 萬台票，豬肉 1 台斤 ài 7 萬 5 千箍台票，鴨 nūi 1 粒 ài 五千箍台票。Kàu-kah 6 月 15 tō 悽慘 kah 四萬換 1 箍 --à，chi̍t kóa 錢像紙 hiah 無值錢。1950 年代，中華民國政府「拍輸走贏」來台灣，tō 開始做土地改革，啥 mih「三七五減租、耕者有其田」，其實是 beh chhim 人 ê 土地。分股票 kap 債券 hō͘ 地主，外口有人 teh 收，1 張 10 箍，m̄-koh in 養爸 bē giàn 賣，走去樓尾頂 ka 放 hō͘ 風吹了了！

後 -- 來 in 2 恁 á 某 chham 囡 á，tō 搬去到蘇澳，in 恁透早擔醬菜四界去 hoah 賣，有 thàn--kóa，tō sòe 店面做本途～kám-á 店，生理 lú 來 lú 好，生活嘛加 chìn khùi^{n}-oa̍h。大漢後生初中出業本 chiâ^{n} beh 去讀電子 ê，聽人講發射台 kan-nā kúi 公里 niā-niā，tio̍h 認爲這途無啥效，無 beh 讀，chiah 叫伊去 in 表小弟 hia 學修理車。大漢 ê 學了有興趣，講伊無 beh 接 kám-á 店，tú 好有 1 ê khah se ê chhin-chiâ^{n}，tī 石礦公司做主管，報 in 去整 tho͘-lak-kuh，通好來載 in 公司 ê 石頭。Hit 時整 tho͘-lak-kuh ài 買牌，而且 tho͘-lak-kuh 無俗 koh 攏是中古 --ê，khap-bōe-tio̍h tō ài 修理東修理西，載石頭嘛 m̄ 是隨去隨有，ài kap 人排。這 khang 舞 1 ê chìn 大 khang。1960 年熱 -- 人 ê 8-- 月，有 1 日 in 恁鬱卒，坐 tī 椅條 lim 酒，酒 lím-lím--ê soah pia̍k-tūi^{n} 頭殼 ê 大條筋，救 bē 赴。

In 恁過身了，tho͘-lak-kuh ê 頭路嘛 tio̍h 繼續做，大漢囝申請緩召，tiàm 厝門相 kāng。1 冬後，細漢囝宜中 ê 高中部畢業先去做兵，hit 時查某囝蘭女早 tio̍h 畢業，嫁 -- 人生 2 ê 囝，tòa tī 附近 ê 過溪 á hia！因爲這外行 --ê 整 tho͘-lak-kuh，整 kah 連店盤 hō͘--lâng 嘛無夠賠。路尾手細漢囝 ín tio̍h 台泥 ê 頭路，有宿舍通 tòa，就 kā A-lí-sái ê 厝賣掉，這號頭路嘛 ka siu-soah 無做 à。Kui 家伙 á 搬去台泥 ê 宿舍 tòa。大漢 --ê 先去花蓮 ê Khan-á-gán 礦區做 sit，等 khah 穩定才 chhōa 某囝過 -- 去。

回想整 tho͘-lak-kuh ê 過程，姑不終 khang-khòe 愛收 -- 起來 koh 有 1 ê 因端（in-toa^{n}）・・・。伊 ê 生母這 pêng，有 1 ê 孫 á 號做 A-phek，退伍先來 in hia tòe 車，做助手。有一工 tho͘-lak-kuh tī 半路 soah 漏油，in 先 kā 車插 tiàm 路邊，A-phek peh 去車桶頂，手 kōa^{n} 1 桶汽油，另外 1 ê 嘛是親 chiâ^{n} ê 助

手 tī 車跤顧油管，伊一手提油管，一手 koh teh 食 hun，he 火 soah 雄雄 tio̍h-- 起來，火勢 chìn mé，chhèng ùi 車桶頂去，a-phek hō͘火燒 --tio̍h，緊跳 -- 落來，疼 kah 倒 tī 塗跤 kàu 來 kàu 去，現場無棉被通 ho͘包起來拍火，燒 kah kui hûn-su。Tú 頭 á 有送去聖母病院醫治，出院了 tòa-tī 這 ê 阿姑 ê 厝 --n̂h，透早透暗家己換藥 á。10 冬後，醫師發現伊 tio̍h tio̍h 骨癌，已經 thòa^{n}-- 出去 ah！跤鋸到大腿嘛醫無法 --lih。伊偷藏愛睏藥 á，想欲自盡，soah 去 hō͘阿姑發現，ka 阻擋。是講過無半冬，伊就去 --ah！

1980 年 2 月 28 台灣發生林家血案，hit-kang 是高雄美麗島事件開第 1 kái 調查庭 ê 日子，hông 掠去 ê 省議員林義雄 in 老母 kap 2 ê 讀幼稚園 ê 雙生查某囝，透中晝 hông 發現 thâi 死 tī 家己 ê 厝內，大漢查某囝受重傷。伊看 tio̍h 這條新聞，kā in 孫講起 1947 年 228 發生 ê 時，伊 tú 好 tī 台大病院顧 in 尬，應該是有看 tio̍h 台北人起來反抗了淒慘 ê 情形，m̄-koh 伊話講到 chia，sòa--lòe 攏無 koh 加講 --ah，kan-nā kā in 孫吩咐講，「囡 á 人有耳無喙」。

Kàu-kah 伊 beh 過身進前，查某囝 kán-na 知影家己 ê 身世，對這 ê 自細漢 ka 惜命命 ê 阿母開始反形。以早伊攏 tī 查某囝 ê 石粉公司內底看頭看尾，10 冬後 in 公司收起來，換去 in 兜 tàu 顧 kan-á 孫，後 -- 來 soah 無 ài 伊去，kā 送轉去細漢囝 hia，伊本身 chìn ài chhōa 囡 á，雄雄失去生命 ê óa 靠，眞正 chìn 艱苦。

經過 3 冬後，伊猶原足想 kan-á 孫，查某囝念情，chiah koh hō͘伊轉去 tòa。想 bē 到 tòa 無外久，伊 ùi 眠床頂 poa̍h--落來，去住院 chiah 發現頂擺切除 ê 胃癌 koh thòa^{n}-- 開。Hit

時伊拒絕食飯，大家攏 koˑ-chiâⁿ 伊食，伊嘛是無 ài，病院 tō 用 ka 灌 --ê。Taⁿ 想起來，chiah 知影按呢做對伊實在 chìn 無好，好佳哉這段日子，有伊疼惜 ê 大孫，tī 病院陪伊 kiâⁿ 到生命 ê soah 尾站！

故事講到 chia，我 ioh，伊若是有學 tiȯh 白話字，這篇故事 hōˑ伊來寫，應該 ē koh-khah 精彩！Ah 實在 chìn 無彩！

2024.11.17

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

研究所讀煞就轉來

I'll Be Back When I Am Done

Ô͘, Bîn-siông（胡民祥）

一年預備軍官役結煞矣，1967 年 6 月初 ùi 左營海軍汽車修理廠退役，許青峯轉去到台南灣裡鄉曾文寮。

壯年勇健 ê 婦人人杜悅，年歲 47，目笑嘴笑看著 24 歲後生轉來厝矣。杜悅面笑笑，心肝卻是有寡悶悶；歡喜嘛有淡淡憂愁。佇厝才二日爾爾，青峯隨去台北，無閒咧辦留學 ê 代誌。七月過去，來夠八月底矣，青峯轉來參厝裡 ê 人 tòa 一禮拜。

後生向老母按呢講：「研究所讀煞，我就轉來。」

1967 年 8 月 29 青峯飛出松山機場，一路經過東京、阿拉斯加、西雅圖、舊金山、詩卡伍、匹茲堡，終點是賓州州都夏里士堡。佇黃昏裡，飛機降落，外國學生顧問安排接機，車往北行上州際公路 15 號，順著趖士奎哈那河開去，去到賓州中部 ê 聯合縣 ê 呂意士堡，遮，是「巴克奈俄大學」所在地。

一學年提著機械工程碩士，佇 1968 年 6 月初八坐灰狗巴士離開呂意士堡，去到紐約州西爿 ê 水牛城，入紐約州立大學水牛城分校，讀博士學位，一讀 5 年，1973 年 5 月提著機械工桯博士。

青峯參杜悅約束 ê 話：研究所讀煞・・・。

當年留美 ê 台灣學生，差不多人人攏潦入反抗國民黨 ê 運動；卻是校園特務爪耙仔誠濟，人人攏有寡驚惶。回鄉？留咧？躊躇不定。佇當時石油危機之時，頭路歹揣之際，青峯揣著西屋電氣

公司 ê 頭路。佇 1974 年正月初二上班，人是慣性動物，有影也，好親像渦輪機 ê 機械規律性，轉轉轉！轉轉轉！轉無停。誠實也，西屋一踏入去，日出日落，月來月去，年過又年，一做嘛過 8 年矣，國民黨爪耙仔所點 ê 記號嘛可能是愈濟矣。

佇 1977 年 3 月，有灣裡鄉鄉友，台大同年 ê 朋友，唯台糖 ê 糖業研究所來康奈俄大學出差。青峯老爸託伊傳話：「敢是將台灣放煞去矣？」青峯無奈，只好請這位朋友傳答：「反抗國民黨政權，入烏名單裡，歹轉去矣。」

佇 1981 年 6 月初，青峯去日本神戶 ê 三菱重工會社 ê 高砂研究所出張，同行美國經理，佇機場好意問：「日本去台灣足近也，你敢無想著轉去探訪爸母？」明知家己烏名單身分 ê 成份足懸，回鄉歹成事吧。M-kuh，這，一來歹解說，二來，恐驚互經理誤會：家己是無情無血無目屎 ê 人。所致，青峯隨應一聲：「多謝你，我就走一逝台灣。」出張結束，青峯去大阪亞東協會辦事處申請簽證。辦事處承辦員講：「阮電腦裡有你 ê 資料，無法度互你簽證。」青峯只好飛回美國。

7 月初，傳來青峯戰友杜文勇枉死佇台大校園，被警總約談後，被謀殺。青峯驚甲烏暗眩，6 月初也，若是有提著簽證咧．．．

青峯家己無辦法轉去，只好請爸母家己來美探親；佇 1981 年 12 月爸母來時，隨講一句：「千萬 m̄ 通轉來台灣！」悠恐驚青峯嘛傘杜文勇去也！事實上，濟濟留學生爸母攏傳共款 ê 話，互烏名單 ê 囝兒。

佇 1988 年 8 月，離開台灣 21 年後，青峯初次踏上曾文寮鄉土，這，是西屋公司第一層經 ê 好意，接受青峯 ê 拜託，安排去

台灣電力公司出張。申請商務簽證，一般商務是多年多次入境，但是，青峯只得單次入境簽證。後來，烏名單惡政廢除矣，青峯年年可轉去台灣探訪爸母兄弟小妹。初初幾年，杜悅會問後生：「啥時回台灣倚居？」青峯回：「退休後吧？」現實也，青峯年歲嘛漸大，囝兒嘛佇美國大漢，異鄉成作我鄉矣。後來老爸佇 2001 年過身。

老母食甲 97，佇 2016 年春天往生；伊在生尾後二年，青峯回台灣，杜悅有時會問：「人客也，咱佗位？」；啊！青峯欲告辭回美國，杜悅 m̄ 知是咧送後生，抑是人客。

杜悅彼句無講出來 ê 話是：「你莫去」，青峯領會佇心裡。啊！青峯彼句「研究所讀煞就轉來」，誠無奈，煞是一句美麗謊言！

胡民祥寫佇茉里鄉，2020.12.20

台文筆會 Taiwanese Pen

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen



紀念林宗源 專欄

Tâi-bûn Pit-hō
台文筆會
Taiwanese Pen

戴草笠仔寫詩 ê 員外 ── 送宗源仙 (1935-2024)

The Bamboo Hat-Wearing Poet-Landowner ── Remembering Master Chong-goân

Bo̍k, Jû（莫　渝）

戴草笠仔穿西裝是員外 ê 身價
伊免巡田水
伊免割稻仔
伊有一片空曠 ê 詩園
逐工巡園看詩

伊
「行自己 ê 路　唱自己 ê 歌」
種出這大片詩 ê 百花園

員外有另外一个身分是社長
伊做過現代詩社社長
（路逾紀弦暫時讓位）
蕃薯詩社社長
（有一陣人綴伊）
林家詩社社長
（姓林仔寫詩 ê 大家長）

員外嘛是詩 ê 傳教士
伊有一寡信徒
傳講家己種出來 ê 台語詩

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

伊 ê 詩是由
「愈肥愈臭愈好 ê 泥土」
開出來眞芳眞實 ê 花蕊

伊是台語詩 ê 大員外
留眞濟佮台語詩有關係 ê 資產
攏做公益事業

員外是大善人
人人呵咾 ê 大善人

2024.11.24

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

風是你

You Are the Wind

Chng, Gē-koan（莊毅冠）

風吹過溫軟 ê 手指頭仔
kī-koâi^{n} kī-koâi^{n}
是戇孫 ê 愛哭、乖孫 ê 愛睏 ê 聲

風吹起 ê 驚惶，ùi 1944 三月初一 ê 水螺仔聲
毋是坱埃爾爾，閣有
西爿 來 ê 雪，共母語、共番薯碁甲強欲袂大
總啊共啊
38 年牢底 ê 寒，寒甲擘筆會掣
一人一號軟汫 ê 琴
對無仝調

總是，時間是現形鏡
風飛去濁水溪 ê 源頭
看佗位是清，現現現
佗位是濁，清清清

風，無閒起落 80 年
總算輕輕仔 the 咧山頂，彼粒 3952。
跳舞 ê 雲，敢毋就是夢中
千千萬萬，母語滭開 ê 筆水

山是飛起來 ê 土地
風　是你

Tai-Bûn Pit-Hoe 台文筆會 Taiwanese Pen

Lí mā-sī si-jîn — kì Lîm Chong-goân

You Are Also a Poet

Khng, Pôe-tek（康培德）

Lí mā-sī si-jîn,
m̄-thang tiû-tû,
kín thèh-khí lí pit-chhe ê sek-pit,
kā thi^{n}-téng chhin-chhiū^{n} cha-bó͘-gín-á ê hûn-chhái,
ōe tī tò-chhiú-pêng ê phoe-chóa bīn,

Lí mā-sī si-jîn,
m̄-thang tùn-te^{n},
kín chhun-chhut lí bâ-pì ê kha-chhiú,
kā lūn-téng ká-nā siàu-liân-ke ê chai-châng,
sóa-lâi chià^{n}-chhiú-pêng ê chhiú-n̂g téng,

Kā tò-chhiú kah chià^{n}-chhiú chn̂g chái^{n} sio-óa kau-chhap,
pûn chi̍t-chhùi bî-bî-á hong,
thi^{n}-téng ê hûn-chhái ûn-ûn-á phiau tùi chià^{n}-chhiú,
seng-khu pi^{n} ê iù-châng tȧuh-tȧuh-á óa hiòng tò-chhiú,
chi̍t-siú koa-si un-un-á lak tī kha pi^{n} ê thô͘-kha.

******

Lí sī si-jîn,
m̄-thang oàn-thàn,
kín chhōe-chhut lí hiat-kȧk ê chiam-sòa^{n},

thè khut tī siâⁿ-chhī kak-á ê móa-bīn iu-chhiû,
thīⁿ chhut chit-phìⁿ ngó͘-chhái ê thiⁿ khēng,

Lí sī si-jîn,
m̄-thang ut-chut,
kín chhiau-chhut lí bān tun ê ka-to,
thè kiu tī chng-kha hái-kháu ê o͘-ta jiâu-hûn,
chián chhut chit-niá chhit-chhái ê hoe saⁿ,

******

Lí éng-oán sī si-jîn,
m̄-thang sit-chì,
kín thèh-khí lí seⁿ-sian ê kó͘-chhoe,
pûn chhut lán éng-kòe hong-sîn (of power and prestige, majestic and awe-inspiring) ê gák-khek,
sàng-hō͘ lán hiong-chhin ià-siān ê hûn-phek,

Lí éng-oán sī si-jîn,
m̄-thang sàm-tām,
kín chhiau-chhut lí eng-ia ê tōa-kó͘,
kòng-chhut lán khiā-khí hêng-chìn ê kó͘-siaⁿ,
hoah-chhéⁿ lán sī-sè sit-sîn ê hêng-hâi,

Kó͘-siaⁿ kòng chhéⁿ ê hûn-phek,
khan--tio̍h hêng-hâi chhun-chhut ê chhiú,
chò-hóe kiâⁿ-chhut lán éng-kiú ê sèⁿ-miā.

數 念

Remembering You in Our Hearts

Ko, Goát-oân（高月員）

人生無常咱借蹄
血汗牽絲沃詩林
門埕開花看著你的影
意識跤跡印有咱文化

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

數念林宗源前輩

Remembering Lim Chong-goan Senpai

Ko, Ka-hui（高嘉徽）

一步一跤印
Ùi 學校選手變成文學詩人
行入台語詩壇
寫一首首感動台灣人 ê 詩歌

伊 ê 志氣 伊 ê 拍拚
Tī 番薯詩社 khiā-khí
溫暖 koh 有骨氣 ê 詩篇
Ūi 台灣人發聲

伊所行 ê 路
猶 bōe 煞
咱 iōng 起造新國家自由 ê 心
來繼續行 chit 條台文路

2025.01.03

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

蕃薯詩人 ê 桂冠

The Laurel Crown of the Sweet Potato Poet

Tēⁿ, Pang-tìn（鄭邦鎮）

宗源先，kan-taⁿ 大我一紀年，但是我 ài 一直到 2007 年 chiah 正式 kap 伊來熟似。當時我受文建會借調到台南出任國立台灣文學館館長，tī 1 pái 文學活動—nih，頭 pái kap 宗源先見面，伊 chiū 眞無客氣 kā 我講：「所有建國黨 ê 主席，kan-taⁿ 你 m̄-bat 來過阮 tau・・・。」

我一時 soah gāng-- 去，m̄ 知影是 án-chóaⁿ 建國黨 ê 主席 lóng ài 去 in tau。伊 kā 我講，建國黨成立 ê 時，台南黨部 chiū 設 tī in tau。因爲我是第三任主席，mā m̄ 是創黨黨員，所 pái 過去有眞 chē 代誌 m̄ 知影。最近難得有機會 thang 重遊南門路頂孔廟 chhoàh 對面 ê「窄門咖啡」，去參加美國小說《紅字》ê 讀冊會，chiah 知原來蕃薯頭過去 mā 是 tiāⁿ-tiāⁿ 來窄門 ê 人客；過去，伊總是 kap 林佛兒、鹿耳門漁夫蔡奇蘭 tī hia 聚會。我竟然 m̄ 知這段過去，佳哉聽 tio̍h 窄門掌門人女俠 Jessica ê 歎息。

有 1 pái 伊送我一本詩集，《無禁忌 ê 激情》。會記得內底是伊 ê 性愛詩篇，kap 畫家盧月鉛 ê 男女歡愛快筆素描。M̄ 知是借詩畫圖，還是藉畫寫詩。我讀 soah chiū kín kā 冊收收起來，時間久 --ah，soah bē 記得 khn̄g 去 tó-ūi。

近年來，除了文壇盛場，伊 ná 親像眞罕得 koh 出面參加活動，少年人 mā tȧuh-tȧuh-á khah m̄-bat-- 伊。2023 年 3 月初 6，台灣文學國家園區推動會，tī 歸仁苗圃舉行「種下文學幼苗」ê 盛會，伊 ê 祕書林欣蓉 chhōa 伊來參加；kāng 年 11 月 26，張良

澤受頒台南文化獎典禮，伊 tiām-tiām-á 坐 tiàm 台 kha，一直到我上台致詞 chiah 發現，chiah 特別 kā 伊紹介，他看起來眞歡喜。年底 12 月 16，鹿耳門漁夫 tī 奇蘭園召開「台語詩人高峰會」，立法院長游錫堃、董峰政、蔡金安 lóng 上台獻詩，siōng 難得 ê 是，彼日宗源先 mā 眞歡喜來現場。

Iáu 會記得台灣文學館出版，彭瑞金主編 ê《台灣詩人選集 66 家》--nih，chiū 有《林宗源集》，我 mā 寫一篇「騷動，轉成運動」ê 話頭。2024 年底，伊以 90 歲 ê 高齡仙逝。2025 年 3 月 14，台灣詩人節，tī 成大台文講堂，chē-chē 頭人來觀禮。由文化部李靜慧政務次長轉頒總統褒揚令，場面正式 koh chhia^{n}-ia^{n}，構建起蕃薯詩人 ê 壯志豪情。見證桂冠加冕 tī 台語詩人蕃薯頭 ê 頭殼頂，象徵蕃薯出頭天！

2025.07.17

台文筆會 Taiwanese Pen

Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen


Tâi-bûn Pit-hōe
台文筆會
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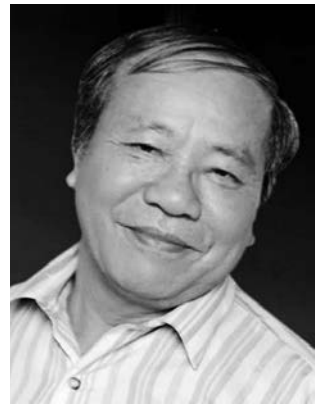
Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

Part III

Appreciation of Foreign Literature

Gōa-kok Bûn-hák Him-sióng

TRẦN NHUẬN MINH Vietnam



from Wikipedia

Tân Jūn-bêng tī 1944 nî 8 goeh 20 hō chhut-sì. Kò͘-hiong tī Oa̍t-lâm Hái-iông (Hải Dương) chhī, Lâm-chhek (Nam Sách) koān, Kok-chùn (Quốc Tuấn) siā, Tiân-tî (Điền Trì) chhoan. I tī Hô-lāi chong-ha̍p tāi-ha̍k (Trường Đại học Tổng hợp Hà Nội) gí-bûn-hē pit-gia̍p, ùi 1982 nî í-keng sī Oa̍t-lâm Chok-ka Hia̍p-hōe ê hōe-oân, nn̄g kái sī Oa̍t-lâm chok-ka hia̍p-hōe si-koa úi-oân-hōe ê úi-oân. Hiān-chāi i tī Kn̂g-lêng (Quảng Ninh) séng, Hā-liông (Hạ Long) chhī seng-oa̍h kap siá-chok. Tùi 1962 kàu 1969 nî, i tī Hông-Kn̂g (Hồng Quảng) khòng-khu (chím-má sī Kn̂g-lêng-séng) kà-chheh.

Tùi 1969 kàu 2005 nî, i tī Kn̂g-lêng-séng Bûn-ha̍k gē-sù͘t hia̍p-hōe (Hội Văn học Nghệ thuật) chò-khang-khòe, bat sī Tóng thoân pì-su, séng ê Bûn-ha̍k gē-sù͘t hia̍p-hōe chú-sek kap “Hā-liông-pò” ê chóng phian-chip. Tī 2007 nî í-keng êng-hek tē-jī-kài Kok-ka-bûn-ha̍k-gē-sù͘t-chióng, sī 65 pún chheh tī kok-lāi-gōa chhut-pán ê chok-chiá (kî-tiong ū 12 pún Eng-gí si-chi̍p). I ê si-chok í-keng hō͘-lâng hoan-chò choân-kiû tī 20 ê kok-ka, 16 chióng gí-giân, lāi-té pau-koat ū hoan-chò Tâi-gí kap Hôa-gí ê “Chiàn-hóe jîn-seng” (Đi ngang thế gian) ê si-chi̍p, jî-chhiáⁿ 2018 nî tī Tâi-oân chhut-pán.



Trần Nhuận Minh & Trần Đăng Khoa 文學紀念館

Kàu-hūn — sàng hō͘ B.H

Ū chi̍t-keng m̄-bat pan-hoat kòe pit-giap chèng-su ê Ha̍k-hāu
Nā-chún tha̍k chi̍t-sì-lâng, lán iû-goân sī chi̍t-ê ham-bān ê ha̍k-seng niâ
Kà lán múi chi̍t-ê jī-oe̍h, lóng-sī iōng ba̍k-sái lâi siá--ê
M̄-koh tha̍k-khí ê im-hióng, chí ū chhiò-sia^{n} ê se̍h-liàn-tn̂g

Bô Thi^{n}-kong-peh, m̄-koh lán tha̍k ê chheh lāi-té, lóng siá ū i
Thi^{n}-chhe tī hûn-chân āu-piah khí-pho, hêng-sêng Gîn-hô-hē ê sìn-kî
Lán só͘ iàu--ê í-keng chiâ^{n}-chò chú ê ōe-gí
Jîn-lūi pí só͘-ū ê sîn-sèng lóng khah tōa, Jîn-lūi í-keng tàn-seng

Ka-kī só͘-ū ê put-hēng, sī lán chi̍t-sì-lâng ê sòe-kim
Lán ta̍k-kang lóng kiáu hō͘ chú, soah bô chi̍t-ê khak-jīn ê siu-kù
Bô chi̍t-ê ha̍k-hùi ài kiáu-chî^{n} hō͘ chu-chheh
Chu-chheh sī jîn-seng ê hùi-liāu, ta̍k-pái lán sêng-tióng

Lán hiat-ka̍k tī āu-piah, só͘-ū sèng-hiân ê keng-chheh
Lâi têng kì chi̍t-ê lak-hio̍h cheh-kùi bô sim-chêng ê iu-siong
Lōng-hùi sî-kan sī lōng-hùi sè^{n}-miā
Só͘-ū sit-pāi lóng sī choân-pō͘ kī-chhe^{n} ê lāu-su...

Lán tī goe̍h-kng tiong o̍h-tio̍h thiâm-tiām ê khat-bōng
Tī hong-thai tiong, o̍h chho͘-chhân, beh chò sèng-lī-chiá
Hiòng hî-á, o̍h-tio̍h tùi chúi ê tiong-sêng
Hām hiòng ka-kī, o̍h chi̍t-kóa chi̍t-sì-lâng sim-hiat kap sìn-liām…

Bài học — tặng B.H

Có một Trường chẳng bao giờ trao bằng tốt nghiệp
Dù học suốt đời, ta vẫn chỉ là một trò dốt mà thôi
Từng nét chữ dạy ta, đều viết bằng nước mắt
Nhưng âm hưởng đọc lên, chỉ vang vọng tiếng cười

Chẳng có ông trời đâu, mà sách nào dạy ta, cũng ghi có Ông Trời
Sao sủi bọt sau mây, thành giải Ngân Hà mùa nước nổi
Điều ta muốn đã thành lời chúa nói
Con Người lớn hơn mọi thứ thánh thần, Con Người đã sinh ra

Mọi bất hạnh của chính mình, là thuế một đời ta
Ta nộp chúa hằng ngày, mà chả có một biên lai nào xác nhận
Không có khoản học phí nào trả cho sách vở
Sách vở là phế thải của Đời, mỗi khi ta lớn lên

Ta bỏ lại phía sau, bao kinh sách của thánh hiền
Để ghi mới một nỗi buồn vu vơ mùa lá rụng
Lãng phí thời gian là lãng phí sự sống
Mọi thất bại đều là bậc thầy của tất cả các siêu sao…

Ta học ở ánh trăng sự trầm tĩnh khát khao
Học ở bão, sự bạo tàn, để làm người thắng cuộc
Học ở cá, sự tận trung với nước
Và học ở chính mình, - những đức tin và xương máu một đời ta…

(Chhòa Sī, Chheng-chúi hoan-ék)

TNGUYỄN BÌNH PHƯƠNG Vietnam



from Wikipedia

Ńg, Pêng-hong (pún-miâ Ńg, Bûn-pêng) tī Thài-Goân (Thái Nguyên) chhut-sì, 1985 nî jíp-ngó̍, bat tī pak-pō̍ pian-kài tē-khu chò khang-khòe. Hiān-jīm "Oa̍t-lâm Chok-ka Hia̍p-hōe" ê Hù-chú-sė́k, "Kun-tūi Bûn-gē" cha̍p-chì ê chóng-pian-chi̍p. Tùi 1990 nî khai-sí chhòng-chok pau-koat si-koa kap sàn-bûn nn̄g chióng bûn-lūi.

Bat chhut-pán kòe 10 pún sió-soat, 6 pún si-chi̍p. Ū tāi-piáu-sèng ê chok-phín: Lāu--khì ê gín-á (sió-soat, Bûn-ha̍k chhut-pán-siā, 1994), Lī-khui ka-kī ê sin-khu (si-koa, Bûn-ha̍k chhut-pán-siā, 1997), Bô tī chhù ê lâng (sió-soat, Bûn-ha̍k chhut-pán-siā, 1999), Kì-ė́k ê soe-thè (sió-soat, Chheng-liân chhut-pán-siā, 2000), Tùi sí-bông kàu chheng-thian (si-koa, Chok-ka hia̍p-hōe chhut-pán-siā, 2001), Ńg, Pêng-hong si-koa (cheng-soán si-chi̍p, Chheng-liân chhut-pán-siā, 2004), Goân-khí-thâu (sió-soat, Chheng-liân chhut-pán-siā, 2004), Chit-kái bô-iàu-bô-kín ê tiò (si-chi̍p, Bûn-ha̍k chhut-pán-siā, 2011), Lán kap In (sió-soat, Chheng-liân chhut-pán-siā, 2014), Kóng-soah tō cháu (sió-soat, Chok-ka hia̍p-hōe chhut-pán-siā, 2017), Chi̍t-ê pêng-hoân ê lē (sió-soat, Chok-ka hia̍p-hōe chhut-pán-siā, 2021).

Ė́k chò gōa gí ê chok-phín: Goân-khí-thâu (Hoat-gí, 2014), Kì-ė́k ê soe-thè (Hoat-gí, 2018), Lán kap In (Hân-kok-ōe, 2023, Tiong-bûn, 2025). Lēng-gōa, koh-ū chi̍t-kóa si-koa, sàn-bûn ê chok-phín hông hoan chò Eng-kok, Hoat-kok, Ji̍t-pún, Sūi-tián, Hân-kok ê gí-giân lâi siāu-kài.

Bat ti̍t kòe ê chióng-hāng: Chit-kái bô-iàu-bô-kín ê tiò (si-chi̍p), Hô-lāi Chok-ka Hia̍p-hōe Bûn-ha̍k Chióng, 2013. Lán kap In (sió-soat), Hô-lāi Chok-ka Hia̍p-hōe Bûn-ha̍k Chióng, 2015. Lán kap In (sió-soat), Oa̍t-lâm Chok-ka Hia̍p-hōe Chióng, 2020. Chi̍t-ê pêng-hoân ê lē (sió-soat), Oa̍t-

lâm Chok-ka Hia̍p-hōe Chióng, 2021. Bô tī chhù ê lâng (sió-soat), IRED cho͘-chit kap Phoaⁿ, Chiu-cheng (Phan Châu Trinh) Ki-kim-hōe ê Hó-chheh Chióng, 2014. Chi̍t-ê pêng-hoân ê lē (sió-soat), Asean Bûn-ha̍k Chióng, 2023.

Ba̍k-chhiūⁿ-sai

Ba̍k-chhiūⁿ-sai lí beh khì tó-ūi
siu-kái teh tòm--lo̍h-lâi ê hông-hun mn̂g-sìⁿ
iáu-sī chò tîn-lia̍t bāng ê kè
iáu-bōe khùn-chhéⁿ ê lâng ê chi̍t thò siu-chông

Ba̍k-chhiūⁿ-sai khì chō chu-sek ê kūi-á
hō͘ tan-chhin ê a-niâ
chō saⁿ-hong hōe-gī ê to͘h-á
chhiam thêng-chiàn bī-lâi kah kòe-khì
kap chi̍t ki chin-ké ê pit
siá kah loān-chhau-chhau pó͘-thiap sî-kî ê niû-phiò

Ba̍k-chhiūⁿ-sai khì hō͘ lâng chō chheh-kè
keng-tián-chheh ê jī ká-ná bi̍t-phang-kûn
hō͘ tú-chiah siau-sit ê chhái-hông chō sin-chhù
in-ūi ta̍h-chha poa̍h--lo̍h chi̍t ê ài-chêng

Ba̍k-chhiūⁿ-sai à, ba̍k-chhiūⁿ-sai à
kám ū siu khau-siah kò-sèng
siu chō giàn thian-khong-chiá ê kheng-khak
koh iû-chhat lāu-kó͘-chá ê chiàn-tiûⁿ
chō bîn-chhn̂g chhiūⁿ Âu Cơ[1] pô bat tó--kòe

Bȧk-chhiūⁿ-sai tȧuh-tȧuh-á kiâⁿ--kòe jȧt-goėh
lō͘-piⁿ bó͘-lâng tiû-tû teh mn̄g:
- Thiaⁿ kóng n̂g-tôaⁿ chím-má àn kin bē
chá-chêng in ē àn sím-mȧih bē?

(Chhòa Sī, Chheng-chúi hoan-ėk)

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

[1] Ėk-chiá chù-sek: Âu Cơ sī Oȧt-lâm thoân-soat lāi-té ê jîn-bu̍t. I sī chi̍t-ūi bí-lē ê sian-lú, tòa-tī koân-soaⁿ, kap Lạc Long Quân (Oȧt-lâm-lâng ê sí-chó͘, tòa-tī hái-piⁿ ê liông), seⁿ-chhut 100 ê hāu-seⁿ. In lóng sī Oȧt-lâm só͘-ū bîn-chȯk ê chó͘-sian.

Thợ mộc

Ông thợ mộc đi đâu thế kia
sửa cánh cửa hoàng hôn đang xệ
hay làm giá trưng bày cơn mê
bộ sưu tập những người chưa tỉnh giấc

Ông thợ mộc đi đóng tủ nhan sắc
cho bà mẹ đơn thân
đóng chiếc bàn hội nghị ba bên
ký đình chiến ngày mai và quá khứ
cùng cây bút thực hư
ghi nhốn nháo phiếu tem thời bao cấp

Ông thợ mộc đi đóng thuê kệ sách
sách kinh điển chữ như đàn ong mật
đóng quan tài cho cầu vồng mới tắt
vì sảy chân ngã xuống một sắc tình

Ông ơi, này ông ơi
có nhận bào cá tính
nhận đóng khung kẻ nghiện bầu trời
véc ni lại những chiến trường già cỗi
làm giường như bà Âu Cơ từng nằm

Ông thợ mộc bước chậm qua tháng năm
bên đường ai đó hỏi tần ngần:
- Nghe nói gỗ sưa giờ bán bằng cân
ngày xưa họ sẽ bán bằng gì?



KIỀU THỊ BÍCH HẬU Vietnam

Kiâu Sī Phek-hiō chok-ka, kì-chiá 1972 nî tī Oát-lâm Hèng-an (Hưng Yên) séng chhut-sè. Eng-bûn hák-sū hák-ūi. I sī Oát-lâm chok-ka hiáp-hōe ê hōe-oân, NEUMA bûn-hòa chháp-chì kap Humanity (Lō͘-se-a) bûn-hák chháp-chì ê phian-chhip, chù Oát-lâm Canada ê Ukiyoto chhut-pán-siā ê tāi-sià. I sī chhòng-líp-chiá, kāng-sî sī HFT(Hô-lāi lú-sèng hoan-ék sió-cho͘, koh hō-chòe Hông-hâ (Hồng Hà) lú-sū sió-cho͘) ê cho͘-tiúⁿ.

Kiâu Sī, Phek-hiō tī 80 nî-tāi iáu-sī kok-tiong-seng ê sî, í jî-tông té-phiⁿ sió-soat khai-sí bûn hák sū-giáp. Tián-hêng ê lē sī tī "Siàu-liân sian-hong pò" téng-bīn khan-teng liân-chài kò͘-sū Hit chō soaⁿ-chiu ū kúi (Đồi ấy có ma), khip-ín chiâⁿ chē siàu-liân thók-chiá. Chiâⁿ-chò Hô-lāi Gōa-gí Su-hoān Tāi-hák ê tāi-hák-seng ê sî, i í-keng í Bí-lú ê thoân-soat (Huyền thoại về người đẹp) tit-tiòh "Sian-hong pò" 1992 nî Chheng-liân chok-phín tē it kái ê bûn-hák-chióng. Ùi 2007 nî khai-sí, í Tán tō͘-chûn (Đợi đò) ê chok-phín tit-tiòh Bûn-gē-pò kí-pān ê té-phiⁿ sió-soat tē-jī-miâ í-āu, sī chhut-pán sū-giáp ê tian-hong, i liân-sòa chhut-pán 22 pún chheh, kî-tiong tāi-pō͘-hūn sī té-phiⁿ sió-soat-chip, 5 pún sió-soat, 1 pún siang-gí si, Eng-gí kap I-tah-lí-gí (tī I-tah-lí chhut-pán), 1 pún sàn-bûn-chip, 1 pún Eng-gí si-chip, 1 pún Eng-gí sàn-bûn, 1 pún hoan-ék sió-soat. Siōng sin ê chhut-pán chok-phín sī Hô-hoe tōa-khui sî (Khi sen bừng nở) si-chip, kî-tiong pau-koat 100 siú si iōng Romania gí-giân chhut-pán, 2023 nî tī Romania ê Neuma chhut-pán-siā chhut-pán. Eng-gí si-chip "Two moons" 2023 nî tī Bí-kok chhut-pán. Kiâu Sī, Phek-hiō ê siá-chok hong-keh lāi-kiàm-kiàm, lōng-bān. koh chhiò-khoe, sī Oát-lâm tong-tāi chin ū éng-hióng-la̍t ê lú-sèng chok-ka. I iā-sī chi̍t ūi thàu-kòe chē kái kok-lāi-gōa si̍t-chè khó-chhat

thê-chhut sin ê, pau-koat kóng-hoàn ê chú-tê ê lú-sèng chok-ka, siâng-sî iā-sī Oát-lâm chiok chió-sò ē-tàng iōng siang-gí siá-chok ê chok-ka chi-it.

(Chhòa Sī, Chheng-chúi hoan-ėk)

白色恐怖──紀念詩人林宗源

In 強迫咱 tiām-tiām
Beh 咱無形無影
Beh 咱無話無句
若沉重雲影碆 tī 茫茫天邊 …

一陣響亮 ê 歌聲
Tùi 恬靜深淵湧 -- 出來
是頭人 ê 心聲
點光神聖 ê 火燄。

當蒼天 ê 目屎
滴落 tī 白紙頂
萬千痛苦起形影
化作威嚴 ê 聖喻聲！

2025 年 3 月 14，台南
(T.L.I. hoan-ėk)

註：Tùi 1949 年，台灣經過將近半世紀 ê 白色恐怖時期，當國民黨禁止台灣人使用母語 ê 時，詩人林宗源猶原堅持用母語來創作詩文。

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Khủng bố trắng*

Tưởng nhớ nhà thơ Lâm Tông Nguyên

Họ buộc ta im lặng
Muốn ta hóa hư không
Chỉ còn khoảng trắng trống
Trĩu mây trời mênh mông...

Một tiếng hát sâu thẳm
Vút lên từ câm lặng
Là tiếng lòng thủ lĩnh
Nhóm lên ngọn lửa thiêng.

Khi giọt nước mắt trời
Rơi xuống trang giấy trắng
Muôn nỗi đau hiện hình
Thanh lời sấm uy linh!

Đài Nam 14.3.2025

* Trong suốt gần nửa thế kỷ khủng bố trắng, kéo dài từ 1949 ở Đài Loan, khi tiếng mẹ đẻ bị cấm sử dụng thì nhà thơ Lâm Tông Nguyên vẫn kiên cường viết thơ bằng tiếng mẹ đẻ.



Y BAN Vietnam

I pan, pún-miâ Hoān Sī, Chhun-pan (Phạm Thị Xuân Ban). 1961 nî 7 goe̍h chhe 1 tī Oa̍t-lâm Lâm-tēng (Nam Định) chhut-sì. Chit-gia̍p sī chok-chiá, kì-chiá. 1982 nî ùi Oa̍t-lâm Hô-lāi Chong-ha̍p Tāi-ha̍k Seng-bu̍t-ha̍k hē pit-gia̍p. 1992 nî ùi Ńg, Iu Siá-chok Ha̍k-hāu tē 4 kài pit-gia̍p.

Bo̍k-chiân chhut-pán 5 pún sió-soat, 3 pún tiong-phiⁿ sió-soat, 14 pún té-phiⁿ sió-soat kap 1 pún si-chi̍p. Bat tio̍h kòe ê bûn-ha̍k-chióng ū 3 ê te̍k-téng-chióng, 3 ê tē-it-chióng, 3 ê tē-jī-chióng, 2 ê tē-saⁿ-chióng.

Chhiáⁿ ūi keng-chio hio̍h khàu-chhoeh

Thó͘ chiâⁿ ngē
Kap thiⁿ chiok kôaⁿ
Lí kám-ū ē-tàng hó-hó khùn?
Ok-mô͘ phi-pha̍k lâng ê gōa-saⁿ
Chiong lí thâi-sí
Hām sàn-chhiah ê miā-ūn mā thâi-sí
Lí án-chóaⁿ beh siūⁿ
Lí seⁿ m̄-tio̍h sî-tāi
Lí ia̍-sī siūⁿ beh oa̍h tī che sè-kài
Chhin-chhiūⁿ thiⁿ-sài kâng-khoán thian-chin
Chhin-chhiūⁿ káu-á-kiáⁿ kâng-khoán bû-siâ
Lí ê pêng-iú
Tī lí ê bāng tiong

Chiânⁿ-chò pe̍h-lêng-si
Pe̍h-lêng-si, o͘-hî-lông
Siáⁿ-lâng chhī
Lí oa̍h tī sè-kài siōng
Thn̂g-theh-theh bián saⁿ-kho͘
Só͘-í bô su-iàu chi̍t tiuⁿ chhio̍h-á
Lia-khàm lí ê sin-thé
Tng lí lī-khui ê sî-chūn
Chi̍t phiàn keng-chio hio̍h
Tú-hó khàm-tiâu lí ê sin-khu
Pī-bián báng-á kap hô͘-sîn
Kiáu-jiáu lí ê khùn-bîn
Lí í-keng oa̍h
Jî-chhiáⁿ lí siūⁿ beh oa̍h
Ùi pe̍h-sek ê hûn-chân khòaⁿ--khì
Hiau-pai ê kià hō͘ góa chi̍t-ê chhiò-iông
Hàu-lú Pe̍h Khîm ê lâng
Tàu khàu ê lâng
Koh khàu hoⁿ koh thiàⁿ hoⁿ
Jîn-seng pí che koh thòng-khó͘ chi̍t chheng pòe
Kah pit áu hō͘ tn̄g
Koh ké-chò khòaⁿ-bē-tio̍h
In-ūi lâng iû-goân kiaⁿ-hiâⁿ chiok chē hāng
Chiok chē hāng bô-hêng sok-pa̍k--tio̍h lâng
Lí í-keng choa̍t-tùi ê chū-iû

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen

Chhiáⁿ thiàⁿ-thàng
keng-chio hio̍h
hoⁿ

(Chhòa Sī, Chheng-chúi hoan-e̍k)

Hãy khóc thương tàu lá chuối

Đất cứng lắm
Và trời lạnh lắm
Em ngủ ngoan được không?
Quỷ dữ đột lốt người
Giết chết em
Giết cả phận nghèo
Nào đâu em muốn mang
Em sinh nhầm thời đại
Em vẫn muốn sống ở trên đời
Hồn nhiên như thiên thần
Hồn nhiên như cún nhỏ
bạn em
Trong giấc mơ em
Thành con cò trắng
Con cò con vạc
ai nuôi
Em sống ở đời
Trần trụi không cần áo quần
Thì có cần chi manh chiếu

Đắp thân em
Khi lìa đời
Một tàu lá chuối
Vừa kín thân em
Tránh muỗi ruồi
Kinh động giấc ngủ em
Em đã sống
Và em muốn sống.
Ngó ra từ tầng mây trắng lòa
Ngạo nghễ một nụ cười gửi cho tôi
Kẻ thương vay
Khóc mướn.
Cứ khóc đi và cứ đau đi
Đời còn ngàn lần đau hơn thế
Bẻ gãy bút đi
Và nhắm mắt làm ngơ
Vì ngươi vẫn sợ vô vàn thứ
Vô vàn thứ vô hình trói buộc ngươi.
Em đã tự do tuyệt đối.
Hãy khóc thương
tàu lá chuối
kia thôi.

Tâi-bûn Pit-hōe 台文筆會 Taiwanese Pen


Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

Part IV

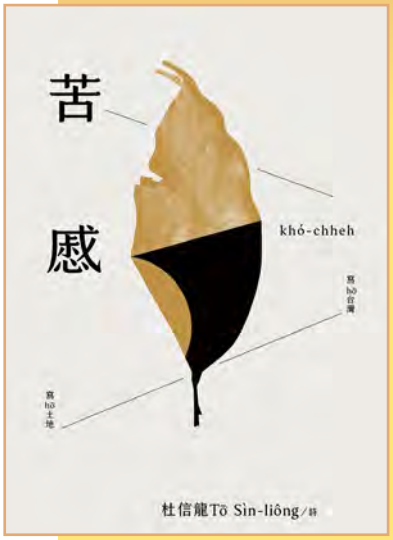
New releases by
Taiwanese PEN members
Tâi-bûn Pit-hōe hōe-oân sin-chheh

Event photos
Oa̍h-tōng hô͘e-kò͘

New releases by Taiwanese PEN members

台文筆會會員新冊

Tâi-bûn Pit-hōe hōe-oân sin-chheh



苦慼
／杜信龍 著



台語中高級寫作講義
／高嘉徽 著



大目周台灣唸歌作品集
／周定邦 著

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



人類學視野下的越南文化
／蔣爲文 總編輯



台灣文學 ê 金璇石——
1920 年進前台語白話字文學經典文選
／蔣爲文 總編輯



唐山過越南——
越南明鄉人ê認同轉變 kap
在地化研究
／蔣爲文 著

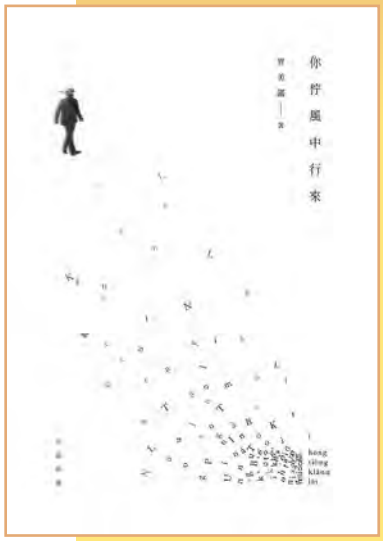


明鄉人ê在地化研究——
越南、韓國kap台灣ê比較
／蔣爲文 主編

New releases by Taiwanese PEN members

台文筆會會員新冊

Tâi-bûn Pit-hōe hōe-oân sin-chheh



你佇風中行來
／曾美滿 著



虛華 ê 世界／
高嘉徽 著



對囡仔古到囡仔歌
／康原 著



烏熊先生穿懸踏仔鞋
／杜信龍 著

2024 Oa̍h-tāng hôe-kó·

5/1 活動回顧
林茂生真人雕像展





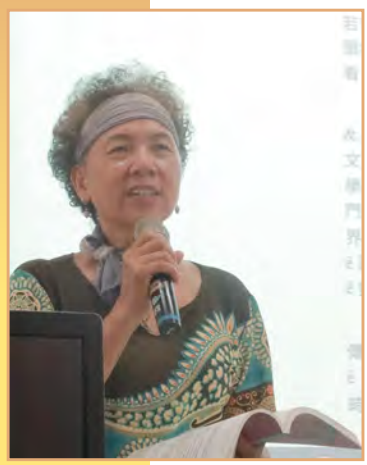
由成大學生眞人扮演 ê 林茂生雕像展出 ê 時間 ùi 2024 年 5 月初 1 到初 3，ta̍k 工早起 10:00 到下晡 17:00，5 月初 4 到初 5，ta̍k 工早起 10:00 到中晝，地點 tī 成大圖書總館大廳一樓。民衆會當 tī 展出 ê 期間自由參觀，對雕像提出有關林茂生 ê 問題，眞人雕像會用台語 iā̍h 是英語來回答。

2024 Event photos

8/2 活動回顧
《2024 台文筆會年刊》NO.11 & 文友交流會



台文筆會秘書長 蔣爲文開場介紹
2024 年《台文筆會年刊 NO.11》



台文筆會理事
陳金花分享年刊作品



台文筆會理事長陳明仁（坐第 1 排倒手 pêng 第 2 位）
新冊發表會 kap 參與 ê 來賓 hip 相

2024 Oa̍h-tāng hôe-kó·

8/11~9 活動回顧
第 25 屆世界台語文化營
非常時期 ê 野外求生



第 25 屆世界台語文化營附設親子營隊，戶外課程大家做伙合影。





第 25 屆世界台語文化營 tī 走馬瀨農場辦理，開場大家做伙合影。

2024 Event photos

9/8 活動回顧
紀念王育德博士國際研討會



紀念王育德博士國際研討會開場。
台文筆會秘書長、成大台文系蔣爲文教授代表主辦單位發言



台南市文化局局長謝仕淵發言



研討會開場大家做伙合影

2024 Oa̍h-tāng hôe-kó·

10/20 活動回顧
新冊聯合發表會
《台灣文學 ê 金璇石》&《土地 kap 聲音 ê 對話》



《台灣文學 ê 金璇石——1920 年進前台語白話字文學經典文選》主編蔣爲文教授紹介新冊



《台灣文學 ê 金璇石——1920 年進前台語白話字文學經典文選》主編陳慕眞教授紹介新冊



新冊發表會大家做伙合影

2024 Event photos

11/9 活動回顧
本土社團聯合建議
在台南成立公共電視南部台







本土社團聯合建議公共電視 ài tī
台南成立公共電視南部台

2024 Oa̍h-tāng hôe-kó·

11/15 活動回顧

新冊發表會

明鄉系列新書發表／台北場



成大台文系
蔣爲文教授
開場紹介新冊



台灣師範大學
台灣史研究所
康培德教授
紹介新冊



三本新冊分別是《唐山過越南：越南明鄉人的認同轉變與在地化研究》(台、中雙語版蔣爲文著)，《明鄉人的在地化研究：越南、韓國與台灣之比較》(台、中雙語版，越、韓、台三國學者多人合著，蔣爲文編) kap《越南胡志明市「福鄉人」的族語使用與活力之研究》(中文版，范玉翠薇著)。



明鄉系列新冊發表會現場作者、與談人 kap 參與會衆做伙合影。

2024 Event photos

11/16 活動回顧
新冊發表會
明鄉系列新書發表／台南場



台灣師範大學
台灣史研究所
康培德教授
紹介新冊



總統府資政姚嘉文 (khiā 倒 pêng 第 3 位)kap 作者、來賓合影。



韓國籍作者
徐源翊紹介新冊



新冊發表會結束，大家做伙合影。

2024 Oa̍h-tāng hôe-kó·

11/16 活動回顧
新冊發表會
神秘密碼和台灣



總統府資政姚嘉文講座現場



台文筆會秘書長、成大台灣系蔣爲文教授贈送總統府資政姚嘉文禮品。



講座結束，姚資政替觀衆簽冊。



講座結束姚資政大家做伙合影

2024 Event photos

11/17 活動回顧
新冊發表會
《平行時空中的烏托邦》



國立台灣文學館前館長鄭邦鎮（中央）推薦新冊



作者陳建成替參加新冊發表會 ê 觀衆簽冊



新冊發表會結束，大家做伙合影。

2024 Oa̍h-tāng hôe-kó͘

12/17 活動回顧

成大台語課期末台語行動劇

搶救被霸凌的成大林茂生教授



搶救被霸凌的成大林茂生教授——
成大台語課期末台語行動劇演出 ê 學生 kap 評審做伙合影



國立台灣文學館前館長鄭邦鎮代表頒發
禮物 hō͘ 演出前 3 名 ê 學生



專業 ê 評審團隊

2025 Event photos

1/18 活動回顧
台文筆會年會



台文筆會出席年會 ê 會員做伙合影



台文筆會理事長陳明仁
（khiā 頭前排中央）
頒發禮物 hō 秘書處團隊



台文筆會理事長陳明仁（khiā
頭前排正手 pêng 第 2 位）
頒發禮物 hō 理監事團隊

2025 Oa̍h-tāng hôe-kó·

3/8 活動回顧
228歌詩節 &
311 台灣教師節賀卡設計比賽頒獎典禮



台文筆會會員陳珍儀 kap 陳德民 ūi 228 受難 ê 台灣英靈獻唱



228 台語歌詩文化節開場哀思



2025 Event photos

3/8 活動回顧
228歌詩節 &
311 台灣教師節賀卡設計比賽頒獎典禮



311 台灣教師節賀卡設計比賽，頒賞貴賓 kap tiòh 賞人做伙合影。



參加 228 歌詩節 &311 台灣教師節賀卡設計比賽頒獎典禮 ê 來賓做伙合影

2025 Oa̍h-tāng hôe-kó·

3/14 活動回顧
第 3 屆 314 台灣詩人節 &
台越文學交流 & 台越文學



台文筆會秘書長、成大台文系蔣爲文教授
代表主辦單位 ūi 314 台灣詩人節開場



總統府資政蕭新煌 ūi
314 台灣詩人節開場



台文筆會會員莊毅冠唸詩 siàu 念 tú 過身 ê 林宗源先生

2025 Event photos

3/14 活動回顧
第 3 屆 314 台灣詩人節 &
台越文學交流 & 台越文學



文化部李靜慧次長（坐 tī 第 1 排，倒手 pêng 第 4 位）代表賴總統頒發褒揚令 hō tú 過身 ê 台語詩人林宗源。典禮結束大家做伙合影。



台越文學館開幕 & 台越文學交流


Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen


Tâi-bûn Pit-hōe
台文筆會
Taiwanese Pen

2025

台湾語ペンクラブ選集

Hội Nhà Văn Đài Loan

Tác phẩm chọn lọc

Taiwanese Pen

Annual Selections

Tâi-bûn Pit-hōe Nî-khan

台文筆會 年刊

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