



Introduction of Taiwanese Pen

Taiwanese Pen has been organized on Nov. 21st, 2009, and is the only association consisted of Taiwanese writers, especially referred to Tâi-gí writers, and scholars who have long involved in Taiwanese Literature Movement in Taiwan. Our tenet is inscribed as encouraging Taiwanese writing, and supporting each other, as so far as to achieve the promotion of the position of Taiwanese culture and the international communications and cooperation of the literature world. Therefore, the short term goal is to be a member of the International Pen, such that we may present our own culture and our own literature into the international world.

We see Taiwanese including Formosan indigenous languages, Hak-fa, and Tâi-gí. This is based on the spirit of the Universal Declaration on Cultural Diversity in 2001, and we encourage and propose peoples develop their own literatures of each Taiwanese ethnic group.

Our duties are listed below:

Call up all the people who concern Taiwanese literature, and promote the Taiwanese literature by Tâi-gí writing.

Publish good Taiwanese works and research, and promote the publishing ecology to protect the rights of writer.

Protect the freedom of creation, the study of Taiwanese literature. And then promote the education of Taiwanese literature.

Prepare and offer support of the resources of basic Taiwanese education, including all writing systems of our languages. Call up a long-term team for language policy.

Take care of the development and restoration of each type or style of Taiwanese, and offer ways or methods for the propaganda right of Taiwanese on the media.

Make friends with literature societies of other languages, and comparative study of these literatures.

Also translate Taiwanese works into foreign languages, and vice versa, and make opportunities for Taiwanese works to show up into the world wild.

Enter the International Pen to be a member, and hurry to attend the meeting of international writers and communicate with international organizations of art.

Insist and protect the right of Taiwan independence and the universal spirit of freedom and humanity.

The affairs are enlisted in our tenet.

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Tâi-bûn Pit-hōe Nî-khan

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台文筆會年刊

Tâi-bûn Pit-hōe Nî-khan



台文筆會簡介

Tâi-bûn Pit-hōe
Taiwanese Pen

台文筆會 tī 2009 年 11 月 21 日 成立，是台灣目今孤 1 ê kō-台語文寫作 ê 作家組--ê ê 筆會，會員 lóng 是長期 tī 台灣 phah-piàn leh 做台語文學運動 ê 作家 kiau 學者，lân ê 宗旨是「鼓舞台語文學創作、hō-台文作家 sio-kēng-kha、提升創作水準 kap 台語文化 ê 地位，來促成國內、國際 ê 文學交陪 kiau 合作」，só-pái，加入國際筆會，thang òng 世界各國宣傳 lán ka-tī ê 文化是 lán 成立 siōng iàu-kín ê 目的。

Lán 認定「台灣語文」包含「原住民族語」、「客語」kap「台語」。Lán hōa-tiān 聯合國教科文組織（UNESCO）tī 2001 年公布 ê 《文化多樣性宣言》ê 精神，鼓舞 koh 兼主張台灣各族群發展族語文學。

Lán ê 任務有 ē-té 幾項：

- Kā 台語文學 ê 人 kēng hō-óa, kō 台語創作 hō 台灣文學 ê 腹內 koh-khah chāi-pak。
- 出版 chán ê 台語文學作品 kap 研究著作；改善出版生態，pó-niá 創作者 ê 權利。
- Ân-hō 創作自由，研究台語文學，chhui-sak 台語文學教育。
- Tán-chah 基層 ê 台語文教育，包容各種文字化方案，會內成立長期語言政策小組。
- Kám-kài 台語各種文化類型 ê 發展 kap 復興，lī-pī 台語文 tī 媒體 ê 傳播權。
- Kap 國內各語類文學界好 tâu-tīn、saⁿ 交陪，kiau 各語類文學做比較研究。
- Kā 台語 kap 各國語言文學 sio 翻譯，hō 台語文學 kap 世界文學 saⁿ chih-chiap。
- 加入國際筆會，khah-mèh chham-chhap 國際作家會議，hām tak 項世界性文藝組織 ê 交陪活動。
- Liáh-tiān ân-hō 台灣獨立權 kap thong 世間自由民主 ê 人道精神。
- Chhun--ê háh lán 會宗旨 ê 事項。

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08 The Ambitious of Taiwanese Writer Liâu, Sūi-bêng

Poetry

12 I Am a Tree for Election Âng, Kiān-pin

13 Formosa Boulevard Station of Takao MRT Bók-jû

15 The Ginger Lilies Blossom Chiúⁿ, Ūi-bûn

16 Suite of Six Poems Inspired by Nature Hô, Sìn-hān

18 Chiang-hòa Barn Iûⁿ, Khun-hián

20 Go to Giòk-san Khng, Goân

22 Settle as Sediment in a High-tide Poem Koa, Pek-êng

24 Belfast, Northern Love Lí, Khîn-hōaⁿ

25 Four Poems Lîm, Bú-hián

27 How Happy It Would Be ? Lîm, Bûn-pêng

28 One Word in Taiwanese , one NT Doller in Fines Lîm, Chong-goân

29 A Supposed Rainbow Lîm, Jū-khái

30 Photo of Her Daughter's Newborn Baby Ông, Cheng-bûn

31 The Tang-mêng Is Burn Phoaⁿ, Kéng-sin

Contents

33	Suite of Karl-Marx	Si, Chùn-chiu
38	Literature Storeroom	Tân, Bō-chin
40	Vomiting	Tân, Chèng-hiông
41	Different World	Tân, Kiàn-sêng
42	Three Poems	Tiō, Thian-gî

Essay

44	There's Ways to Make Words	Âng, Kím-tiân
46	Legends of Oceanic Silvery Soil	Gô, Chèng-jīm
50	The Flying Fish	Iû ⁿ , Ún-giân
70	Some Interesting Things about Horseshoe Crabs in Taiwan	Khu, Bùn-sek
73	Minstrel of Heart	Ko, Goát-oân
78	The End as Well as the Beginning	Lí, Siù
84	Sprouting	Liāu, Sūi-bêng
86	Cut off	Ô, Bîn-siông
88	The Woman on a Vespa	Tân, Hong-hūi
90	My Youth, Gone in the Blink of an Eye	Teng, Hōng-tin

Fiction

- 94 As the Canny Auntie Khiàng-m--á Got Going Chheng-bûn
- 107 The Most Beautiful Woman Nâ, Chhun-sūi
- 112 Plundering the Macho's Palankeen in Chiong-hòa Ng, Goân-heng
- 115 Gem Wedding Tân, Lûi

Plays

- 122 One-stringed Goèh-khîm (excerpt) Chiu, Tēng-pang

126 發刊詞：台文作家 ê 志氣 Liāu, Sūi-bêng

詩

- 130 我是 1 欖選舉樹 Âng, Kiān-pin
- 131 高捷美麗島站 Bók-jû
- 133 野薑 á 花開 Chiúⁿ, Ûi-bûn
- 134 自然 ê 啟示 Hô, Sìn-hān
- 136 彰化米倉：Ûi 樂耕門思想起 Iûⁿ, Khun-hián
- 138 玉山行 Khng, Goân
- 140 坐清 tī 1 首漲流 ê 詩 Koa, Pek-êng
- 142 Belfast, 北愛 Lí, Khîn-hōaⁿ
- 143 詩 4 首 Lîm, Bú-hián
- 145 Sip--leh sip--leh jōa 好你 kám 知？ Lîm, Bûn-pêng
- 146 講 1 句罰 1 kho Lîm, Chong-goân
- 147 天應該出虹 Lîm, Jū-khai
- 148 阿媽看外孫 ê 相片 Ông, Cheng-bûn
- 150 火燒東門城 Phoaⁿ, Kéng-sin

151	Malúkhuhshuh 組詩	Si, Chùn-chiu
154	文學庫房	Tân, Bō-chin
156	吐	Tân, Chèng-hiông
157	無 kâng ê 世界	Tân, Kiàn-sêng
158	詩 3 首	Tiō, Thian-gî

散文

160	台語生詞有路數	Âng, Kím-tiân
164	海銀塗傳奇	Gô, Chèng-jīm
168	飛鳥	Iū ⁿ , Ún-giân
184	台灣人講鬻	Khu, Bùn-sek
186	心藝走唱	Ko, Goát-oân
190	尾站 mā 是起站	Lí, Siù
195	Puh-i ⁿ	Liâu, Sūi-bêng
196	割	Ô, Bîn-siông
198	騎 Vespa ê cha-bó 人	Tân, Hong-hūi
199	青春 chit-bák-nih	Teng, Hōng-tin

Contents

小說

-
- 204 Khiàng 姆--á beh 起行 Chheng-bûn
- 214 Siōng Súi ê Cha-bó Nâ, Chhun-sūi
- 218 彰化伯--á leh 搶轎 Ng, Goân-heng
- 227 離緣 Tân, Bêng-jîn
- 231 寶石婚 Tân, Lûi

劇本

-
- 236 孤線月琴 (節錄) Chiu, Tēng-pang

會員簡介

-
- 242 Members 會員簡介 (照會員名姓 ê 羅馬字順序排)

The Ambitious of Taiwanese Writer

台文作家 ê 志氣

Liāu, Sūi-bêng

The Chairman of Taiwanese Pen (TGP)

Using mother tongue (the first language) to compose works is a natural thing, and also, it is one of fundamental human rights.

Taiwanese people use their own mother language in creative writings is therefore an essentially natural thing. The dispute of writing in mother tongue is coming from the continuing colonial systems over this land. Formosan mother tongues have been biding the long-term systematic discrimination and suppress, thus come to a situation on the verge of extinction. In this colonial education system, there's no normal education for people to learn reading and writing. People are therefore unable to write in their mother tongue normally, not to mention composing in mother language.

Though Han's culture have suppressed other cultures here for a long-long time, the Presbyterian Church had already developed a Romanized writing system in the late half of 19 century, so called Tâi-gí Pêh-ōe-jī, and published Tâi-Ôan Hú-siâⁿ Kàu-hōe-pò, an evangelical newspaper.

It is up to 1920, this writing system had matured. Therefore we have also acknowledged there were novels published at that time. However, this achievement has been not admitted in the main stream of the society of Taiwan literature. There of course are works in Taiwanese, including Liām-koa, pop songs, and Taiwanese drama, which written in Han. These works are looked as a sub-culture of Han, or folk literatures, and seemed not qualified to be admitted. Waiting to 1980, because of the awareness of people for mother tongue, the recovery movement occurred. In that, the Tâi-gí people started from speaking to writing in mother language, up to open a new hot wave of Tâi-gí literature.

In 1930s, in contrast to the colonial Japanese, or the Taiwanese cultural elites who used to read an, the proletarian people who used to use Taiwanese are the major part of the Taiwanese population. In the situation, therefore, the Taiwanese literal movement took place, in that the proposal of using Taiwanese as the vernacular

literature language was issued. Groups of people wished the literature in Taiwanese writing might stands for the proletarian against the colonial ruler. The society in that time, the colonizer is Japanese and Taiwanese is the colonized. The languages in Taiwan were Taiwanese, Hakka, and the aboriginal Formosans. In them, the major people spoke Taiwanese, thus take it to represent Taiwanese is quite natural. Nevertheless, the issues of mother language were not in concern, besides, Taiwanese was seen as just a vernacular language of Chinese. Quite naturally, they thought Taiwanese could be written down with Han characters. Thus, in spite of they had the common sense in the nationalism ideal, the movement was hindered by the plan of the writing Han characters. In addition, the colonizer had been obstructing it, this Taiwanese literal movement went nowhere, and the ideal of the Taiwanese writing in literature was not fulfilled neither well developed.

After the war, the movement of the mother language restoration, caused by the awareness of the value of mother language, had started off in 80's. Great part of Taiwanese people did'nt insist in refusing to use the writing system of Church, called Pêh-ōe-jī (POJ). They accepted POJ for developing their own language and improving the writing system, and avoid themselves from the disputation of individual Han characters. They broke the confinement of the Han character, will to write in a hybrid style consisted of Han and POJ. During the two or three decades, the works are accumulated to a level of quality and worthy to

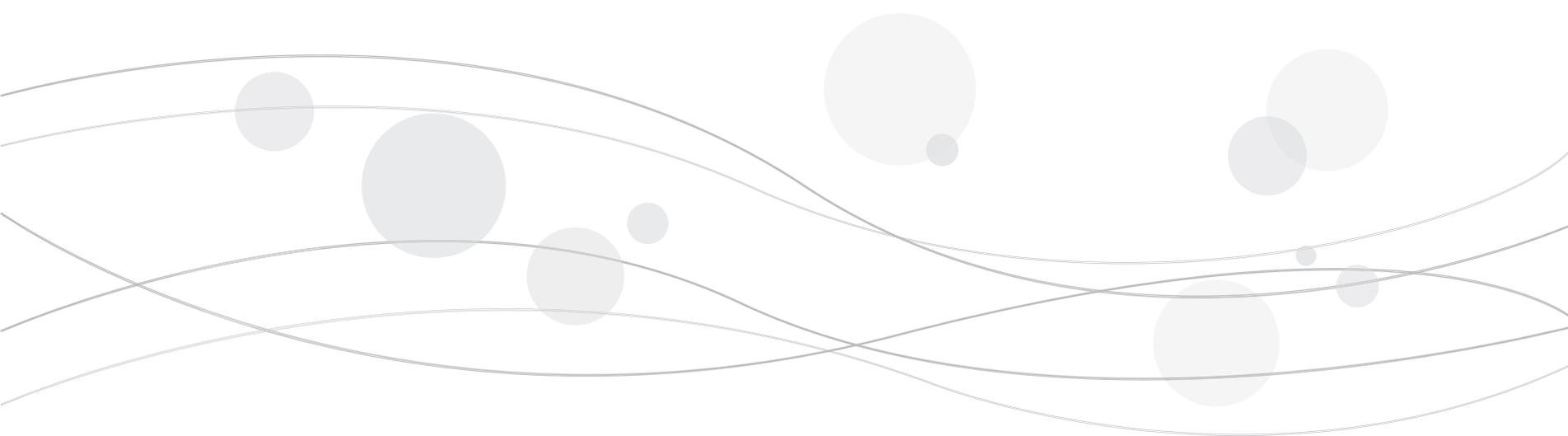
present into the world.

Taiwanese Pen organized and is now a milestone of the movement of Taiwanese literature. It denotes the amount of the aggregate of who write in Taiwanese has been a large one. And this group is consisted of the writers whose awareness of Taiwanese writing, in any sense, is sheer different from that main stream in Chinese. Taiwanese Pen tells people the birth of the society of Taiwanese writers. The publication of the Taiwanese Pen annual is an exhibition to the world, of the maturation of the writing in our mother language. And it is also an exhibition to set the distinct line from the Chinese literature. We do differ from Chinese, and this claim is able to break down the Chinese lie which says Taiwanese is an akin of Chinese in the aspect of same culture and same race.

By the publication of the annual, with strong willing, we do efforts to distinguish Taiwanese culture from Chinese for the world. We have to detach from the glory of Chinese culture, and to construct our own glory of Taiwanese one not with the stain of Chinese. Also to our people, Taiwanese, we have to keep our own culture, point of value and our own subjectivity, and reject the suppression of the virtual system of Chinese culture. That is, Taiwanese is not the same culture neither the same race, as the rumor says, and not the same nation with Chinese. This is the base line of Taiwanese writers.

Trans. by J.K.L.

Si 詩
Poetry



I Am a Tree for Election

我是 1 權選舉樹

Âng, Kiān-pin

1. Before the Vote Day

They didn't ask me
For the agreement,
But had fasten me up
With them
To force me to
Second them

Very uneasy I was
And unhappy
For that
They had tied me
Too tight
To breathe

2. After the Vote Day

Although,
They tore the bondages down
I still feel
No good and uneasy

For
My body is still fasten
By the tapes
They are
Layers and layers, and
Very sticky

Trans. by J.K.L.



Formosa Boulevard Station of Takao*

MRT (* note:Kaohsiung)

高捷美麗島站

Bòk, Jù

Ilha Formosa, name of our motherland,
Our ancestors cultivated this land with toil and sweat,
The Creator bestow this blessed land-Formosa to us,

During the dark terror years,
Name of Taiwan was a taboo,
Not allowed to know our history,
Wherever you go,
There was either Tìong-san* Road, (* note: "Sun Yet-sen, Chung-san")
or Tìong-chèng* Road; (* note: "Chiang Kai-shek, Chung-cheng")
Spider web-like secret network spying on people,
These names shackled us tightly,
We could not breathe freely.

During the miserable and oppressed era,
Recognize our own homeland was forbidden;
Need to obtain a "Mountain pass" to hike in the mountains,
Not easy to go abroad or go to sea, we can not travel freely,



Taiwanians were stripped of their dignity.

During the street uprising years,
The Justice Banner of Formosa was raised,
But was knocked down by the mighty military and police troops;
Fell to the ground, transforming the invisible forces,
It thrived and grew up strong in southern Taiwan.

Inhabitants of southern Formosa,
Transform Tiong-san and Tiong-chèng,
Convert them to an MRT station,
Installing the Dome of Light,
Putting on the roof a glowing crown,
The Light of Peace shining through day and night;
A perfect display of our modern progression,
Documents Taiwan history in proud new testimony,
Whether Red Line or Orange one,
They intersect to meet up at this Formosa Boulevard Station,
Changing directions and transferring,
To freely and rapidly reach our destination.

Formosa Boulevard Station, the most beautiful station of Ilha Formosa,
Herein is our focal point;
Where the Dome of Light stands is the haven of protection
It is the place of our eternal hope and happiness.

The Ginger Lilies Blossom

野薑 á 花開

Chiúⁿ, Ūi-bûn

As if
You decide to be a revolutionist
You should understand
Loneliness and isolation
Just like your vitality
Are always attached to your body

If
After daily work
In chance, we see through the window
On the remote road of movement
There's a Dé-jà Vu person
I wish you could keep this in your mind
She had been seeing you as
The best friend

It is fall
Ginger lilies blossoms
All over the mountain

Something changes
The revolutionist turns to be gentle and
romantic
Or
The essence of a revolutionist is a
passionate and tender person
But
He had kept hiding his profound love
In the stamens of the ginger lilies
Only
When they blossom
He weeps as dews

It is fall
The ginger lilies all blossom

Trans. by J.K.L.



Suite of Six Poems Inspired by Nature

自然 的 启示 : 6 首

Hô, Sin-hân

1. The Cloud

Now it's a car, then it's a house.
One moment it's cotton candy, and the other it's a castle.
For clouds, nothing is permanent.

Knowing that people see it in different ways,
Neither UGLY nor BEAUTIFUL matters for its figure,
since it knows, in its life,
that nothing is permanent except change.

It
never worries about the pimples on its nose,
never wails and whines because of the new wrinkles on the forehead,
and a gain of five kilograms won't
keep it from GOING OUT.

2. The Cloud (bis.)

Never does it promise the mountain that it'll stay with it forever.
Never does it curse the sea, saying, "We'd better not see each other anymore."
Never does it refuse to leave because of the gorgeous scenery.



And never does it dash away from a clamorous place.

No matter where the wind takes it,
It just stays quiet, and
enjoys being there.

3. The Ocean

It's sometimes green, sometimes golden,
Sometimes splendid, and sometimes obscure,
All these colors depend on those of the sky.

For the ocean doesn't have a definite color,
None of the changeable colors
can make a ripple in its heart.

4. The Sea Waves

One silver fish strives after another
To rush to the shore.

They may strive to forge into the lead,
They may dash fiercely and burst high in the air.

Still they'll have to
Disappear, totally.

5. The Tropical Milkweeds and the Betel Palms

In the outer courtyard of a temple,

together grow tropical milkweeds and betel palms.

The tropical milkweeds never envy the lofty betel palms
their tallness.

The betel palms are never jealous of the tropical
milkweeds' being so fragrant.

They just grow together, comfortably.

6. The Stars

Above the summit of Alisan
Stars twinkle all over the sky.
Up above my house in Tâi-tiong City
Only three, five at most, are shining.

Stars should be still there.
It's too much light around us
that keeps us from seeing clearly
their luster.

Does too much confusing light in our heart
Also keep us from seeing clearly
the brightness of truths?

Chiang-Hòa Barn

彰化米倉—— ùi 樂耕門思想起

Iûⁿ, Khun-hián

Pòaⁿ-sòaⁿ getting up early, I'm happy to plow at the doorway at the beginning of the spring
And I see the lush green on the top of Pat-kòa-Soaⁿ
The god had used sun-light to
Make ten thousands heavy brown coir raincoats
Which cover on the spareribs of the farmers in Gû-tiâu-á

Thousands bottles of plum rains was push down

Ten thousand acres of soil immersed to be stewed as the breakfast
Good aptitude the rovers walk a step and have a bowl
Good fortune from Chhì-tông-kha, by Chhàu-chúi-chng then by A-kong-chhù, to Lûn-kha-
liâu

Pour each one of the golden barns to full in Pòaⁿ-sòaⁿ

The careless September winds keep blowing till winter solstice
The chopsticks pick up the red or white soup balls at the rim of bowls
In the low sky, the banana ship sails to the brim of the full moon port
Má-chó-pô with light smiling protecting the sailings
The water of the black stream and Lô-chúi-khoe, have flown in the dreams
Two streams of tears and sweats are salty and earthy



At Khèng-hong Gate, the sun passed 12, has shone the nightmare to dissolve.
 Pat-pó-chùn waterways had opened the aptitude of the country people
 Jī-pat-chúi started, by Keng-chio-kha, then by o-siu-chng, to Lòk-á-káng
 No worries, at the good time, a dancing dragon just passes the temple court

The O-khoe is dark in north, and Lô-chúi-khoe turbid in south
 A pair skinny hands of Pòàⁿ-sòàⁿ farmers
 Depend on the weather with sticky lightning and thunder
 Foot on the soil of the precious farms could have 2 harvests a year
 Got early up, returned lately, and a lot of cost, had been those young days
 While the fire-like sun passed the half way, the downpours rained the spiders' nets
 A drop and a drop fed to the green seedlings, with the heavy burden, quickly grow
 And breed grains and grain of great harvest, to fill up gunny bags and gunny bags
 Chiong-hòa rice's aroma widespread through Hô-bí, by Lòk-káng, then by Hong-óan, and to Jī-lím
 To raise the Hông-khoe neo-culture youth

Trans. by J.K.L.

Go to Giòk-san

玉山行

Khng, Goân

1. Height

3952 meters you go to
The height, for explore the wonder of the
sky
I imitate you with the love of Taiwan

2. The Mountain in Golden

The roads wriggle up to
The hillsides, recesses and over the clouds
There are all of golden flowers over the
top

3. The Steps of the Cloud

The white cloud I met on the top
Greeting me with smiling
Its steps are light as the winds

4. The Top of the Mountain

Giòk-san has a broad mind
Welcome anybody's attacking to the top

There is all of laughter of the wise

5. Mouth

Walking through the mouth of Mountain
The sound of the steps overlapping
Must become the common memory

6. Go to Giòk-san

Seeking some wandering cloud in
mountains
On each top we could hear
The wishes of the cloud it have rove
thousand miles

7. Ancient Wood

Those sturdy immortals
Are cherish mountain spirits
Taking care of the road of our world



8. Ascend

Just a little more
Harder
To be the top

9. Shadow of the Trees

Nested in your boughs
And feel peaceful, pass by, the shadow of the trees
We fly through missing to our loves straightly

10. Shadow followed

You walk, I follow
My body, and your fate
Walk together forever

11. Jade Giøk-san

Jade the high class
Everybody knows you are so
Noble, Jade Giøk-san

12. Have a Break

The ground is nice to be the bed
And the clouds the quilt
Have a break, charging, and go on hiking

13. Seeking

In the stretch of green trees
There's only a little spot of red
I am here to seek the road in mountains and waters

14. Look

Look that remote mountain from this one
I wonder any immortal in the clouds
Does he or she look down here?

15. Hiking

Stopping and going
Thus I have been passing mountains and mountains
With the company of painters and poets

16. Mountain Road

Left side is the steep like a wall
Right side too deep to see the ravine
The danger comes to the mountain hikers and the road

Trans. by J.K.L.

Settle as Sediment in a High-tide Poem

坐清 tī 1 首漲流 ê 詩--lìn

Koa, Pek-êng

In the womb, the embryo of a poem couldn't mature on time
Wakes aghast up from soul
Of dreams, stretching her hands
For food, to the sun-light passing by

Hungry pen is quietly floundering
And glorious things overflow from the empty belly
Bite these lines of tragic prose, and I
Hide in the hole without any crack
The autumn light shades through the skinny lines
That's often the rim of the poem

Word is exhausted
Like a wall blocks the computer screen
The ineffable dialogues is lightly rolled by autumn's winds
Aspire to copy the inspiring light at the first try
Dull mind of the pen is however fulfilled with gloom
The Muse's heart is unseen and winking
Unable to line a broader lash
Hesitation is hung on the tail of emotions



Spray the unfitted words
And the sparks sparkle from the middle-ager
Whose looming crow's feet
Gradually sprout and reincarnate
My age has token an angle to rebel myself

Gradually, the shrinking rainbow turns to
Be ash pages of poem
And vanished the sound of strings
Agitates suddenly out from my navel hole
Then frozen up into ice
It comes over me and into my shriveled heart
Hearing the sound of rain drops in memory
As the aged inscription of monument is renewed to young
Just as the young age with no crease or fear
Poetic veins spray slowly out
Creep, move on and run
I have heard the thin bells of the church cracking the ice-rock

Light up the twilight, warm the loneliness
I am waiting a deep imagery come from the chinks of panes
And over the tips of fingers and the dreams
Tight up the line of poem
Then the mindless eyes would be engraved to the heart
And save the fallen soul

What is stealing into the bags of autumn?

What is peeping the expired dairy of a youth?
If the dust stoke on the shaping poem
It would smell salty with corruption
Ah Poet, do you have a reputation never turns bad

The plan layered with insidious pleasures
I can't let it swagger around between the glabella
Or let it breed freely
Start over again catching a thread of solitary intrinsic
Profound talent, imaging
I have, in the sediment of the clarification
Those words and power
In the high tide of a poem

Trans. by J.K.L.

Belfast, Northern Love*

Belfast, 北愛

Lí, Khîn-hōaⁿ

Tail end of an old empire's years
Trailing fire like a comet's tail
Onto the earth.

Here the world's largest Titanic
That clashed with an iceberg
And descended into history
Left behind a bubbling trail of
Infinite caresses.

Here the religious revolutions
Employ drastic measures
Dragging in slow motion 500 years across
the silver screen
A roadside public cemetery
Creating a tiny space from religion
Using barbed wire fence to protect
An insecure god.

The mural on the wall is brimming with
brightness
Brightness of discontent
Brightness of animosity
Having tread far to reach this dark tunnel
Where a flashlight must be used
To receive notes of reconciliation.

Here the devaluing British pound is used
Though not far towards the south
Past the nameless national highway
You will soon see
A road sign in Irish.

*Note: The abbreviation of Northern
Ireland becomes Northern Love in
Taiwanese.



Four Poems

詩 4 首

Lîm, Bú-hiàn

1. Fishing

In the water
 The fish was happy
 Singing
 Playing hide-and-peek
 Blowing bubbles and
 bubbles and bubbles……

Catching the fish
 The fisherman was happy
 He will never know
 The fish's tears
 Are in the water.

Trans. by 吳敏而

2. I Am a Sweet Potato

I'm not an apple, nor a tomato.
 Not a watermelon, nor a taro.
 I am a sweet potato.

An indigenous sweet potato.

I don't care to be round or slippery.
 I don't care that I'm neither golden nor
 shiny.

I am special in my own way.
 It doesn't bother me whether the soil is
 soft or dry.

I always stick to the
 Principles of my life!

I am starchy and sweet.
 Inexpensive and nutritious.
 Helping many people to thrive.
 I can be a main dish or a side dish.
 Even my leaves are good food for the pig.
 I am a genuine downhome sweet potato!

Trans. by 馬邁克



3. Little Green Grass

Under the burning sun,I do not die.
Buffeted by violent storms,I do not die.
Nipped by the icy frost,I do not die.
As long as there is dew,I shall live.
When the spring breezes begin,I lift my head to the heavens.

When I lift up my head,the world is awash in green.
Verdant---green,emerald---green.
Though my blade of grass may dry up,my roots never rot.
From age to age,I keep regenerating.
Vigorously regenerating.

Trans. by馬邁克

4. Thank the Sky, Thank the Earth

Thank the sky, thank the earth
Thank you father and mother
For what we have I thank you all

Thanks to you, thanks to her
Thanks to everyone, for every day
For giving us joy, for keeping us safe

Thank the wind and water
Thank the soil and the sun
For the beauty of grass and flower

Thank the sky, thank the earth
Thank you one and thank you all
For all good things no matter big or small

Trans. by 吳敏而

How Happy It Would Be ?

Sip--leh sip--leh jōa 好你 kám 知

Lîm, Bûn-pêng

Chheng-hok sat at the table
with swinging head,
His cigarette had been burnt to his
fingers,
And the same old lyric rolling over in his
mouth,
'Sip, and sip, how happy it would be ?'

One funerary photo placed by the
ancestral tablet
It's his father he had been dead of liver
disease for more than ten years
The rickety bottles below the table
Were given to Kiat-á for bowling playing

Sò-hūi sits at the tailor
With her moving hands
The processed goods she has been
working on are already overflowed the
box
The same old words rolling over in her
mouth

'Kiat-á, time to sleep, arrange those
things quickly'

One more funerary photo placed by the
ancestral tablet
It's her husband died of liver disease
three months ago
Below the table, the bottles left by her
husband,
Are all given to Kiat-á for bowling
playing

Suddenly, Sò-hūi's manner is getting bad
Shout then load to Kiat-á 'Don't play
those bottles more'
Kiat-á is shockly frightened
And vigorously throw the ball
Strike! The bottles all fall down.

Trans. by J.K.L.



One Word in Taiwanese , one NT Doller in Fines

講 1 句罰 1 kho

Lîm, Chong-goân

One NT dollar in fines was imposed on
each word in Taiwanese,
Which sounds vulgar and uncouth,
So I was given several NT dollars by Dad
every day.

One word in Taiwanese, I would be hung
a dog plate.
Taiwanese made no biting, but
Our teacher forced us to bite and chase
one another.

One word in Taiwanese, I would be
standing in front of the blackboard.
Taiwanese speakers committed no
murder, and I saw no reason why I
was punished so.

Making one sound in Taiwanese ,I would

be struck in the band.

Taiwanese was poisonous , and my
poison was from somewhere in the
mainland.

Sir, why wasn't he flogged in the hand
since he spoke Cantonese?

Sir, why didn't you punish Shanghainese
speakers by making them standing
before the blackboard?

Sir, why didn't you hang a dog plate on
those who spoke Sichuanese?

Sir, why weren't you fine one NT for
each English word you uttered?

Our teacher held up the bamboo branch
and broke my heart.



作者提供

A Supposed Rainbow

天應該出 kheng

Lîm, Jū-khái

There should be a bow in the cloud.
Yet, look! The rain is still pouring down.
This avenue running east-west filled with
people and
Opened umbrellas.
On the rainbowlike street, a plain idea
“Unity is strength.”
Thundered out from loudspeakers
To all street corners.

Lick and feel the rain.
How come the shouts taste sour and
bitter?
Still, no one would hear clearly the song,
“ An island ruled by extraneous
governments for several hundred
years.”
Don't you see?
People are loath to let their imported
clothes and shoes

Get wet in the rain.
I just don't believe anymore that
The auspicious land is blessed unto simple
and honest people.
It's been forecast, on the mornig news,
that no one can evade
that it shall be for a token of a covenant
between God and the earth,
He would set his bow in the cloud.
But abruptly the sky got dark.
Only the harsh light of cars running
westwards hurt my eyes.

Trans. by E.H.T.



Photo of Her Daughter's Newborn Baby

阿媽看外孫 ê 相片

Ông, Cheng-bûn

She sat in a wheelchair
With her head sank down.
So feeble from sickness
That she was unable to raise
But put on her knees
A filmsy sheet of photographic paper.

“ Oh, such tiny fists.”
“ Look! Such tiny fists.”
She tightly held the photo,
Almost whispering,
She said to the nurse,
“ Such a tender face.”
“ Such a tender face.”
“ It's my daughter's newborn baby.”

Her tears welled up in her eyes.

The nurse tapped her gently
On the skinny back
With a backbone that sticks out,
“Do you miss home?”
“Are you sad?”

“ I'm too happy.”

“ Happy. So happy!”

Someone opened the door, and
Let gusty chilly wind
Pour into the ward, which
Blew the curtains beside
Her bed.

She reached her weak hands out to
Prevent the photo from flying away.
A golden sunbeam shone
Down on her hands with
Fingers stuck together
Firmly.

Half of her face was immersed in
The afternoon sunshine, which
Gently ironed her wrinkles
Away.

“ I'm so happy.”
“ So HAPPY!”
Diamonds welled up and
Glinted in her eyes.

Trans. by E.H.T.



The Tang-mîng Is Burn

火燒東門城

Phoaⁿ, Kéng-sin

Man:

Though my eyes are blocked
I'm still able to walk to
The ice and fruit split shop we had dated in young age

Woman:

From the concealed valley stretch out
The touching arms, I knew that's you
With the heat of love

Man:

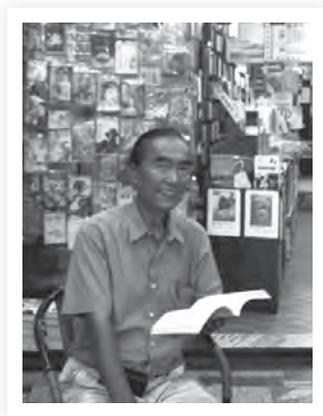
Though the nostril of my nose is squeezed
I'm still able to smell, at the side of O-kiô
The delicious smell of the sausages baked by the pedlar

Woman:

Just right now, I still remember your
Gesture of writing hand
And smell of the sweat after work

Man:

Though my ears shut up
I'm still able to hear the old LP singing
The sadness of An-pêng Tui-siòng-khek



Woman:

At the farewell night, you wept on my shoulder,
And cry out the manly
Saddest tears

Man:

Though my mouth is blocked
The little sweet and sour taste of the Phû-chúi fish soup noodles
You and I are always looking for

Woman:

Just as the sea kissing the breakwater
Restlessly, fascinated day and night
I keep calling your name

Man:

My body is tied with the Taiwanese Culture
By the Tang-mîg, I hold high
The flag of Jesus, and light the fire of Taiwanese Spirit

Woman:

We had never escaped from the earthquakes
And stand still while the fire burning
Burning but not destroyed, it's for favor and for love

Trans. by J.K.L.

Suite of Karl-Marx

Malúkhuhshuh 組詩

Si, Chùn-chiu

Marx's Cradle--in the first person

Located on Diligent Street, Soho, London, in Penniless Lane illuminated by gas lamps with
foul odor;

An apartment of 26 pên^①, as large as 52 Japanese tatami^②, which is equal

To less than 0.002678 Taiwanese acre, precisely, or equivalent

To 0.0065 Imperial acres^③ or 0.0026 hectares, was my dwelling: of which the area was
1/37,560 of that of my homeland, the highlands of Munich,

Or 1/190,000,000 of that of the foreign land, the plains of Scotland.

An apartment of nearly 86 square meters, a territory rented for exactly 5 pounds

--where I wrote with aspiration and inspiration without firewood or a single grain to cook.

Let the cradle swing, let my dear baby swing! You little pumpkin love to sleep and swing.

On my mind are my loving Jenny and the philosophy of poverty.

Alas! The poverty of philosophy: Jenny was out with three kids,

Buying for my birthday dinner on May, 5th some food, such as

Butter, ham, potatoes, a mountain of rye bread,

And some intentionally made happiness and hope in addition,

① An area measure used in Taiwan, equal to 3.3057 square meter or 36 square feet.

② A tatami is a type of mat used as a flooring material in traditional Japanese-style rooms.

③ 1 Imperial acre (or English Statute) = 1 furlong (furrow long) x 1 chain (22 yards) = 4,840 square yards.



Besides our three children's laughter and cry. Let the cradle swing, let my dear baby swing!
I traded deliberately vicious bank notes for revolutionary future, which would be
Oh, not prospective--You little pumpkin love to sleep and swing.
I should say you four little pumpkins love to sleep and swing! Jenny was traveling alone with three,
while one nursling in the cradle was here with me.
In 1849, I was in exile in Britain with Jenny, pregnant again.
We lived simply on bread and water, absolutely not gratis
The calculation is quite simple, I was to father five children:
Labor, Capital, Value, Product, and Materialism
But it's a laborious job rearing children. I oared with a pen in my right hand,
the jig of the pen and my hand leaked an artistic temperament, while
I, Karl Heinrich Marx, rocked a cradle with my left hand,
Let the cradle swing, let my dear baby swing! And my living and life also started to jolt,
so did the buildings, so did the area of Soho, and so did the British Empire,

Let the cradle swing! And the whole world will swing to gether.

Bible Reading Hours--in the second person

And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. ④

(Isaiah 1:15-17)

④ King James Version.

You used to write poems with great passion when you were
 In Trier, the clair-obscur between your lines recalled the times
 When Uzziah, Jotham, Ahaz, and Hezekiah reigned over the Kingdom of Judah,
 Gorgeous and torrential. A young man of 16 or 17, romantic and pious,
 You concentrated on critique rather than laud in your ballads.

Verses warning rather than praising:
 Wash your blood-soaked praying hands, and
 Restore justice, save the oppressed in oppressions,
 Save the poor and dispossessed living in the slum, and
 Give justice to the orphans and widows.

In Berlin. You vacillated between philosophy and literature.
 Is the revolution a metaphor arduous and implicit?
 Only the Book of Isaiah is the first prophet to save the world.
 Oh, the parable: At nightfall when a cup of coffee evaporated gradually,
 You read the Bible, as an Evangelisch-lutherische baptist.
 You were in Paris, the refuge of artists.
 Skepticism was more pathetic than the toil of laborers.
 When youth of the laborers vanished in that cup of coffee,
 Your belief in the Bible was firmer than your doubt about it,
 Perhaps obscurer than the twilight now.

Read a lection, with one more cup of coffee,
 You finally figured out, in Brussels, the hopelessness of strata and
 Your fate: exiled from Cologne to Paris, than
 London. Occurred to you the gorgeous and torrential times when

The Israelites commenced to wander from their own kingdom.
You became, unrepentant like your ancestors,
A dispossessed vagrant, an atheist, who
vanished in expectation, in the hope of a golden future.

A Letter from Jenny--in the second person

Jenny von Westphalen was writing a letter

With the intimate and affectionate appellation for the 2nd person: my sweetheart
My dear Moor (Poverty is a game in their family,
In this game she called him Mohr ⑤ or
Satan), in this rich world upholstered by both of us,
We lost, for paying the rent of 5 pounds, our bedquilt,
A flask of mercury ⑥ for heating up a blissful cup of milk,
And the cradle for our kids. That's why I write this letter
to you, the morphological me: Moor, my Satan,
My dear. The landlord came with two policemen, followed by
A troop of creditors, to seal up our love.
They stacked the mortgages on your revolution,

⑤ Marx was short and stocky, with a bushy head of hair and flashing eyes. His skin was swarthy, so that his family and friends called him Mohr in German, or Moor in English. He himself adopted the nickname and used it with intimates.

⑥ In fact, the vacuum flask of mercure doesn't contains any mercure but liquefied silver nitrate. Tthe vacuum flask consists of two flasks, placed one within the other and joined at the neck. The gap between the two flasks is partially evacuated of air, creating a near-vacuum which prevents heat transfer by conduction or convection. Heat transfer by thermal radiation may be minimized by silvering flask surfaces facing the gap.

Hence a game gan and extended into the next century
in the 3rd person, strange and alienated.

It's the essence of the world
That there's no such a thing called "essence". Is Our sweet love,
As well as my enthusiasm and dread, determined by social relations?
I was Bawling bitterly like a rattle-drum ⑦ swayed violently
(They, the Imperial policemen did confiscate even the rattle-drum), while
You were expecting a turning point in the middle of a chess game
When a pawn may capture the king.
Our beloved son Guido was born to the rear,
which was a tragic consequence of our quarrels though.
A few years ago, spiders on strike would be a piece of head-line news.
Man proposes painstakingly, while God disposes like drawing a childish line.
Should I rather draw the line myself? I decided to breast-feed Guido
To help him absorb sufficiently our glory, or sorrow.

Not two years old yet, he died. Our first or third person?

Trans. by E.H.T.

⑦ The rattle-drum is one of the oldest and most traditional toys in China. It is a small double-sided drum with a handle and a wooden ball hanging from a string attached to each end of the edge to beat the drum. When swayed, the balls on both sides will beat the drum, sending out rattling sounds.

Literature Storeroom

文學庫房

Awais

Herein,
Everything is lifeless,
A fixed temperature of 23°C,
Fixed humidity of 50%, and
Any light is prohibited;
By the white cliffs,
Blocking all sounds and odors from outside,
Only existence is nothing but,
The slowly belching air-conditioner.

The rattan chair sat by Iáp Chiòh-tô* his all life, (*Note: writer Yeh Shih-tao)
Accompanied by the wheelchair used by Liông Eng-chong* in old age,

(*Note: Long Eng-chung)

Placed in a large appliances area;
Will they exchange opinion with each other at night,
For Chó-ia"* in Takao and Tiông-an* in China?

(* Note: Zuo-Ying, Kaohsiung, and Changan),

Sitting side by side are calligraphy painting of Bû, Éng-hok* and buttons of Lâm Hái-im*,
(* Note: U Yong-fu, and Lin Hai-yin)



Gô Sin-êng*'s upstairs neighbors are Ê, Kong-tiong* and Chiu, Bông-tiáp* ,
 (*Note: Wu Hsin-rong, Yu Kuang-chung, Chou, Meng-tieh)
 Opposite the letters of Chu Se-lêng* are (*Note: Chu Si-neng)
 The manuscripts of Chiong Lí-hô* (*Note: Chung Li-ho) ,
 In the center of document cabinet are
 Yellowish, aged duplicates of
 Lâm-im* and Tâi-oân Sin-bîn-pò
 (* Note: Nan-Yin, and Taiwan Sin-min Pao);
 Among them, was anyone willing to be here?
 Herein, all the diverse ideologies
 Are forced to keep in superficial harmony;
 Herein, all the varied national identities
 Transformed into soundless silence;
 Here at night, will Ng Chiòh-hui* and Tiuⁿ Ngó-kun fight another round
 (*Note: Huang Shih-hui, Chang Ou-Jun)
 On Native Literature Debate?

Letters of mutual criticism
 Enclosed in books concealing secrets of whole life,
 Views on certain literature events written in manuscripts
 Preserved together with the writers,
 With tenacity to outlast their masters,
 In this literature storeroom
 They shall live on forever.

Vomiting

吐

Tân, Chèng-hiông

Grievance is a bottle of distasteful strong spirits,
With a bitter taste not suitable to share with others;
Insult is a plate of rancid side dish,
This foul flavor can only partake by oneself,
Down the throat, one gulp followed by one drink.

Finding a tranquil place,
Don't feel like uttering a word,
Let time digest it gradually;
Waiting for passing of dark night,
Surely it will transform to urine and feces,
Then to flow away with water;
If it is really unbearable,
Then just spew them all out,
Mix with sourness of heart, and bitterness of gall,
Spew out to contain blood,
with a poem.



Trans. by T.K.C.

Different World

無 kâng ê 世界

Tân, Kiàn-sêng

Monks understand monks,
Poets feel for poets,
Beasts comprehend beasts,
Politicians see through politicians;

With different natures,
Evolve to have different duties;
Diverse ethnic peoples,
Dividing into a diverse world;
Even in the same day and night,
Day light makes man rational,
Night dream makes man sensational;
Even in the same year and month,
There is rain in Chheng-bêng*

(* Note: Ching-Ming Festival, Pure
Brightness Day),

But no snow during Tâi-hân*
(* Note: Da-Han, Midst of Winter
-The Great Cold Day);

Even if,
During the flower blossoming season,
Into your dream I walk,
While the clouds pass overhead
Into my dream you enter;
Even if,
During most of the time,
Do we persuade ourselves,
Would rather to think,
We live in the same world.

Even if,
During most of the time,
We persuade ourselves,
Would rather to think,
We have persuaded ourselves.

Trans. by T.K.C.



Three Poems

詩 3 首

Tiō, Thian-gî

1. Typhoon and earthquake

Taiwan has been with typhoons
And also with earthquakes

Japan has been with typhoons
And also with earthquakes

Taiwan and Japan
Have been with typhoons and earthquakes
Japanese poet says
We are brothers

Taiwan and Japan
Have been with typhoons and
earthquakes
Japanese relatives and friends say
We are husband and wife

2. Each leave with a drop of dew

A grass land

A broad wilderness
Dews are on the grass
And Goats are on the wilderness
Walking through the green world
Each leave with a drop of dew

3. At the midnight

At the midnight
In deep dark of the sky and the earth
Cool winds is blowing into my face

At the midnight
In the wild place
Cool winds keep going

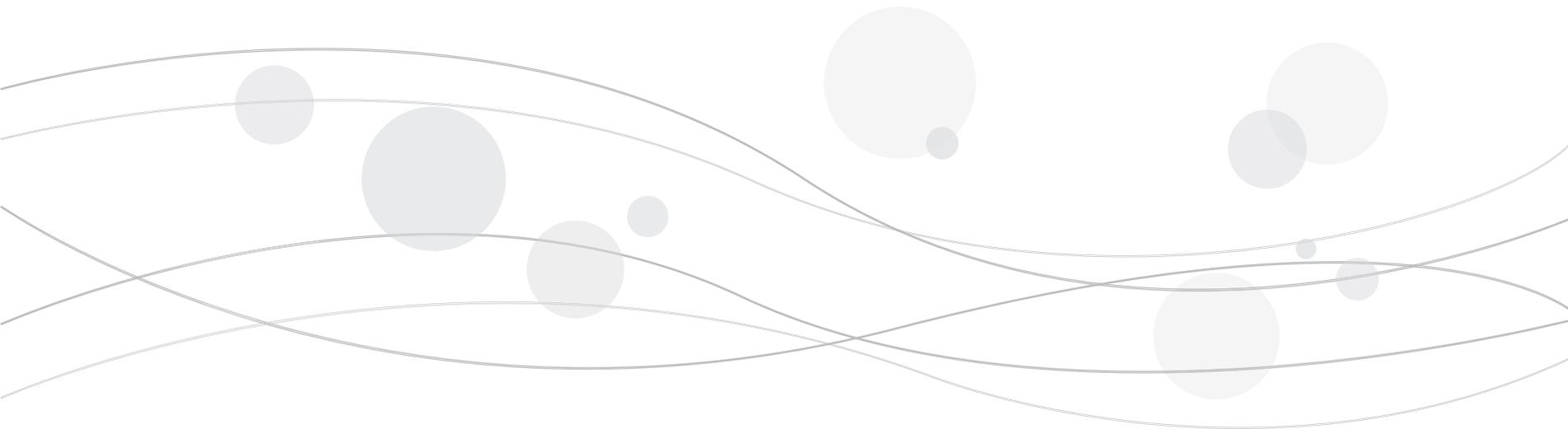
At the midnight
In the trees of the remote mountains
Cool winds are squealing

Trans. by J.K.L.



Sàn-bûn

散文
Essay



There's Ways to Make Words

台語生詞有路數

Âng, Kím-tiân

It is the whole of us, our people who has been speaking Taiwanese to preserve Taiwanese has been spread till now. The language has been already transferred from a generation to the next succeeding generation again and over again. Does it can survive in the future, just depends on how much effort we would make to.

Taiwanese has been a natural language before the invention of the writing system. It has been a living language in every work daily lives, and very important. We cannot let it vanish.

Why do we say Taiwanese is a ‘natural language’? And how much it differs from the writing one taught at the schools. The mechanism of words generations in Taiwanese has been deeply concerning about the Nature, includes those of nouns, verbs, and adjectives, and so on. Of course, the writing system has it functional part to express. However, it is easier to remember, or to express more beautifully in natural language.

Since that, I call in mind my old days in hometown, Lòk-káng. There was a man who was earning his life by carrying water for others. His name was ‘Taⁿ-chúi Châi--ê’. He was a skilled carpenter before, as he had been a master in a shop at the end of the Lòk-káng-koe. But, he had a drinking habit that’s might bad. He had been drinking more and more, and up to spirits. As so, his hands turned to shaking like an old fan. They shook all that time, then he had got a nickname says ‘Tiān-hong chhoah-chhiú’, means fan-shaker. Each time, somebody mentioned “Tiān-hong”, the other would added immediately ‘Chhoah-chhiú--ê’ on. Our fellow “Chhoah-chhiú--ê” caused by this disease,



he had turned to not able to handle the tools, neither measured the size. The boss of shop thus had to fire him. He then became a water-carrier rover without a steady job. And this nickname was just like a sticker attached to him. Everyone in town likely called him that.

Taiwanese is already a natural language. It could grow very quickly in the daily life of every works. If a set of language in a work could survive and develop forth, as which work is easy to make money for the people with their families. On the other hand, this work cannot afford the people, the set of the language includes skills and terms of it will vanish soon. For example, there was a job in 1950~60 in Taiwan, which was to repair bowls, pots, and tripod. Today, you cannot see this job anywhere. Let's think about that, the materials, tools of this job, those nouns and verbs are in great numbers. But they all vanish in the variation of great time wheel. If, numbers of jobs are closely gathered to form a market, thus a special life style would be there. Just as in, art life, market life, or temple worship life, the languages are very splendid.

In addition, there's a phenomenon which push the language shortly to die. That is politics. The local language is long under the enforced pressure and deeply injured by the colonial language policy of foreign government. Generational changing occurs, add it's a fairy tale that if the language could survive.

We say Taiwanese is a broader natural language. We

means somewhat the generation of words in it, almost comes from the Nature. We use real things to name, to describe, or to make metaphors in order to understand the world.

For example, there are 4-characters words: chhàu-chho siâⁿ sîn, siâⁿ chōa chhut kang, liáh ku cháu pih, chúi chheng hî hiàn, sai-gû chiò kak, sai-gû bāng gòeh, thài ke kà kâu, gû siaⁿ bé âu, pháiⁿ koe kâu chí, koe tng chiáu tō, sí ti tìn tiam, nng chúi kng thih... follow the rule, do they? There are much more.

And, there some lyric writings, like 'An-tông-ko bóa-chhài', 'Tō-ún-á koa', 'Hō-sîn bāng-á t'ai-chiàn koa', 'Hō-tō chong-phò-sai', 'Liū-lōng ê gák-su', 'Saⁿ nî-cheng ê góa', 'Iâm-tiāⁿ khu-tiúⁿ', and so on. These pop songs are full with oral scripts in beautiful Taiwanese.

Also, riddles, bán-tê-koa, sio-po-á koa, sì-kù-liân-á, tùi-liân, Tâi-gí koa-á-phō (chheh), siok gān gí, pōaⁿ-chhùi-gím and so on, are all concerned about the Nature.

Trans. by J.K.L.

Legends of Oceanic Silvery Soil

海銀塗 (BAD-LAND) 傳奇

Gô, Chèng-jīm

The Moon World is located in Chhân-liâu Khu (田寮區), Ko-hiông-chhī (高雄市). On the broad Oceanic Silvery Soil (海銀塗, badlands) within a radius of about 30 kilometers from the center (120 to 121° E and 22 to 23° N), there are mudpots everywhere emitting boiling slurry and gases. This region is recognized by many geologists as a typical badlands formation. Some sites can even show the chronological features, young—adolescent—mature—old stages of the formation of badlands. For example, the mature topographic formation is clearly revealed near the source of Jī-tsàn-hâng River. There are narrow valleys, small branches of rivers, prominent reliefs, and over 70% of the terrain is segmented slopes.

The formation of the Moon World is so special that it not only interested the geologists from home and abroad, but also attracted many movie makers looking for unusual outdoor scenes. There have been about 20-30 films shot there, most of them are martial arts films (wuxia films). Numerous stories and tales about this Oceanic Silvery Soil are still told. They represent common people's life, somewhat legendary and mysterious and supernatural.

Four distinguished families of one clan.

During the Japanese colonization, the Lí clan at Chhân-liâu was quite prosperous. The senior head of the clan, Tiâu-kiong Lí was a scholar official during Qing dynasty. He was then designated by the Japanese government as the first administrator of Chhân-



liâu District, which consequently made his residence the district office. In 1908, he handed his responsibility for the clan down to his grandchild Kok-têng Lí, who was appointed as the successor to his grandfather as the second district administrator, and village mayor later on after the district was renamed in 1920. Their residence was still the office of mayor.

It's said that power comes with wealth. The Lí clan became powerful and influential and they looked down on the poor. They were so proud that they even discriminated their own daughters-in-law. In their village, a saying went like this, "The Lí clan marry off virtuous and excellent daughters, but get mean and asinine daughters-in-law". The Lí clan's superiority complex was considerable. People always say that large wealth of a family can not last longer than three generations, yet the Lí clan is a counterexample. Their posterity is still prosperous in many businesses and governmental administrations. If we'd like to find some imperfections about this clan, it would be that four of Kok-têng Lí's sons and grandsons were deaf. The ignorant villagers talked about this weird event and insinuated that the Lí clan must have some notorious ancestors who had done something evil.

A geomancer explained that this happened because Kok-têng Lí didn't carefully repair the tomb of Lí clan which had been gnawed four holes by big bandicoot rats. He and one of his relatives just stuffed the holes with

earth. And that's why they got four deaf descendants.

In fact, according to the geomancer, the four holes might imply four distinguished families. They destroyed their own hong-suí (Feng-shui) ! Isn't that kind of mysterious?

Until Chò-chiò of Tiong-liâu

Tiong-liâu, situated in the mountain at the height of 300 meters, is a remote and sparsely populated tribe. It's well-known for agricultural products, mainly longan, ginger and taros. People there suffered from the inconvenient transportation. When invited to a wedding feast, people had to bring, apart from the cash gifts, their own tables and tableware to the host's house because there were not dining utensils for rent like today.

"Chò-chiò" is a Taoist sacrificial ceremony popular in Taiwan. Yet, people of Tiong-liâu tribe have never done that. They dare not. You know why? Let me tell you.

During the Chò-chiò, a lantern pole must be erected to invite the wandering ghosts (called "hó-hia"-tī in Tâi-gí, which means good brothers) who see the light from the lantern. As mentioned above, Tiong-liâu is situated quite high, people believed the lantern might attract too many ghosts from everywhere. Since there were only few inhabitants in the tribe, the mere humble offerings might not satisfy so many "good brothers", who might get angry with them. To prevent the "good brothers" from retaliating

the unsatisfactory offerings, people of Tiong-liâu simply refused to practice Chò-chiò.

So, "until Chò-chiò of Tiong-liâu" just means "not a chance".

Eat poles of sweet potato with eggs on the top of trees

This common saying depicts the life in harsh conditions during the old times. The complete version is "Eating poles of sweet potato with eggs on the top of trees, I almost break my neck for this." But, how can people eat "poles"? And, what are "eggs on the top of trees"? Let me tell you.

The "poles of sweet potato" means sun-dried finger chips of sweet potato that look like miniature shoulder-carrying poles. And the "eggs on the top of trees"? Does it mean birds' eggs? No. it means immature green egg-like mangos. People pick up the immature windfalls, peel and cut them into finger chips, then preserve them in salt for a dozen or more days. It must taste salted and sour, and goes extremely well with rice, I guess. Well, I've never had that before. I prefer preserves green mongos, salted, acid and sweet, too. Sometimes, tears brim over my eyes because it's really too acetose.....

The ghost monkey in the banana farm

The dwelling of Ông family by the downhill path of our village is surrounded by their own farm. I call the

master Uncle Sian-tōo like others do. According to elderly villagers, his father once caught a monkey and kept it for about ten years. After the monkey died, his father buried it in a corner of their farm. This incident was long forgotten.

In the 1930s', people didn't have toilets. A bucket or a giant bamboo tube cut in half served as urinal. People use it in the chilly night, and empty it the next day in their farm as natural fertilizer.

When Uncle Sian-tō inherited his father's farm, he started to grow 200-300 banana plants. He emptied the urinal in his banana farm, and soon afterwards, something weird happened. More and more bats gathered on the banana plant in the corner of the farm. When the night came, the bats flew into their house, flitting from the living room to bedrooms. And there were more and more bats. His family didn't dare to stay in the house. Even fowls and dogs are not left in peace! It's so shameful that the Ông family wouldn't like to make it known to the public until they found it intolerable and hopeless. They sent for the Taoist priest (psychic) from the temple in our village to do the exorcistic rituals and the disturbance subsided.

The following description was given by the temple host. Their psychic indicated that a monkey was buried under the banana plant in the corner several years ago, and it became a ghost monkey. The Ông family poured

urine on its head, that's why it got furious and decided to take revenge.....

Retribution for Three Generations

The Lîm clan lived near the Elementary School of Gû-tiâu-po. It's said that Tē--á's grandfather killed someone. That's an unforgivable crime and resulted in madness as a retribution for three generations. Yes, they're all crazy. And you know what? Tē--á's exactly the third generation of his clan. Why didn't he just leave the village? Why was he still here? Fooling around naked all day long! Kids and adults all avoided him as much as possible.

Tē--á must be seriously insane. He was so crazy that he even set people's houses on fire. The villagers all knew immediately who was the incendiary each time a house or haystack were about to get burnt. But, what could they do with a mad man if he never really hurt someone? Besides, Tē"á was tall and he had learnt Kungfu before he became mad. He's so strong that he could even topple a firm and solid house. Parents used his name to scare and made the naughty children shut their mouths up. In the night, everyone was afraid to find Tē--á by the windows and roaring. Children stayed still in bed and hid themselves entirely in the quilt.

There once was a giant stone mortar in front of Tē--

á's house near the river.

The mortar weighed at least several hundred Taiwanese kilograms. One day, Tē--á was practicing Kungfu while he suddenly thundered and lifted the mortar, then threw it into the river.

Those who saw that at a distance couldn't help staring dumb-founded!

Trans. by E.H.T.

The Flying Fish

飛 鳥

Iûⁿ, Ún-giân

I hate fortune tellers. They said my divination characters are heavy enough for a life of letters and martial arts. Nonetheless, I need to wander around many places through my labourious life, though I prefer stable way of living.

1.

When I was born, my family lived in Saⁿ-têng-po (Sanchong, New Taipei City), which was quite different from it is now. There was a well at the end of the alley where we lived, and also a large gutter near our house. When my parents were out, I would play around the gutter. We did not have toilet in the house, we had to pee or poo into the ditch in our back yard and scoop water to flush them away.

Not much of my young memories are left, only some shallow and fragmented ones. Such as, I remembered once when my mother took me on a bicycle, my foot was caught in back wheel, and I cried very loudly. Another time, I cut off a big piece of skin on my index finger when sharpening a pencil with a knife, as I did not control the knife well. I bled a lot and it was too painful to cry out. Sometimes, I would take my mother's comb and climb high to thrash a gecko on the wall.

My father brought a slide projector home when he returned from Japan. At night, we usually turned off the light, to show slide pictures on the wall. Operating the machine, my father clicked with a "chiak" sound and the slides would run one after another. Absorbed in watching, I always left with my mouth open. After showing is over and the



light turned on, we would discover many neighbourhood children were dangling on our windows to watching the picture show. At that time, television channel was just starting in Taiwan. So, it was quite rare to watch slide shows, because nobody in our neighborhood owned a television set.

I remembered that my father was ill-tempered. Such as, if I did something bad, like breaking a pottery bowl, he would beat me furiously. When I grew older, mother told me that my father did not hold his temper while beating me. She would find red palm prints on my buttocks when she gave me a bath.

All four people of my family slept in a room covered with tatami. One morning, when we got up and stood on the ground, we found that we were immersed in a knee-deep flood. Our icebox was floating onto the dining table. How could we serve breakfast? My parents could not help but turn the bath barrel tub upside down to put it on the ground, then we had porridge around the tub. The flood lasted one day. My mother and I scooped the water to outside of the house. Later on, we had to soak up water with rags into a barrel and carry it outside to pour away.

These events happened before I was four years old. Then, we moved to Lák-tiuⁿ-lê, Tâi-pak (Liou-chang-li, Taipei City).

Years later, I understood that my father was born to a rich family in Lô-chiu (Lu Chou, New Taipei City).

My grandfather was a gambler and his younger brother smoked opium. Together they spent the family wealth. Thus, when my father was born, the whole family was dirt poor. Even the ghosts would run away from them. (They dare not to drag away the poor guys). After elementary school, my father passed the joint exam and entered the junior high school of National Taiwan Normal University. It seemed that the whole family did not want him to study any more. At last, my father's teacher came to the house and asked my grandparents for their permission, and so they could not reject any more. In fact, my grandparents were still not for it. That's why every morning my father had to walk three hours to school from home before dawn. It was not until when he saw the school gate, then he would put on his shoes. His school uniforms were also gifts from his teacher.

After school, he had to walk another three hours home. Nonetheless, I forgot to ask my father how could he study at night, since there was no electric light home. Later on, my father attended teacher training school and then continued his study at Taiwan Normal University. After that, he also passed the exam for scholarship to study in Japan. Because he was poor, that's why he can not spend any money for further study.

My father said that he dared not to think of getting married. The matchmaker firstly introduced my mother to a nephew of my father who was of similar age. My

mother graduated from a junior commercial college, my father's nephew did not study a lot so he recommended for my father. That was why they could finally get married. But my father was still poor, how can he make it? The story goes as follows: My mother was adopted by her mother's relatives-my A-má in Tâi-pak (Grandmother in Taipei) and took this foster mother's surname. It was my mother's foster mother who presented the toiletless, flood-infested house in Saⁿ-têng-pō as dowry so my parents can get married.

Fed up with the flooding, we sold the house when my father got his master's degree and returned from Japan. We obtained some loans and purchased an apartment in Tâi-pak (Taipei).

My family had said that I will become a good scholar, even if the fortune tellers did not say so. Because when my father went to study in Japan, I attended kindergarten daycare at two years old, which was quite rare at that time.

My father said, because the floodway channels had not been built then, when the Chióh-m̄ng (Shih-meng) Dam released water, Saⁿ-têng-pō would get flooded. Then, I finally understood why sometimes I would see water flood when I woke up. And why the icebox was put on the table top. I also realized why I hated to visit grandmother in Tai-pak. Because my father will give her cash gift on Lunar New Year till she died. Her house was dark, every time we visited her, the relative who was

taking care of her will speak ill of other relatives. I also felt that my father's cash gifts were all taken by those relatives from grandmother. It might be also because of wanting to have the inheritance that those relatives competed with each other to take care of grandmother

2.

Lák-tiuⁿ-lê (Liou-chang-li) was then a suburb of Tâi-pak city. New apartment construction was starting on the piece of land behind our house then. At the other side, it was all rice paddies. It took just a few minutes to reach the hillside. There were graveyards on the top of the hills. More than two decades later, I found out there were also tombs of the victims of 228 Genocide at Lák-tiuⁿ-lê cemetery, where my father used to take me for a walk.

Soon after we lived in Lák-tiuⁿ-lê, I used to play at the construction site. When I looked at the row of building where my house was located, soon I could figure it out. It was the one with lighted room, because my father used to turn on the light for reading. When I played, I would usually search the room with light so I can remember how to go home. But this changed soon because more new buildings were constructed shortly after.

At first, I dared not to play with the neighborhood children. Because they spoke the language I did not know, Mandarin Chinese. Nonetheless, this did not last long. In this new environment, my Taiwanese* language ability would be fated to be weakened gradually.

(*Note: Taiwan language and Taiwan people)

There were some things I still remembered before I attended elementary school. I was once pecked by a cock chicken when I went out to discard spoiled food. Because of this, I was very scared of chickens for quite a long while. I was also once bitten by a red dragonfly, while I tried to catch it with my bare hands. It was really painful. Once when I was walking around, I was upset over something, and I fell in the road-side ditch carelessly. My foot was cut by broken glass pieces. My mother picked out the glasses one by one with a needle after cleaning my foot in the bathing barrel.

It seemed to me that Tâi-pak City was more modern than Saⁿ-têng-pō, because then we bought a TV set and slept on two-decked bed. I had to sleep at the lower deck because I used to have incontinence and urinated in bed at night. Often I would wake up with my head on the ground and my legs on the bed. More modern stuff included toilet and gas. There was also a pay phone in the nearby corner store. Once I followed my father to make a phone call by queuing up for more than half an hour.

By watching TV programs, I knew some people speak Taiwanese language with a different accent than mine. Such as, I once watched a Taiwanese puppet program playing the pig-person character, chhō-pá-chiá. They pronounced "Ti-pat-kài" not "Tu-pat-kài" in Taiwanese. However, we say "Thâi-tu-kong" not "Thâi-ti-kong" (killing the big force-fed pigs), that I asked

my father what is "ti (pig)", because we pronounce "tu". Father asked me how to pronounce spider in Taiwanese? I said it's "ti-tu". Father said, "That's right. Spider is "ti-tu", so pig will be pronounced "tu" not "ti"". Then I know the pronunciation of TV program was wrong.

Local ditches were not clean either. But we could catch some fish. However, the fishes were all gone years later.

Sometimes, my father would take me for a walk in the evening to a certain place and gave a man some money. When I attended university, I finally knew it was the loan payment. My father said that we were lucky, because we bought the house before the "Oil Crisis" in the 1970s. I felt the inflation and price pressure too. Everything became much more expensive then. Such as, bread was once one dollar, then it jumped to two dollars, three dollars, five dollars and became ten dollars half a year later. Also the beef noodle in my neighbourhood, which was originally eight dollars a bowl, it kept getting higher, and ended up at fifty dollars.

Mother graduated from junior commercial college. When she got acquainted with my father, she got a temporary teaching position at an elementary school. Later on, she passed the exam to make it a permanent one at Ji-tiong (Erchong) Elementary School, where I also attended after one year of kindergarten. I had to get up before six in the morning and took a long trip by transferring two buses to school and barely made it in

time. I also played piano then. One day I was scheduled to perform, I wore a white dress shirt. That afternoon, while standing beside the track field, I got hit on the chin by a baseball. I could not help but fell backward head first. I bled quite a lot from my mouth and the blood stained the white shirt red. I tried to cover it by tying up with a child's necktie and went performing as scheduled. In fact, I took solace in just being hit by a baseball. The daughter of my mother's colleague bumped into the electric door while she rushed downstairs to play. She had a few stitches. Hopefully, she was not marred by the scar. Up till now, only a vague scar remained on my chin.

Mother took another test for transfer to Sam-heng (San-hsing) Elementary School in Tâi-pak City. It would only take me 20 minutes to go there on foot. So, when I attended elementary school, I did not need to take bus any more. In fact, my school district was at Tâi-an (Da'an) elementary school on the other direction. Interestingly, I went to school at two years old, but I have never attended the school in my home district. Because I attended the school of different district, the teachers of Tai-an tried to visit my parents and pressed our door bell several times. I did not know how to respond and dared not to answer them. They all came in the morning. It might be because there were not enough classrooms at school, that I attended afternoon class at the start. When everyone left after seven o'clock then, I would sit motionless in the sofa. Because I was afraid that bad people will come

out of the room and took me away. I would stare at the clock, waiting for 8 o'clock, 9 o'clock, 10 o'clock, 11 o'clock and till 11:30. Bingo! It's time to go. At that time I would pick up my school bag, went to have a bowl of noodle then walk to school.

It was really terrible to be at home alone. To kill time, I tried to count the number, "one, two, three, four……", up to one hundred. If that's not enough, I would count on the multiple of two, "two, four, six, eight……", up to two hundred. When that was not enough, I would count on multiple of three, "three, six, nine, twelve……", up to three hundred. Then repeat again. Later I thought, this might be the reason why I got better in mathematics course.

At times, I would have classes in the morning, then I would walk to school accompanied by my mother. Once in a while, one of my mother's colleagues would walk with us to school. She was a Chinese mainlander. Even though I began to learn the phonetic alphabet of Mandarin then, I was not used to expressing Mandarin in my daily lives. So, if I wanted to talk to my mother I would pull her to me and speak to her in Taiwanese. However, mother said that was not very polite, because her colleague could not understand Taiwanese. So she wanted me speaking in Mandarin instead. Before I attended university, that was the last time I spoke Taiwanese.

There were constant changes to the area where we live. First of all, workers paved a road through the rice

paddies, dividing them just like dried bean curds. The road was covered with pebbles when I was a third grader. I used to practice bicycle-riding on it because the traffic was not that heavy then. At the beginning, my father cared for my safety by pulling at the back of bike and running with me before letting go. I would always take a circle round trip. When I was lucky and did not fall down, I would be very happy. When I had bad fortune, I would fall down and get hurt. Nonetheless, after two days of falling, I learned how to ride the bike. Before long, the pebbles were covered with asphalt and the dried-bean-curd rice paddies then were turned to tall buildings. Tadpoles, grasshoppers, and dragonflies were all gone in a few years.

When I was a fifth grader, I once went outing with my family. When we passed Kiàn-tiong (Taipei Municipal Jianguo High School), my father told me it is the top senior high school in Tâi-pak. I responded by saying: “If this is so, it will be my senior high school”. Father retorted by saying, “Don’t be silly”!

I also attended a junior high school outside my academic district. But it was not far from my original district. My parents made this decision because they were afraid that the bad boys at our district school would lead me astray. It took me half an hour to go to school. At the beginning, the road was wide and there were rice paddies on both sides. Many students walked to school as I did, including my old classmates. Later on, the rice paddies

were all turned to buildings.

When I was a junior high school student, I got acquainted with some new friends. We all loved playing basketball, but we usually played at our school. One day, we walked together to play basketball at NTU (National Taiwan University). My friend’s brother was a high school student then. He said this is the top university in Taiwan. I was afraid to be laughed at as boasting again, that I just told myself secretly to my heart that I will attend this university.

My junior high school experience was kind of awful. Such as, I witnessed one classmate flew into rage by throwing a chair at the other one arguing with him. Another time was in summer class. Two rogue men came to our classroom while our teacher was away, one of them watched the door and the other menaced us to hand out money one by one. One classmate’s money was even searched out from below his insoles of shoes. There were also naughty students sitting at the front who put mirrors on the ground to peep at the underwear of female teachers through mirror reflection. The day when our trainee teacher was leaving, we all asked to sign a card from her. When everyone crowded to the podium, someone harassed her by touching her bosom, with that she changed her smile to a chagrined face then she rushed out of the classroom quickly. We were all shocked by wondering what had happened. Then it might be because some heart-felt ones informed our regular teacher, so that

all of us were later called to the student affairs department to write repentance and all got a demerit record.

At first, studying was enjoyable to me. I did not attend any cram school and went to bed at nine. When I was an eighth grader, we had to take aptitude exams to divide into groupings according to rankings. My ranking fell behind ten people after the first monthly exam. Those who did not get full score will be thrashed on the palm with rattan by our teacher—one stroke for one point. After this, I was quite nervous. I bought lots of reference books and studied hard till eleven thirty at night before going bed.

After living in Lák-tiuⁿ-lê for ten years, we moved again to where the land was at half acreage of the old area, Saⁿ-tiuⁿ-lê (Sanchanli).

3.

Would you guess why did we move to Saⁿ-tiuⁿ-lê? I have heard that mom paid down payment first when some of her colleagues invited her to take a look at their new bought houses there, because she liked them very much. Even though my father objected and quarreled with mom, however we still bundled things up and moved there. Since mother has already made the decision.

It was at the turn between my eighth grade and ninth grade when we moved to the new home. The junior high school at my new academic district was a leading top choice school. My parents were afraid that I might

not be able to get accustomed to the new environment so I still stayed at the original one. Accordingly, I had to take a bus to school. My new home was closer to the shops and business districts. If you looked down from the top of Elephant Mountain, you can see a huge piece of land, which later become the base for Sin-gī (Sinyi) development district.

My whole life at the time was study, study, and study. One year later, I passed the joint entrance exam to attend the senior high school that made me boastful. My life style was as usual, study, study, and study. I studied all day at the library even during summer vacations. Three years later, I passed another joint entrance exam to attend the Department of Computer Science and Information Engineering at the university that I had wished for.

During the first summer vacation of my senior high school, I participated the “East coast hiking team” organized by Chinese Youth Anti-Communist National Salvation Corps. That was my first time away from home. It took me six hours to go to Hoa-lian (Hualian) via the newly constructed North-link railway. During those five days of activity, I could view the sea connecting the sky, mountains and forests as well as the landscape under the sizzling sunshine, and other beautiful scenes. On the fourth day, the weather changed. You could see big sea waves crashing against the shore up to ten meters high. Incessant gusts made people hard to stand up. Then came a strong typhoon. The typhoon headed toward Tâi-tang

(Taitung) directly. After noon time, we all took the bus to Tâi-tang to disband earlier than scheduled. However, the railway between Tâi-tang and Hoa-lian was closed at that time. The only transportation leaving Tâi-tang was the highway bus to Takao (Kaohsiung). We all took the one set out at 4:00 pm. There were heavy rain and gusts on the road. Nonetheless, our bus stopped at 6:30 pm because the road subsurface ahead had half-collapsed. Some drivers discussed together whether to pass through or not. Right at that moment, a chubby driver was knocked to the ground by an unexpected big wave. He rolled on the ground a few times before able to stand up. After this happening, everyone got on their bus and turned back to Tâi-tang.

Because of the typhoon, we had to stay at the student dorm in Tâi-tang for three more nights with nothing to do, besides eating, sleeping, poker-playing and telling boring jokes. The railway had not been fixed till the third days but I heard that the airplane to Tâi-pak is in service. Thus, I rushed to the airport by taxi. After half an hour of queuing, I then heard the announcement that the flight had been cancelled. I could not help but took a taxi back to the student dorm.

On the fourth day, train service was finally restored. However, it took eight hours to reach Hoa-lian. Along the way, I could still see fallen rows of telephone poles, devastated banana trees and papaya orchards. I could not return home until shortly before midnight that day. I was

so excited and felt that Tâi-pak is such a lovely, warm and secure city, which of course was a quite different feeling from my later experience.

4.

To a teenager restricted by the so-called ROC education system like me, university life was open and free. Nonetheless, it might be only specific for NTU. Because I did not have such a feeling when I attended graduate school at Chheng-hôa(Tsing-hua) University seven years later. I even wondered whether the latter is a university or not?

At NTU, I can read different genres of books, have frequent contact with the outside world and contemplated many things with different perspectives. With that, I gradually started to question and doubt what I had learned before. Therefore, I became low-spirited and gloomy for half a year. Because what I thought was "truth" before was nothing but fabricated falsehood. Later on, I began to have contact with non-KMT political activities and started to read forbidden books, as well as study Taiwan history. The NTU library is a real goldmine of knowledge, you can discover lots of forbidden books there. Otherwise, you can still find them on the book stands right outside the campus. I also started to care about cultural issues and was conscious that language is the basis of culture. I also realized that it is a shame for not being able to have a good command of one's own native language. From then on,

I began to use my native Taiwanese language which I had discarded for more than ten years.

Even so, all these took some efforts. If you attend a non-KMT political rally, you would be photographed, and also would be summoned by the campus military officials to go for "a cup of coffee and chat". If your contributions to the on-campus publication did not follow the administration's criteria, you will also be "invited" by the staff of extracurricular activities controllers to "explain" why. It was not until after my graduation that I knew there had been an "inspirational student clubs" at every college of NTU that would discuss the special events and happenings on campus, and my name was on their discussion materials.

Once I exposed that one staff of extracurricular activities controller center distributed blackmails to attack the prohibited student club called "Love for Freedom". But I was later "intensively cared for" by the staff of extracurricular activities control center on this matter, as they came to talk to me in my dorm. One reporter of the Independent Evening Post learned of this and disclosed it by a half-page coverage. It was on a Saturday. When I read the news I worried about how to explain to my father. However, when I arrived home father just asked whether it is me, then he told me to move back home for some time. Later on, the phone rang. It was from one of my high school classmate who was majoring in electric engineering also at NTU. He said even if the news did not

mention my name, it goes without saying that it must be me. He wanted me to hide in his house for some time if there was imminent danger. It was really a terrible time, that I was afraid I could be arrested.

As I began to study Taiwan history, I was especially interested in the period between the Japanese era and the time right after WWII. I began to know about the 228 Genocide, the Great Asian War……etc. From then, I could understand the "legend stories" my father told me before. Father said, once when he and his second elder brother were taking care of the waxy apple orchard, he saw a human head hanging on the tree. He could not believe what he had seen. After taking one more look at it, he could not help but believe it. That night, one of his eyes shed tears all night. Thereafter that eyesight never restored, even if he spent a lot of money going for doctors when he began teaching job. But he had never got it healed until recently. My mother also told me, when she was a child Tâi-pak was once in very bad civil disorder. She witnessed some people running away but gunned down by soldiers from behind. It had been about half a year that they dared not to go out. But can you guess what did they serve for food? She said, they would catch cockroaches and roast them as food at night. On hearing that, I can not stop help but kept getting goose bumps.

Due to my broken Taiwanese language ability, I hope to promote the use of this language with a writing system. But how could I do it? I searched everything about writing

of Lâm-ô Mountain. It was crowded, because of other hikers that I put my backpack of 30kgs at the nearby old log house. At 4:30 the following morning, I went out earlier to pick it up. When I entered the log, I heard clear wheezing sound. I thought, it must be some late-comers who could not find vacancy at the new log house, so had to stay here. I used my headlight to see who was over there. I took a look around the log house but could not find anyone. The wheezing sound was still clear. At that time, I guessed that I had bumped into something or, I had heard "something special". Then I walked carefully to the gate and sit down. Five minutes later one of my teammate came. I followed him to the log house again but the wheezing sound was gone. That was not my day. Shortly after we set out, my camera was lost. Then, my legs were numbed half way through. Afterwards, I wondered whether I was in a dream when I saw the Pacific Ocean at Má-pí-sam (Mapisan) Mountain-I was up in the mountain top at an elevation of more than 3,200 meters above sea level.

I strived hard to reach the log house in Lâm-ô Mountain. There were not as many mountaineers as the day before, thus I moved my backpack from the old log hurriedly. It was peaceful all night. On the third day, we reached the log of Tiong-iong-chiam Creek. There were only our three people there. When we went to bed, there were bumping sound of "khok, khok, khok" beside my legs all night from eleven o'clock to four o'clock in the

following morning. That morning, we walked two hours on the riverbed to reach a wider path. I asked my partners whether they had also heard the noise. They said "Yes". But they wondered if I could not fall asleep well, so as to make the noise. In fact, I really could not fall asleep-I looked at my electronic watch all night in my sleeping bag.

Have I found any girl friend by mountaineering? Sure I did. My wife is also fond of mountaineering. The Taiwanese poet could not help but write poetry as benediction to give blessing to my marriage.

6.

Even though I did not move house again before thirty years old, nonetheless, I either lived at the student dorm or later had to fulfill the compulsory military service-that still made me feel like a drifter. When I had a job and got married, I try to settle down somewhere. However, it should have been the beginning of years of constant migration!

It was also because of mountaineering.

When I began mountaineering, I could not put up with the living environment of Tâi-pak City anymore-dirty air, crowded spaces,.....etc. I kept asked myself if I would live in this environment for my whole life.

Where in Taiwan could I discover better living environment? It seems that Hoa-lian (Hualien), Tâi-tang (Taitung), or Lâm-tâu (Nantou) are all much better than other places.

During that period of time, I often visited those places during tour trips and looked for a living place. When I returned, I would also look up some information about the weather, area's special characteristics, advantages and disadvantages. I ruled out Lâm-tâu first, because the mountain roads to it are too winding for a long way, and the transportation is quite uncomfortable. I also left Tai-tang out, because it is too far and inconvenient for my parents.

I started to find a job in Hoa-lian, by checking for employment ads in the newspapers. Nonetheless, half a year later I still could not find any position even after trying three times.

However, there is a will there is a way. I applied for a job at the computer center of a five-star hotel by mail but did not get any response. Then, I phoned them. They wanted me to go for interview. It also took some time before I phoned them for reply. They responded by giving me the job. Would you guess why did they respond so coldly? When I arrived they told me that they worried I might not be there long because of my distinguished diploma from NTU. Later on, their worry came true.

When I quit my job at NTU, all my colleagues were shocked. Besides my colleagues, my parents were also shocked at the crazy act that I should leave my newly-married wife, father and mother to go to Hoa-lian. My wife also said she was scared that I should have been so restless.

I could not give them any good answers. When I think about it now, I would wonder whether I was haunted by something that I strived hard to go to Hoa-lian! One month before I went to Hoa-lian, I purchased a used car, drove two car loads of books from my office home and stacked them high against the wall. In addition, I also gave many books to friends.

7.

Thereafter, I lived in Hoa-lian alone, keeping company with northeast monsoons, earthquakes and typhoons.

When I just arrived, I did not know anybody. At that time, I had to put up and bear it with any grievances, and dared not to talk to my family. One Taiwanese saying has it, "Changing twenty-four bosses in one year", I had just changed five jobs in three years.

My first job was at a hotel in Thian-siông (Tiansiang). The dorm was in Hoa-lian so our company rented a shuttle bus for our transportation. In the beginning, I was very excited because I can see the world-class landscape everyday. When others were sleeping, I would take out a map to consult every mountain, looking at the cliffs. In less than one month, my exciting mood faded away. Afterwards, I will fall asleep as soon as I get on the car. The upper floors of the hotel with better views were all used as guest rooms, thus our offices were at the lowest floor on basement third level. It's the "dark area" at this

scenic spot. Every day when we were off duty, it was night time. I heard my colleagues said our boss occupied half of the space of projected office area on basement second level as commercial space to make more money. That's why our offices were at basement third level. Because of insufficient space, the emergency exits were even locked up. One night in December, there was heavy rain and falling rocks, all the roads were blocked. Even though we all "earned" half a day of holiday, nonetheless, all our colleagues who could not leave complained a lot. I thought that it's nothing but some rain in the winter, but what if it's a landslide in typhoon season? Will I need to stay in the mountain area for one week?

Accordingly, I quit my job there after the trial period.

My second job was a lecturer at a junior college at Siū-hong (Soufeng). It was located at a hillside and so I rented a room nearby. There were rice paddies, vegetable farms, and orchards on my way to school. Looking at the corns here growing taller and taller, the tomatoes there uprooted to cultivate other plants as I rode a bike to school everyday, I really enjoyed it. Once in the spring, I was attacked by O-chiu (black drongo), which flew down from a roadside electric wire to peck my head. Sometimes, there were afternoon rains. If you see the threadlike cirrus clouds rising upward from the foothills after the rain, you would know how poetic it is. However, our salary was being discounted and we were all forced to overwork without remuneration. The administration

used all kinds of items to grab money from students. The subsidies from the education ministry were embezzled that they defrauded by labeling the scrapped computers with new labels and asked students to contribute books, marking them as being purchased with the subsidies. The administration also installed monitors in many places, to watch over the faculty staff. The annual turnover rate of faculty was 50%. Later on, some of us discussed secretly at night and disclosed everything to the press. Of course, our whereabouts after duty hours were also spied on by the administration. On one Saturday afternoon, when I had lunch with an "exposed" colleague outside school, the provost rushed to my house within an hour and questioned why I had lunch with him as well as what had we talked about. I was tired of him by responding "What's the matter? I just went out for a meal and happened to meet the colleague that I naturally sit down to talk to him." He said that the colleague is a difficult person. I replied that he looked OK and did not speak any ill of the school. The provost warned me to keep him at arms length then he left.

You might guess "did I still stay at this school?" In fact, I could not force myself to stay any more after one semester.

Luckily, my wife transferred to Hoa-lian too. I bought a house with a bank mortgage, and my two children were also born later. My mother-in-law did heavy farm work since she was a child, so that she persuaded my

wife against marrying to a farmer. Nor can she marry to southern Taiwan because it is too far. I got a job and lived in Tâi-pak City, that was fine. Who knows one year after marriage I moved to Hoa-lian which is farther than southern Taiwan. That's why every time she met me, she must complain about that. The first time my parents-in-law came to visit us when we just moved in the new house, my mother-in-law carried a chicken and many different varieties of vegetables along from Thô-hêng (Taoyuan). Because she thought we lived in the wilderness and were far from the markets.

My third job was at the computer center of a hospital, which had nothing to speak of; while my fourth job was at the computer center of Tong-hôa (Tunghua) University, which has a vast and beautiful campus and is in the wilderness. At one time, my office was situated at the administration building overlooking a man-made lake where in winter migratory birds usually flock to. Sometimes you could see them catching fish by diving into the water at high speed. It was at that time a new university with an abundant budget, that I heard one of my colleagues talking about corruption. He said people here are very parochial. They would cover many things up from the outside world. If you dare to expose something, you are sure to be expelled out of here. Nevertheless, those wrongdoers can still survive. I once lectured at the night school and discussed about local elections. There happened to be three former candidates. They not

only had never fallen prey to the prosecutors on vote-buying, but also said just take a look at the district and the opponents' expenditure, then can we know the real expenditure needed for the candidates to get elected.

At that time I felt more secure that I tried to return back to do the research for Taiwanese language and literature. However, everybody was curious at why a staff should ask take a leave to participate in seminar on Taiwanese language. I discovered that even it is also sinister in the academic field, and it seems that only a professor can devote himself to do the research of Taiwanese language openly. At that time, I planned to continue my study. Before long, I got a position at a technical college at Sin-siâⁿ (Shincheng, Hualian). That was my fifth job in Hoa-lian.

I devoted myself fully to the research of Taiwanese language. In the beginning, there were barriers. Such as, when I once asked for leave to attend a Taiwanese language camp, the accountant office would reject it by saying that it is irrelevant to my expertise. Likewise, it took me quite a long time when I applied to initiate a Taiwanese literature course at the humanity education center. However, I discovered later that it was because lecturers there were afraid that I could steal their jobs.

I began to build Taiwanese language data bank for free access and prepared Taiwanese language related research papers. From then on, when there was any official document from the Education Ministry about

Taiwanian language, the administration will refer them to me.

8.

So how is living in Hoa-lian different to other places? You can see a clearer distinction of four seasons because there were no skyscrapers blocking the summer sun and the winter chill. The air quality is much better, the sky much clearer, the mountains greener, the sea more azure, higher mountains higher, and the vast ocean more beautiful. The mountains and the seas are all closer and more accessible. Because it is far from Tâi-pak, the Japanese era toponyms, landmarks, buildings are all better preserved. There were fewer cars, which is safer for bike-riding. You can see more birds and insects. There were rice paddies just outside our home. You can see high mountains, when you raise your head. Sometimes sparrows and bats will fly into your house. The garden on our front door is a happy place for lizards. I was once blocked by a yellow cow while I was riding a bike. Even though there were more typhoons, you need only to stay at home. Even though there were more earthquakes, some shakes will make us better sleep like sleeping in a cradle. Another boon is that when Ki-lâi (Chilai) mountain snows you can see its snow-white mountain top from the plain area on sunny days. But it is a pity that the Taiwanese language environment is not good. My children used Taiwanese language at home, only to be changed by

Mandarin-speaking people half a year later. Furthermore, it is quite a worry if the children were sick, because my parents and relatives were not nearby.

As soon as I started the teaching job, I felt the urgency to get a PhD degree, not least because of the pressure of faculty promotion. One year before I came here, the newborn baby in Taiwan began to decline sharply. Our president said there will be crisis to the higher education eighteen years later. It is quite clear to see decrease in number of new students at this lower tier technical college in eastern Taiwan. So you know it's a matter of time for me to find a new job.

Formerly, we had to pass joint entrance examination for university studies, the field of our majoring courses were determined by our test score. Now, it depends on what our objective is. Computer science will not be my choice. I want to study Taiwanese language so that I applied for the only doctoral program for Taiwan literature. However, academics of Taiwan literature exclude the Taiwanese literature so that I failed the exam. The faculty there was implying to me that it is hard to reach their requirements. Accordingly, I had no choice but try the field of computer science again. After inquiring different programs, I was informed that it is hard to get a degree by studying Taiwanese language. There was only one professor at NTU supporting me to do research on Taiwanese language. That was why I returned NTU.

My eldest child was going to the first grade then. To

release my burden in sending him to school or picking him up back home, we moved to an apartment downtown right behind the elementary school, so that he can walk to school by himself. Also then, I got the status of student once again. Every week I changed my mood while taking the train. When I took the train back to Hoa-lian, I would think about how to direct and what to lecture to my students, how to educate my children and how to thank my wife for her devotion, etc. On the other way trip to Tâi-pak, I would think about how to be a qualified PhD student, how to work on my dissertation and how to pass qualified tests, etc. Because of my study back in Tâi-pak, my father renovated our old house for three months to improve my living environment. He also hoped that I would move back to Tâi-pak after my graduation.

To an almost forty-year-old man, I discovered the decline in brain power. It is really hard to compete with youngsters on examinations. What worried me most is that one third of us will be ruled out by qualified tests. When Typhoon Longwang devastated Hoa-lian, it was the immediate week before I took the second qualified test. People could see their cars parked outside turned upside down or sat on the top of another. The apartment we lived also shook for over ten minutes, which was more terrible than an earthquake. Our window glasses were broken by the gusts and the restroom ceiling was pulled down. The tap water was suspended for two days, so I could not help but took shower at my friend's house. Glass shops

then had a booming business and could not take any day off, because many houses had broken windows. It was really hard to find workers to install window glass, I could not help but to cover the broken part with plastic cloth then rushed to Tai-pak for qualified test. It was a blessing that I passed qualified test. It seemed that I reached a new frontier. But my health had suffered. I got cataract and decayed teeth. Some friends' health was also damaged by studying hard. I even contracted herpes before the defense exam and would be pained to wake up in the midnight hours. I was forced to take rehabilitation because of sores on the ankle.

When I was bored to death by studying, sometimes I would think of giving up. Nevertheless, I still hated to have wasted several years for getting nothing. When I was low-spirited or felt hesitated I would try to relax by doing something. In the past, if I was in Hoa-lian, I would play twenty minutes of Sudoku to forget what reality is. I also participated in phonetic and morphology contest of Taiwanese language. During my last year of dissertation writing, I also registered for a 300K racing competition, so to confirm that I was still alive and was capable of writing the English papers as part of my thesis defense.

The 300K race is an extreme sport. The competitor must finish 300km of highway bicycle riding in 20 hours. I prepared for the competition half a year beforehand. I bought a highway bike, riding suits and practices three times. I began with 80km, then 100km and finally

120km and returned on the same day. I was exhausted after every of the training session. My hips were in deep pain like it is gaping open. Sometimes, the roads looked even, however you would be deeply impressed by riding on them. It is usually gentle slope that could kill after riding. There were about 800 competitors for the race. It began at 2:00 pm from Lí-hî (Li-yu) Lake. We had to pass the far end of the lake and ride to County Highway 193 on the west slope of the Coast Mountain Range till Lók-háp (Loho) south of Giók-lí (Yuli), then connecting to Provincial Highway 9; till reaching Lók-íá (Luye) then can we turn around and ride along Provincial Highway 9 back to where we started out. Shortly after we set out, I saw one competitor fell just like a piece of pork meat laid on a chopping board on the bridge near the turn down the slope. Soon afterwards, I saw another one squatting beside the road to fix a flat tire. Then, it was my turn. One competitor behind me informed me that my rear light “flew out” because of the shocks. I hurried back for it immediately. With diligent work, I finally found the light on the roadside grassy field. I installed it and fixed it with rubber bands and continued my race. It turned dark when I reach Chúi-bóe (Zuei-suei). The first convenient store appeared when I reached Lok-hap. The problem was that there were about 500 competitors before me, so all hot foods were sold out, including all the instant noodles, tempuras, mantou bread, baozi buns or even hot coffee. I could only feed myself on cashew nuts. I reached Tî-

siōng (Chi-sang) at 9:30 pm and dined a hot dinner box at a rice box store. Then, I kept riding and arrived at Lók-íá at 11:30 pm. Originally I planned to take a rest at the roadside if I arrived earlier, however I came so late that I had to give up this luxury. When I rode back to Koan-san (Kuan-san), I bought the last can of hot coffee. That made me deeply moved. When I was sometimes alone on the road, I can hear only the croaking of frogs. But I was fed up with listening to that all night. As I passed the terrible Bú-hō (U-ho) plateau going down the slope, it was right at the twilight. Arriving at Kong-hók (Kuang-fu), I met another competitor. He complained that he would throw his bike away, because this competition made him too tired and irritated. I could not say anything but encourage him to cheer up for the last moment. In fact, I told myself “If you do not want it I would appreciate if you give it to me as a present, because it costs more than ten thousand NT.” When I reached Hōng-lîm (Fong-lin) near Siū-hong (Sou-feng), it was almost 8:00 am. I was excited to ride to a FamilyMart convenient store with a five-star restroom, only to discover it was still closed. Their opening hours were from 8:00 am to 11:00 pm. Even though I was hungry to death, I could not help but force myself to keep riding. When I reached the far end of Lí-hî Lake, I smelled something delicious. It was beef noodle soup. “Why not gorge myself to eat heartily first?” I told myself, because there was the last upslope left. Nonetheless, the boss told me they were still cooking

the soup and would not open till 11:00 am. My Goodness! God must want me to keep riding to the end. When I rushed to the end, the certificate reads 18 hours 44minutes and 1.7 seconds.

When I returned home, I lost three kilograms of body weight. But the “happy hours” did not last. After taking some food and sleeping for eight hours, the lost three kilos were regained. My fingers and toes had all been numbed for one day. As I wore capri pants and put on the socks, it was kind of loose. My feet were swollen for one month due to insect bites.

9.

I got my PhD degree finally and stayed at the same college as usual. Nonetheless, student number declined from almost eight thousand before I attended doctoral program to just over three thousand. In the past few years, graduating students all outnumbered freshmen. Before the summer vacation, the administration called a meeting to inform the faculty about the dire situation. They encouraged colleagues to resign voluntarily for getting some pay and intimidated us that we might get nothing if we were laid off because of no class to lecture resulted from insufficient students. This strategy worked because one third of faculty left.

Recognizing the possibility of leaving Hoa-lian where I strived hard to come, I was depressed. When I went for work whether by driving or bicycle-riding, I

would stopped by the Chhit-chhiⁿ-thâm (Chisengtan) coast looking at the sea, thinking about what I would do that day and wondering if I still had the opportunity to come to the shore. I would also consider which city I should go next. When my children were young, I would accompany them to Chhit-chhiⁿ-thâm in the evening, picking up small stones with different colors. I always put them in glass jars because this is the memory of the mountains and seas. These stones might be originated in the mountains and were carried down by floods, then were further grounded to small ones by the sea waves.

When I got the PhD degree, I applied for a position everywhere but to no avail, because of the decline in student enrollment and ubiquity of people with PhD degrees. It was really hard to find a teaching position, thus I stayed at the same school even though many colleagues left. At the end of July, the school president called and wanted me to be the chairman of another department. Because there was an article on my contract “if I refuse the administrative position I might be fired”, likewise I had no choice but accept it.

Nonetheless, it was the last year for both my former department and the new one to enroll new students; therefore, I would be blamed for the closing of the department as soon as I chaired it. Moreover, I had to carry out all the administrative work alone, since there was no staff or part-timer around. I began to phone qualified students inquiring whether they would register

or not as soon as I took the chairman position in August. Regarding the arrangement of courses, I had to gather students of different grade together to save the budget. I had even to combine students of different departments for general education. Accordingly, if I had to rearrange one course, I needed to adjust other five or even six courses. That was why I spent six weeks in fixing the curriculum program. I implored the school president for not having to lecture overtime because I was inexperienced that I needed to focus on administrative chores and assessment. He replied irritatingly that lecturing overtime is the “welfare” for a chairman, so how can I reject doing it. Nonetheless, when I asked for leave for Taiwanese language teaching assessment, he would tell me “It seems that you have too many duties!” Furthermore, I had to participate in endless meetings. Sometimes, I would be informed to participate in provisional meeting, which did not even allow me any time to inform my students to arrange other time for class. Months later, I discovered that I can neither fix the administrative work which will fail the school’s expectation nor can I be well-prepared to teach the students, which are very bad for the students. In addition, I could not focus on my research any more, which will make me feel self-betrayed. I also thought of being fired few years later when our department would be closed……

After two weeks of consideration, I resigned at the end of November. The school president summoned me

and asked why I decided to resign with the wonderful job performance. I responded that it is because of my health problem and career planning. Within five minutes he granted my resignation. A few days before I left, the president and other administrators treated me to a big meal and gave me a commemoration tablet which read- “Great contribution to the school”. After some consideration, I agreed that I did contribute greatly to them by lessening their financial burden.

I intended to give myself two years to see if I still have the opportunity to get a teaching job. If not, I will try other jobs whether it is a Bed & Breakfast, Internet shop, or a middleman……

10.

Half a year later, I go to Tâi-tiong (Taichung) -the only department of Taiwanese language at Taiwan’s national universities. Before that, there was more than one. But, some were closed, others had to change their name. Now, I got a stable job, however, I encountered new problems. Should I still live in Hoa-lian or move to Tâi-tiong? Before making up my mind, I commuted between Hoa-lian and Tâi-tiong first by going through half region of Taiwan. Tâi-tiong is more convenient and the weather is good. If I live here, I do not need to take a long road to commute and it will be more helpful to my children in study. But, it is crowded and annoying. Every time, when I return to Hoa-lian I enjoy the better air quality and would like to breathe

more of the clean air. Furthermore, my children enjoyed their lives there. They can ride a bike everywhere and do not need to worry about the environment. What is more if we move out of Hoa-lian, there was no possibility to move back.

Many people will seek solace from fortune tellers when they are hesitant about their future. However, I hate fortune tellers. Because they said my life was endowed with laboring works.

That is why I seek assistance from Google this time. When I asked “Whether is it better to live in Hoa-lian or Tai-tiong?”, the outcome offers only the story of two families. Both of them moved from Tai-tiong to Hoa-lian.

11.

However, these days I still hesitate. It might take me a long time to fix this very difficult issue.

The fortune tellers told me that my life would be endowed with laboring works.

There are different roads ahead for us at the varying stages of life. Sometimes it is hard to make decision. People make their decisions by choosing the different roads. Most decisions are irreversible. I wonder sometimes if I did not develop a passion for mountaineering, what would I become ? If I did not attend NTU, what would I become? Will the raindrops dissipate far and away or will they reach the sea finally?

As green are the high mountains, standing there

without change. Nonetheless, the many types of clouds come to make their decoration everyday, giving them diverse appearances. So is the deep ocean. They seem to stay constant all the time, always keeping the constant rhythms, with the up and down of the moods for the people sitting at the shores watching the ocean.

There is one variety of fish in the ocean, called the flying fish. When the flying fish season comes, they often stretch their wings, leaving their own world to fly in the air. Till now, I know that I am like a flying fish, struggling to get out of my original environment, to experience the different ways of life.

Trans. by T.K.C.

Some Interesting Things about Horseshoe Crabs in Taiwan

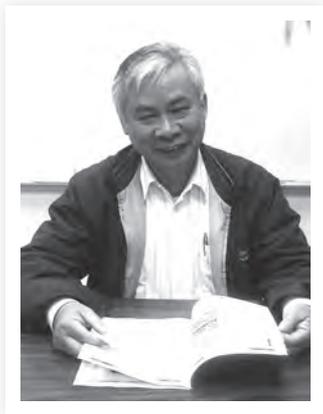
台灣人講蠻

Khu, Bùn-Sek

Horseshoe crabs, called “hāu” in Taiwanese Hō-ló language, were once so common in Taiwan that there’s an abundance of idioms and expressions relating to this marine animal. Nevertheless, due to the great changes in local ecological environments for the past decades, it’s rare to see them now. According to a report on newspaper that I read several years ago, there were merely twenty horseshoe crabs in Taiwan, which couldn’t be found in their usual habitat but only in aquariums. Surprisingly, a fisherman from a north-eastern coastal township caught one a few days later after the sad news released. That was such an exciting piece of news that the picture of the fisherman with his catch was shown as an incomparable rarity. As an old Taiwanese saying goes, “A monkey in the mountains can’t encounter a horseshoe crab from the sea.” It is all a lot of fuss about nothing.

The horseshoe crab lives around shallow ocean waters. Like the turtles, the horseshoe crab has a hard carapace, which is divided into two parts, with the front part five times larger than the rear one. It has a long rigid tail. Scientists say that they have existed for over 400 million years, and have not changed in the last 200 million years, not at all. They are usually caught in pairs by the fishermen while mating. What lovely and loyal couples!

Taiwanese people must be too dumb to believe that a man will be cursed and lose his



hair if he sees an intercourse scene. Seeing two copulating horseshoe crabs in love may bring less bad luck, but still you would be “out of luck for three years if you catch the mating male horseshoe crab, and out of luck for a while if you catch the female.” As luck would have it, you won’t lose your hair this time. While Taiwanese women scold their men as a dumbhead, it’s much better than condemning them to becoming baldheaded.

Lovers as might they be, their “marriage” is never “registered”; that is to say, it’s illegitimate, they “commit” an “adultery”. That’s why Taiwanese people call the adulterer and the adulteress “hāu”--an adulterer is a “hāu-kang” (male horseshoe crab) while an adulteress “hāu-bú” (female horseshoe crab). To spotcatch adulterers is “liáh-hāu” (to catch horseshoe crabs). But, as the traditional Hō-ló-gí has declined and changed, many people say “liáh-kâu” (to catch monkeys) instead.

Horseshoe crabs are horny, so are Taiwanese men. The bachelors above all. Those celibates love to spend their sleepless nights going out. What can people do outside after midnight? As an old saying goes, “Without a wife and kids, a man becomes a thief and a horseshoe crab”. In the still of night, those men break into people’s homes, or dash in the bloomers. Got the picture?

Horseshoe crabs are clumsy. So, in Taiwanese, an awkward person is described as having horseshoe crabs’ legs and “hands”. If you’re lucky enough to find a

horseshoe crab crawling on the shore, you are sure to have a delicious dish of rare seafood. So, those who have a very lucky lap to make easy money or succeed are said “to find a horseshoe crab on shore”. Well, not bad at all!

The horseshoe crab is not only clumsy but also incredibly “good-tempered”. It never tried, when bullied or caught, to struggle to escape. It is such an easy thing to slaughter a horseshoe crab. Even so, some people are much more awkward than a horseshoe crab. They can’t, when preparing for cooking, deal properly with a horseshoe crab but tortures it! They are more spoilers than helper!

Living by the seashore like horseshoe crabs, the crabs are much more ferocious than the former. They have a huge pair of chelae (claws) to protect themselves. Not like the undefendable horseshoe crabs as a sport of people, the true crabs scare away those who try to make fun of them.

Now, let’s take a look at a horseshoe crab. The long rigid dagger-like tail resembles the bayonet on a rifle, so in Taiwanese we call literally a bayonet a “knife of horseshoe crab’s tail”. Its carapace was once used as water ladle, called “hāu-hia”. By the way, people used to make gourd water ladle, too, and called that “pû-hia”. But now we use plastic to make water ladles, and just call them “chuí-khok-á” or “chuí-khat-á”. “Chuí” means water, while “khok-á” or “khat-á” both mean ladles.

“Hāu-he” (also a kind of ladle made of horseshoe

crab's shell) was a sort of kitchenware. There was another cooking utensil for cooking rice called "p̄ng-lē", which was made of bamboo. Both of them were so common and, as their names rhyme, people used their names in this proverb to describe talkative people--"they speak of the heaven now, and the earth (tē) than, even the hāu-he and the p̄ng-lē." And those who always whine and blame everyone and everything are mocked for murmuring against "the heaven, the earth (tē), the hāu-he and the p̄ng-lē."

The book gills on the underside of a horseshoe crab looks like pleats. This gives the name "hāu-peh-chheh" (literally "horseshoe crab's hundred slips") to window shutters in Taiwanese. In physiognomy, people with a wide forehead and a round chin are destined for a great fortune and success. On the contrary, those who have a flat forehead are supposed to be shit out of luck due to their "Hāu-hiáh" (forehead like a horseshoe crab). Thus goes an old proverb--"If you've got a chest like the chicken breast and a forehead like a horseshoe crab, you'll die young or be a beggar." What a jinxed life!

As for the slightly curved shell of horseshoe crabs, it looks like the traditional earthen roof tiles. So we call the tiles "hāu-phiá", and fragments of broken tiles "hāu-phòe-á". A thorny climbing flowering plant is named "hāu-khak-chhi" (literally "horseshoe crab's shell thorns") for its smooth and curved leaflets that look like the horseshoe

crab's shells. The *Ipomoea pes-caprae*, a kind of creeping vine also known as Beach Morning Glory or Goat's Foot, has similar leaves. That's why it's called "hāu-tîn" (literally "horseshoe crab vine").

Trans. by E.H.T.

Minstrel of Heart

心藝走唱

Ko, Goát-oân

Unveiling the ends of human beings and the Great Nature to the ontology of the Universe is some kind of test of life. We create our works with a sentimental heart and the instinct of spiritual wisdom. My hands keep painting and writing my heart with the thoughts, and not care about the fame or money. Fulfilled by the virtue of volunteer, I have been passing the undulating terrain, laminated the impermanence of life, the emotions rapidly changing in my countenance during the time passing. Unfasten the unseen bondage, and catching the deep secret of grace would help you away from being driven to distract or getting dizzying. Had tasted the bitter, then you would know the taste of sweet. Enjoy your easy and free life through the gate of the ideal world. Someone said, you can communicate with the authors through reading poems or watching paintings. This poetic communication is so elegant and so colorful. Who can say, we cannot turn pains to happiness? Only he has to experience the miracle of life.

I call to mind I was born in those days the smell of gunpowder was still in the air. Thanks to the God, I have been being healthy for 60 years long. Though, time passes without mercy. I still could not forget the burn scar of that war, these recent years. It seems the cannon fodder stick tightly to my body.

Life is a reincarnation between taking choice and let-going. There's a sound, "What you fear? Go to experience and try out." No matter how great the dream is, it never comes true if you do nothing for it. You know, if we don't purge the fear inside our mind, worry would haunt wherever you go. Many things are inclined to the weakness of



heart, but, of course there's some caused by the situations. Therefore, the weakness at the end would turn out to be a worry chain if we always hide. So we avoid trade-off by focusing our own thought on the right place. To be a human being or to work are the same, we do just for the audience's goodness from the bottom of true heart no matter it would get applause or not.

Longing for art has become my insistence for more than ten years. Interesting things I had occasionally found in it strongly encourage me to learn more and more, further and further, though in those bad circumstances. It says, "You should take care of your own life as you have to plow in your own field." With joyful attitude plow the seed of art into daily lives. That is to raise the sense of the truth, goodness, and beauty in daily lives. Take thoughts, lines and colors for and into creating. And then I see art creating as a carrier of life, constructing, investigating and experiencing, and go on.

It's our pleasure to see some young genius were found, and also grateful to those who could issue their glories in their old ages. Somebody asks, "Where does the genius come from?" I think persons are many in groups who learn from teachers, who imitate the great works or plagiarize. Someone's work got placed among the others of the winners'. This situation needs more debating space and time to find out whether it is fine or not, right or wrong. I always think their success process is a teaching

mirror of my own. I think "genius" is one who develops his own aptitude, increases interest, and works hard. Who would often do so concentrate to forget the time, forget the meal, or forget being tired.

"Learning", my point of view is efficient learning, not for prize or contest. Therefore, I ask for the quality of my own works to the desired level. I hope to raise my level in art works via predecessors' wisdom, via exhibitions opened to judge, and via experience sharing. I hope I can unfasten the bondage of the trend by the traditional stuffs, let-go those unfit thoughts, find the point of balance to create my own great work. In short, learning is a self-investigation for my own opinion. Its point is getting close to our soul, from points to surfaces, varying in multiple ways, and not a sole skill. I heard a sound says, for what if you work so hard neither for the fame nor for money? We respect this point and no need to argue.

In my humble opinion, 'creating' is not the application of those skills. Rather it's the essences of individual ideas or thoughts, the deposition of experiences in the life, or the explosion of the change of the emotions. In this, it is colored with personality without the bondage of the schools. Finding out the unique way he will take by watching the ways of the other. I think this is the common goal of each art creator. Art is always used to be the high level food of our souls. Its value is not for its undeserved reputation, rather for realizing itself in our life. It's a great

enjoy of transcending in the terrible age, which is fulfilled with disasters in the chaotic impermanent world.

The circle of art is large and broad, including culture, life, and so on. How to escape from the pressure of daily life is one facet of it. If one does no experience of the ups and downs of life, he is not able to compose a moving work. This just as you swallow those things without any taste, you could not recall anything after eating and excretion.

If the literal works leave our real life, it looks like a movie without a history in it. Also it is like a person punching into the air, we can't understand why he has to do that. Those who use fancy structure to weave their dreams for food. We have no comment on it, it's a helpless thing. We watch and listen carefully how to write person's ideal. I have the big pens and the small ones. Compose is to collect words from the world, by the comprised way of writing myself and transcribing. If our idea is all comprised with twists and turns, by the way, it also crosses someone's line. How to find a suitable metaphor to describe it? If we can't find any good word for the explanation, then just leave it to the audience. Life is all the stuffs. If we live without heart, we are careless of ourselves. Also, if we live here but heart is out there, then audience would not agree with us, also we would be insulted by ourselves.

I have long been in workshop, calligraphy, painting,

engraving seal, and writing life stories are my life routine. Because I am interested in these works, I never think to give up. I have been working hard on these while I had any chance, since I had decided to take the choice onto the road of art. Even the goal was not obvious then. I had learned from the works of the preceding people, in addition, I spent a lot of time to observe their works for fulfilling my heart. And I don't critic those works with attack attitude for the status of the creator. Since the different idea comes from the different circumstance, these different works could also increase the multiple values of the art. Adapting my own thought is always the attitude of me to things.

The below, I put down 2 pieces of articles to describe the emotion of learning art, idea of life and to be a helpful person to each other.

Life suite

學東學西老毋知 (òh tang òh sai lāu m̄ chai,
learning this learning that keep me young)

畫烏抹白耍色彩 (oē boah pēh sng sek-chhái,
painting black and white with playful mood)

線條牽去攞牽來 (soàⁿ-tiâu khan khì koh khan lâi,
lines I draw to and fro)

遮是趣味的所在 (Chia sī chhù-bī ê só-chāi, This
is a place fulfilled with interesting things.)

求名求利無了時 (Kiû miâ kiû lī bô-liáu-sî, It could not stop for pursuing fame and money)

認真拍拼識時機 (Jīn-chīn pah-piàⁿ bat sî-ki, diligently work and know the timing)

毋免燒香做料理 (M̄-bián sio-hiuⁿ chò liāu-lí, Neither need to burn incense nor make dishes)

時到收成笑咪咪 (Sî-kàu Siu-sêng chhiò mi-mi, harvest on time with smiles)

一個喙比懸比低 (chit ê chhùi pí koân pí kē, one mouth to judge high or low)

兩支手指天堵地 (N̄ng ki chhiú kí thiⁿ tú tē, two hands point the sky and the earth)

嗒人敢看別人衰 (Siáⁿ-lâng khoàⁿ pát-lâng soe, who can despise the others)

天外天無看透底 (Thian goā thian bô khoàⁿ thàu té, you can never tell the secret of the Heaven)

道毋是盜有明示 (Tō m̄-sī tō ū bêng-sī, Tao is not thief is so clear)

勸人坐禪持戒備 (Khng lâng chē siân chhî kài-pī, you should stay vigilant in your meditation)

見利忘義失理智 (Kiàn-lī bōng-gī sit lí-tì, One could lose loyalty and become irrational when he see big money)

去弱剛強合天意 (Khì jiòk kong kiông hah thiⁿ-ì, It's natural for one who defeats the weakness and turns to

be strong)

向前行 (Hiòng chiân kiâⁿ, Move on)

一支筆軟軟仔寫 (Chit ki pit nng-nng-á siá, softly write with a pen)

一攏毛佇紙面行 (Chit châng moō tī choá-bīn kiâⁿ, A clump of hairs walks on the paper)

唯古早到即ma的線 (Ùi kó-chá kàu chit-má ê soàⁿ, lines from ancient time till now)

唯人的跣印到家己的手跡 (Ùi lâng ê kha-in kàu ka-kī ê chhiú-jiah, From the footprints of others to my own hand writing)

一支鋼刀深深仔刻 (Chit ki kng to chhim-chhim-á khek, A steel knife chisels deeply)

一塊磨石磨了閣磨 (Chit tè boâ-chiòh boâ liáu koh boâ, A whetstone grinds again and over again)

綴人的跣步行家己的路 (Toè lâng ê kha-pō kiâⁿ ka-kī ê lō, Walk onto my own road by following the preceding footprints)

為轉蹺的環境刻心肝 (Ūi tng-séh ê khoân-kéng khek sim-koaⁿ, Engrave a heart for the varying circumstance)

一支筆畫心境 (Chit ki pit oē sim-kéng, A pen paints the state of mind)

一幅圖五花十色無牽制 (Chit pak tō ngó hoe
cháp sek bô khan-chè, A painting is colorful without
confinement)

畫山畫水畫予 (Oē soaⁿ oē chúí oē hō súi súi, paint
mountains and waters, paint it beautiful) 畫天畫地畫
予濟濟 (Oē thiⁿ oē tē oē hō choē-choē, Paint the sky and
the earth, paint it plenty)

心頭掠予定啥物攏毋驚 向前行 (Sim-thâu liáh
hō tiāⁿ siáⁿ-mih lóng m̄ kiaⁿ Hiòng chêng kiáⁿ, keep my
mind strong and fear nothing move on)

The 'society' is a university of no degree, and I am
one student in it. I think I need a lot of patience in the
university, and sometimes I have got applause through
work hard. In additions, I think it's not in vain if I take
care of everything around and good thought to do some
exceptions.

Trans. by J.K.L.

The End as Well as the Beginning

尾站 mā 是起站

by Louise lee Hsiu

The movement of life comes to rest in its own music. In my case, in my youth, not only did I take a long walk through musical forests as I played the piano, joined a chorus, etc, but I also braved all the hardships in the vast sea of writing for a third of a century. A series of dawns, dewdrops, currents of water, pink clouds, bright days and dark nights infused my free time as I rested from business and household duties.

Now as I age, I want to carry into my world something that flourishes rather than fades away. Thus I decided as a writer to immigrate to the maple kingdom of Canada, one of the most suitable places for living on earth as I began my retirement.

Creative writing results in a series of lifelong struggles. In other words, let's face it, writing is loneliness, writing is hell. In fact, writing demands the excavation of something from nothing, but also the build up from bare feelings to expressing a good knowledge of esthetics. Unfortunately this kind of work often does not support one's family in Taiwan unless you are the author of best-selling books.

I was so shocked when the Canadian immigration officer asked me a question.

“You are a writer. Does your work support yourself and your family?”

“I have a pension from the Telecommunication Company of Taiwan.” The officer interrupted me. She didn't want to listen to another topic, other than my writing, because I applied as a writer to immigrate to this beautiful country.

“Even though I affirm your musical and writing achievement in Taiwan, I wonder whether you can depend on writing in the Canadian English world to support yourself



and your family.” She kept glancing at my husband at the same time as he opened a box full of my varied medals and my eight books to show her my accomplishments.

“I will,” I firmly responded to her question, because my son at all times instills the idea of keeping intention in my mind as I display it.

“How can you prove it?”

“Not only can I ask for any publisher to work with me, I can also teach the piano and improve the community culture.”

“How many Canadian publishers will work with you?”

Seeing no powerful proof, she was ready to reject my application for immigration.

The purpose of my immigration was to pursue a great future. However, when I almost reached that fantastic peak, suddenly a chilly wind prevented me from continuing on my way. But, although I was physically frozen, my spirit moved forward with courage. At this moment, I seemed to hear a strong voice from the past telling me, “Once a Russian musician succeeded in an immigration interview just through his confidence and hope.”

Yes. I couldn’t be argued down from seeking my hopeful way. In fact, I never give up once I diligently track down a goal. Therefore, I sincerely asked her, “Could you please give me an opportunity to negotiate a

contract with a Canadian publisher?”

She pondered my request for a couple of minutes, and then she said, “All right, I’ll give you one month to do it.” I was treading water with heavy feet but cherishing hope as I left the interview office.

After the interview, the interpreter pessimistically thought that the officer had required something very difficult of me, because I wouldn’t be able to find any publisher to publish my work in only one month in an unfamiliar foreign country. After that we went to Vancouver to look for help.

That night there was a stir among the maple leaves, a swell in the sea. Under an unknown sky in my unsettled mood, I checked into the Radisson President Hotel near Vancouver Airport. The hotel owner, Jack Lee, had grown up in Taiwan. Finishing his undergraduate degree, he immigrated to Canada, and then created the business “President Canada Group.” He not only accomplished a miracle in Canada, but also achieved a lot on behalf of all Taiwanese people. Hearing about the outcome of my interview, he was filled with righteous indignation.

“How could Canada reject you? You who are such an outstanding Taiwanese? Don’t worry! Let me help you.” He said.

Jack Lee brought sunshine into my immigration to Canada. His support was hope in its fullness like a cup of fine wine.

I desired to move to Canada because it is such a wonderful country. What can I say about the twin miracles of first finding this beautiful land and then meeting Jack Lee? After three months, I got Permanent Resident status in Canada. Then my life seemed to be nothing but waiting for the arrival of the moment when I could become a Canadian. Although life at this time was often hard and uneasy, I still enjoyed the delights of life in my dream country. I was full of the joys of spring.

However, the beginning of my new life became a struggle between letting go of the extensive old time in Taiwan and confronting challenges in Canada. Indeed, there is an irreconcilable conflict between daily pursuits and life-long pursuits. Entering a different culture with new values, new expectations and new—or at least different—communication styles can certainly create conflict and confusion. This is the so-called “culture shock” that immigrants have to overcome. Learning how to survive in a new culture was a big job for me.

First of all, I had a bad setback in Lougheed Mall Goldleaf Flower Shop. I am a flower addict. When I saw the flower it was like the meeting of fish and water. I was deeply smelling a lovely flower arrangement and lightly touching it in this flower shop. Suddenly, the flower plate broke to pieces when it fell on my feet. I was shocked and my feet were injured as well. At this moment, I heard

a sound from the shop owner; in a Guangdong accent, she said, “You must pay the price to compensate for the damage.” It seemed that she only cared about the money rather than her customer’s injuries. In order to melt her knitting brow, I quickly paid the bill. I kept quiet and swallowed the insults. I felt like a criminal fleeing the flower shop.

However, later I couldn’t stop thinking about the incident. There was something unfair about it to me. First, since I paid for it, that potted flower was supposed to belong to me. Secondly, they also had some responsibility to customers for careless placement of their flowers. I went back to argue with the shop owner. Unfortunately, not only did I not get the justice I asked for, but they called the police who treated me like a prisoner they had the right to interrogate. What kind of world is this? I heard the rustle of things behind my sadness of heart. I held back my tears as much as I could. Even though glorious scenery surrounded my eyes, I looked into the distance at a mountain as I longed for my dear homeland across the Pacific Ocean.

I was a newcomer in this country. In fact, newcomers frequently experience difficulties becoming integrated into their community and fitting in. Everything feels unsettled. For instance, in the past, I was both a supervisor in an office and a literature tutor at school. I

used to be responsible for a myriad of co-workers and students. Now, all that had changed. I was no longer in a position where I made decisions about my job and school. Moreover, I was worried about my parents, who rest in Heaven, and what they thought about my immigration to a new country.

Cheerless was the day, the light under frowning clouds was like a punished child with traces of tears on its pale cheeks, and the cry of the wind was like the cry of a wounded world, even though I knew I was living in my favorite country. Where is all my energy going? Is this the first stage of the “Diaspora?” Due to immigration, many people in the world are confused about their conflict between their identification with their new country and their old nationality.

Let’s look at “Diaspora”. To begin with, the term “Diaspora” is used to refer to any people or ethnic population forced or induced to leave their traditional ethnic homelands and be dispersed throughout other parts of the world, with the ensuing problematic developments in their dispersal and culture.

The artistic essence is the expression of resistance and discontent with the existing system. In my opinion, it is one kind of Diaspora. For example, Franz Kafka, was a well-known Jewish-German writer in the twentieth century. Some of his work presents a kind of Diaspora.

His famous work “Die Verwandlung” demonstrates that when a person loses the ability to make money, he not only loses his ability to survive, but even his dear parents look at him like a stranger. Kafka’s words had a hidden meaning that was one kind of resistance to capitalist society.

Actually, literature inspired by Diaspora can be found throughout history and in every country. For instance, Wu Cho-Liu was a Taiwanese writer, in whose work *The Orphan of Asia* Diaspora was specifically present. Taiwan was neither Japanese nor Chinese. What was its nationality? Because of this loss of identity and the national government often clashed with each other.

Because of the current dispersal of ethnic populations throughout the world, writing about “Diaspora” is a subject of great interest to the academic world. With the main topic of “Writing Diaspora”, the 2002 conference of the Overseas Chinese Women Writers’ Association took place in the Vancouver Radisson President Hotel where I happened to be staying when I entered Canada. The Hotel owner, Jack Lee, not only courteously welcomed the literary group from diverse faraway countries, but he also wanted them to look after me, a struggling homesick newcomer.

It is true; not only do I benefit from supportive friendships, but I also have a curiosity that keeps me

pursuing my studies, such as studying English, creative writing and learning other new things. Gradually, I was able to reconcile the loss of my old life in Taiwan with the gift of my new life in Canada. Similarly, but in a more extreme situation, after being persecuted by Nazis in Europe, the Jewish people established new lives in their own nation. Thus there is a saying from Hannah Arendt, who was a Judean philosopher, “As well as becoming world citizens, the Jews can also stay loyal to their home country. There is no conflict between them.” Indeed, a great diversity of views can give rise to a well-done article about art; thus in such situation the so-called Diaspora doesn’t matter.

Being cut off from one’s own familiar land and being faced with a new culture is like being up a creek without a paddle. However, it can be a blessing in disguise. In spite of many frustrations, living in a new culture can help one better understand oneself, which leads to a better understanding of others. In this way, after immigrants have overcome their difficulties, they can learn to enjoy and to appreciate the diversity of people. Each one was born a helpless infant; one’s power is the power of growth. The point is making a fresh beginning; then the person has a new life. Having a new life, then the person has a new beginning.

As autumn approached, we went to Adams River to

see the sockeye salmon’s ceremony of both birth and death once every four years. What a heroically magnificent sight rebirth is! Look! Maple leaves splendidly change color in the late autumn; the aged salmon heroically protect their groups of eggs until their babies’ births and then they wait for death; the river bed decomposition lives with death; the aging corpses nourish the juvenile fish; the old life melts into the new life. Yes, the dusk of the evening looks like the dawn of the morning. Likewise, the beginning is the end. The end is the beginning.

Blessedly, I gradually adapted to every season in my new country. I now believe my future will be much better than before. I have a motto, “I can do whatever I want to do, if I really want to do it.”

There are tracts in my life that are curious and quiet. They are the open spaces where my creative days have both light and air. My new home is set near Central Park in Burnaby. The high-rise building provides a series of wonderful sights from my window-sunrise, sunset, moonlight, snow fall, light reflected on a nearby lake. I seem to be able to grasp all of the moments on the earth. Moreover, buying this new home, I felt like I was going back to meet my former days of life; walking in the fine rain, I seemed to be moving through a very familiar environment. It’s as if a *déjà vu* of my previous life and my new life are meeting. As if the words of Taiwanese

poet Jin Lian's poem "Meeting by Chance" and my past and present situation brought out the best in each other.

I used to take the skytrain to school every day. I sat on the train and gazed out the window. It seemed that time was interlocking with former days of my youth when I was sixteen years old and carrying heavy books to school from Kaohsiung to Bingdong. And now I was sixty years old, but I still carried heavy books to Vancouver Community College to study English. The different time tunnel had a common goal. Now I didn't care how thick the snow was and how chilly the weather, I was still bravely advancing step by step to explore my future in another country.

Now I am satisfied that my dream has come true, and enjoy each moment as a new being. However, one night when I was sleeping, the telephone suddenly rang. I picked up the receiver. My five-year-old grandson called me from Taiwan. He babbled, "Grandma! Where are you?"

"My dear, how are you?" I threw off the blanket and sat up straight

"I am missing you." I could hear my daughter in the background encouraging his message.

Outside the window it is the beginning of dawn rising. In another hemisphere Taiwan begins the night. Am I leaving behind some precious parts of my life in

Taiwan, abandoning a previous life with unfinished duties by moving to Canada? Running water is always inexhaustible. In life, which side is the beginning or the end?

Sprouting

Puh-íⁿ

Liāu, Sūi-bêng

Last summer I went to Chheng-chuí with a group of mothers. We visited a botanical garden, where I saw a maple tree pot and I liked it very much. Mr, Khó, who went there together, saw my mind. He paid the money and gave me it as a gift. Back home I put it on the balcony, and took great care of it, watering it every day and applying fertilizer on schedule. The green foliage would swing as wind blows by, backgrounded by the sky line from Bāng-ko-liâu to the coast of Tâi-tiong Harbor. It's just like an animation that changes with time and sky colors. It is a very beautiful scene to see.

Then Fall came, the leaves turned color one by one: from shallow red into dark red, and then withered. When it's wintertime, there should be no leaves left at all. The whole tree had only twigs, shivering in the cold wind, which was a pitiful view to see. I saw that its twigs remain green and know that it's still alive, so I kept on caring and watering it every day. After the Chinese Lunar New Year, the nodes that leaves fell from started to sprout new green buds. As days went by, the buds became bigger and bigger, then they exploded out into a cornucopia of dark red young leaves. And when school began, this maple tree has totally transformed back to the state when it came to my house last summer--green and lively.

For the first time I had the chance to observe the changes a plant goes through. I saw a life turn from full foliage to bare-leafed before my eyes, and from a state of having only stems and twigs into one with full life. My life has greatly inspired by this process and it has given me some revelations and new meanings. We have to have patience and



long-time care and observation towards life before we feel of its existence and beauty. The myriad of things in this world all have their own cycles and reasons. The lesson we have to learn is to put our trust in, to keep on believing and to insist. When Spring comes, all lives will rejuvenate. I believe that if we make positive efforts, things will have positive developments. Because we put our trust in, we have yearnings; because we have yearnings, we would insist in making our efforts.

The process of sprout has taught me what is meant by yearning.

Trans. by K.K.N.

Cut off

割

Ô, Bîn-siông

I stayed in father's house only about 10 days, because of cutting off the transfer time at the beginning and the end, in the 2 weeks trip back to hometown. It was a farewell day on Sept. 7th. I left like a bird flying out of Ka-lâm Plains and the country at the riverbanks of Chan-bùn creek. My mother did not ask again, "when you come back home after your retirement?" My younger brother-in-law picked me up at 11 and half, and drove me to Tai-lâm. Arriving at the Station, my elder brother and his wife were waiting there, then handing me the train ticket. I got on the platform at 12 and half. The train should took off, at 35 after 12, I waved farewell to my brother and his families. The train speeded up out to the country side, into the fields in Ka-lâm Plains. After 13 minutes, this speed train passed by the campus of the Provincial Siân-hòa Tiong-òh, it's my junior high school, and by my Siân-hòa Station. There were 4 hours more for the trip to arrive Tâi-pak.

At the night on 7th, I stayed in Bùn-khim's house in Chháu-soaⁿ. He drove me to Thô-hng Airport on 8th.

30 years ago, I left Tâi-òan from Siông-san airport to North America for studying aboard. I said I will come back if I achieved my degrees. However, I had never been home for 21 years long. I didn't prepare to migrate at that time, but I migrate in fact. The trend makes me living in two different worlds, one is my parent's hometown, and the other is my son's hometown. It was not allowed me to go back before. Today, I take my son's hometown as my choice.



Japan's sneak attacking on the Pearl Harbor cause USA and Japan both agree with the withdrawing of nationals from both side. A Japanese American wanted to go back USA after he had visited his Father's land. He was questioned about his thought. He replied, "I inherit the Yamato's brave, Loyalty to USA, fight back the invasion of Japan empire."

The ancient people from Tng5-soaN sailed cross the Ou-chui2-kau, and married the Pingpu Tribes in Taiwan, then had been becoming Taiwanese since long time ago. In 1949, the great number of swarms of Chinese refugee arrived and settled at Taiwan. They were not allowed to go home for 30 years long. These people miss their homeland day and night till their hairs turn to pale. In 1987, according to the policy lifting the ban on visiting relatives, people in great numbers had gone to visit their hometown in Mainland China, and then almost everyone comes back to Taiwan as their howntown, which their children live in.

I had been a lost bird for 21 years before. But, I returned to Taiwan almost every year since 1988.

The first generation of immigraton every time he go home he would leave his home again. Returning make him attach to the hometown, although leaving cut him off from hometown every time. This happens each single year, stick to and then cut off. This attachment comes from the parent's love, and the leaving cuts the heart of the traveller. Cut and attach, cut and attach again and

over again. Though attach to the blood, he is always a traveller. Cutting to bleed onto the new ground, and then Taiwanese-Americans reproduce.

This is the world of immigration, the East is no difference with the West. Where one lives in a place long enough will become his hometown.

Trans. by J.K.L.

The Woman on A Vespa

騎 Vespa ê cha-bó 人

Tân, Hong-hūi

Due to the routine to send mails every day, I rode on my San-yang Tact 50, with a box at the plate near my feet, and packages in the front basket of the auto-bike. The uncle with nice face sent me on the way delivering pian7-tong from neighbor buffet shop, and also the aunt smiled and kept waving her hand to me. I could not to conversation with them, increasing the oil, hurried to get the Post Office in time. Fortunately, I got there. Packages sent, I went to see the mailbox and checked up the account to find out does it has any money for withdraw. All done, I decided going back.

Because this is a relaxing moment, I did not pay much attention to the situation on the road. And a woman's sound I heard "Cops are over there, don't go this way." Out of the Post Office, several steps away, there's a crosswalk. Such that I had been used to, from here for a short cut to the alley, that's directly jaywalk. In chance, the cops would catch me with the threat of bill in charging reverse driving. Such that, the people who often come to the Post Office, always keep eyes open wide, just like the eyes of cat, for being clear to go across the road. This keeps ones not down to the black luck.

I just took a careless look, and thought it's clear. With the alarm sent by that woman, I see a skinny cop hidden in the shadow the eaves of a Glasses Shop. I could not say thanks to her, because she seemed hurry to ride her auto-bike around the cross. I followed, and was watching her shape quietly. A woman about 40 year-old, rode her Vespa-like auto-bike. She wore rain boots, a coarse blouse with long sleeves, dirty pants, thick gloves, and a hat shielding the sunlight. Two iron buckets hanged at both side of the rear seat, and



some detergents in the front basket, and tools put on the plate near her feet. She looked like a cleaning worker for apartments, buildings or houses.

She never turned her head to me, and gradually rode far away. While she went out of my sight, I found sunset glow brushes the far sky into light red, and winds blew lightly. This Taiwanese woman's passion and diligence impress me to the heart. And I felt the immense heat from heart, by the chest to the neck, then the nose and eyes. During that absentminded moment, drizzle splashed into my face, I felt lightly warm and lightly cool. And I was missing my mother at hometown ·····.

Trans. by J.K.L.

My Youth, Gone in the Blink of an Eye

青春 chit-bák-nih

Teng, Hōng-tin

No one knows the real scent of youth, which drifted away in the blink of an eye. It's distant, gone along the path getting farther and farther.

And the time passed by, so did the youth, imperceptibly.

* * *

I want to lay myself in the woods, to look at the carefree white clouds, to enjoy the fresh mountain breeze, to smell the delicate fragrance of Nature, to encounter the primordial Me.

You strayed from the planned itinerary, and ran into the long-lost You.

* * *

I know that it's decent to stay calm when facing separation. Yet, I am not a sensible person at all. Grief coming from nowhere and overflowing loneliness made me easily furious like a child who is unable to control his temper. Grief and loneliness. It must be because of this.

* * *

Had not seen you for a long time. I happened to meet you at the park that rainy afternoon.

I seemed to still feel your warmth. I would have leaned against your chest and given you all my grief and sorrow of youth if the rain didn't start to fall down and precipitated our separation.

The coat, that you gave me to keep out the rain when we said good-bye, brought me so much sadness, much heavier than the rain.....



* * *

A real evil man doesn't talk hard with a fierce-looking face as if he's to kick, punch and crunch your bones. The evilest man is generally silent, motionless, emotionless, and indifferent.

Sometimes, it's easier to be a villain. Sometimes, you just happen to be one.

The wind blowing, you feel a wave of nostalgia for the past when you were an evildoer.

* * *

Rain keeps falling. Raining is not totally a bad thing. It gives me time to adjust my pace.

I can't do anything about it if you have a wet day because of me. Some things in life are just not under control. However, I'll send you all my best wishes, sincerely and steadily.

* * *

This summer, so many things to do, and so many things happened.

Some left, some returned, some passed by, some recalled me of old love, some make me act like a child again. Some cried because of me, some felt happy because of me, some just couldn't sleep because of me, some didn't know what to do because of me. Some worried over me, while some delighted in me. The crowded world upset the adolescent me, but, I've been sure that an empty world must be nonsense.

* * *

Here comes the end of August. I'm just a step from

my forties. I haven't yet met the long-lost Me. I miss you.

What has been lost will be back sooner or later. Please don't wait for me.

* * *

Yearning reveals the tranquility of night, unveils the city in the mist, shows you the colors of autumn, makes you feel like writing letters then keep them unsent, acquaints you with the silent ego.

All of a sudden, yearning makes you feel lonely, on the isolated island.

* * *

These days, busy as well, so many things to do, and so many feelings flitted through my heart. I was once so solitary. But, that was long long time ago. If what I lost comes back again, I might not know how to do about it.

Not like the leaving trains, what has gone in life won't be back again

* * *

I always feel that my life deviates from the organized itinerary. Being run after by Time, day by day, has never been detestable. But, I wonder whether I'm at my appropriate place being the chased.

You just don't give up. You are so certain to come across the dreams that you had when you were young.

* * *

Over ten months has passed, 2008 seems to be the year of my old love. I keep seeing my past, in which the lanes you and I walked through together, the streets where you and I encountered each other, and the melancholy

window that the wind blew over have all gone with youth. Suddenly, you feel unwilling to accept that. However, all these are a long long story.

Let it go at that. You have this awareness, ever since your youth, that the springtime of life never stays for anyone. The only thing you can do is to wave farewell with smile.

* * *

I discarded, when I was younger, all the pictures of you or us together, except one. You took this picture of me against my will the day you came to Tâi-lâm ❶, without telling me in advance, to accompany me back home to Chiong-hoà ❷ for the winter vacation. I had made my decision to break up with you then, so I didn't talk with you on the train until we arrived at Goân-lîm Train Station, Chiong-hoà. I said, "Fine. I'll try again being with you." Thus this picture was taken on the street of Goân-lîm ❸.

Tomorrow, I'll go to Goân-lîm township. But, you, the young man on the street where we were, has been an old story to me. I don't think I was a lovely girl. I always lost my temper at you. You should take responsibility for everything that went wrong in our relationship since it was you who loved someone like me.

However, long time no see. I'll give you all my best wishes though.

❶ A city in southern Taiwan, where the author studied.

❷ A county on the midwest side of Taiwan.

❸ An urban township in eastern Chiong-hoà County.

* * *

July is a month when we lose our morale and fighting power. July is a busy month. July is a relentless month. July is an impatient month. July is a fiery month. July is a month that gives you the impression that the human being is such a powerless animal.

Oh! July! Without you, December can't be longed-for. Without you, the beaches will lose the crowd crazy for waves. July is a month when you feel once again your youth, the flavor of passion!

* * *

Handsomely, the rain was pouring this afternoon. The world became so misty that people walking by passengers in the cars couldn't see clearly my face, filled with happiness.

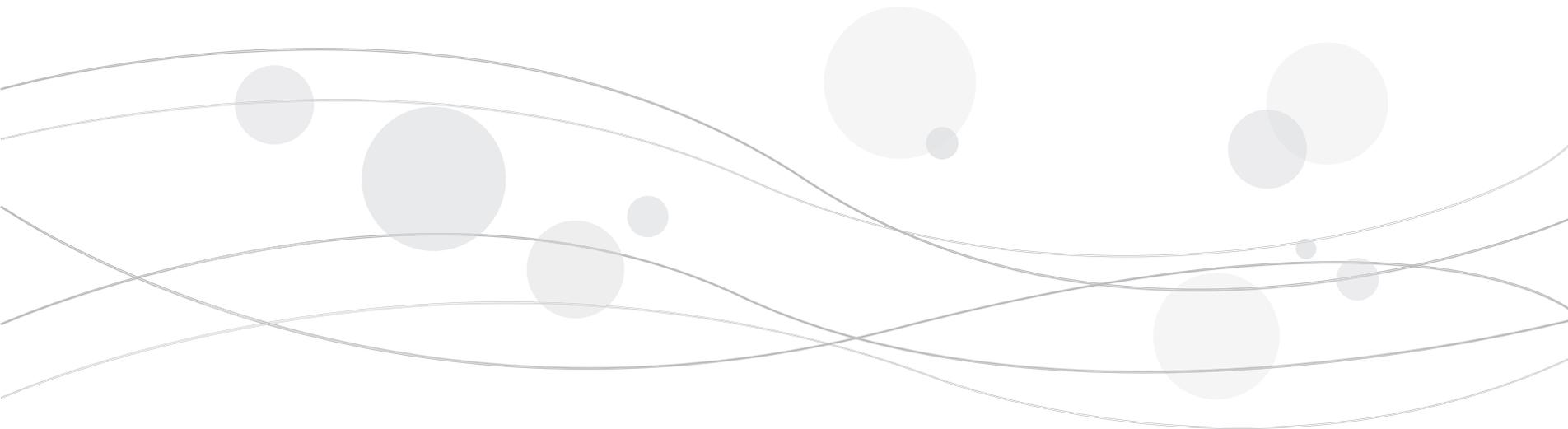
I'm starting to see wrinkles around my eyes, and find more and more grey hair. Afternoons are always too busy for me to hang around. I don't know what I am engaged in. That might be something I've been persisting since I was young. I don't allow myself to fool around and let my youth go to waste in the blink of an eye like before. You'll never dream the beautiful dreams that you had when you were in your teens.

Rain is pouring. I want to start my life. I want to meet me and these beautiful dreams.

Trans. by E.H.T.

Siáu-soat

小說
Fiction



As The Canny Auntie Khiàng-má Got Going

Khiàng 姆--á beh 起行

Chheng-bûn

That's strange-how come my body becomes lighter and lighter, almost able to fly, and the one who lie on the bed is me, myself! The relatives I have, my sons, daughters-in-law, elder and younger grand children, all accompany me by the bed. They are wailing and seem very sad. Is it that I am "dead"?

I remember; just now doctors and nurses were trying to save me. They cover my face with oxygen mask and put two metal blocks on my chest and electrify me, sending me up in the air and scattering my soul and senses. As I lay dying, I heard a doctor tell my fourth son:

"Your mother's time has come--its better you take her home and let her die there.

This doctor is saying nonsense. I am 92, still 8 years to make it to 100; however, I know it isn't easy to live as long as I am now. My husband was summoned by Death long ago and he was just over 50 at that time. I was left alone as a widow for more than 40 years. Am I not a master of lonely life?

All these daughters-in-law are as meek as cats. Look! How sad they've been crying. People say that too many daughters-in-law will make you very angry and cause your death. Well, that is not true in my case. Those words must belong to people who are very clumsy. 4 out of the 5 daughters-in-law, except the one in Tâi-pak, cannot escape my control. It's not I am boasting-among all the elders in our village-I live a most happy and



comfortable life. Some people even say that I am the mother-in-law exemplified. Yet, compared with my own mother-in-law, my example is far from being her match.

Messengers of Death, what hurries you so? I plead you; allow me some moments so that I can make some rounds inside and outside my house. And when they prepare my funeral, wait a little time again for me to put on a proud air. Last time when my arch-rival Chhun--á was having a funeral, she enjoyed a very bustling parade of folk troupe. None of his children stands out among their fellows. One is a factory worker, another a truck driver, and the other a mason. And look at my children; they all have good jobs-one runs a business, another a teacher, and the other a government employee. None is inferior to them. She and I had been competing since we were children. This funeral will mark the last competition between us, so pray you, let me watch through my funeral ceremony and I will be content to close my eyes.

I tell you what. All of my offspring have done well in their filial duties, so I believe my funeral will be a sumptuous one. Come and have a look, the two ones besides my head are my eldest son and his wife Khîm--á; next to them are my second son and his other half. I have 5 children and they were named after the five elements, "metal, wood, water, fire and earth." The elder daughter-in-law is on good terms with the second one; I guess they are murmuring about something behind my back! Before

I fell ill, the two of them were best at currying my favor and they know better about my likes and dislikes, so I put all of my money and gold into their trust. I trust them so much that I even leave 20,000 NT dollars in their accounts, asking them to hand over to my two adopted daughters. These two daughters are quite good at dealing with relationships with others. For example, whenever my birthday comes, they always give me gifts, unlike the daughter-in-law in Tâi-pak, who only knows to send me money or give me gold, which is no sign of sincerity.

Speaking of gold, the biggest gold necklace was bought on my youngest son's purse about 20 years ago. The money was originally intended to buy me a TV set, because he knew that I always went to others' house to watch TV. But I didn't think TV set a necessary thing. Whenever I wanted to watch TV, I just went to the neighbors', and it helped save me so much money! If I wanted to watch TV, I just took some sliced bean curds as side dish to my neighbors'. The money I saved I spent it on the necklace, which I decided to put it on the shrine table; you know, he who gives it to me, I return it back.

My third son is the most short-lived one among his brothers and sisters-in-law. He kicked the bucket just 10 years after marriage. That's sad! He was young and I was old, but yet I had to let him go. At the funeral, the one who's dressed all in blue and standing near me was my third son's widowed wife. People always say everyone has

his or her own fate. If I were in her shoe; literally, I would shed off the shoe and seek another life. But she didn't.

At that time I withheld my son's labor pension, because my eldest daughter-in-law suggested me:"

It's hard to tell whether Io--á will stay in widowhood? If she won't, it's interesting which man will marry her and pick up her 3 children.

Indeed, as the saying goes:"It's better to owe others a bushel of rice than to shoulder the responsibility of raising a child that is not his own."

I was afraid that she would marry again and leave the 3 children for me to bring up. If that was going to be the case, of course, I should put some money up. In the end her parents came to argue with me, bawling me out that I shouldn't be so mean as to take a dead man's money. But that's not so! What I feared was that my grandchildren would have to live in hardship. They've already lost their father, and their lives would more miserable if their mother were to go. I was in my 70s then, an age not young, but not very old, either. How could I foresee that I can carry this old body into my 90s and would have been able to help raise the children?

In fact, I can understand her conditions. A woman in her 30s, a widow in her lonely room; I know it's hard to bear. In the ensuing years after the death of my short-lived belly-swollen husband, I had gone through a lot of nearly unbearable difficulties. I always thought, if it was

me who died first, that swollen belly would surely marry another in a flash. A widower is like cut leek that will soon flourish again, but a widow can only suffer from her loss of husband. If she decides to enter another marriage, people will say bad things about her. That's why I used all the means available to me to make my third daughter-in-law stay. I know you must be ridiculing my obstinacy! If things could go the other way, I wouldn't have done so. As for now, my sons and their family can do whatever they wish.

For all the hardships she suffered, Io--á now leads a comfortable life she deserves. Her 3 sons all have good jobs-they are teachers or bank employees. In consideration of her widowhood, I free her from doing her filial duty for the past 20 years, which I have explained to her sisters-in-law. It's just this year that she joined those sisters-in-law taking turns of caring me on account of my serious illness.

The one who holds a bowl of cooked rice as sacrifice to me is my fourth daughter-in-law, whose name is Gím--á. She had lived under the same roof with me since she married into our home. Some people say that the purpose of having her live together with me is to torture her, because she brought no dowries. Hey! Am I such a person? I am just a woman of many words, and I might not tell the truth. But I am never that kind of person. Please! Please

do tell! Okay, I'll go on. One time I told her to fertilize our family rice paddy only, and she's greedy enough to apply all the fertilizers on her man's land. I was so angry that I took up a bamboo stick and beat her. That's a long gone story; there's no need to mention again, yet you wanna find fault of me at this. Okay, I admit, it was my younger-day misconduct. I was a bit rash then. But if you don't exert some authority on others, eventually they would climb up your head and pee and pooh on you.

My old man left some properties to us when he died. The youngest son was only in his teens, but the other four sons had had already their own families. So I decided to divide their father's land among them. Just as a tree will spring new boughs when it grows, let them set up their own households might be an encouragement that they will strive harder for their own good. Originally, I had planned to divide the land equally into 5 parts, yet the eldest daughter-in-law, urged by greed, proposed that her family should get 2 parts on account of my eldest grandson. Her proposal seemed somewhat reasonable, as an old saying goes-the oldest grandson is the same as the youngest son. However, she was so greedy and the meat in her mouth can only go in, not out. As a matter of fact, the part that belongs to her young brother-in-law should have been kept for him, so that he could use it as marriage fund when he grew up. That was the deal we all agreed upon, and it's part of her proposal. But as it turned out, no one

was as good as her word. Oh, please don't lay the blame on me! I let things run this course, partly because I wanted to test my youngest son, to see if he would protect his own right.

However, he was not his sisters-in law's match in arguing; he has only one mouth, while they have many tongues. To my heart's content, this son is really talented. He went to Tâi-pak to seek his own future. He worked his way through the "big school", or university as some people say. Now he takes a job in the "electric brain" (also called computer) industry. Among my 5 sons, he is the one that is most successful. Only one son follows family tradition and plows the land. He lives in Tâi-pak, where is very far from my home. Every time I went there, the travelling was really hell-it made my body ache. So, there's been a long time I haven't visited him. Besides, my son is often on trip and not in Tâi-oân, which makes me more reluctant to go to his place. If I were to live with his wife, I would have been angered to death. If only my son be not so much on her side, or I would have given her some fix and polish work to make her pay some respect. You ask why she is so unfilial? I can't figure it out for the moment; I'll tell you if I have an answer.

Something came to my mind while I do the talking. What is the illness that I have? When my head was still clear, I ever overheard my daughters-in-law muttering together, to the effect that I was inflicted with Park-in-

son's Disease. Since I got it, sometimes I was as shrewd as I ever was, but more often than not I would act like a fool. They ever said that I would smear pooh all over my house and wear no pants. Hey! Although I am over 90, I am still a woman that knows basic manners. Is it so that I become so out of mind? It might be that they take revenge on me for the past petty annoyances I made them by speaking ill of my name. It must be so. Before my pooh-scattering behavior, I lived with my fourth son. The others took turns in providing me with food. But afterwards, Gím-a would not let me live there. I heard them saying that they were afraid of my breathing my last in one of their houses. So they agreed that they took turns in taking me home. But A-bí was rid of this duty, which is shared by her sisters-in-law. Hey! I was once a canny and spirited woman and I enjoyed fame for it. Although this reputation is not spread all over Tâi-oân, at least everybody in my village knew my strengths. How come it be so that I became pushed around? Whose home I would die in should be like drawing a tiger's whisker! The bad-lucked one has to be responsible for it. No one came to ask my opinions; am I so worthless?

I think I am old, not the one whose commands never fail to be obeyed. In the past, if I talked of soreness, my youngsters would say it's a symptom of age progression because some body parts' functions have weakened. They would offer oil or ointment and give me a massage;

sometimes they apply Salonpas relief patch on me. In the countryside, it's not convenient to see a doctor. There should be no wrong thinking this way. So whenever I have pain, I went to buy some generic drugs. One time I bought a wrong drug, and became a laughing stock for those youngsters. This thing was widespread, even the A-bí in Tâi-pak knew of this. One time I went to stay at her place and when I was taking drugs, she hurried over to have a look, like a police chasing after a thief.

Well, the story would not be discovered if not for the big mouth of one of my granddaughters, who leaked this out, making me lose my face, even as far as Tâi-pak. You ask which drugs I had mistakenly took? Is it alright to tell? Really okay? You won't laugh at me? Hm..... well.....you know, I listened to the deceitful words of some medicine salesman, who boasted of the effects of his drugs, saying that they can strengthen my body, enrich my bone, and restore my energy. After taking the pills, he said, I would be as healthy as an energetic dragon and a living tiger. Such wonderful elixir! So I quickly bought some. As I was taking the pills, one granddaughter, who is a nurse, came to see me. Upon seeing me taking drugs, she took up the bottle and had a look. She burst out laughing, almost falling to the ground. So I asked what she was laughing at.

She said:"Grandma, do you know what are the drugs intended for?"

"I don't know much exactly, probably help maintain my energy; the medicine man said they very effective and many people bought them."

"This kind of drugs is for men who have impotence problems."

"Oh my God." Damn the medicine man! So immoral! Cheating a simple old woman like me, who has lost money and face. During those few days, everyone always carried a mysterious smile when they saw me. My son even said:"

Mom, drugs are not candies, don't misuse them. Taking wrong drugs could take your life!"

Good dear son. He cares about me, fearing me taking wrong drugs. Well then, why was it that when I said that I was not feeling well, they seem to kick me around; if their wives or sons have some health problems, they would send them to hospital immediately. Such difference! I cannot help but sigh. A man, when he's little, is mother's child, and after he marries, becomes his wife's son. You can't expect them much! And yet my sons should dare try to teach me a lesson.

Look! The woman who steps in now is none other than my fourth daughter-in-law, A-bí. Dress in black from head to toe, she looks like a black cat. Come on! Is there someone dead in our home? She should be more restrained. Speaking of her and the sky would be clouded by half. She once preached me about new religion,

mentioning some words like "amen, Jesus," which I did not believe and had no interest in. This religion has no use of incense sticks and is not suitable for me, because I was afraid that after my death, no one would cry for me! It is to my great relief that I gave birth to 5 sons; good for me, or now there will be no one crying for me.

A-bí is a city girl that lacks many living skills. Her matchmaker was her aunt, who knew my son would have a bright future. So she came and talked about the marriage. I didn't agree at first, because Bóng--a's daughter-in-law, who came from the city as well, had made a bad example. This woman is big in stature and very clumsy, which, I think, is very funny. No less than a week after entering Bóng--a's house, she fainted by the kitchen stove. She didn't have to work on the field. Her foremost job was to cook meals for the family. However, she cannot handle such light workload. How can I be persuaded to marry my son a city girl? Marrying a daughter is not like greeting a Má-tsóo goddess home to serve her.

But her aunt would not give up. She offered that a meeting would be good enough, that I would not have to incur any cost; my son would come back unimpaired. Such eagerness shown, it would be rude not to go. By the way, perhaps no matchmaker would come to talk with me about my son's marriage if I decline. My son was in his 30s then, and he was very devoted to running

his business. So much so that several girls in our village whom matchmakers had come to recommend could not win his favor. I was afraid he would be single all life and live alone when he is old. The second worst scenario is that he marries later in life and has a son only when he is old. A face-to-face meeting might be okay, and I believe my son would behave well, and the girl would not stick to my son like glue, anyway. A cunning woman as I was, I had figured it wrong. I never thought that my son would have a crush on her.

One time my son took her home, and I held her hands on purpose, acting like I was eager to greet her and talk to her. Actually I was feeling them as a kind of physiognomy. My Gosh! This girl's hands were so smooth and soft, and I could barely feel her bones. I had a hunch that she would marry into my house as a madam and would not be a good helper. It's not ideal that we countrymen marry such a girl. I told my son about her probable weaknesses in doing house work; but his stupid ears wouldn't listen, replying me that he was not working on the farm and he would not require his wife to be an helper in farm work. He said: "People marry to improve their lives. If marrying a wife is only to make her share some farm work, it will be better to marry a cow."

Do you hear such words? In the end I had no other options but to agree his marrying this girl, thinking that finding favor with one's son will better serve the gods

above.

I tell you what. When they were discussing the arrangements for the wedding, I suggested that she could come over to our town to rent a wedding dress, because one of my granddaughters had connections with a wedding company and they would surely give us some discount. They were just beginning to set up a home and had to spend money on everything. It would be better to save on unnecessary items. Spendthrift habits would cause hardships in their marriage. But she refused to come along with my son for a try-on, saying that one of her classmates had had experience here and the wedding dresses were not fine-looking and giving out bad odor. She also claimed that if she had to rent a dress here, she would rather not marry, adding that her family had declined engagement money and the rent was not much a fee. If my son would not spend such money on their marriage, she dared not think he would treat her well in the future. She said that wedding dress was a matter of once in a lifetime. She would get what she wanted even if she got a bad name of wasting money. Strange woman. She looked down on us countrymen, and yet would marry here. And the worst among all these was that the son of mine, who let her have her way.--I told him: "She's so quarrelsome even before marrying into our house. You got to teach her well, or how would I expect her to behave well in the future."

My son replied: "I think A-bí was somewhat right in saying so. I am marrying her and I want to be together with her for the rest of my life. If spending a little more money could make her happy. I think it's nice to do so."

Hearing this, I knew all was over for me. It's like a fire burning my house-no hope at all. My son was like a bull whose both horns are gripped firmly by the woman. I could do nothing but let them be.

I was wondering what kind of fate she has? A fate worse than death for me! Since entering my house, she had not done any hard work and have meals prepared well for her. It's so hard to accept this reality. How come that a daughter-in-law doesn't shoulder any family responsibility. My other daughters-in-law and I, not to mention all the women in our village, all have many chores to do and are burdened like working cows. How stupid son I have! He shouldn't pamper her wife so much that she almost neglects my existence and take my words as winds gone by.

Once or twice I visited them and stayed in their house for 2 or 3 days. Like a wooden figure, this A-bí would not come over to cater for my needs. She put on smile only when his husband was home. So was my son Thó--á, who had few words with me and then said he was tired and wanted to rest earlier. Afterwards he just went into his room with his wife's waist in one arm and his son's hand in the other hand, treating me as a stranger and leaving me

with the TV set. I am not a dog but a human being, who needs more than meals. Yet sometimes I felt a dog receive better treatment than me as its keeper would often caress it. I need others to do sweet things to me and so do I to others. As for food, that's not important-I can go begging and eat my fill. Because I felt so left alone, oftentimes I faked pains here and there, hoping these youngsters would care about me more.

Once I wanted to exert some power over A-bí and said to her intentionally: "The daughters-in-law in our village, like Auntie Kim-hong and Bóng--a's, all go to work to make money." Do you know what she replied me?

She said: "Indeed, good then, if somebody can help me caring the two kids, I would like to go out and make more money for my husband."

Confronted with such poignant words, I was stunned with mouth wide open. I was more than 80 years old then, how could I be able to help bring up her kids.

After returning to our village, I heard that A-bí's mother was visiting her sister. Great, her mother was here and her auntie, her matchmaker, also. So I hurriedly prepared a dish of mullet to treat them and went, at fast paces, to tell them about the treatment I received, wishing they might condemn her with me. Yet, her mother was a hard-to-deal one also. She said: "Times are different now. Take my daughters-in-law as an example, no one wanted to stay at home to look after her own kids. Everyone drops

kids at me, and I have been busying myself with the job of taking care of them that my hair had tied into numerous knots. You know I envy you, free from the kids, having A-bí as your daughter-in-law, who's so submissive to her fate to look after your grand children for you. I know she's a bit clumsy preparing meals, and I have told her to sharpen her skills and cook regularly for you. Does she not do so?"

"Oh yes, yes, she did. Whenever I go to her place, she always prepares meals for me and desserts, too. It's just only she often answers my words back sharply……"

"So do my youngsters. My words are often returned with harsher ones. That's quite common among young men now. We got to learn to accept this."

You hear all this. Now you can understand why I was so annoyed by them. Forget it, anyway. Now I want to see how my funeral is going.

* * * *

The four sons of auntie Khiàng-m--á-Kim--a, Bók--a, Chúi--á, and Hóe--á had built four two-storied houses on their own land. The costs were evenly divided between them. Now their grandsons having married and moved out, the four houses were shared by these three and half pairs of old men and the great grandma, auntie Khiàng-m--a herself.

Khiàng-m--á was laid to rest under the worship table,

besides whose feet 7 7-star candlesticks were placed. The door was open and as a gust of wind blew in, the fire was nearly extinguished by it. Kim--á, Bók--á and Hóe--á were talking about something as they walked in.

"Incarnation would be better, thus there would be fewer other substances left in the ashes. If we choose to use fire, we can buy a simpler and cheaper coffin."

Bók--á came over to sit down on the sofa and put his legs on the tea table.

"Do you think it necessary to hire Taoist priests to do extra liturgy services-? said he. "I would prefer to save money, the more, the better. But it's all up to the final decision we arrive at; if you want to pay more money in this, I will also pay my part."

They looked at each other. Khîm--á, eyeing at her husband Kim--á, who seemingly got something stuck in, cleared his throat and coughed two times before-saying.

"We have done our filial duties when she's alive and that shall be enough. In my opinion, we should make this funeral a simple one and there is no need to hire cortège troupe. If someone wants to hire it, we should tell them that we prefer receiving white envelopes."

Kim--á turned around and asked his sisters-in-law: "When will Thó--á return?"

"He has booked tomorrow's airline tickets and shall be home as dusk falls."

"Opinions?"

All heads down, no one spoke a word.

Meanwhile, Khîm--a--and Kùi--á were preparing a bowl rice as a sacrifice to their mother-in-law. Afterwards, they lighted up several incense sticks and passed them on to A-bí, who drew near with frowned face, and couldn't seem to hold the sticks well. Apparently, she was very upset. After the paying respect, she held the sticks back to her sister-in-law, Khîm--a, who planted the sticks in the incense burner. Holding her 5-year-old son's hand, A-bí said she wanted to have walk in the yard and went out.

Kùi--á asked Khîm--á:"What are you going to do with the old one's gold and money left?"

"Of course we shall divide the inheritance after we subtract the expenses for the funeral. The money is now in our keep and shall be subject to our arrangement. The old one had said that she would give her two adopted daughters 10,000 dollars each, yet I was thinking we could take it as our own. The old one is gone and no one knew of this. We could well make the money ours."

"Good, good."

"Do you think we should give A-bí her share?"

"Shouldn't we? She helped pay everything; if we withhold her share, won't she complain?"

The third one is very interested in the inheritance. Last night she inquired about the old one's money left."

A-khîm, hearing Kùi--á's words, turned grim:"

How dare!" If she wants to share so much, why

not go to the temple to share with the crowd?" Since her husband died, she didn't take any responsibilities in caring the old one and never gave her any allowances. And now she wants her share?" Consider this: since the old one needed our intensive care until her death, the time she spent in looking after her is probably two months. Yet she wants her share. Is there no shame on her face? I see, maybe it's just too thick, even bullets won't go through."

"You are right! But last night I went to the store and people were still praising her, saying that she's very filial. Even though she had taken refuge in Buddhism, she was still willing to share your responsibilities in caring your old Mom."

"Ack! Filial? You mean preparing a bowl of sweet potato porridge only and use it to feed her for 3 days? Every time she brought the old one over to me, I always found that she would not shit for as long as two days. And I guessed that's because she let her eat little, or why no feces? The old one already lacked energy, and she fed her vegetarian food, hmph! And the funniest part was saying that our old one wanted to be vegetarian as she! You and I both know very clear that I don't believe in her shit! I've been the old woman's daughter-in-law for more than 50 years, I know very clearly which kind of person she was! Last year while her head was still clear, whenever a meal did not have meat in it, she would scold my head off! She would be a vegetarian? You expect me to believe that?"

The priests were leading the liturgy, Khiàng-m--á's--posterity followed from behind. The sounds, word by word, were sent up to Heaven to bring blessings to Khiàng-m--á. When the liturgy was over, Khâm--á handed an envelope with 5,000 NTD in it to the master. The funeral director Khun--á drew her to the side and said: "Mrs, at first when we contracted your funeral ceremony, you didn't request liturgy service; all of a sudden you demanded priests' coming and saying the prayers, but you didn't know how much efforts and connections I have used to make them here. And now, for the 3 priests that did the service for you, you only paid them mere 5,000 NTD; it's far from enough!"

"It's a long time my family hasn't gone through this and I don't know the current price. How much will be enough?"

"At least 3,000 NTD each."

"What! So much....., hm okay, I'll pay you the difference next time!"

Khun--á's face soon crooked as bizarre as can be. He walked away, cursing her in his heart.

It's time to do another round of service-fresh flowers and fruits were placed on the front. Io--á was giving out books of prayers to everyone. Thó--á uttered:"The priests haven't come yet. Just wait a moment."

Io--á turned to look at Khâm--á, who said:

"We hired them no more. They will not appear."

"What the hell! How am I supposed to sing the prayers?"

"It's not that hard, all written in the book, and you had learned how to read, no problem!"

Khâm--á went on:

"Hiring priests to do the service require 3,000 NTD each; we don't have to waste the money, right?"

Kùi--á answered:"right! right! Mom has left us not much, which has to be spent on her funeral. There are still many items or services to pay for. Quite large a sum to pay; we must save as much as we can."

Thó--á touched his eyeglasses and said:

"Hire the priests; I'll pay the money."

Kim--á, Bók--á, Hóe--á all moved forward. Kim--á said:"What! You got money to burn? You are rich, good! But no need to show off here. It's our mom, not yours only. You can't pay the money all by yourself. Before you were home we had had a deal. We're trying to make everything simple. You got the money, good, leave it to yourself. Don't even try to put the air on us. Since you married, how many times have you come back to see her?"

Thó--á had no words to reply.

Incoherent sounds of prayers penetrated through the air, one by one, and reached the heaven to send blessings to Khiàng-m--á. Khâm--á, Kùi--á Gím--á and A-bí were

folding paper money (for the ghosts) for ys when Io--á came in and said:"Didn't I tell you? Mom has taken refuge in Buddha and you don't have to burn this kind of Taoist paper money. If you still wanna burn it, I will not pay for it!"

Kùi--á said while folding the money:

"No one will ask you pay; you don't have to worry!"

Hearing this, Io-a's face turned:

"I don't mind paying the money! I am not like some people who take in inheritance money as their own."

Khîm--á threw the paper money aside and confronted Io--á:

"What do you mean by taking in money? Say it clear!"

Clear, okay, you are nothing to be afraid of. The old one had trusted you to give 20,000 NTD. That's for her two adopted daughters.

I heard you have swallowed up this sum, didn't you?

Khîm--á's face soon turned blue:"What money did the old one put in my trust?"

Don't ever deny it! I saw Kùi--á the other day at the store.

She was talking to her friends about the money. Heaven above stores up your punishment.

I heard their conversation on my way to the store.

Khîm--á turned her head and scowled at Kùi--á, who lowered her head and tried to hide away. Khîm--á's face

looked dirtier than his mother-in-law's chamber pot.

She turned and said:"The old one is still in the house; you don't have to worry, I see, you want to have a part in this."

"Of course. The money belongs to us all and I am entitled to have my share."

A-bí moved over and asked:"Khîm--á, that inheritance money belong to the two sisters. We cannot take it."

"You won't take it. Good then, I won't give you your share! I know you have a comfortable life, so you won't care for the little money."

They looked at A-bí as she moved to the back. Khiàng-m--á's photo on the wall seemed agitated. Her eyes widened and nostrils blew. The 6-year-old grandson of Khîm--á pulled at her skirt and pointed at the photo:

"Look! Grandma, great grandma seemed to have words to say!"

Khîm--á chided him loudly:

"Hush! Children should use more of their ears than mouth; go out to play."

This A-bêng--á turned to look at Khiàng-m--á's photo again. As he walked out, he muttered:

"No mistake about it! Great grandma is really talking something."

* * * *

Khiàng-m--á was crying very loudly. And the

messengers of Deaths' ears were nearly broken by the sound. After the crying was over, she patted on their hands:

"Let's go! come on!"

"To Where"

"You two become stupid or something? Surely we go to your place."

The messengers asked her:

"Didn't you say you would wait until your youngsters see you off to the grave yard? They will send you there tomorrow; It's okay for us to wait for some time more."

"No, There's no need. I have learned to accept my fate. You see, my youngsters quarreled so fiercely over that little money to spend. I am disheartened. I am a very thrift woman. Even when I died, I still wear my ordinary blue shirts and pants. The small allowances they gave me I keep well for them. I wanted to see them living happy lives. But now, it seemed all my efforts have been wasted. Come, let's go now. No time to lose. I want to find my husband and talk to him about this. Oh dear me, he has been there for such a long time, did he find another love? Even if he didn't, he must not be able to recognize me. I am 92 now, so old an age to be his grandma when he died. It's all in vain to live up to this old age. What a poor old woman I am!"

The Most Beautiful Woman

Siong Súi ê Cha-bó

Nâ, Chhun-sūi

*An old vet told me so, "Ahiong was reliable."
Not only a laundress, she's also a good sewer.
An industrious woman like her deserved folks' praise.
Honest and scrupulous, she did booming business.
Records were played constantly at her laundry full of soldier boys.
On the walls were pasted hundreds of postcards and love letters from ex-
servicemen who left this island and returned to Taiwan.
Nothing could slip her memory, especially when it concerns money.
She insisted, "No credit is given at this laundry".
Even so, no one said she's wordy.
As the youngest woman in the whole neighborhood,
We took her as our own sister or elder sister-in-law.
She's not tall, but quite in shape, eh, practically.
Flirting with her made us happy, well, berbally.*



"The Path" (小徑) was located close to our barracks. It's just a five-minute walk from the camp.

I was doing military service at Kim-mîng (金門, Kinmen). It was my second day there. I had a day off, so I sneaked off the camp to have a look at the neighborhood. That's how I found the rural civilian houses at Kim-mîng.

Some concrete-tile-roofed small cottages stood there, isolated from one another. Since the doors were all open, I could see the humble furnishings inside the houses, such as wooden tables used as altars for worshipping their ancestors, hanging cloth scrolls embroidered with the Eight Immortals draped over the doorways, sofas, teapots, TVs, phonographs, ect., which looked like what we could find in the countryside in Taiwan. On each veranda of the houses sat one or two gossiping old dames, with hair worn in a bun. It's bizarre that I couldn't see any man, not a single one. All these houses are residential ones, not any stores nor businesses among them. I happened to glimpse a small poolroom in a cramped blind alley. It didn't have a shop sign, and had only two pool tables. The boss told me that each game cost five NT dollars, and I had to keep scores by myself if I'd like to play. Well, it's the only business there.

Nobody could be seen on the unpaved roads nor in the alley around the poolroom. The broadest asphalt street there measured, I supposed, not more than four meters in width, barely enough for two taxies to pass at the same time. Seeing a metal bus stop sign saying "The Path", I stood by it waiting for quite a long period of time, not a single bus came. This place must be too remote and had only few inhabitants. My exploration of this site was finished quite early, so I walked back to the poolroom and played two games. I dipped out ten dollars from my

pocket, gave it to the boss, then I left.

The next day, I was stooping by the sink, washing the uniforms I brought from my former unit at Siū-soaⁿ (壽山), Ko-hiông (高雄) when someone suddenly asked me, "Say, you're new here, aren't you?"

"Well, it's my third day here", looking up, I replied then stood up, "How did you know that?"

"Your name? please. And at which echelon?" asked a man in a well-ironed color fading uniform. He stretched out his hand.

"I'm Nâ," I dried my hands quickly and said, "at the echelon 979."

"Let me tell you, Mr. Nâ. The experienced soldiers in the barracks never do the washing by themselves. Someone who does it must be new here."

"Nobody does the washing?" Out of curiosity, I asked, "Do you mean there's a laundry nearby?"

"There's one at "The Path. Look! I had my uniform ironed there. You pay just a little money, and you get rid of all the trouble. Washing? That's for women!"

"I was there yesterday, and I didn't see the laundry."

"You just didn't see the place thoroughly....." "C'mon. Did you see the poolroom? You get out from its back door, cross the escape canal, go straight until the road forks, take the right fork, and you'll see it. "

"Thanks! I'll go there again and look for it when....."

"Just two more steps. You can not miss it....."

"Sorry! I'd like to talk longer, but I really have to run....."

The day after the conversation, I purposely took a uniform, dirty and stink of sweat, to the laundry at "The Path". I took a walk, following the old vet's indication, to the lane where the laundry was located. The first thing I saw was a cement courtyard, wide and smooth. In the center of the courtyard was situated a well lined with bluestone bricks, with numerous soldiers' clothes hung on the bamboo poles, which were placed on wooden horses in the sun. The clothes fluttered in the breeze. We could tell the branches of the army by the colors of their uniform: greenish for the infantry, deep blue for the anti-aircraft artillery unit, black and green for the marines, gray for the coastal self-defense force, etc.

At the other end of the courtyard stood a brick house with low eaves. The eaves were so low that you may easily bump your head. A couple of soldier boys were standing in the doorway, smoking and chatting. With their clothing I immediately recognized them as soldiers of the anti-aircraft artillery unit. Pop songs were played in the house, loud enough to hear from the courtyard. But I don't remember what songs they were. All I can recall now is, they were mostly sad songs for the heartbroken, or happy songs for the lovers. The lyrics always talked about men and women, love and passion, hate, tenderness, etc. I

found afterwards that Ahiong never drove her clients away. She treated them with tea and the latest pop songs played all day long. That's why more and more people liked to hang around at her laundry, and that's how Ahiong could make her business so amazingly flourishing.

Not a single advertisement was seen around. Nevertheless, all the soldiers knew this laundry and the landress Ahiong. When she was the one and only young woman at The Path, no wonder the enchanted soldier boys gathered at her house day and night, even on odd days when one might get killed by PRC's artillery*. The courtyard and the house were packed with inexhaustible chaps gossiping and hanging around every day.

The reason for this phenomenon is clear. Ahiong excepted, there were only a flock of old women with faces seamed with wrinkles at The Path. Now you must know why Ahiong was so popular. Ahiong was going to hit her thirties but, compared with the other old women, she's still considered a "girl" or "a young lady". That's why her laundry's threshold was almost worn by the steps of her clients. You would say it's a crowded market if you ever saw it.

I told myself that people who went haunting there like many who kissed the baby for the nurse's sake. "Sorry. Could you please wash my uniform" is nothing but a topic for a longer conversation or even a start of the following flirtation. In fact, they simply came to see her.

They all knew that at bottom, so did Ahiong, and so did everyone, but nobody would reveal the secret.

As soon as I got inside the low building, I saw a sewing machine in a corner of the room. A square table with a white tablecloth on it was next to the right side of the sewing machine. I guessed that's where Ahiong ironed and folded clothes, sewed buttons, and adjusted selvedge. A long desk was situated at the left, with a radio-phonograph on it. An abundance of records were piled up on a three-layer wooden shelf against the wall. Up on the wall behind the sewing machine were pasted innumerable postcards, which seemed to reach to the rafters.

I came closer to read what's on the cards. Mama mia! I was totally astonished seeing these bald flirtatious words, such as "Dear Ahiong, I'm back to Taiwan, but my heart will always be with you! Wish you happy! Sincerely yours Tōa-pin"; "Ahiong my love, You're my dearest. Don't you forget me! Your man Bùn-chùn"; "Hi! Ahiong my sister. Happy birthday! Your bro Bú-hiông"; and some "common" cards saying "Merry Christmas!", "Happy New year!", etc. My eyes became blurry with this exhibition.

I wondered whether she displayed these cards to show her great popularity or just to promote her laundry, or, she'd like to warn us not to act foolishly or recklessly with her, who had so many admirers and escorts.

Perhaps, I guessed, she did so because she had been forsaken by some man, and she showed those

admirers' cards to revenge on the ruthless heartbreaker. Would that be the real purpose? I didn't know. It is impossible to fathom a woman's mind. I should admit that I didn't have a clue to the truth.

Her business was amazingly brisk. The laundry was packed to the rafters with sodiers: artillerymen in deep blue, seamen in deeper blue, marines in black and green, and most of them were infantrymen in grass green. The shoulder sleeve insignias were triangular patches sewn with golden thread, yet different rank and branches could be distinguished with their symbols. There were guys from the Kim-mîng Defense Headquarters, Infantry Division headquarters, the 57th Division, and the 49th Division where I belonged, etc. It's incredible to see the yams, the taros** , sergeants, recruits,and reserve officers all together!

And I was also amazed by Ahiong's super memory.

One day, I picked some clothes and went to the laundry. I was just stepping in the moment she said, "Sūi, my bro. You come to pay me the five dollars you owe me?"

Without any hesitation, I took out a ten-dollar bill and apologized to her, "I'm so sorry! It's been a long time, so....." I bowed my head several times. "Keep the change. I should pay an interest."

"I don't need this easy money, " said she, giving me a disdainful look and rummaging out some coins, "Take it

back, your five bucks." Then she just got back to do her sewing without saying a single word, as if she's mad with me.

However, everybody knew that's how she did with the deadbeats. You just had to get used to it. She didn't need a note to keep account. She remembered everything! Not only the credit, but also her clients' requests. If you told Ahiong your clothes had some loose buttons or a broken-seam when you gave them to her, you would absolutely find them perfectly repaired when you took them back. And she never marked on the collars or anywhere to keep those requests in mind. What an innate sharp mind for business! She's such an adorable and clever "girl", sociable and diligent, that she was, beyond

question, the most popular and beloved woman here. She might be not a fine-looking woman, but, since she was the one and only young women in the neighborhood, she was certainly the most attractive and the most charming and the most conspicuous at The Path. It's difficult to have an opportunity talk to her on weekdays, and it's far more difficult to see her on the weekend and holidays.

An old proverb might well describe this, "The tiny killifish reign in the river when no other fish are there." This won't happen in Taiwan, and doubtless never in Taipei City. It's a skit that finds its stage nowhere but at The Path, Kim-m̄ng.

Trans. by E.H.T.

* An artillery bombardment of Kim-m̄ng (金門) was launched by the People's Republic of China (PRC) on August 23, 1958. Over 30,000 shells were fired within just 85 minutes and three deputy commanders were killed. This conflict is known as the "823 artillery battle" in Taiwan, but more commonly as the Second Taiwan Strait Crisis in English.

The PLA continued to shell Kim-m̄ng on odd days but never even days (單打雙不打) for the next 20 years, stopping only when the PRC established formal diplomatic relations with the USA on January 1, 1979.

** A "yam" refers to the Taiwan natives, and a "taro" describes "Chinese mainlanders" who came to Taiwan after 1949. A dichotomy of this sort has come to bear less meaning over time, since intermarriages between "yams" and "taros" are increasing.

Plundering the Machó's Palankeen in Chiong-hòa

彰化伯--á leh 搶轎

Ng, Goân-heng

A-hiân is a junior student. He lives just across from the Cultural Center by the foot of the Pat-kuà Hill. He's very concerned about local cultures and probes the cultural sources by paying a visit to many temples, historic spots, wet markets, old buildings, and even the desolate mountains. He's so serious about that, and he always endeavors to do his best without any hesitation. That's why he's highly appreciated by the other cultural workers.

By the end of the second month in the lunar calendar, the annual Tâi-kah Má-chó's inspection tour (大甲媽祖繞境) started heading for Sin-káng (新港). Over one hundred thousand believers walked eight days for over 200 km. It's not only an important ceremony for Taiwanese, but also an international religious festival. A-hiân participated in this tour enthusiastically. He noticed the "robbing Má-tsóo" which happened every year in Chiong-hòa City and wondered why the believers did so. He was eager to know the true story.

Generally speaking, this incident must occur everywhere if it's an action taken simply by overexcited believers. However, only the believers in Chiong-hòa City did so and it happened there year after year. Why didn't the organizers of the inspection tour change their itinerary to avoid the troubles made not only by the believers but also by some local bandits? And, why the "robbers" of Má-chó's palankeen considered themselves



honored while the "robbing" was always reproached? A-hiân'd like to probe the causes for he deeply believed there must be a secret behind all this. He immediately paid a visit to the popular and experienced district head Uncle A-khun for some advices. Uncle A-khun told him to go to the long-historied Lâm-iâu Temple (南瑤宮) and look for a trustee of the temple Uncle Íóng for more information.

Thus, he met Uncle Íóng with the help of his good friends. Uncle Íóng was over eighty years old. He did know well the anecdotes about "robbing Má-tsóo". He invited A-hiân to take a cup of tea, then began the story.

"Long time ago, the "incense heads" (persons in charge of the administrative and ritual affairs of a temple) of Lâm-iâu Temple led 50-60 thousand believers to visit Pak-káng (北港) for an eight-day inspection tour every year. But it's interrupted when the incense head Lâm Bùn-bêng was assassinated by the governor in 1870. Afterwards, Tāi-kah Má-chó's inspection tour took its place and became more and more prosperous. The believers of Má-chó in Chiong-hòa took it hard and decided to plunder the palankeen of Má-chó to vent their anger and sadness in memory of their late incense head and the old glory. Some bandits may find an excuse to create trouble or disturbance, but for us, they're insignificant."

A-hiân was grateful to Uncle Íóng for all that he had said, but he still couldn't dissipate his doubts completely.

He asked Uncle Íóng to go into a little more detail about "robbing Má-chó". Therefore, he made another appointment with Uncle Íóng.

Three days later, A-hiân went to Uncle Íóng's. Uncle Íóng continued his story with more details. He told A-hiân why and how the incense head Lâm Bùn-bêng was killed by the governor of Qing dynasty.

"Religious gatherings, sometimes quite superstitious, were always big problems and perturbation for government. An activity of 50-60 thousand believers in an eight-day inspection tour every year could easily become a riot or even rebellion against the government. The governor of Taiwan during the Qing Dynasty thus planned to wipe out this organization which was exactly led by Lâm Bùn-bêng, the incense head of Lâm-iâu Temple."

"For the believers, the inspection tour was a happy and pious ceremony. Nevertheless, the government thought totally differently. That's why the tragedy happened. Especially when Lâm Bùn-bêng was not only the incense head of Lâm-iâu Temple, but also the leader of local civilian self-defense forces, the government would make efforts to eradicate his influence."

"Lâm Bùn-bêng was also the patriarch of Bū-hong Lâm family, one of the five richest and most powerful families in Taiwan at that time. Bū-hong Lâm family cooperated in exterminating the warlord Tè Tiâu-chhun,

and was rewarded by the government. Besides, Lâm Bùn-bêng was really bellicose. He eliminated another rival, the Âng family at Chháu-tûn, expropriated the vanquished families' turf, and then became the most influential in the middle region of Taiwan. But, as you know that after the cunning hare is killed, the hound is boiled, above all when the hound is hard to control. Since the warlords Tè had been killed and the powerful Âng family eliminated, Lâm family became the only target for the government to destroy. So, that's why Lâm Bùn-bêng was assassinated."

"The government sent his brother to go to the front in China. And finally his brother died in battle during the war with the Taiping Rebellion in 1864. But Lâm family was still prominent under Lâm Bùn-bêng's direction."

"When Lâm Bùn-bêng was elected the leading incense head of Lâm-iâu temple in 1870, the board of trustees decided to organize an unprecedented inspection tour to Pak-káng. It was a grand occasion both for Lâm-iâu temple and Thâu-ke (boss, head) Lâm Bùn-bêng. All the believers were excited, but the government was afraid. They decided to assassinate Lâm Bùn-bêng and stop the inspection tour."

"Lâm Bùn-bêng was too naïve, and he didn't noticed at all that he was a big thorn in government's flesh. When the new governor Eng-kùi (英桂), issued from Manchus people, the ruling class of China, arrived at Taiwan, he plotted to kill Lâm Bùn-bêng as soon as possible. The

inspection tour gave him an excuse to give an order of martial law, saying that it might arouse violence, even an armed conflict. How can the believers take this? They were frustrated and helpless, and they didn't dare to argue with the government. Finally, Lâm Bùn-bêng was trapped and assassinated not long afterwards."

"After the death of Lâm Bùn-bêng, believers of Má-chó in Chiong-hòa city gave up the inspection tour for good. Hence Má-chó's inspection tour was organized by Tìn-lân Temple at Tāi-kah Township, Tāi-tiong. That why the believers of Má-chó in Chiong-hòa City plunder the palankeen of Má-chó to vent their anger and sadness in memory of their late incense head and the lost tradition. "

A-hiân thought, " How can Taiwanese people cherish this fading history and what can we do to maintain our cultures? " He decided to go on looking for the answer.

Trans. by E.H.T.

Gem Wedding

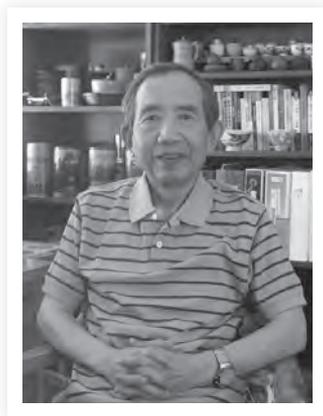
寶石婚

Tân, Lûi

Time is very precious for modern people; we do everything in a rush. Marriage and divorce could all happen in a blink. It is said that some American celebrities completed both things in just 4 months, extreme cases though. This year marks the 40th anniversary of marriage between me and my Góat-bí, which, if I might say, was quite a brilliant success. Our society approves of this, and calls it "gem wedding"; probably hinting that ruby gems have to be given on such occasions. As it happens that Taiwan is electing its President this March. So we came back, hand in hand literally, to cast our votes and celebrate our 40th wedding anniversary. In my view, the millions of things in our lives are just like a complex web; each thread is connected by chance, never to be planned or arranged by us. Just like people would say, the doings of man are supervised by Heaven. This, I think, is really the philosophy behind our lives. You cannot attribute everything, great or small, fail or win, to be of your own making.

Two days before the election, we took a high speed rail train at Tâi-pak, heading south. My wife got off at Tâi-tiong, her registered residence, and would vote there. As for me, I was going further south to my residence, Tâi-lâm. So I didn't stop at Tâi-tiong, just waving her bye-bye and wishing her cast a successful vote. Alone on the train without interesting things to do, I just took a rest and became drowsy.

when nearly falling asleep, I heard a woman's voice calling from behind, "Angela , here ! 12 A and B." Half asleep, yet I found the voice so familiar. Was I dreaming? Startled, I became fully awake and listened carefully. "Grandma, where are we going?"



Angela asked. "We are going to Tâi-lâm." "Why?" "To vote." "Why?" Now I could make sure it was her, I was not dreaming! My heart churned and rolled, just like the wheels of high speed rail train.

I got up from my chair and walked toward the back of the car, turning around at the door and having a good look. She sat side by side with Angela, their heads bending a little and faces covered by hats. All at once, the plump body shape and soft, warm voice seemed to be swelling out from the deepest part of my memory, and they barely changed at all. "Angela, look!" She held her head up; mouth ajar; voice froze. At this very moment, this high-speed train seemed instantly transfixed, by magic. After a long silence she called out, "A-thiat..... It's you....." And I walked to her. Angela was so nervous that she took a firm grip of her palm. "Grandma....." "Angela, say hello to uncle Tân," as she tried to comfort her. I took a seat across them. "You came back also?"

She lives in California, and me in Toronto; thousands of miles apart, and we hadn't met for over 40 years. Yet now, we bumped to each other, on board a high speed train in Tâi-oân. It's just like two little butterflies colliding into each other in the dark of the night. Such a rare coincidence. People might not have such a chance even if they agree in advance. Could it be that we both receive a soul message, informing us to meet at this place, at this moment?

"Back to vote?" She nodded, "you, too?" I nodded. "Alone?" "My wife got off at Tâi-tiong, she will vote there." Angela had little trust in me. She bended toward her Grandma and darted me a glance. She's about 4 or 5 and kept a long hair, tied by a red ribbon. Her eyes and face very much resemble those of her Grandma's. "Your grand daughter?" "First time back in Tâi-oân; still a stranger here."

"You barely changed," I said it in my heart. Light still sparkles lively in her eyes, reflecting from her pupil that has already become a grandma's, into my eyes that has long belonged to a grandpa, and yet still can be recognized. Lost in reverie, I wanted to reach out my hand and touch her, to exert some magic and rejuvenate her gray and white hair into black, wrinkled face into shining, into the same one stored in the bottom of my heart.....

"You still live at Orange county?" "At my Christine's" "California a good place to live?" She nodded. "You come back to Tâi-oân often?" "Only when there are presidential elections,....." she shook her head. "You've been living at Toronto, and still treat patients?" I nodded her several times. Ah, all these were just not the words I long to ask nor hear. What I really want to ask were: are you happy? Have you led a peaceful and blessed life in the past 40 years? However, I did not have the confidence and held myself back from asking so. Such a long time has passed,

and we've undergone so many comings and goings in life, do I still have the right to ask so? Do I have the right to explain myself to you that I still can't let go of my regret, my yearning, my remorse? Let me take a look at your pupil again. It's like a star in the far sky, covered by a thick-layered cloud; too dark to find an answer.

"How long has it been?" "43 years." "Time flies, isn't it?" We nodded at the same time. That year at Tâi-pak's Siông-san Airport, she came to see me off to Canada, and I said to her: "You follow me after graduation." She nodded. Her hands were so warm that I still feel the heat now. She studied at a nursing school, and would graduate in 3 months. Having already applied for a vacancy at a Torontonion hospital, she's prepared to go with me.

And yet, 3 weeks later, as she rode a bicycle with her Mom, they got hit by a truck. Her mom got sent to hospital, unconsciously. When she woke up, she found her limbs insensible. According to her doctor, her neck was irrevocably broken; body unable to move for the rest of her life.

This unexpected accident had decided our separate ways, and everything was changed since. Siù-bí was determined to stay to look after her Mom. Because she's the only child, and his Papa had long passed away. "God has predestined my fate and had me study nursing to care for my Mom, That's what I profess to do," she wrote me so in a letter, adding that: "no need to wait for me.

I am not going to Canada..... We have gone to the end of our road." I had written several letters, but received no reply at all. International phone call was very hard to get through at that time. Calls I made hadn't been picked up. I knew then, you had made up your mind.

20 years later when I came back to Tâi-oân for the first time, I inquired about her and was told that she had had married and moved to California. Her Mom died 3 years after the accident. She didn't get married until one year of her mother's death. "A swift decision turned out to be wrong, she should have known more about the man she's marrying, " My aunt, the elder sister of her mother, said, "Her husband, A-bêng, a business man, moved to California to run his motel business. He would beat her from time to time.....one time she even went to a nunnery to escape him." "This.....this, I have never learned of in Canada." Hearing this, the regret I felt inside turned remonstrance that cannot be comforted, casting over my head, beating me out of breath. I live too far away to know of anything and so can do nothing about it, but It's like an alibi at any rate. "Such a kind-hearted girl Siù-bí is, sacrificing herself to care for her mother for as long as 3 years." Those words seemed reproaching me, asking me to repent. "She often asks, is A-thiat in Toronto?..... Even after you get married." "But I wrote letters to her,....." another excuse just to continue the conversation. "Fate likes to put hardship on good people,

such an accident that shouldn't have happened. "

"Grandma, look!" Angela points at the green and blue rice paddy outside, some crops stand upright, some droop. The rice crops in southern Tâi-oân have grown to half an feet tall. "How come they don't cut the grass?" "That's not grass, that's rice." "Why?" Angela at this age was just like my Aidan, who always asks why.

"Was that you thinking of being a nun?" She smiled, one that so unfamiliar, like a faltered one after long long years of unsmiling days. "not to be a nun, a recluse." She knew what answer I wanted, and replied: "A-bêng isn't a bad guy, it's just his bad habit of drinking, a hard habit to break." I nodded, a gesture of understanding. "It's for Angela that I left the nunnery." "Because Christine and her husband don't have any work?"

Then I asked her directly, "I had written several letters to you, none came back." She nodded, not looking at me, and said: "I wanted to make sure you understood my firm determination." Her tone was as firm as 40 year ago; I heard no hesitations, no complaints, no regrets. "My Mom said she was very sorry for me, fearing that she dragged me down, and asked me to wrote back..... nobody willed it, no one's fault." Ah, I knew then; it's all about opportunities, that's how life goes. If she were to reply my letter; If her mother had died half year earlier; If I had met Góat-bí half year later.....If the tarmac road had had not a hole,.....IfIf.....; so many 'Ifs',

turning our lives around, a little jerk here and a little jolt there, filling our roads of lives with curves and loops.

The train decelerated gradually, and we stopped at Kui-jîn, where we took a taxi together to the inner city. "Stop here," she told the taxi driver when we arrived at the intersection of Bîn-chòk and Kong-hêng Roads. The old bridge over the big ditch still stood there; its concrete segments had fallen off somewhat, some big, some small. That summer, I waited for her every day there. Not far across the road, there was a large green pasture, and nearby was just her nursing school and affiliated hospital. Yet, now several buildings have taken over it space; its beauty has lost, and they look nearer. In the past, people hardly came here; we would lie down on the railing, sometimes we talked so much; sometimes no words. In the summer time, the stink of rotting water would come up from the ditch, like the steam released from a bamboo steamer, and would not go away until there was pouring rain. But we didn't care; it's ok for us, because happiness and satisfaction in us was like a clear stream flow, making this noisy street site no less a good place than a cool and quiet park. And now the ditch had been covered. Stink is no more; water flow sounds are no more. We stood there facing each other; not far straight ahead are the nursing school and its affiliated hospital. The warm winds blew over and over and she slowly took off her big hat. On her round forehead was a swollen scar from the accident, like

a red fat earthworm. Lost in thought, I reached out my hands and held her close to me. Her warm body pushed me away softly, but then held me tightly in silence, tighter than the love we could not forsake 40 years ago. Was there no fault of mine? Was it indeed nobody's fault?..... I let my tears flow freely, dripping down on her hair.

"Grandma, is uncle Tân the bad guy?"

"No, Angela, uncle Tân is a very good person."

She never put the blame on me, all the time. I put her hat on. "Congratulations, you've been married for 40 years," she said. For a moment, I thought of no words to said and replied:" my wife was a nurse, too." I gave her a two-finger salute, a gesture not meaning the election would be won, but showing her that I have two gem weddings. One is what the society approves as "success"; the other lost when I was an impetuous young man. By a rare coincidence, I found it back today. I picked up this dusty and broken ruby gem and will keep it well. I gave her my phone number but she would not want it. "I believe in chance," she said. Indeed, there were few occasions like today that we had the affinity binging us together from thousands of miles away.

"Angela , say good-bye to uncle Tân."

"Bye , uncle Tân."

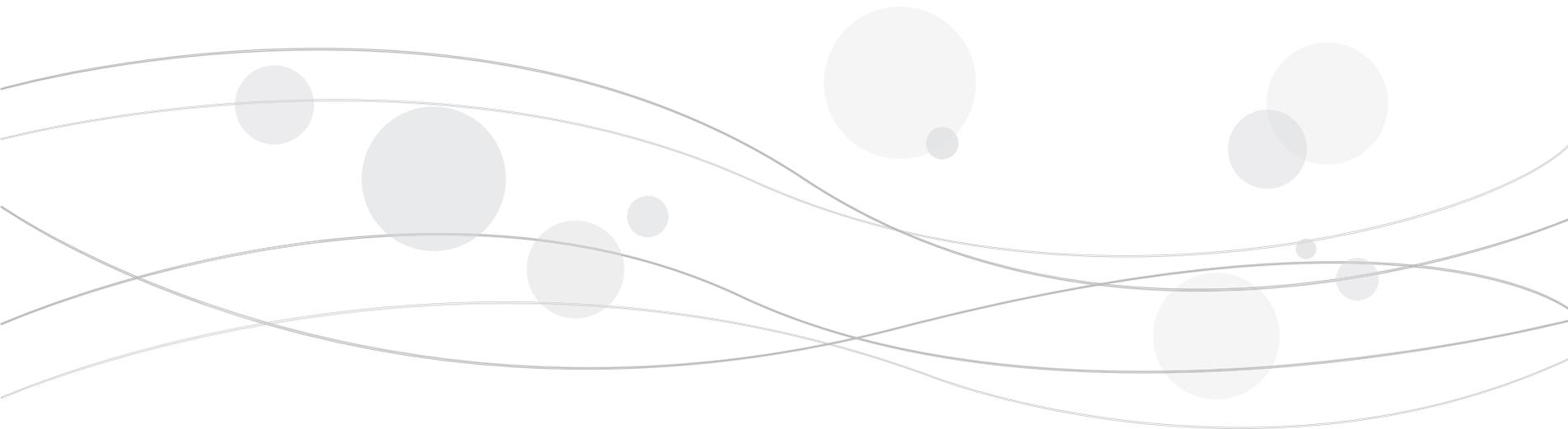
She held Angela's hand and walked away. Her disappearing image gradually went out of my sight, my mind. "Good-bye.....," my mouth uttered. Unexpectedly,

she turned around and waved at me, as if she had heard me calling. Angela imitated her Grandma and waved also. Downwind blew cute voices from a child, asking "why are you crying again?"

Trans. by K.K.N.

Kiòk-pún

劇本
Plays



One-stringed Goèh-khîm (excerpt)

孤線月琴（節錄）

Chiu, Tēng-pang

Man

(Text Abbreviated)

Still no applauds?

(says to himself and gives a big sigh) Há! I am old, really. (puts the goèh-khîm on the bed)

(waiting for a moment, says to the human figure) ……He stood by the dark gloomy corner without any sounds or words, only his tears falling, only his tears falling, ah! In the cold sea water is my passionate heart and soul, in the cold sea water is my passionate heart and soul--lah… He stood by the dark gloomy corner without any sounds or words, only his tears falling, only his tears falling, ah! I know what he's trying to tell is all written in his streaming tears! I want to use my red lips to open up the frowned knots between his eyes. Cold cold sea water, how come you are so cruel--ah! Do you know that a maple leaf tells of a secret bitter love? It's a legend that happened in an ancient city. He's just like the pink-red lamp that stood quietly by the canal, spending its remaining old life in glancing the comings and goings of the canal and reflecting my image into the ebb and flow, into the bosom of the canal. Do you know that secret love has to suffer many longliness and hardships? Do you know that love affairs hiding in the dark alley has to endure much pain and sadness?



It's alright, God has bidden us a heart-felt emotion that we would love each other to the end, making us believe that we will break through the darkness and see the light. The dreams we planted in our hearts are starting to take roots. Let's wipe away our tears, no matter heaven will fall or earth will rend, our white dreams will come true one by one. Days that have your fragrance are waiting for us now; days that bear our smiles are waiting for us now; let's go, let's enter the bitter love that the maple leaf tells of. Ah! In the cold sea water is my passionate heart and soul, in the cold sea water is my passionate heart and soul—lah. (waiting for a moment; bending down to pick up a fan from the foot of the bed; smoothen his clothes; keep fanning.) Hó! (gives a big sigh) ! So cool! (after fanning, puts the fan at the foot of the bed; picks up the goéh-khîm and sits on a chair; waiting for a moment; selects the tune of " Four Spring Seasons"; plucks on while singing.)

The Earth rolls winds that blow up dusts; the Heaven conjures up clouds and make rainfall; my sullen heart longs for no one but she; can't eat any cooked rice or porridge. Separated with my dear for thousands of miles; the bitterness in my heart is known by none; the only hope is the Earth revolves faster; so that I can sleep on the same bed with her. (end of plucking, take a rest)

Still no applauds?

(says to himself and gives a big sigh) Há! I am old, really. (puts the goéh-khîm on the bed)

(waiting for a moment, and says to the human figure) ·····That was an event during the 228 incident in 1947. It was 15th of March, the day before we had a big fight with the KMT soldiers from China mainland. It was 6 or 7 o'clock and I led 5 or 6 comrades from Troop 27. We came to a house near O-gû-lān creek. It was built by earth blocks. Our mission was to scout for the movements of those stink-footed soldiers and report back. As we came near the house, we heard quarrels in it, so we stopped to listen more carefully. I was surprised to hear someone speaking Pekingese. "Mainladers!" I called my brothers in an undertone. Hearing this, everybody soon took lower position, "Bú-hiông, you go with me to find out what's inside, the rest be on alert." Bú-hiông and I crept until we came underneath a window. We saw two stink-footed soldiers slapping the face of a girl, who was pleading them something with loud growling cries. On her side, a middle-aged woman was on her bended knees, praying at them with palms together and saying well-meant words. We crouched at the window and listened with great attention, learning that the two black-footed soldiers wanted to take away the girl with them,

saying that it was an order from their superiors. If the girl were not to submit, they would have to use force. If that was the case, the family would lose their girl and their house would be broken down, and the poultry they kept would be carried away also. However, as the family could not understand what the soldiers were saying, they grappled with them for such a long time. Now that Bú-hiông and I had understood what's happening, we kept low positions at the window wall and discussed how to deal with the situation. I gestured my brothers to come over and told them my plan in a low voice. Everybody nodded at my plan and knew how to act. I led two brothers to move stealthily to the door and the other two followed Bú-hiông and crept to the window wall of the living room. When we were all ready for action, Bú-hiông picked up a big rock and threw it into the bamboo pillar with the sound "Khiák!" One soldier drew near the window and stuck out his head, trying to find out what's going on. Bú-hiông, clasp ing a sharp saw in his hands, swished up into the direction of the throat of the stink-footed soldier, whose smelly blood, like water off a broken tap, soon splashed out from his throat. Bú-hiông and the other two comrades kept on coping with this soldier. Bú-hiông thrusted the saw into the soldier's chest while the other two seized his both arms, sending him

through the air and making him bump into the trunk of a mango tree that was about 10 meters away. The soldier, like a balloon let out all of its air, lay on the ground, motionless, breathless. At the same moment, I, along with two brothers, smashed into the house. The other soldier was still wondering what happened, yet his rifle had already been pushed aside. I quickly took off the 5-inch long bayonet and put it into his heart. He gave out a loud cry, splashing my whole face with his blood. I brushed the blood off my face with my left hand, and took out the bayonet right-handed and pushed it back into his chest. He growled again. One of my men took the rifle away and butted his face with the stock; the other pushed him hard to the window. He back-stepped a few steps and hung on the window wall. Bú-hiông finished the action by thrusting him out of the window to make him fall on the ground. Bú-hiông grasped the saw firmly and hit the soldier hard on his chest, who immediately breathed his last. (waiting for a moment, and says to the human figure) The girl was so scared that she hugged the woman tightly and hid in the dark corner. I approached her. She was shivering with fear; her face pale and all tears, and I said to her, "everything is okay now! Don't be afraid! We are not bad guys." Hearing this, she calmed down a little bit. As we were discussing how to get rid of the dead bodies of the

stink-footed soldiers, the girl had already carried a bucket of water from the kitchen. She put the bucket down and looked at me. The expression in her eyes was so soft and tender that they seemed to talk to me. I was totally electrified. (waiting for a moment; bending down to pick up a fan from the foot of the bed; smoothen his clothes; keep fanning.) Hó! (gives a big sigh) ! So cool! (after fanning, puts the fan at the foot of the bed; picks up the goèh-khîm and sits on a chair; waiting for a moment; selects the tune of "Four Spring Seasons"; plucks on while singing.)

The mandarin ducks and water fowls form a pair;
They marry together for the love inside;
But I, I was kept hanging on because of you;
Only the lute music accompanies my sadden heart.

There's no lovers by him as his company;
The dude was left lonely in love;

the Moon very often visits me,
making me shiver from head to toe.

(end of plucking, take a rest)

Still no applauds?

(says to himself and gives a big sigh) Há! I am old,
really.

(text abbreviated)

(Lights out. In the darkness appears the wall that

audience are unable to see. On the side is a door, closed. In the middle is a window whose glass is transparent. Inside the house the sound of kicking off a chair is heard. Music of the goèh-khîm goes on, in the tune of "Four Spring Seasons", but no one is singing. Gradually, the lights start to radiate. Through the window it can be seen that a man's body is hung off the ground. He sings a little with a goèh-khîm hung over his neck, hands drooping and wearing eyeglasses. Voices from the backstage say: "go back! Go back!" "Oh, lonely soul! Where are you going back to?" The lights black out little by little. "Go back! Go back!" "Oh, lonely soul! Where are you going back to?" The voice lingers on as the lights go out gradually, repeating at least 3 times until the sound of goèh-khîm dies down to total silence.)

—End

Trans. by K.K.N.

台文作家 ê 志氣

台文筆會年刊發刊詞

廖瑞銘

台文筆會理事長

用 ka-tī ê 母語（第一語言）來創作文學，是 thiⁿ-kong-tē-tō ê t̄ai-chì，是 1 款基本 ê 人權。台灣人用 ka-tī ê 母語—台語來 chò 文學創作 ê kiāⁿ-chòe，mā 是 siōng 自然 sù-siōng ê t̄ai-chì。Ē chiāⁿ-chò 問題 teh 討論，是 lán sio-liân-sòa hōng 殖民 ê in-toaⁿ，lán ê 族群母語 hōng khoàⁿ-bô-hiān hōng chè-ap，tì kah kiōng-beh chéh-chéng、滅亡。Koh，tī 殖民教育體制 lāi-té，lán bô hoat-tō kā lán ê 母語教 hō lán ê sī-sè，hō in 學 ē-hiáu 讀 ē-hiáu 寫，人民 liān 正常 kō lán ê 母語來書寫 to bô chài-tiāu，koh-khah 免講 beh 用母語來 chò 文學創作。

長期來，漢文化強勢 khàm-tà tī Tâi-oân，sui-bóng 長老教會 tī 十九世紀尾 tō 發展台語 PĒH-OĒ-JĪ ê 書寫系統，發行《Tâi-oân Hú-siāⁿ Kàu-hōe-pò》，1920 年代 ê 母語書寫早 tiō kàu-chú，m̄-nā án-ne koh ū 長篇 ê 台語 PĒH-OĒ-JĪ 小說來出世，put-lī-kò chia

ê 文學成就 chēng-kah-taⁿ lóng bô-thang 得 tiōh 主流文學界 ê 承認；sui-bóng 民間 ū 用台語創作 ê 文學，chhin-chhiūⁿ 唸歌、台語流行歌、台語戲劇，m̄-koh lóng 用漢字 teh 書寫 ê in-toaⁿ，soah hōng liáh-chò 是漢文化 ê 次文化、民間（俗）文學，hōng khoàⁿ-bô-hiān bē 見 chit 人。Kàu kah 1980 年代，Tâi-oân 人母語意識覺醒，母語復振運動 khí-pōng，lāi-té 台語族群 ùi 講台語 kàu 寫台語文，koh 大 hoah khí-khiàn 台語文學 ê jiát-tiāu。Ū 素人作家加入書寫 ê tīn-iaⁿ，ū 華語文學作者 oāⁿ 用台語創作，iáh-ū 現代文學 thé-chè 培育--chhut-lāi ê 新生代台語文作家，經過 20 gōa 冬 ê bong-chhōe 發展，táuh-táuh-á chiāⁿ-chò 新時代 ê 台文社群，組成筆會，自覺 beh kō 獨立語言 ê 身份積極加入國際筆會，ng 世界 hoah-siaⁿ，用台語文學作品證明自我 ê 存在。

1930 年代 tī Tâi-oân 使用台語 ê 普羅大眾 kap 日

本 ê 殖民者 kiau 讀漢文 ê 台灣文化精英來 pí-phēng，是佔大多數--ê，só-pái，bat 發生台灣話文論戰 ê 事件，主張台灣人 ài kō 台灣話做白話文學 ê 書寫語言，ng 望用台灣話 ê 文學來標舉反殖民 kap 普羅階級 ê khut-sè。Hiàng-sī 社會 tiâu-tùi ê siang-pêng 是殖民者日本 kap 被殖民者台灣，ah 台灣 chit-pêng 其實是 pau-hâm 台語、客語 hām 原住民各族語，m̄-koh lāi-té 台語算 siōng-chē 人用，自然 tèk tō chiâⁿ-chò 台灣話 ê 代表。Hit-tong-sī choân-jiân bô khan-kháp tiòh 母語 ê 議題，koh kiò-sī 台灣話是中國話 ê 方言，用漢字來表記是 háp-kai-jiân--ê，tiō-án-ne，sui-bóng ùi 民族主義 ê 角度來講，tāk-ê lóng ū 共識 ê 理想，bô-ta-ôa soah khah tī 「漢字書寫方案」。Koh 殖民者 tìn-lō ê in-toaⁿ，hō 台灣話文論戰 put-liáu-liáu--chi，beh kō 台灣話來創作文學 ê 理想 soah bē-tàng tit-tiòh chiâⁿ 好 ê 發展。

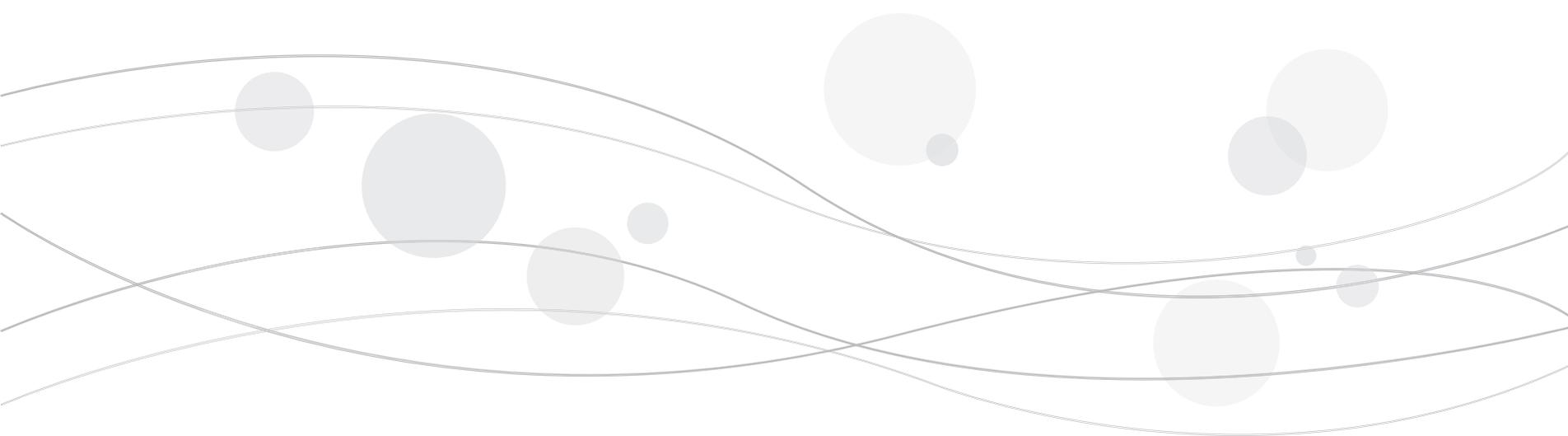
戰後 1980 年代 khí-pōng ê 母語復振運動，是 ùi 母語意識覺醒 chia khí-ti--ê，tì-sú 台語族 tōa-to-sò bē koh khoeh-choéh 教會白話字 ê 書寫系統，ū 意識 tèk 接受白話字來發展 ka-tī ê 語文，koh 盡量 siám-khui chit-kóa 漢字 ê 爭議，bùn-khui 漢字 ê sok-pák，kam-goân kō 漢羅 lām 寫 ê 方式來做文學創作。經過 2,3 cháp 冬 ê liáp-chek，kah-taⁿ chá tō ū phong-phài ê 成果，值得 kā 國際社會展示。

「台文筆會（Tâi-bûn Pit-hōe，Taiwanese Pen）」

ê 成立 ē-sái 講是台語文學運動進步 ê 指標，che 代表台灣全國各地 kō 台語 chiâⁿ-chò 創作語言 ê 台文作家 chok kàu-giáh--ah，koh beh saⁿ-kēng chò-hóe，kā 社會 chhiàng-pèh 講 goán 是 chit-ê 有台文主體意識 ê 作家社群，thang kap 主流 ê 華文作家社群區別 bô-kāng。Pit-hōe 成立 ê 意義 sī beh 宣告台語文學作家社群 taⁿ iáh chiâⁿ-hēng，年刊出版 ê 意義是 beh kā 世界宣示 kō goán ê 母語創作 ê 文學早 tō pá-chúi--ah，ah i kap 中國文學 chám-jiân bô kāng，bô-ài koh kap in 纏 bē soah，kô bē 清，háp-kai-jiân beh koh-khah tōa hoáh 來 kái-phò 中國 kō kāng 文 kāng 種 chò lí-lō beh thun-chiáh 台灣 ê òe-soeh。

Chioh lán 年刊 ê 發行，lán beh kā 世界 khai-phò lán 台灣文化 tòk-iú ê tèk-chit，m̄-bián khîⁿ-kô tiàm 大中國 ê 文化榮光 ē-kha，mā bô beh hō in kā lán òe-sòe。Lán beh kā 台灣人講，lán beh 保存 lán ka-tī ê 文化、價值 kiau 主體性，lán beh kap 中國虛幻文化體系 ê 項項 chè-ap tng-lō-thâu。總講--chit-kù，tō 是 beh chhiàng-bêng lán hām 中國人 bô-kāng 文、bô-kāng 種、bô-kāng 國，che 是台文作家 siōng khí-té ê 志氣。

Si 詩
Poetry



我是 1 欖選舉樹

I Am a Tree for Election

Âng, Kiān-pin 洪健斌

1. 選前

Lóng 無經過
我 ê 同意
Tō 將我 kap in
Pák chò-hóe
Liáh 我為 in
背書

真 gāi-giòh
無爽快
因為
In kā 我
束 ân-ân
Bái 喘氣

2. 選後

雖 bóng
人已經拆--loài
我 iù-goân bē-tàng
輕鬆 sù-sī

因為
我 ê 身軀 iáu hō
膠帶 tíⁿ tiâu--leh
In
重重疊疊, koh
黏 thi-thi



高捷美麗島站

Formosa Boulevard Station of Takao MRT

Bók-jû 莫渝

Lán ê 土地 lán ê 名，美麗島
先人流汗開墾
上天賜 hō lán chit 塊福樂 ê 土地 Formose

Tī 烏暗 ê 年代
禁止台灣之名
不准了解 lán ê 過去
走 kàu toh 位
M̄ 是 tú-tiòh 中山路
就是中正路
情報網 kāng-khoán ê 蜘蛛網
用 chit 2 ê 名，kā lán 束 pák
Bē-tàng 自由喘氣

Tī 散赤被管制 ê 年代
禁止認 bat lán ka-tī ê 土地
Peh 山，ài 入山證
出海、出國，無法度隨便來去
1 點 á 台灣人 ê 尊嚴 lóng 無



Tī 對抗 ê 年代
升起正義 ê 美麗島大旗
猶原 hō 強勢 ê 軍警壓 lóh 地
Lóh 地，滋生隱形 ê 力量
Tī 南方壯大

美麗島 ê 南方住民
Kā 中山中正改頭換面
So 做 1 ê 捷運車站
Koh 將光之穹頂
Chhài tī 驛頭厝蓋當做 1 頂冕旒（冠冕）
日夜發出和平之光
超完美 ê 現代進行式
譜寫台灣史光榮 ê 新記錄

M̄ 管紅線 ah 是桔 á 線
Tī Formose 驛頭交會
換線 盤車
為 tiòh 快速自由 kàu lán beh 去 ê 地點

美麗島站 Formose 驛頭
是 lán ê 注目點
光之穹頂庇護 ê 所在
Lóng 是 lán òng-bāng ê 幸福

野薑 á 花開

The Ginger Lilies Blossom

Chiúⁿ, Ûi-bùn 蔣為文

算講
決定做革命者
Tiòh 應該瞭解
寂寞 kap 孤單
Tō 親像你 ê 性命力
不時 óa 附 tī 你身邊

假使
工作 soah
有機會看見窗外
遙遠 ê 運動路上
有 I ê
你曾經熟 sāi ê 人影
Ng-bāng 你 ē 記--得
I 一直 kā 你當做
siōng 好 ê 朋友

是秋天 ê sī-chūn
野薑 á 花開

Kui 山 phiáⁿ

變--lòh
革命者變 kah 溫柔、浪漫
iáh 是
革命者 pún-chiáⁿ tō 是有血性、有目屎 ê 人
只是
I 一直 kā siōng 深 ê 感情
藏 tī 野薑 á ê 花蕊當中
Kan-taⁿ
當花開 ê sī-chūn
Chiah ē hām 露水 chò-hóe lián--lòh-來……

是秋天 ê sī-chūn
野薑 á 花 chiâu 開



自然 ê 啟示：6 首

Suite of Six Poems Inspired by Nature

Hô, Sin-hān 何信翰

1. 雲之 1

Liām-piⁿ 是車，liām-piⁿ 是厝
Liām-piⁿ 是綿 á 糖，liām-piⁿ 是城堡
雲，無固定 ê 形影

因為 chai-iaⁿ 外形 chāi 人看，
無絕對 ê súi-bái，
因為 chai-iaⁿ tī 性命內底
變化 chiah 是 bē 變 ê 真理

I

Bē 因為鼻頭 tú puh--出-來 ê thiāu-á 煩惱
Bē 因為 hiáh 頭新刻 ê jiâu 痕哀 pē 叫母
Mā bē 因為 ke--出-來 ê 5 公斤肉
M̄ · 敢 · 出 · 門

2. 雲之 2

Bē kā 山講：永遠無 beh 分開
Bē kā 海講：上好 mài koh 相 chhōe



Bē 因為景緻好看，想 beh ke 留--2-kang
 Mā bē 因為周圍 siuⁿ 吵，翻頭做 i 走

風 kā i 吹 kàu toh 位
 I tióh tiām-tiām-á
 享受 hit 位

3. 海

有時翠青，有時金黃
 有時光燦，有時暗淡
 天是 siáⁿ 款色，i mā tióh 是 hit 款

因為海無「應該是」ê 色，
 無論色水 án-chóaⁿ 變化，
 Lóng bē 波動 i ê 心

4. 海湧

1 尾 1 尾銀色 ê 魚 á
 相 chiⁿ beh peh 起來岸頂

無論 chiⁿ kah jōa 頭前
 無論溢 kah jōa koân jōa 猛

最後總 mā tióh-ài
 化做無形

5. Iáh-á 花 kap 青 á

廟埕邊

Iáh-á 花 kap 青 á 生 chò-hóe

Iáh-á 花 m̄-bat 欣羨青 á ê koân
 青 á mā bē 怨妒 iáh-á 花 ê 芳

2 ê lóng 活 tióh 真 su-sì

6. 星 (chhiⁿ)

阿里山 ê 頂 koân

滿天閃 sih

台中 ê 厝頂尾

3、5 粒星

M̄ 是星 hiông-hiông 消失--去

是周圍 ê 雜光 siuⁿ chē

Hō lán 看 bē 清

In ê 形影

心內情緒 kap 想法 ê 雜光若 siuⁿ chē

Kám 是 kāng 款 hō lán 看 bē 清

真理 ê 光明？

彰化米倉——Üi 樂耕門思想起

Chiang-hòa Barn

Iûⁿ, Khun-hián 楊焜顯

早精神 ê 半線天，立春樂耕門口
望見翠青 ê 八卦山頭
天公 tī 年初用日頭光線
曝成萬領重咖啡色 ê chang-sui
Moa tī 牛 tiâu-á 作田人 ê 排骨 á 頂
千甕 ê 梅 á 雨水 chhia--倒
浸 bün 萬甲 ê 爛糊 á 糜做早頓
好 chhùi-táu ê 羅漢 kha-á 行 1 kha chiáh 1 碗
好年冬荊桐 kha 過臭水庄過阿公厝 kàu 崙 kha 寮
貯 tīⁿ 1 甕 1 甕半線金黃色 ê 粟倉



M̄ 知輕重 ê 九降風吹 kàu 冬節
動箸 ngeh-chiáh 浮鼎 kīⁿ ê 紅圓白圓
天邊 ê 芎蕉船 tiām-tiām 駛向月圓 ê 港 kīⁿ
媽祖婆 chhùi 角笑文文護航撐渡
烏溪濁水溪水，夢中流過
2 chōa 鹹澀塗味 ê 目屎 kap 重汗
慶豐門過晝 ê 日頭，照溶 iau 過饑 ê 惡夢
八堡圳 ê 水路 phah 通田庄人開脾 ê 經脈

二八水過芎蕉 kha 過好收庄過番婆口 kàu 鹿 á 港
心清天光 ê 年頭，1 尾活龍弄--ah 弄--ah 過廟埕

北 pêng 烏 ê 烏溪，南方濁 ê 濁水溪
1 雙半線作田人瘦 thiu ê 手骨
看天 ê 心肝，膏膏纏 ê 雷公 sih-nà
Kha 踏塗惜命命 ê 雙冬田
早起暗回 lóh 重本 ê 青春
炎日頭過半晡，西北雨淋過蜘蛛網
1 chhùi 1 chhùi 飼 giáh 重枷 ê 青秧 á 大漢
Pū 出粒粒飽 tīⁿ ê 豐收，布袋針 1 袋過 1 袋
彰化米芳甜飄過和美過鹿港過芳苑 kàu 二林
Chhiáⁿ 養轉大人 ê 磺溪文化新青年

玉山行

Go to Giòk-san

Khng, Goân 康 原

1. Koân 度

你以 3952 公尺 ê
Koân 度 探測天色 ê 變化
Gún 用愛台灣 ê 心 親近--你

2. 滿山金色

路 彎彎 khiau-khiau thàng
往山坪 坑溝 雲頂
坪頂 滿山金色 ê 花蕊

3. 雲 ê kha 步

山頂 hit 蕊白雲
笑 bi-bi kā gún 招呼
Kha 步 親像風 ê 輕快

4. 山頭

玉山 開闊 ê 心胸
接受 眾人來攻山頭
充滿智慧 ê 笑容

5. Chhùi

行入 山 ê chhùi 口
層層疊疊 ê kha 步聲
Kám 是 共同 ê 記持

6. 玉山行

Tī 山中走 chhōe 雲蕊
每粒山頭 lóng 聽 tiòh
雲流浪千里 ê 心聲

7. 古木

Hit tīn 粗勇 ê 神仙
是慈悲 ê 山靈
照顧世間人 ê 路

8. 登

Ke tām-poh ê
Khùi 力
上山頭



9. 樹影

將 siū 做 tī 你 ê 樹 oe
安心 度過 樹影
飛過思念 ê 愛 直行

10. 行影

你是行 阮是影
Gún ê 身 你 ê 命
生生世世 tàu-tīn 行

11. 翡翠玉山

高級 翡翠
人人 chai-iaⁿ 你 ê
貴氣 玉山

12. Hioh

土地做 gún ê 眠床
雲是 siōng 軟柔 ê 被單
Hioh 睏 充電 koh 起行

13. Chhōe

Tī chit 片綠色 ê 樹林內
只是小小 ê 一點 紅
千山萬水中 chhōe 路

14. 望

Chit 山 看過 hit pêng 山
雲中 ê 神仙 m̄ 知
Kám 有 leh 看？

15. 行

行行 停停 行行 停停
1 山 過了 koh 過 1 山
畫家 詩人 ták 家來做伴

16. 山路

Tò-pêng 直直 kiā-kiā ê 山壁
Chiàⁿ-pêng 看 bōe kàu 底 ê 山溝
危險 屬於登山客 山路

坐清 tī 1 首漲流 ê 詩--lìn

Settle as Sediment in a High-tide Poem

Koa, Pek-êng 柯柏榮

Tī 子宮 bōe 赴 pū--出-來 ê 詩 íⁿ
Tùi 靈魂驚醒
夢 chhun 手
向過路 ê 日頭光討食

筆尾 iau 饑 tiām 靜 tiò 跳
空空 ê 胃 ek 出 chhia-iāⁿ ê 心事
Chhng 幾句 á 慘 chheh ê 散句
Bih tòà 無縫 ê 磅空
秋光猶原射 thàng sán-pi-pa ê 詩 chōa
He 是詩 siōng siak-phah ê 面 kheng



文字吊鼎
親像 1 堵壁 chhāi tī 電腦螢幕
Sa 無 cháng ê 對話 hō 秋風微微 á 吹起
Siàu 想 khok-pih 初寫 ê 光絲
鈍--去 ê 筆心, thūn 滿暗 sàm
詩心 ng-ng iap-iap 閃閃 sih-sih
畫 bē 出曠闊 ê 目線

Tiù-tù 吊 tī 情緒 ê 尾 liu

Iā 落 tàu-bē-bā ê 文字

1 粒 1 粒火星 ùi 中年 ê 字匀 liàng 出

Ná 清 ná 霧 ê 魚尾紋

Táuh-táuh-á puh-íⁿ、輪迴

感覺歲數 chhiâu 1 款角度 kap 我對 chhiàng

Kiu 水 ê 虹漸漸 chiáⁿ-chò

Hu--去 ê 詩頁

隱遁 ê 弦 á 聲

Hiông-hiông ùi 肚臍 khang 激出

堅凍做冰

摸暗 hāⁿ 入去 ta-pô ê 心肝窟

Tī kī-tī 1 絲 1 絲 ê 雨 飄落

Ná 聽 tiòh 老--去 ê 碑文 chhit 做少年

親像青春無 áu 痕、無驚惶

詩脈 khoaⁿ-khoaⁿ-á thián 開

爬 sóa、走標

我幼幼 á 聽教堂 ê 鐘聲敲開冰角

點 1 pha bâ-bū-kng, 烘燒寂寞

等待深 lóh ê 意象溢入窗 á 門縫

Thòⁿ 過指頭 á 尖 kap 夢

Kā 詩線 tiòh-ân

散形 ê 目神 tiòh ē 透心刻骨

Tiòh ē kā 墮落 ê 靈魂 hô--起-來

Siáⁿ leh 偷 gîm 秋天 ê lak-tē-á ?

Siáⁿ leh 偷看過期 ê 少年日記 ?

Bōe chiáⁿ 形 ê 詩 ná eng-ia

有鹹鹹 àu-àu ê 味

詩人--ah ! 你 kám 有 1 粒 bē 生 sian ê 名號 ?

He 1 têng 1 têng 漆滿陰 thim ê 意念--ah !

Bē-tàng 據在 i khiā tiàm 目頭 ê kap-chōa

Chhàng-chhiu、生 kiáⁿ

Ùi 頭 têng khō-óa 1 條孤 khùt ê

沉 bih ê 內才, 想像

Ka-tī 關 tī 坐清內底 ê

文字 kap 力頭

Tī 1 首漲流 ê 詩--lìn

Belfast, 北愛

Belfast, Northern Love

Lí, Khîn-hōaⁿ 李勤岸

老帝國 ê 年尾 á
長尾星 ê 火 hu iā--lòh-來 ê
土地

Tī chia 起造世界 siōng 大隻 ê Titanic 號
Lòng 破冰山
沈 lòh 去歷史
卻浮出來感動人 ê
柔情萬千

Tī chia 宗教改革
手段真激烈
電影 ê 慢動作 tī 銀幕拖行 5 百冬
1 條街用公墓
隔開宗教小小 ê 距離
用鐵線網保護
無安全感 ê 上帝

厝壁頂大幅 ê 彩畫 siuⁿ 過艷麗

艷麗 ê 不滿
艷麗 ê 仇恨
行真遠來 kàu 烏暗中 ê 通道
Ài 用閃光燈
Chiah hip ē tiòh 和解 ê 訊息

Tī chia iáu 使用一直薄--去 ê 英鎊
向南，無 gōa 久
經過國界無明 ê 高速公路
真 kín 就看 ē tiòh
有『愛爾蘭』話 ê 路標



詩 4 首

Four poems

Lîm, Bú-hiàn 林武憲

1. 釣魚

魚 á。真快活。

Tī 水--lîn。唱歌。

Tī 水--lîn。Bih-sio-chhōe。

Tī 水--lîn。Pûn phok-á。

。 。 。 。 。 。 。 。

Kā 魚釣--起-來

釣魚 ê 人真歡喜

I m̄ 知

水--lîn 有魚 ê 目屎……

2. 我是番薯

M̄ 是 lîn-gò

M̄ 是 thō-má-tò

也 m̄ 是西瓜

也 m̄ 是芋 á

我是番薯



我是本土 ê 番薯

我 bē-hiáu 圓 lîn-lîn

無欣羨金 tak-tak

我有 ka-tī ê 本色

M̄ 驚塗爛 iah 塗 ta

我總是堅持

我 beh 活--lòh-去！

我鬆 koh 甜

俗 koh 有營養

助人過日，救人無數

Thèng 好做菜，thèng 好做米

連葉 á mā ē-tàng 飼豬

我是正港 ê 番薯！

3. 草仔枝

日頭，曝 bē 死

大水，淹 bē 死

Lòh 霜，凍 bē 死

風颱，吹 bē 死

有露水，我就活--lòh-去

春風來，我就出頭天

我若出頭天

世界就青青

青 ----- 青青

青 ----- 青青

葉 ē ta，根 bē 爛

代代 gâu 生淚

4. 感謝天感謝地

感謝天，感謝地，

感謝老母 hām 老 pē，

感謝 in hō 我 ê 一切！

感謝你，感謝 i，

感謝每 1 ê 人，每 1 ê 日子，

Hō 我平平安安，歡歡喜喜。

感謝風，感謝水，

感謝沙塗 kap 日頭，

Hō 花草發 kah chiah-nī súi。

感謝天，感謝地，

感謝萬物，無論大 iah 細。

感謝天地 ê 一切！

Sip--leh sip--leh jōa 好你 kám 知

How Happy It Would Be ?

Lîm, Bûn-pêng 林文平

清福 á 坐 tī 桌 á 邊
 頭 hùiⁿ--leh hùiⁿ
 I 點--ê hit 枝薰已經 beh 燙 tiòh 手--ah
 Chhùi--裡 kāng-khoán hit 句歌詞一直
 轉 sèh

Sip--leh sip--leh jōa 好你 kám 知
 公 á 媽邊--á 有 1 張遺照
 是 i 10 外冬前肝病過身 ê 老 pē
 桌 á-kha 東倒西歪 ê 酒斫 á
 Lóng hō 吉--á 排成保齡球 leh sng
 素惠--á 坐 tī 裁縫車前
 手 sóa--leh sóa--leh

I 車 ê 加工已經滿出箱 á 外
 Chhùi--裡 kāng-khoán hit 句話一直轉 sèh
 吉--á 物件收收--leh 好去睏--ah-lah
 公 á 媽邊--á ke 1 張遺照
 是 i 3 個月前肝病過身 ê 翁婿
 桌 á-kha 有翁婿留--lòh--來--ê 酒斫 á
 Lóng hō 吉--á 排成保齡球 leh sng

Hiông-hiông 素惠--á 性地 1 下 giâ--起--來
 大聲叫吉--á m̄-thang sng che 酒斫 á
 吉--á 驚 1 下
 將球大力 lián--lòh--去
 酒斫 á 全倒



講 1 句罰 1 kho̍

One Word in Taiwanese , one NT Doller in Fines

Lîm, Chong-goân 林宗源

講 1 句罰 1 kho̍
台灣話 chin siòk
Goán 老 pē ták 日 hō 我幾張新台票

先生 I 講四川話 iā 無掛狗牌
先生 Lí 講英語為 siáⁿ 無罰 1 kho̍

講 1 句掛 1 pái 狗牌
台灣話 bē kā--lâng
Goán 先生教 goán kā chit-ê 傳 hit-ê

先生 thèh 起竹 á 枝 phah 破我 ê 心

講 1 句 khiā 1 pái 烏 pang
台灣話 bē thài--lâng
Goán khiā 烏 pang m̄ 知犯 siáⁿ 罪

講 1 句 phah 1 pái 手心
台灣話有毒
Goán ê 毒來 tī 中原 ê 所在

先生 I 講廣東話為 siáⁿ 無 phah 手心
先生 I 講上海話 iā 無 khiā 烏 pang



天應該出 kheng

A Supposed Rainbow

Lîm, Jū-khái 林裕凱

天應該 ē 出 kheng chiah tiòh
M̄-ku, 你看, 雨直直 lòh m̄ 停
Chit 條東西向 ê 大車路、人
雨傘 1 支 1 支 thián khui
五花雜色 ê 街景, 1 lè 白白 ê 想法
" 團結 tiòh 有力量 "
Teh lāu-jiát 街頭
用 àm-phuh 出力 hui

早起有報, 也無人 thang 走閃 ē 離
天公答應過
Beh 出 kheng 做號
Liâm-mi soah 天鳥
Kan-kan he 往西 ê 車燈 chhák 目

雨你 chng 看 bāi
Hiám-hoah lóng tài 酸苦味
Oan-ná 無人聽 ē 明
" 受外邦統治了數百年 "
你看 kám m̄ 是
Ták 人 sin-ian 進口 ê 衫褲、鞋 á
M̄ 甘 hō 雨 ak--tiòh

實在 m̄ 信
福地 gōng 人 khiā 起



阿媽看外孫 ê 相片

Photo of Her Daughter's Newborn Baby

Ông, Cheng-bûn 王貞文

I 坐 tī 輪椅頂
頭 lê-lê
破病 ê 手無力
Thang 來 khéh
Khng tiàm kha-thâu-u 頂 koân
薄薄 ê 紙

Chiah-nī 細 ê 拳頭母
Chiah-nī 細 ê 拳頭母
Tēⁿ tiâu-tiâu
I 用微細無清 ê 聲
Kā 護士講
Chiah-nī 幼 ê 面
Chiah-nī 幼 ê 面
是我 ê 外孫

I ê 目屎 liàn--lòh-來

護士輕輕 tah--i



骨節 phok--出-來-ê
Kha-chiah-phiaⁿ
妳 siàu-liām 厝內
傷心是--無？

我是 siuⁿ 過頭歡喜--lah
歡喜 chiok 歡喜

有人開門
冷冷 ê 風
忽然間灌--入-來
吹動病床邊 ê
窗 á 布

她 chhun 出無力 ê 手
將孫 á ê 相片 teh--leh
金色 ê 日光
照 tī i ê 手
手指頭 á 結 tsò-hóe
Thián bōe 開

I ê 面 1 半浸 tī
E-po 時 ê 日光
Jiáu 痕 hō 日頭 ê 溫柔
熨平--去

我 chiok 歡喜
Chiok 歡 喜
I ê 目珠內 ná chhin-chhiūⁿ 有 soān 石
Tī 日光內 siám-siám sih-sih

火燒東門城

The Tang-mîg Is Burn

Phoaⁿ, Kéng-sin 潘景新

男：目 chiu ng--leh

Goán mā 行 ē kàu lán

少年 sî-chūn 約會 ē 冰果室

女：Iap-thiap ē 巷 á 路 chhun 出 1

疼惜 ē 手 我知 he 是你

愛情 ē 溫度

男：鼻 khang tēⁿ--leh

Goán 鼻 ē tiòh 烏橋 á 邊

烘煙腸擔 ē 芳味

女：親像 kàu chit-chūn goán mā

Ē 記得你 giáh 筆 ē 姿勢

Kap 做工 ē 臭汗酸味

男：耳空掩--leh

Goán mā 聽 ē 出老曲盤 轉出

安平追想曲 ē 哀怨

女：離別 hit 1 暝 你 tī goán 肩胛頭

流出 koh háu 出 cha-po-kiáⁿ

Siōng 悲傷 ē 目屎

男：Chhùi that--leh

Hit 碗甜甜酸酸 ē 浮水魚羹麵

是你我 chò-hóe 走 chhōe ē 滋味

女：親像海水 chim-tiòh 磅手

暝日貪戀 m̄ 知 hioh 暍

一直 leh 呼叫你 ē 名

男：身軀 hō 台灣文化 pák--leh

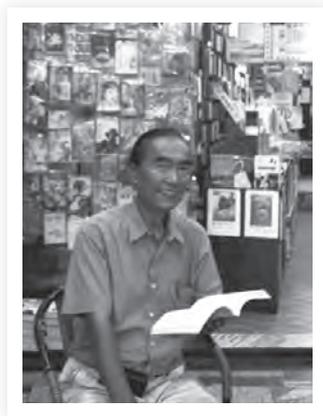
Tī 東門城邊 goán giáh

耶穌 ē 旗 點台灣精神 ē 火種

女：地動 ē 時 goán 無避走

火燒 ē 時 khiā kah 在在在

「焚而不毀」為情 mā 為疼



Malúkhuhshuh 組詩

Suite of Karl Marx

Si, Chùn-chiu 施俊州

馬--氏 Iô-kô 第一人稱

倫敦 Só-hh 臭油燈路 Sòng-hiong 街勤勉巷
 26 坪 ê khiā 厝地，52 tè Sa-khú-lah tha-thá-mih
 無 kah 0.002678 台灣甲，1 點 1 tuh ûn-ûn-á 算
 0.0065 ê 帝國畝、0.0026 公頃，goán tau：
 3 萬 7 千 5 百 60 分一故鄉 Munich koân 地
 1 億 9 千萬分一異地他鄉 Scotland 平洋
 86 hè-beh khah lím，siàⁿ-siàⁿ 5 英磅厝稅錢地界
 ——我無柴無米斷半鐵 ê 志氣 kap 寫作靈感
 搖--ah 搖惜--ah 惜，搖 gún gōng kiáⁿ 愛睏愛人搖
 我 khòa 念 gún tau ê Jenny kap sòng-hiong ê 哲學
 Ah 哲學 ê sòng-hiong：Jenny chhōa 3 ê gín-á
 Tī 路--nih 採買 5 月 5 lán 生日暗頓 ê chiáh-sit
 Bá-tah、há-muh、馬鈴薯 kap 1 山鳥 siòk-pháng
 Koh ke chit 嘴 á thiau-tí 製造 ê 幸福、ng-bāng
 Kap 3 ê gín-á ê 笑聲兼哭聲。搖--ah 搖惜--ah 惜
 我 ûn-ûn-á 用 phái 面 ê 銀票兌換革命 ê 未來，
 Ah 無未來——搖 gún gōng kiáⁿ 愛哭愛人搖



應該講 4 ê chiah tiòh ! Jenny chhōa 3 ê gín-á
 Tī 路--nih, 獨獨留 1 ê 細 kiáⁿ hō lán 顧 tī iō-kō。
 1849 年 Jenny tòe 我流亡在英國, 二度有身
 Ang-á-bó 食菜脯, oân-ná 3 碗飯 2 碗菜——
 算術 chiáⁿ 簡單, 我得 beh 做 5 ê gín-á ê 老 pē
 勞動、資本、value、商品 kap 唯物論
 M̄-koh chhiáⁿ-kiáⁿ soah 艱難。筆 tī 正手 leh 搖,
 手 kap 鋼筆 ê 舞蹈漏洩政治經濟學 ê 藝術氣味
 lô-kô tī 我 Karl Heinrich Marx ê tò-chhiú 中 teh 搖
 搖--ah 搖惜--ah 惜, 性命、生活開始搖 chhoah
 樓 á 厝、kui-ê Só-hh 區、大英帝國 leh 搖

搖--ah 搖! Tàuh-tàuh-á 全世界 mā tòe leh 搖

讀經時間 第二人稱

Lín kiáh-khí chhiú, Góa beh ng bák-chiu
 m̄-khòáⁿ--lín; lín chōe-chōe kī-tó, Góa iā m̄
 thiaⁿ; lín ê chhiú móa-móa thâi-lâng ê huìh.
 Lín tiòh……chhē kong-pêng, chín-kiù siū
 ap-chè--ê, kā bô-pē ê kiáⁿ sin-oan, ùi chiú-
 kóaⁿ-lâng piān-hō.

你 bat kō 充滿熱情 ê sim-chiáⁿ 寫詩

Tī Trier, 字 chōa 光暗對比 ká-ná 烏西亞
 約坦、Ahapsu、希西家做王 ê 猶大時代,
 嬌頭 koh chhoah 流。浪漫兼虔誠 ê 16-7 歲
 你致意寫 o-ló khah 輸批判 ê 歌

儆誠 khah 贏褒 so ê 詩 chōa :

Lín tiòh kā bak 血祈禱 ê 手洗 hō 清氣,
 Chhiâu-chhék 公平, 救 hō 人壓制--ê tī 壓制
 Sòng-hiong、寄居--ê tī sòng-hiong 寄居
 替無 pē 無母 ê 孤兒、chiú 寡 ê chhau-lâng 伸冤
 Tī Berlin。你 tī 哲學 ah 文學 ê 世界 leh tiú-tú
 革命, kám 講有影 phái 讀 oh 解 ê 暗喻?
 Tō ká-ná 《以賽亞書》是頭 á phō 救世預言
 Ah 寓言: Tī 1 杯咖啡 tàuh-tàuh 消 sih ê beh 暗 á
 你以路德教派洗禮者 ê 身份 leh 讀經
 Hit-chūn 你人 tī 巴黎, tī 藝術家 ê 流亡地
 懷疑論比 khō-lòh ê 苦勞 koh-khah 使人同情
 工人 ê 青春消 sih tī 漸漸消 sih ê hit 杯咖啡
 你 ê 信仰 phēng 對聖經 ê 疑 ngái khah 重
 Kiám-chhái 比 chit-chūn ê 夜色 khah òaⁿ

掀 1 頁經文, sòa 1 杯 khah 厚死無人 ê 咖啡
 你總算 kā 階級 ê 無未來 kap ka-tī ê 下場
 算清 niá, tī Brussels: 走 Köln 地 tò 來巴黎
 逃亡倫敦。想起 hit-ê 嬌頭 koh chhoah 流 ê 時代

Tī ka-tī 人 leh 做王 ê khám 站 tō 開始流浪
 你 ká-ná lín huái 死 m̄ 悔改 ê 祖先 á , chiâⁿ-chò
 Sòng-hiong 寄居--ê 、 chiâⁿ-chò 無神論者
 消 sīh tī 期待 , kāng 款 ò hit-ê 黃金未來

Jenny 寫批 第三人稱

I 是寫批 ê Jenny m̄ Westphalen

以 tah-liáp 親 chhiang ê 第二人稱：親愛
 Tah 心 ê Mò-ní (散赤是 in ê 家庭 giàn-mù
 Tī sòng-hiong ê 遊戲 i lóng 叫 i Mohr 、
 撒旦) , tī lán 雙人 chhiâⁿ-keh ê 富裕世界
 Lán 以 5 磅 ê 厝稅失去 lán ê 棉 chioh 被
 水銀溫瓶、la-lùn-á 燒 ê 1 杯幸福奶
 Koh gín-á ê 搖 kô 。我 m̄-chiah ē 寫批
 以第一人稱變體：Mò-ní , 我 ê 魔鬼
 Tah 心 á 。厝頭家 chhōa 1 隊 2 ê 警察 ,
 來查封 lán ê 愛情 , 後壁 tòe 1 tīn 債主
 In 將 in ê 胎權 teh tī 你 ê 革命
 1 場透世紀 ê giàn-mù 自 án-ne 開始
 以生疏異化 ê 第 3 人稱 ,

Buē 輸 chit-ê 世界 ê 本質 。 Nah 有

「本質」 chit 號 mih-kiâⁿ ? Lán ê 糖甘蜜甜
 Koh 我 ê 心狂 tah-hiaⁿh 是社會關係決定--ê
 Tō ká-ná hit 枝玲瓏 á 鼓慘 chheh ê 哭聲
 (In 皇家警察大人有影 hām hit 枝玲瓏鼓
 Mā 查封 tú-siàu m̄) : Hit-chūn 你 leh 等待
 1 盤 kiáu 棋發生烏卒 á 過溝 kā 君 ê 轉機
 Lán ê 糖霜 á-kiâⁿ Guido 出世 tī 後方
 你我 2 人冤家 niū 債所決定 ê 悲慘結局
 幾冬前蜘蛛罷工 pān-phoe 是時代 ê 報頭
 千算萬算 m̄ 值——你我 phi-siùⁿ ê hit 1 劃
 Kám beh 畫--落-去：我決定飼 ka-tī ê 奶
 Hō Guido suh lán 夠額 ê 榮光 , ah 是悲傷
 無 kah 2 歲來死 , lán ê 第一 ah 第 3 人稱 ?

文學庫房

Literature Storeroom

Awas

Tī chia,
所有 ê mih-kiāⁿ lóng 無性命
溫度固定 23
溼度固定 50
光線 m-thang 有
白色 ê koân 壁
阻擋外界所有 ê 聲音 kap 氣味
獨一 ê 性命 chhun
慢慢 á 吐氣 ê 空調

葉石濤坐 kui 世人 ê 藤椅 kap
龍瑛宗年老坐 ê 輪椅 chò-hóe
Khia tī 大型器物區
暗暝, in kám ē 互相交換
高雄左營 kap 中國長安 ê 景緻 ?

巫永福 ê 字畫 kap 林海音 ê 鈕 á 坐隔壁
吳新榮 ê 樓頂厝邊是余光中 kap 周夢蝶
朱西甯 ê 批信對面是



鐘理和 ê 手稿
 坐 tī 文物櫃中央--ê koh 有
 紙色反黃、舊老舊老 ê 複製品
 《南音》 kap 《台灣新民報》

In 當中，kám ē 有人無 siáⁿ 甘願？
 所有無 kâng ê 意識型態
 被逼維持表面 ê 和諧
 所有無 kâng ê 祖國認同
 化做無聲 ê tiām 靜
 暗暝，黃石輝 kap 張我軍 kám ē koh 繼續戰 1 回
 鄉土文學論爭？

互相批判 ê 批信
 Giáp tī 冊--lìn 隱瞞 1 世人 ê 秘密
 寫 tī 手稿--lìn 對某文學事件 ê 真實看法
 Lóng tòe 文學家留--lòh-來
 用比 in ê 主人 koh khah 長歲壽 ê 韌命
 Tī 文學庫房內底
 永遠活--leh

吐

Vomiting

Tân, Chèng-hiông 陳正雄

冤屈是 1 罐走味 ê 厚酒
Hit 種苦澀無適合 kap 別人共飲
侮辱是 1 盤臭酸 ê 小菜
Hit 款滋味 kan-taⁿ ē-tàng ka-tī 獨享
1 chhùi 1 杯忍耐吞 lòh 喉
Chhōe 1 ê 清靜 ê 所在
無想 beh koh ke 講話
hō 時間慢慢 á 去消化
等待暗暝過--去
應該就 ē 變成尿化做屎
kàu 時 lóng 放 hō i 水流流--去

若是真正忍 bē-tiâu
就 kui-khi 全部吐--出-來
hām 心 ê 酸膽 ê 苦濫 chò-hóe
吐出 1 首 kâⁿ 血 ê
詩



無 kâng ê 世界

Different World

Tân, Kiàn-sêng 陳建成

和尚參透和尚
詩人感應詩人
野獸深知野獸
政客看破政客

無 kâng ê 天性
演化出無 kâng ê 天職
無 kâng ê 族類
分割出無 kâng ê 世界
雖然 sio-kâng ê 暝 kap 日
天光理性
入夢深情
雖然 sio-kâng ê 年 kap 月
清明有雨
大寒無雪

雖然
花開 ê sî-chūn
我行入你 ê 世界

雲過 ê sî-chūn
你行入我 ê 世界
雖然
多數 ê sî-chūn
lán 說服 ka-tī
情願以為
活 tī sio-kâng ê 世界

雖然
多數 ê sî-chūn
lán 說服 ka-tī
情願以為
已經說服 ka-tī



詩 3 首

Three Poems

Tiō, Thian-gî 趙天儀

1. 風颳 kap 地動

台灣有風颳
也有地動

日本有風颳
也有地動

台灣 kap 日本
有風颳也有地動
日本詩人講
Lán 是兄弟

台灣 kap 日本
有風颳也有地動
日本親友講
Goán 是夫妻

2. 1 枝草 1 點露

1 片草埔

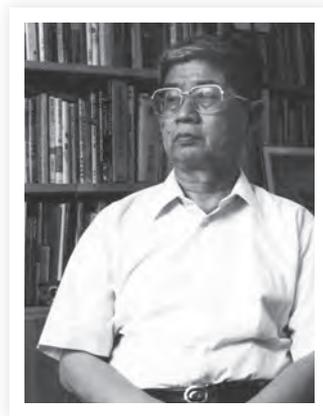
1 堆曠野
草埔頂有露水
曠野上有羊 me-me
行過綠色世界
1 枝草 1 點露

3.3 更半暝

3 更半暝
烏天暗地
冷風對面吹

3 更半暝
荒郊野外
冷風一直飛

3 更半暝
深山林內
冷風 hui-hui 叫



Sàn-būn

散文
Essay



台語生詞有路數

There's Ways to Make Words

Âng, Kím-tiân 洪錦田

Lán 台語 ē 流傳 kàu taⁿ，是靠 lán 全體 teh 講台語 ê 人，1 代傳 1 代，一直 kā 延續--lòh-去-ê，致使講語言是 ták 家共同 ê 資產，ē 失傳 iah bōe，boeh 傳承 iah m̄，mā 是 ài ták 家同齊來 phah 拚……

台員話自古早 kàu taⁿ，就是 1 款 ê 「自然語言」，iáu-bē 創作文字進前就有 --ah，i 是用 tī 各行各業 ê 生活語言，是生活當中 bōe-tàng 無--去 ê 必然要件，真正緊要。

是 án-chóaⁿ ē 說講，台語是 1 種「自然語言」，m̄ 是 kap chit-má 學校 teh 教 ê 「文字語言」，精差是 tī toh？因由，台語 tī-leh 生詞，無論名詞、動詞、形容詞……lóng kap 大自然有真密切 ê 牽連……。當然文字語言 mā 有 i ê 功能，m̄-koh i 所表達 ê khah 無自然語言，hiah 好記、hiah súi-khùi。

就是 án-ne ê 因故，chiah hō 我想 tiòh khah 早 gún 鹿港，有 1 ê 靠 kâng 擔水 teh 趁 chiáh ê 羅漢 kha-á，號做「擔水財--ê」。原底 i 猶原是功夫人，tī 鹿港街尾 hia ê kap-choh 店 teh 做大師。M̄-koh，i 有 1 項破 phah，就是平素時 á 興 sip--1-杯-á，sip--ah sip、愈 lim 愈厚、mā 愈重，致使年久月深，1 手 soah ē 起 chhoah，像 1 枝中古 ê 「電風」，不 sám 時都 chhoah--leh chhoah--leh，m̄-chiah ē hō 人 kā 號 1 ê 外號，號做「電風 chhoah 手--ê」。Kiⁿ-nā 有人講 tiòh 電風，下句就隨有人接 chhùi，講「chhoah 手--ê」。Lán chit ê 羅漢 kha-á chhoah 手--ê，致 tiòh chit 款症頭，家私無才調 thang hōaⁿ，寸尺也 liáh bē 準，頭家姑不將就 kā 辭 kò 請--ah-m̄，kàu taⁿ m̄-chiah ē iáu teh lōng-lian-liú-lian，靠 kâng 擔水趁 chiáh。I ê 名也就 án-ne



號 tiâu--leh，通庄 á 內 ê 人 mā lóng 知有 chit 號人物……

Lán 台語 kah 是 1 款 ê 自然語言，tī 各行各業 ê 生活當中 teh 生澁真 kín。說講，chit ê 行業 nā ē-tàng 好趁 chiáh，度 i 自身 kap 飼全家 lóng 真好勢，有法度繼續生存--lòh-去，當然 chit ê 行業 ê 話語 ē 一直發展--lòh-去……。翻頭講，nā chit ê 行業，無才調 thang 賺 chiáh、一直 lòh 坑--ah，幾年 á 了後，無人 teh 做--ah，m̄-nā 功夫失傳--去，連語言真自然 ē tò leh 無--去。Lán 來舉 1 ê 例：可比講，早前 tī 1950—60 年代，台員有 1 種行業，號做「補碗」、「補鼎、補銼鍋(oe/er)--ê」，chit-má tī 街路頂，根本都無人 bat 看--tiòh，有人 iáu leh 做 chit 款 ê 頭路，lán kā 想看--leh，In teh 賺 chit 款 chiáh--ê，無論材料、家私，chia ê 名詞、動詞、就有 jōa 儕--ah，因為時代大環境 ê 變遷，就 án-ne 來無--去-ah。Nā 準講，多數行業集 óa--來，就結成 1 ê 市，又 koh 變成另外 1 款 ê 生活文化狀況，像講文藝活動、菜市 á、寺廟活動……，chiah-ê ê 語言性確實真豐沛……

Iáu-koh 有，另外有 1 款現象，hō 語言真 kín ē 無--去；he 就是受政治因素所逼害、壓制……，像講 hō 外來統治者、用殖民統治 ê 高壓手段，長期使用殖民者 ê 語文，án-ne 1 代延過 1 代，你想、語言無消失--去，he chiah 是怪--leh。

Lán 台語 ē 說講是「自然語言」，tang-sí-á 絕大

多數 ê 生詞，lóng 是採取大自然 ê 實物來 leh 號名、來 leh 形容，來 leh 做比喻--ê。可比講：

有 1 kóa 4 字詞：「臭臊 siàⁿ 蠅」、「siàⁿ 蛇出空」、「牽龜入甕」、「liáh 龜走鰲」、「水清魚現」、「犀牛照角」、「犀牛望月」、「thài 雞教猴」、「牛聲馬喉」、「pháiⁿ 瓜厚籽」、「雞腸烏肚」、「死豬鎮砧」、「軟水貫鐵」……kám m̄ 是 án-ne 來生詞--leh，m̄-nā 有 chia，iáu-koh 有 chiok chōe chiok chōe--ê-ô。

Koh 來 mā 有 1 kóa 歌謠，像講「安童哥買菜」、「Tō-ún-á 歌」、「Hô 蠅 báng-á 大戰歌」、「糊塗總鋪師」、「流浪 ê 樂師」、「3 年前 ê 我」、「鹽埕區長」……chiok chōe chiok chōe--ê、chiah-ê 流行歌曲，內底 ê 口白，lóng 有真 súi ê 台語話句……

Iáu-koh 有 ioh 謎猜、bán 茶歌、相褒 á 歌、4 句聯 á、對聯、台語歌 á 簿(冊)、俗諺語、盤 chhùi 錦……，mā 是 lóng kap 大自然 ê 實物有牽連，koh ē thèh kóa 實物來 leh 做比喻、做暗喻，生詞 mā 真 súi。Lán koh 來舉 1 kóa 例，回想--1-下：

Ioh 謎；(1) 1 隻狗 á khiā 門口，pah 1 銃就開口——

【開鎖】

(2) 有風不動、無風動，不動無風、動有風

——【khê 扇】

(3) 老(白)公公 phāiⁿ 烏豆，沿路行、沿路

漏——【羊 á】

對聯；頭向天、討天理，kha 踏地、順地理，天知地知

Bó 知翁、傍翁勢，翁惜 bó、gâu hōaⁿ 家，父知母知

地上池、池中池、非池中之物，物中罕有一希物奇物

天下境、境中境、非境下之人，人間希有一希人奇人

我文你武、文文武武、爭鬥何止

我順你逆、逆逆順順、歸氣應天

Koh l kóa lán tiāⁿ 聽見 ê 心適俗語：

油麻 á 菜子 á 命

猴死豬也 ē 無命

好起頭、成事佔半 gâu

好花別人攬，好妻別人房

無毛雞假大格

無 hit 號 kha-chhng，敢 chiáh hit 款瀉肚

天頂無雲 bē lóh 雨，地下無媒難成親

鬢邊吊銀紙—假鬼假怪

清心糜、凝心飯

Bōe 嫁驚人暈，嫁了驚人 m̄

鶯歌好天 eng-eng lóh 雨膏膏

.....

實在有影，有例是舉 bōe 完

Chit-má lán 都也小可了解，台員話是有性命--ê

，是生活當中 bōe-tàng 無去 ê 生存要件，ē 流傳 hiah 久，生詞 koh hiah súi.....，原來 lán ê 祖先，真有智慧，早就 kā lán 留 1 套完整 ê 「生詞路數」 tī--leh。

聽 1 kóa 老輩--ê in teh 提說，koh 有經過整理；in 說講，所有 ê 語言 tī-teh 生詞，lóng 有 i ê 路數，he 就是 (1) óa siáⁿ-mih 音（聲）、(2) 成 siáⁿ-mih 形（態、狀）、(3) 看（識）siáⁿ-mih 色、(4) 鼻、感覺 siáⁿ-mih 味、(5) 體會（hiáu）siáⁿ-mih 意.....。也就是音、形、味、色、意，in che 大多數 lóng 用 tī 名詞、動詞、形容詞.....

Lán tiòh 舉例來提說--1-下：

(1) Óa siáⁿ 音

Kan-taⁿ 講聲音，有老 hàu 聲，âng 聲、pit 叉聲、鴨雄 á 聲、雷公聲、sau 聲.....，唱歌像牛車駛 lòh 崎，牛聲馬喉，khéh-khéh-sàu.....，phiu-liu-soan，iⁿ-oaiⁿ，khok-lok-khok--sà.....，鴨卵 khà 破下 lòh 鼎，phit-pòk-toaⁿ，白仁走四散，紅仁 chiah tham 頭出來看。

(2) 成 siáⁿ 形

圓 kâ-lák-ko，古老 sòk 古，ín/ún-ku-á 橋，秧船，柴屐船，研藥船形 ê 路，1 支 chhùi ná 雞母 kha-chhng--leh，話 khah 密過米篩，iau kah 大腸告小腸，哭 kah chhùi ná 布袋--leh，笑 kah chhùi-á 裂 sai-sai，

phah 金龜 gô……

(3) 看 siáⁿ 色

Lán 生活中 teh 講 ê 色水 lóng 是 kap 大自然有直接 ê 牽連：

茄 á 色，茶米色，柑 á 色，牛奶色，khóng 色，紅磚 á 色，niáu 鼠 á 色，phú 色，烏 tò 紅，青 giàng-giàng，黃 gím-gím，白 chhang-chhang……

(4) 覺 siáⁿ 味

油 ai 味，臭汗酸味，臭臊味，hiàn 味，糞（肥）味，風水味，臭火焦味，臭 chhiⁿ 味，臭 kah 強 boeh chát 氣……，馨（芎蕉油）kah ē 貫鼻，芳 kah ē chhèng 鼻……。另外 iáu-koh 有 chhùi 內口味 ê 感覺，像講，鹹酸苦 chiáⁿ，siam hiam 甜澀，甘馨麻……，chiok chōe chiok chōe 舉不盡。

(5) Hiáu siáⁿ 意

有 1 kóa 話意，借用人 iah 是動物 ê 動作，kap 身邊實物，來 leh 形容，像 chit 款話語猶原真 chē：

吊鼎，走鼎，走街 á--ê，羅漢 kha-á，陳儀麵（豬肝麵），菱白筍—美人腿，美女瓜（百香果），Khian-siám 球（躲避球），膨肚 á，khàm 畚箕 á，Ah-tah ah-tah 浮 lōng-kòng，相 phah 電，花 kô-kô、飛龍機、pê 龍船、水龍車……

總--是，對 lán 祖先所留--lòh-來 ê 生詞路數，nā 有初步 ê 了解，取去教 lán ê 後代，mā khah 有 1 ê 文獻 kap 依據。Koh sòa--lòh-來就是吸收 kap 消化「外來語」，lán 1 kóa 烏手界--ê，塗水界--ê，有開始 teh 生詞--ah，可比講：電視頂有 1 塊廣告，講四 lián ê 轎車有掛「炮 á--ê（power，動力）」ô，he 是對烏手界生淤出--來 ê……

M̄-koh，頂 pang-á，我 tī 網路頂，發現某 kóa 學者 tiāⁿ-tiāⁿ teh 用學術 ê 角度，kâng 論講：某詞彙 ê 不當，In 說講 che 亦 m̄ 著，he 亦 m̄ 著；這……顛倒 ē 阻礙語言自然生淤 ê 發展，有關 chit 點 ê 利害關係，我有「鋪文」hō 網友了解……。語言是 ták 家共有 ê 資產，hō 各行各業自然、自由、生詞生淤，千萬千萬 m̄-thang 去 kâng 規範。

海銀塗 (BAD-LAND) 傳奇

Legends of Oceanic Silvery Soil

Gô, Chèng-jīm 吳正任

自來 lán tih 講 ê 「月世界」，是指高雄市田寮區，tī 北緯 22 度 52'15"，東經 120 度 22'41" 做中心點，4 kho-lê-á，約 30 公里為半徑範圍，hiah 大片 ê 海銀塗（惡地），si-kè lóng 出現有 ùi 塗 kha 底，含有天然氣，kap 塗漿，受高壓作用，順地層 pit 裂縫 khiah，bùn 出塗 kha 面 ê 「滾水 bok-á」（泥火山），chit 所在，是地質學者所講，siōng 正 pān ê 「惡地形」；甚至有部份所在，有法度 hông 辨識出原初期，幼年期，壯年期，老年期「惡地」發育過程 ê 典型特色；lán 以「壯年期」來講，tī 「二層行溪」頂游，iah 就是「古亭」thàng 「內門」「州界」（地名），細溝谷，kap 細支流，愈來愈明顯，地表 koân-kē 差，達 kàu siōng 大；só-pái，chit 所在，70% 以上，地表 lóng 出現被切割 ê 坡面。

「月世界」地頭，因為千萬冬來，受風雨侵蝕，年久月深，生成 chit 款，ná 像刀 á 削--過，iah 像 phú 色 ê 楊桃瓣 ê 斜尖地景，數 10 冬來受 tiòh 國內外地質學家注目，mā 有 chē-chē 電影公司，chhōe chia 做外景，親像：<西遊記 (1964)>，<鐵扇公主 (1966)>，<落鷹峽 (1971)>，<獨臂拳王>(1971)>，<狼牙口 (1976)>……<穿牆人 (2007)>……Kàu-taⁿ 有 2~30 齣電影 tī chia phah 片，其中以武俠片佔大注；多年來，mā 有 chē-chē 民間故事，口頭文學，tī 海銀塗山區發生，搬演 1 齣 koh 1 齣，常民生活，透濫神怪 ê 荒野傳奇。

一門風水出四 thiāu

日本時代，田寮區，原屬「番薯寮廳」管轄，到 1902 年，改屬「阿猴廳



」，因為李姓家族，tī 當地（原田寮村）算 siōng 大族，hōaⁿ 家（pah 算頭）族老，李恭（原名李朝恭）是前清文秀才；日本政府就任命 i，chiāⁿ-chò 第 1 任區長；in tau 自然 chiāⁿ-chò 田寮區役場公廳，kàu 1908 年，李恭 kā 家族治理 khang-khòe，交 hō in 孫李國廷，日本政府順勢，任命李國廷為第 2 任區長，kàu 大正 9 年（1920 年），改制為「田寮庄」，李國廷任第 2 任庄長，猶原 tī 李家公廳辦公。

古早人講「有錢有勢」，大概就像田寮李--家，tī hit 期間，家族興旺 ê 勢面，tī in 庄頭，就 ka-tī 流傳 1 句話語：「嫁--出-ê 是鴛鴦龍鳳，娶--入-ê 是猴精三藏」，khau 洗外庄娶--來-ê 新婦，mā 展現李氏家族 ê 優越感；俗語講：富額 bē 過 3 代，m̄-koh，kàu 光復後，李--家 mā 有人出任鄉長，宗族開枝散葉，各行各業，lóng 有 chiāⁿ chhiaⁿ-iāⁿ 展現；nā beh 講有 siáⁿ 欠點 ê 所在，ē 用得講，是李國廷後生，孫 á 輩，出 4 ê é-káu；庄 kha 人，民智 bōe 開，kha-chhng 後 lóng ē kā chit 款異象，講做 in 祖先，必定有做過 siáⁿ pháiⁿ-tāi。

根據地理仙 á 拆白指出，tāi-chì 出 tī in 祖先 ê 墓穴，墓壙內底，hông hip--死 ê 4 隻大山螻，án-ne 就 bē-sái--得-ah！地理仙 á ê 話，tùi-tàng tùi-tàng，話講：有 1 冬，清明 hit kang，李國廷 kap 親族去培墓，發現祖先 ê 墓，邊--á 4 角頭，nái hō 山螻（大野鼠）giā 4 ê 大壅（洞空），李國廷發現，sèh 去附近

khioh 3 塊大塊塗丸 kap 石頭，kā 空 that 密；另外 1 ê 親族，mā tau-kha 手，khioh 1 塊塗丸，kā chhun ê hit 空 that--起-來；就是 chit 款因端，李國廷後生 kap 孫輩，出 3 ê é-káu，（莫怪後--來 i kā 區長 khang-khòe 交 hō 孫輩）；另外，tau 扶 1 塊塗丸，that 1 空 hit ê 宗親，後生 mā 出 1 ê é-káu。

自 án-ne，原本「1 門風水」tú-chiah beh 發皇「出 4 柱」niā-niā，soah 因為失覺察，m̄ 知機，變成害 liu-liu ê 冤枉 tāi！聽--起-來 mā 有 tām-pòh-á 神奇！

等「中寮」做醮

「中寮」部落，tī 300 公尺 koân ê 中寮山頂，山產以龍眼、薑 kap 芋 á siōng 出名；因為交通 chiok 無利便，khia 家散，住民少，50 年代，庄民嫁娶，nā beh 去 kā 主家祝賀 chiáh chheⁿ-chhau，hit kang 除了 ài ē 記得 chah 紅包以外，cha-pō 人 ài ùi ka-tī 厝內，kā 四四角角 ê 八仙桌，giā tī 肩 kah 頭（像「忍者龜」），cha-bó 人，ài kōaⁿ 桶盤，碗公箸，借主家用，因為，hit 時 iáu-bōe 有租椅 liâu 桌行業。

自開庄到 taⁿ，「中寮」m̄-bat 做醮；是 án-chóaⁿ？Nái m̄ 敢做醮？請聽我說分明：民間風俗慣習，庄頭 iah 境份，nā 做醮，必定 ài khiā 燈篙，頂面縛 1 盞細燈籠，內底吊 1 pha 細燈火，傳講：燈芒 chhio--tiòh ê 所在，孤魂野鬼，好兄弟 ē 聚 óa 來搶 chiáh 祭品，因為中寮 koân，燈籠 chhio kàu 海內外，住戶少

，驚祭品不足，受孤魂野鬼報復。Só-pái, kàu taⁿ m̄ 敢做醮。

「等中寮做醮」chit 句俗語 ê 意思，是指「無可能 ê tāi-chì！」

Chiáh 芋擔飯，配樹尾卵

臺灣庄 kha, tī 清末, iah 日本時代, 無 tè 趁 chiáh, chit 句俗語, 是流傳 tī hit sī-chūn, 南部 óa 山邊住民, chiáh 穿 chhìn-chhái, 渡 3 頓, 生活困苦 ê 真實情形; kui 句頭尾是 án-ne: 「chiáh 是芋擔飯, 配是樹尾卵, lú chiáh 領 kún lú beh 斷」, 讀者初看 --tiòh, ē 霧 sà-sà, 芋擔 ē-tàng 做飯 chiáh? 「樹尾卵」koh 是 siáⁿ? Kám 是樹尾 liu ê 鳥 á-siū 卵? Taⁿ 來聽我講透機:

「芋擔」是指番薯簽, 番薯 chhoah 簽, 曝 ta, 雙頭 sió-khóa 彎 khiau, 烏 khàm, 親像縮小迷你型 ê 芋擔; iah 「樹尾卵」--leh? 我看, koh khiak 破頭, 讀者 mā 想無! 「鳥 á 卵」--oh? 差大碼--ah-lah! 無是 siáⁿ? …… 「soāiⁿ-á 青」--lah! 風透--過了後, 去 khioh 樹尾 liu hō 風 hùi--lòh-來 ê 「soāiⁿ-á 青», khioh 轉來削皮, 切 hō 1 phòe、1 phòe, 長條, 浸水 chham 鹽, sīⁿ 10 kang, 就 thèng 好 hō 起來配飯--loh! Phah 算是鹹鹹、酸酸, chiáⁿ 配 ē loh 飯 ê 款式? 我 m̄-bat 配--過, m̄-koh, 我 chiáh soāiⁿ-á 青 ê 方法是, kā kòng--lòh-來 ê soāiⁿ-á 青削皮, 破做 3~4

chiu, 搵豆油膏, me 1 lák 甘蔗糖, chham tī soāiⁿ-á 青肉頂 koân, 然後 that 入 chhùi 空, liâu-liâu-á pō, 酸甘甜 á~ 酸甘甜, 有當時酸 kah 目油 chháp-chháp-tin……

猴 san-á 顯 siàⁿ

Khiā tī 庄頭 lóh 崎, 路邊 hit 戶, 姓王, 孤 1 戶, 厝邊 4 khò-liàn-tng, lóng 是 in tau ê 園; chēng 細漢, 我就 tòe 人叫 i 先肚伯--á, 聽講古早, in 老 pē, tī 山頂 liáh-tiòh 1 隻猴 san-á, 飼 beh chiáⁿ 10 冬, 死--去, 自 án-ne ló-chhó kā tái tī 厝邊, hit 坵園 ê 園角 á, làng 10 外冬了後, 到 i chit 代, 早就 bē 記得 chit-chân tái-chì--ah! 30 年代, 庄 kha 衛生設備 khah 落伍, 便所 lóng chhìn-chhái 搭搭遮遮--leh, 論真講, 大部份人 tau, 房間內 lóng chhāi 1 kha 尿桶, 無就 khèng 1 節長尿管, (約 3 目竹管弄 hō 通) 寒--人 ê 暗時, thang 好放尿尿, 免受風寒, 隔 kang 早起, chiah kā 尿桶 (管), kōaⁿ 去田 iah 是園裡 ak 菜, chiáⁿ-chò 天然肥料。

Kàu kah 先肚伯--á chit 代, 就 kā 厝邊 hit 坵大片園 á, 種 2、3 百欖弓蕉, tak kang 透早, 就 kōaⁿ 尿桶 ak 弓蕉; 無 jōa 久了後, in tau 連 sòa 發生 beh chiáⁿ 半個月怪事, 無張無持, 厝角 1 欖弓蕉欖, m̄ 知 ùi toh 位飛--來, 抹 kah kui 欖 tīⁿ-tīⁿ-tīⁿ ê 「夜婆」, nā kàu 暗頭, 弓蕉欖頂面 ê 「夜婆」, 就飛入

in tau ê 客廳 kap 房間，飛 (chông) 來飛 (chông) 去，
 lú 暗「夜婆」soah lú 來 lú chē，抹 kah kui 厝間，害
 in kui 家伙大細，nā kàu 日頭 lòh 山，lóng 無人敢入
 去厝內，驚 kah bē chiáh bē 暈--得，有影是雞犬不寧
 ；王--家 m̄ 敢 kā chit 款 kiàn-siàu-tāi，講 hō 人聽，過
 差不多 beh chiáⁿ 半個月，厝--裡 ê 人，已經 tòng-bē-
 tiâu--ah！Chiah 暗暗 á 請社--裡，清水祖師公 (童乩
) 來祭改收妖，tāi-chì mā chiah táuh-táuh-á 壓--lòh。

Chit-chân tāi-chì，是 ùi 廟公 ê chhùi 傳--出--來 ê，
 有 1 kang，清水祖師公 ê 童乩起 tâng，沿路 tiò，沿
 路跳，來 kàu 先肚伯公廳，kā in 指點：厝角 hit 欖弓
 蕉欖下 kha，tī 10 外冬前，有人 tòi 1 隻猴 san-á……
 Kàu taⁿ tiāⁿ 有人 kā 屎尿，潑 ak tī hit 欖弓蕉樹頭，猴
 san-á 已經成精顯 siàⁿ……

惡報 siáu 三代

牛稠埔國校邊--á，有 1 族姓林--ê，傳講：地--á
 in 公--á，bat thài 死人，án-ne 就 bē 得--ah！雞母--ôe
 ！連 sòa siáu 3 代！Kàu kah「地--á」chit 代 tú 好 3
 代；好死 m̄ 死，beh chiáu-that mā 去外庄，偏偏 koh
 chiú tī 社內，褪衫褪褲，kui kang lōa-lōa-sô，m̄-nā
 gín-á 遠遠看地--á ùi 對面來，kín 走去 bih，連大人
 mā 驚閃 bē 離。

He「地--á」有影 siáu kah 無天無地，無張無弛
 ，ē 去人 tau 厝--裡放火，有幾 ā pái，社--裡 ê 柴架

，草 (火) 引 pù (堆) 火燒，免講就知影，是 siáng
 tih 作逆，tú-tiòh siáu--ê，凝 bóng 凝，你 mā 無 i ê
 ta-ôa！無地討天，是講 siáu 做 i siáu，nā bē kāng--人
 ，kap lán 無 tī-tāi，偏偏「地--á」，人，生做 koân 大
 koh khún 頭，ē chī-tī--人；bōe 起 siáu 進前，koh 學
 過拳頭 (工夫)，手尾力頭 ē 驚--人，聽講 4 寸磚 á
 厝，hō i 力 sak，強強 beh sak 倒--去；社--裡 ê gín-á
 ，nā ài háu，序大人 háⁿ 1 聲：「地--á 來-ah！」ē 隨
 tiām-tiām--去；hit-chūn 暗時，siōng 驚 siáu 地--á 無
 張持 sô 來窗 á 前，大細聲嚷，iah khiā tī 窗 á 前探，
 gín-á lóng kā 綿 chioh 被扭--來，kui 身軀掩密密，掩
 tī 被內，m̄ 敢喘氣。

「地--á」i 厝前，tú 好 lím 溪 kíⁿ，埕尾 hit 欖
 soāiⁿ-á kha，khng 1 具大春臼，in tau ê 人 tú-tiòh 年 á
 節 á 做粿，春粿用；hit 具春具，siōng 無 mā 幾 ā 百
 斤重；有 1 pái，「地--á」siáu--起--來，tī soāiⁿ-á kha
 舞拳頭，無張持，喊 1 聲：「hat~~！」雙手 kā 石
 春具 lám--起--來，koh 用手尾力，kā 石春具 hàìⁿ lòh
 溪底。

遠遠看--tiòh ê 人，lóng 驚 kah chhùi-á 開 hāⁿ-hāⁿ！

飛 鳥

The Flying Fish

Iûⁿ, Ún-giân 楊允言

我討厭算命--ê。算命--ê 講我八字重，出將入相，m̄-koh ài sì-kòe 走 chông，1 世人勞碌命。

我想 beh 安定。

1.

細漢 tú 出世 ê 時，tòa tī 三重埔，hit 時 ê 三重埔 kap chit-chūn 當然是 chiok 無 kâng，巷 á 盡磅 ê 所在有 1 口古井，厝 ê 附近有 1 條大水溝，父母無 tī 厝 ê sî-chūn，就 tī 水溝邊 lōa-lōa-sô，gún tau 無便所，beh 放屎放尿就 tī 後院 ê 溝 á 解決，chiah ió 水 kā chhiâng 掉。

Hiah-nī 細漢 ê sî-chūn ê 記持實在是無深，kan-na 有 1 kóa 片段，親像媽媽騎孔明車載--我，我 ê kha hng 絞入去後 lián，哭 kah 真 chiáh 力；koh 親像有 1 pái 用刀片削鉛筆，因為 gín-á 人 bōe-hiáu 節力，1 下無細膩，kí-cháiⁿ ê 皮削 1 大片--起-來，血一直流，疼 kah 哭 bōe 出聲；有時 á 看 tiòh 壁頂有 1 尾 siān-thâng-á，就 thèh 媽媽 ê loáh-á，peh koân-koân 去 kā phah；……

爸爸 ùi 日本轉--來 ê sî-chūn，chah 1 台幻燈機，暗時電火切掉，幻燈機 phah--開，投影 tī 壁頂，爸爸操作，chhiák 1 聲，1 張幻燈片換過 1 張，gún 看 kah 大 chhùi 開開，看 soah 了後電火 1 開，chiah 發現 1 大陣厝邊 ê gín-á lóng peh tī gún tau ê 窗 á 門 teh 看。Hit-chūn 差不多是台灣開始有電視 ê 時，m̄-koh gún tau



kap 厝邊並無電視，ē-tàng 看 tiòh 幻燈片已經 chiok 稀罕--ah。

印象中爸爸 chiâⁿ pháíⁿ，nā 做 m-tiòh tãi-chì，親像 hùi-á 碗 thèh 無好勢摔破--去，就 ē hō 爸爸 taiⁿ。Khah 大漢 ê 時，媽媽 kā 我講，爸爸出手真重，i kā 我洗身軀 ê 時，kha-chhng-phé 有 1 ê 大大 ê 紅手印。

Gún 全家 4 ê 人 暍 tī 1 間 鋪 tha-thá-mì ê 房間，有 1 kang 早起，1 lóh 眠床，水已經 kàu kha-thâu-u，m̄ 知 tī 時，電冰箱已經 chhāi tī 飯桌 ê 桌頂--ah，無 tè chiáh 早頓 beh án-chóaⁿ？爸爸媽媽 kā 洗身軀 ê kha 桶倒 khap tī 塗 kha，tāk 家就圍 tī kha 桶邊 chiáh 糜。大水過 1 kang chiah 退，我 kap 媽媽 khat 水出去戶碇外口，kàu 無法度 khat ê sí-chūn，換跪 tī 塗 kha 用布 á 吸水，chūn tī 面桶內底，chūn kàu 面桶 beh tī--ah，chiah kā 倒去外口。

Che lóng 是我 4 歲進前發生 ê tãi-chì，4 歲以後，gún 搬去台北市六張犁。

Khah 大漢 ê 時 chiah 知影，爸爸是蘆洲人，pún-chiâⁿ 阿祖有田地，m̄-koh 阿公 ài poáh-kiáu，阿公 ê 弟弟 chiáh m̄-hui，2 人合力 kā 財產敗了了，爸爸出世 ê 時就 chiok 散赤，散 kah 連鬼都 boi kā liáh，國校讀 soah，kan-na i 考 tiâu 初中（師大附中），厝--eh 並無想 beh hō i 去讀，尾--á 老師來厝--eh，父母 chiah 答應 hō i 讀，其實就是據在 i 去。爸爸講，ùi

蘆洲行 kàu 附中 ài 3 點鐘，tāk kang 天 iáu-bē 光就開始行，行 kàu 學校門口，kín kā 皮鞋穿--起來 chiah 入--去。讀初中 ê 制服等等，lóng 是老師買 hō--i-ê。

早起行 3 點鐘去學校，放學 koh 行 3 點鐘轉去厝--eh，厝內 koh 無電火，án-ne beh án-chóaⁿ 讀書？我 kàu chit-má lóng 想無，mā 一直 bōe 記 eh kā 爸爸問，m̄-koh 後--來爸爸考 tiòh 師範學校，koh 後--來讀師大，koh 後--來公費留學日本，因為無錢，只好無開半 sián，1 步 1 步 kā 讀--起-lih。

爸爸講 i 根本就 m̄ 敢想結婚 ê tãi-chì。媒人婆介紹 gún 媽媽 hō 爸爸 ê 孫 á（kap i 差不多歲）熟 sāi，m̄-koh 媽媽專科畢業，爸爸 ê 孫 á 書無讀 hiah koân，chiah 講 tiòh i 有 1 ê 阿叔讀 kàu 大學，了後做 chiâⁿ chit 門親 chiâⁿ。無錢 beh án-chóaⁿ 娶 bó？外媽有 kā gún 媽媽分 hō 1 ê 親 chiâⁿ 做養女，改 i ê 姓，chit ê 親 chiâⁿ gún 叫 i 台北阿媽，結婚 ê 時，台北阿媽送 i 三重埔 hit 間無便所、做風颱 ē 淹水 ê 厝做嫁妝，所以爸爸 chiah thang 結婚。

後--來因為淹水淹 kah 驚，tī 爸爸公費留學 thèh-tiòh 碩士學位轉來台灣了後，kā hit 間厝賣掉，koh kah 貸款來買台北 ê a-phà-tò。

算命--ê 無講我真 gâu 讀書，m̄-koh 厝內 ê 人 lóng 講我有讀書 ê 命，因為兩歲 ê 時，爸爸出國留學，我就開始讀托兒所--ah，聽講 hit ê sí-chūn，2 歲就

去讀書 ê 人 chhē 無幾 ê。

爸爸講，hit-chūn iáu-bē 做疏洪道，石門水庫 nā 放水，過幾點鐘了後，三重埔就 ē 淹水。我 chiah 知影，是 án-chóaⁿ hit-chūn 1 lòh 眠床就是水，kap 冰箱走去桌頂 ê 因端。Mā 是後--來我 chiah 知影，是 án-chóaⁿ 我無 siáⁿ 愛去 ê 台北阿媽 in tau，爸爸 tàk 年過年 lóng ē chhōa gún 去行踏，koh 包 1 包 chiok 大包 ê 紅包，一直 kàu 台北阿媽過身。台北阿媽 tòà ê 厝暗暗，kìⁿ-nā 去，照顧台北阿媽 ê 親 chiáⁿ 就 teh 講別 ê 親 chiáⁿ ê kha-chhng 後話，我感覺爸爸包 ê 紅包，lóng 是 hō hiah-ê 親 chiáⁿ thèh-thèh--去，台北阿媽根本分無。照顧台北阿媽，可能 ē-tàng 分 tiòh khah chōe 財產 ê 款，chiah 有人相爭 beh kā 照顧。

2.

Hit-chūn ê 台北市，六張犁 ē-sái 算是荒郊野外，gún chit 排厝 ê 後壁 tng-teh 起新 ê a-phà-tò，另外 1 pêng，1 大片 lóng 種稻 á，行無幾分鐘就 ē-tàng 行 kàu 山邊，peh--起-lih 就是 thióng-á 埔。過 20 幾冬了後，我 chiah 知影，有時 á 爸爸 ē chhōa 我去散步 ê 六張犁公墓，mā 有 tòà 二二八 ê 亡魂。

Tú 搬--來 ê 時，我 e-po tī 起厝 ê 工地 sng，看 gún tau hit 排 ê 厝，有 1 間房間電火有 phah--開，he

就是 gún tau，因為爸爸坐 tī 書桌 teh 讀書；我 sng-sng--leh，就 giáh 頭來 chhē hit 間有電火 ê 房間，chiah bōe m̄ 知 thang 轉--去。其實 chit 款光景無維持外久，因為新厝真 kín 就起好。

1 開始我 m̄ 敢 kap chia ê gín-á sng，因為 in lóng 講華語，he m̄ 是我熟 sài ê 語言。當然，chit 款堅持擋無外久，tī chit ê 環境，我 ê 台語註定 1 點 1 滴滅無--去。

Tī 讀國校進前，iáu-koh ē 記--eh ê tai-chì 是，我去倒 phun ê sī-chūn hō 雞公 tok，害我有 1 段時間看 tiòh 雞就驚 kah 半小死；有 1 kái 用手 liáh 紅田嬰，結果 hō i 咬 1 chhui，疼 kah；koh 有 1 kái 番番，ná 行路 ná teh 張，結果無細膩 poáh lòh 路邊 ê 溝 á，kha 底鑿 tiòh 玻璃屑 á，轉去浸 tī 浴桶內洗 hō 清氣，媽媽用針 ûn-ûn-á kā 玻璃屑 á giáh--出-來。

台北有比三重埔 khah 進步 ê 款，搬來 chia 了後有電視 thang 看，koh 有頂下舖 ê 眠床，因為我 ē chhōa 尿，所以 ài 睏下舖，m̄-koh 睏 ê 時我 ē 像 kan-lòk teh 轉，有時 á 睏 kah 半暝精神，發現我 ê kha koh tī 眠床頂，頭殼已經 tī 塗 kha。Khah 進步 ê 所在 koh 有便所，有 gá-sù，外口 kám-á 店門口 koh 有 1 枝公用電話，有 1 pái 爸爸 beh kap 人聯絡，我 tè i 去，排半點外鐘 chiah 排--tiòh。

因為有電視，我 chiah 知影有人講 ê 台語 kap 我

無 kâng。有 1 pái 布袋戲 teh 演 ti(豬)八戒，m̄-koh gún 是講「thài tu(豬)公」，我就問爸爸，到底是 ti iah 是 tu？爸爸問我講：「『蜘蛛』án-chóaⁿ 講？」我 ìn：「ti-tu」，爸爸講：「Án-ne 就 tiòh--ah，『蜘蛛』是 ti，『蛛』是 tu，所以『豬』是 tu。」原來電視講 m̄-tiòh，我講--ê chiah 正確。

Chia ê 水溝 á 水無 siáⁿ 清氣，m̄-koh liáh ē tiòh 大肚娘 á kap 鯽鱖，過幾冬了後，就 lóng 無魚 á--ah。

爸爸有 sî-chūn 暗頭 á chhōa 我去散步，去 1 ê 所在，交錢 hō--人。讀大學了後，我 chiah 知影 che 是納貸款。爸爸講 lán 真好運，因為是 tī 石油危機進前買厝--ê，石油危機我有感覺--tiòh，因為 1 塊 pháng ùi 1 khō 起 kàu 2 khō，過無外久變 3 khō，koh 變 5 khō，半冬了後變 10 khō；附近麵擔 á ê 牛肉麵，mā ùi 8 khō 開始一直起，起到 50 khō chiah 停--lòh 來。

媽媽 pún-chiáⁿ 讀商專，熟 sāi 爸爸了後先去國校代課，了後考 tiòh 正式--ê，tī 三重埔 ê 二重國校。我 tī 六張犁讀 1 冬 ê io-chí-ián 了後，大班 ê 時我就 tè 媽媽，寄讀二重國校 1 年 á，tāk kang iáu-bē 6 點 tiòh-ài 起床，坐 2 班公車，kàu 學校 ê 時已經 beh 升旗--ah。Hit-chūn 媽媽 hō 我學 phi-á-nò，成果發表 hit kang，特別 hō 我穿 oi-siak-chù，hit kang e-po，khiā tī 運動埕邊，無張持 1 粒野球 khian tiòh 我 ê 下

類，我倒退幾 lō 步了後倒 siàng-hiàng，血 ùi chhùi 內底 bùn--出-來，oi-siak-chù 中央 1 條紅紅 ê 血跡，taⁿ 是 beh án-chóaⁿ？後--來用 1 條 gín-á 用 ê ne-khú-tái 結--leh，kā cháh--起-來，暗時照常上台。我 hō 野球 khian--tiòh 有影有夠衰，m̄-koh gún 媽媽同事 ê cha-bó-kiáⁿ koh-khah 衰，i ùi 二樓辦公室 chông lòh 來樓 kha beh 去 sng，1 下轉彎，頭額去 lóng-tiòh 鐵捲門，thīⁿ 幾 lō 針，好 ka-chài 無破相。我 ê 下類有留粒 á 痕，總--是無明顯。

媽媽 koh 去考試，有考--tiòh，調來台北市三興國校，行路 20 分鐘 ē kàu，所以我正式讀國校 ê 時，就免 koh 坐公車，m̄-koh 我 ê 學區是 tī 另外 1 向 ê 大安國校，我 2 歲就開始讀書--無-打-緊，chēng 國校 kàu 大學、研究所，lóng 無 tī tòà ê 所在 ê 學區讀書。因為越區讀書，大安國校 ê 老師來 gún tau chhih 幾 lō pái 電鈴，我 m̄ 知 beh án-chóaⁿ kā ìn，mā lóng m̄ 敢開門，in lóng 早起 ê sî-chūn 來，hit-chūn 可能是教室無夠，我一年 ê 時 1 開始讀 e-po 班，七點外 tāk 家 lóng 出門了後，我就坐 tī 膨椅頂頭 m̄ 敢振動，驚有 pháⁿ 人 ùi 房間走出來 kā 我 liáh--去，目 chiu 金金相時鐘，八點、九點、十點、十一點、十一點半，ē-sái--ah，kā 書包 phāiⁿ--起-來，去麵店 chiáh 1 碗麵，了後行路去學校。

Ka-tī 1 ê 人 tī 厝內實在 chiáⁿ 恐怖，為 tiòh 消磨

時間，我就心內暗唸：「1、2、3、4、……100」，án-ne 無夠 khùi，「2、4、6、8、……200」，án-ne mā 無夠 khùi，「3、6、9、12、……、300」，án-ne 差不多，早起坐 tī 膨椅 ê sî-chūn，就一直算 3 ê 倍數算 kàu 300，重複 koh 重複，後--來想想--leh，無的確我 ê 數學 ē khah 好，就是因為 án-ne ê 緣故。

有 sî-chūn gún mā ē 輪 tiòh 早起上課，我 ē kap 媽媽 chòe-tīn 行路去學校，有 sî-chūn，ē tú-tiòh i ê 同事 kap gún chòe-tīn 行路去學校，hit ê 同事是外省人，我雖然開始學ㄅㄆㄇ，m̄-koh 華語 iáu m̄ 是我 ê 生活語言，所以我 nā beh kap 媽媽講話，就 kā giú khah 過--來，用台語 kap 媽媽講，m̄-koh 因為 hit ê 同事聽無 gún teh 講 siáⁿ，所以媽媽講 án-ne 無禮貌，叫我 ài 講華語。Che 是我記持內底，讀大學進前最後 1 pái 講台語。

Chit-tah 圍 á 一直 lóng 有 1 kóa 變化，後--來 1 大片 ê 田地中央開始鋪大條路，kā 田切做 1 塊 1 塊 ná 豆乾，1 開始是石 á 路，hit-chūn 我 3 年 á，因為石 á 路無車 teh 行，我就 tī hia 學騎孔明車，爸爸先 tī 後壁 hōaⁿ--leh，tè leh 走，了後放手，我 sèh 1 大 lìn 轉--來，運氣好 ê 時無 tãi-chì，運氣 bái ê 時 poáh kah 大 khang 細 lī，poáh 2 kang 了後，就 ē-hiáu 騎--ah。無外久，石 á 路變做點 á 膠路，豆乾田變做 1 條 1 條 ê koân 厝，1、2 冬 ê 光景，就無肚 kuai-á、草蜢 á、田

嬰 thang liáh--ah。

5 年 ê 時，有 1 pái kui 家口 á 去植物園 chhit-thô，經過建中 ê 校門口，爸爸講，chit 間是高中 ê 第一志願，我講：「既然 án-ne，che 就是我高中讀 ê 學校。」爸爸隨 kā 我講：「Bōe-kiàn-siàu！」

國中 ê 時我 koh 無讀學區 ê 國中，m̄-koh 離原來 ê 學區無外遠，因為聽講原來學區 hit 間學校 pháiⁿ gín-á khah chōe，驚 ē kā 我 chhōa pháiⁿ。行路 kàu 學校 ài 半點鐘，1 開始行 ê sî-chūn 路闊闊，路邊有田，沿路有真 chōe 學生 kap 我 kāng-khoán 行路 beh 去上課，包括我原來學區 ê 國校 kap 國中 ê 學生。路尾，路邊 ê 田 mā 變做厝--ah。

國中 ê 時熟 sāi 1 陣朋友，開始真愛 phah 籃球，大部份 lóng tī 學校 phah，有 1 pái chòe-tīn 行路去台大 phah 球，我同學 ê 哥哥讀高中，i 講 chit 間是台灣最高學府，我驚 koh hō 人講 bōe-kiàn-siàu，所以 kan-na tī 心內暗想，以後 beh 來讀 chit 間學校。

讀國中實在是 chiok 恐怖，有看過同學因為相罵起 phùi 面，giâ 椅 á 就 beh kā khian--過-去；hioh 熱上課 ê 時，有 1 pái tú-á 好老師無 tī 教室，結果入來 2 ê lô-môa，1 ê 顧門，另外 1 ê kā gún 隨 ê 隨 ê kòng 錢，有 1 ê 同學連藏 tī 鞋底 ê 錢 mā hng chhiau--出來；koh 有 1 kóa 孽 siâu ê 同學，坐 tī khah 頭前 ê 位，tī 塗 kha khng 鏡 beh 偷看 cha-bó 老師 ê 內褲，實習

老師 beh 走 hit kang, ták 家討 beh hō 實習老師簽名, chiⁿ 去講台前, 竟然有人伸手去摸實習老師 ê 重要部位, 害老師原底 ê 笑面 hiông-hiông 變做 beh 哭 beh 哭, oát 頭隨走--出-去, gún gāng tī hia sa 無寮 á 門, 可能是有人看 bōe chòe, kā 導師密報, 了後, 1 ê 1 ê hng 叫去訓導處, 結果 lóng 記過、寫悔過書。

對我來講, 讀書 pún-chiáⁿ 是逍遙 ê tǎi-chì, 我無補習, ták kang 固定 9 點就上眠床, 二年開始能力分班, 第一 pái 月考, 成績 lak 10 幾名, 無考滿分 ê 人 koh ài hō 老師 sut, 1 分 sut 1 下, chit 聲緊張--ah, 參考書乖乖 á 讀, ták kang 讀 kàu 11 點半 chiah 敢去睏。

六張犁 tòà 10 冬了後, gún koh 搬去土地減 1 半 ê 所在: 三張犁。

3.

是 án-chóaⁿ beh ùi 六張犁搬來三張犁, 聽講是媽媽有幾 lō ê 同事買來 chia, 招 i 去看厝, i 看了有 kah-i, 就付訂金, 爸爸反對, 2 人冤家, m̄-koh 頭都已經剃--lòh-去-ah, 只好物件款款搬--過-來。

Hit-chūn 是國 2 升國 3, 新厝 ê 學區是 1 間明星國中, chhun 1 冬, 驚 bōe-tàng 適應, 所以無轉學, ài 坐公車去上課。新厝 koh khah 市區, nā peh 象山 ùi 山頂看--lòh-來, 厝 ê 附近有 1 大片空地, 就是後--來 ê 信義計畫區。

我 ê 生活就是讀書、讀書、讀書。1 冬了後, 我考 tiâu 害我 bōe-kiàn-siàu ê 學校, 生活繼續是讀書、讀書、讀書, 連 hioh 熱 mā bih tī 圖書館, 過 3 冬了後, koh 考 tiâu 彼間心內暗想 ê 大學 ê 資訊系。

高中一年 ê hioh 熱參加救國團 ê 東海岸健行隊, he 是我第一 pái ka-tī 出外。北迴線鐵路 tú-á 通車, 我坐火車 hòiⁿ 6 點鐘 hòiⁿ 去花蓮, 5 kang 4 暝 ê 活動, ták kang 看--tiòh-ê 是天連海、樹 á kap 山、日頭 chiok 猛 chiok 猛 ê 景緻, 第 4 kang 開始有變化, 海上風湧變 chiok 大, 海湧 phah 起來 2、3 層樓 koân, 風 1 chūn 1 chūn 吹--來, 有時 á khiā 無 siáⁿ ē chāi, 強烈風颭來--ah, 正對台東。過晝了後改坐 bá-sù 拚去台東提早 beh 解散, chit ê sī-chūn 台東 kàu 花蓮 ê 火車已經停開, 公路局 koh 有開高雄 ê 車 pang, e-pō 4 點車起行, 沿路有風有雨, kàu 六點半 ê 時車停--lòh-來, 原來是頭前 ê 路基已經崩 1 半去--ah, 幾 lō ê ùn-chiàng lòh 車 teh 議論, 看是 m̄ 是 beh kā 駛--過-去。無張持 1 ê 大湧 chhiàng--過-來, 1 ê 大籬 ùn-chiàng hō 海湧 chhiàng 倒, liàn 幾 lō liàn chiah peh--起-來, chit 聲 ták 家 lóng kín chông 轉去車底, oát 頭駛轉去台東。

因為 án-ne, gún tī 台東 ê 學寮 tòà 3 暝, chiáh 飽睏, 睏飽 chiáh, sng phe-sí 牌 á, 講無好笑 ê 笑話。第 3 kang 鐵路 iáu-bē 通, m̄-koh 聽講飛行機有飛台北, gún kín 坐計程車去機場, 排隊半點鐘了後, 機

場宣布飛行機停飛，gún koh 乖乖 á 坐計程車轉去學寮。

第 4 kang gún 總算坐 tiòh 火車，chit-pang 火車駛 8 點鐘總算駛 kàu 花蓮，沿路看--tiòh-ê，是倒 kui 排 ê 電火 thiâu-á、kui 片 at 斷 ê 弓蕉園、木瓜 mā 是 kui 片 lóng 倒。Hit kang tih-beh 半暝 chiah kàu 厝，轉--來 ê 時心內真激動，感覺台北是 1 ê 可愛溫暖 koh 安全 ê 城市，che kap 後--來 ê 認知全然無 kâng。

4.

大學是 1 ê 曠闊 ê 世界，尤其對 1 ê 受台灣教育體制束縛 ê gín-á 來講。M̄-koh che 可能是讀台大 chiah 有 ê 感覺，7 冬後我去清華讀研究所，心內一直 teh giâu 疑，chit 間 kám 是大學？

因為有機會讀無 kâng ê 書，台大 ê 環境 mā 真容易 kap 外界接觸，思考 ke chiok 多元，soah 漸漸開始懷疑進前 ê 一切，致使有半冬 ê 時間，心情 chiok 鬱卒，進前認定 ê 真理 chit-má 發覺 lóng 是假影--ê。後--來開始接觸黨外活動、禁冊，了後讀台灣史，台大圖書館確實是 1 ê 好所在，1 kóa 禁冊 tī hia lóng chhē 有，就算 hia 無，外口書擔 á mā chhē 有。我 mā 開始關心文化議題，覺悟 tiòh 語言是文化 ê 根本，bōe-hiáu 講母語是 chiok kiàn-siàu ê tãi-chì，自 án-ne 開始 kā 十外冬無講 ê 台語 khioh--轉-來。

Che 並 m̄ 是 chiok 輕鬆 ê tãi-chì，去演講場 ē hō 人 hip 相，半暝 ē hō 教官招去 lim 咖啡開講，寫文章投校刊 ē 連 sòa 2 禮拜 hō 課外組 ê 職員叫去 chhē in 報到，kap in 討論 in 認為無妥當 ê 內容。另外 1 項是畢業了後 chiah 知--ê，台大每 1 ê 學院有 1 ê 「勵志」性社團，in 聚會 ê 時 ē 分資料，列出學校 chit-chām-á 發生 sím-mih tãi-chì，我 ê 名就有 tī 內底。

有 1 pái tng-tiòh 課外組職員掛烏目鏡走去宿舍 khng 1 tháh 攻擊台大地下社團「自由之愛」ê 烏函，報 hō 人知，了後課外組職員來宿舍 kā 我關心。Chit 層 tãi-chì，自立暗報記者採訪地下社團活動 ê 時聽--tiòh，特別做半版 ê 報導，hit kang 拜 6，看 tiòh 報紙 ê 時，我開始煩惱，khah-thêng-á 轉去厝 beh án-chóaⁿ kā 老爸解說，結果 1 轉 kàu 厝，爸爸先問--我：「報紙寫--ê 是 m̄ 是你？」我 tìm 頭，了後 i 講：「Nā 是宿舍危險，先轉來厝--eh tò--l-chām-á。」無外久電話 tân--ah，讀電--tiòh ē 吱 ê 電機系 ê 高中同學，i 講雖然報紙無寫名，m̄-koh i 看了就知影是我，nā 是厝內危險，ē-sái 先去 in tau bih--l-chām-á。Hit-chūn ê 氣氛，真正感覺有可能 ē hng liáh--去。

開始讀台灣史了後，特別對日本時代 kap 戰後初期 ê 歷史有趣味，開始知影二二八、南洋戰爭，因為二二八，chiah kā 細漢時爸爸媽媽 kā 我講 ê 神話故事接--起-來。爸爸講，i 有 1 pái kā in 二兄顧蓮

霧園，透中晝 ê 時看 tiòh 樹 á 頂 1 粒人頭，i m̄ 信聖，斟酌 koh kā 看，確確實實 1 粒人頭掛樹頂，hit kang 暗時 1 蕊目 chiu 一直流目油，了後，chit 蕊目 chiu 就 lóng 霧霧看 bōe 清楚--ah；開始教書趁錢了後，用真 chōe 時間精神去看醫生，lóng 治 bōe 好，一直 kàu chit-má。媽媽講細漢時台北城有 1 chām-á 真亂，看 tiòh 外口有人 teh 走，hō 後壁 ê 兵 á piáng piáng 倒--lòh-去，in 有將近半冬 m̄ 敢出門，無物件 thang chiáh beh án-chóaⁿ？就暗時起來 liáh ka-choáh，烘來 chiáh。我聽 tiòh chiáh ka-choáh，雞母皮 kui-ê lóng chhàng--起-來。

我 ê 三 kha 貓台語，hō 我想 tiòh ài 利用文字來幫贊 chit ê 語言 ê 流傳。M̄-koh beh án-chóaⁿ 寫？我 kā 漢字、KK 音標、ㄅㄆㄇ、，所有學--過 ê 物件盡拚--出-來；後--來有人 kā 我講，教會有 1 套羅馬字，ē-sái 參考，我 tī 台大圖書館 chhē-tiòh 書，4 kang kā 學--起-來。

學 ē-hiáu 羅馬字了後，台語 chit 條路變彩色--ê。熟 sāi 真 chōe 朋友，成立社團、編刊物，研究所 ê 生活，除了讀書、寫論文，其它 ê 時間就是寫台語文、催稿、聯絡。已經解嚴 6 冬，校園 iáu 是控制了真嚴，研究所畢業辦離校手續 ê 時，教官看 tiòh 我 ê 名，特別 kā 我關心--1-下，我真好 chhùi kā i 講，我已經退伍，beh 出去 chiáh 頭路。I mā 笑笑，希望

i 無 tiòh 內傷。交大台灣研究社有 1 ê 朋友就無 hiah 好運，i iáu-bē 做兵，kiàn-pái in tī 學校辦 sím-mih 活動，拜 6 禮拜轉去厝，i hit ê 做政戰 ê 兄哥就直接 kā i 講，你 chit 禮拜 tī 學校做 sím-mih 做 sím-mih，tiòh--無？國家有影對 lán chiok 關心--ê。

5.

研究所 ê 時看 tiòh 1 kóa 老師暗中 tak 來 tak 去，感覺學術界無 teh 外高尚，無想 beh 行 chit 條路。後--來 chhē-tiòh 台大電腦中心 ê 頭路，1 入去，人 kā 我講，tī 公家機關 kap 做兵 kāng-khoán，ē-sái 開始算饅頭，做外久了後，薪水有 gōa-chōe，chhun 幾冬 thang 領退休金 lóng tiāⁿ-tiòh--ê。我發現，nah ē 內底大部份人 lóng m̄ 是學電腦--ê……

對台灣史、台灣文化關心，後--來 mā 轉對自然生態，開始愛 peh 山。所以上班了後，日時做 khang-khòe，暗時做台語文，hioh-khùn ê 時往山內走。有 1 ê 台語詩人講，án-ne nah 交有女朋友？

Peh 山 mā 包括 peh koán 山，tú chiáh 頭路無休假，nā 是 beh peh 山 5、6 kang--ê，tiòh-ài ná peh 山 ná 「身體無爽快，請病假」、「厝內有 t'ai-chì，請事假」，有 1 pái 去 peh 南湖大山中央尖溪，就是 án-ne 完成--ê。5 kang ê 路程，第二 kang 暗時 tōa tī 南湖大山 ê 新山屋(ok)，因為 koh 有別團--ê，khah kheh，我

kā 30 公斤重 ê phāiⁿ-á khng tiàm 離無幾步遠 ê 舊山屋，隔 kang 早起 4 點半起--來，入去舊山屋 thèh 物件，聽 tiòh 清楚 ê 喘氣聲，我 teh 想，百面是昨暗有人 khah òaⁿ kàu，因為新山屋無位--ah，所以走來舊山屋 睏，我用頭燈 chhiō，無看 tiòh 人，sèh 1 liàn，ná sèh ná chhiō，確定無人。喘氣聲猶原 chiok 清楚，án-ne 講--來是我 tú--tiòh-ah，m̄ 是 tú--tiòh，是聽--tiòh，我 nih kha 尾行 kàu 門口坐--lòh-來，5 分鐘了後我 ê 同伴過--來，我 chiah koh tè i 入--來，喘氣聲 choⁿ 無--去。Hit kang 無 siáⁿ 順利，tú 行無外久，kha-mé-là 就 phàng 見，行 kàu 1 半 hiông-hiông 軟 kha，m̄-koh 行 kàu 馬比杉山 ê 時，我 liáh 做我 teh 眠夢，因為看 tiòh 太平洋，tī 3200 外公尺 ê 山頂看--tiòh-ê。

拖命轉來南湖山屋，人變少--ah，kín kā phāiⁿ-á 搬過來新山屋，1 暗無 tãi-chì。隔轉 kang 行 kàu 中央尖溪山屋，kan-na gún 3 人，暗時睏了後，ùi 11 點外 kàu 透早 4 點，我 ê kha 邊傳來 khok、khok、khok ê 聲音，kui 暝 lóng 無停。早起穿靴管 tī 溪底行 2 點鐘，出大路了後，我問 in 是 m̄ 是有聽--tiòh，in 講有，liáh 做是我暗時睏 bōe 去 tī 遐 teh khok、khok、khok。我有影是睏 bōe 去--lah，bih tī 睏袋內底偷偷 á 看電子錶 ê 時間。

Peh 山 nah 交有女朋友？結果 iáu 是交--tiòh-ah，mā 是愛 peh 山--ê，無外久就結婚，chit 位台語詩人

只好寫詩 kā gún 祝福。

6.

30 歲進前，雖然無 koh 搬厝，m̄-koh liâm-mi tòà 宿舍，liâm-mi 做兵，mā 是走來徙去。chit-má 有頭路--ah，bó mā 娶--ah，想講 ē-tàng 安定--lòh-來，無疑誤 soah 開始 beh koh 有大變動。

Tāi-chì ê 因端是 peh 山。

開始 peh koân 山了後，愈來愈 bōe-tàng 忍受台北，lah-sap ê 空氣，ak-chak ê 空間，我 tiāⁿ-tiāⁿ 問 ka-tī，kám beh 1 世人 tòà tī chit 款所在？

台灣 sím-mih 所在 khah 好 tòà？想來想去，mh，花蓮、台東、南投 kài-sêng khah 讚！

Hit 段時間，chhē 機會去 chit 幾 ê 所在 chhit-thō 兼考查。轉--來 koh 去 péng 資料，看 chiah-ê 所在 ê 氣候、特色，優點、欠點。去南投 ê 山路 î-î-oat-oat，坐車艱苦，先劃掉；台東 khah 遠，爸爸媽媽 nā beh 去，坐車坐 siuⁿ 久 ē 艱苦，koh 劃掉。

我開始 péng 報紙 chhē 看是 m̄ 是有花蓮 ê 工作機會，經過半冬，連試 3 pái lóng 無成。

M̄-koh，戲棚 kha khiā 久就是 lán ê。我去應徵 1 間 5 星級飯店資訊室 ê 頭路，寄資料去無回應，khà 電話去問，in 講：「好，你來面試。」面試了後無消息，koh khà 電話去問，in 講：「好，你 ē-sái 來上

班。」是 án-chóaⁿ in ê 態度 chiah-nī 冷淡？我去了後，in kā 我講，因為我 ê 學歷 khah koân，in 感覺我做 bōe 久長。後--來證明確實有影。

我 kín kā 台大 ê 頭路辭掉，每 1 ê 同事 lóng 真意外。意外 ê m̄ 是 kan-na in，爸爸媽媽料做我 chhùi 講講--eh niâ，想 bōe-kàu 真正 kā 台北 ê 頭路辭--ah，放 bō 放父母 ka-tī 1 ê 人就 beh 走。Gún bó mā 講，嫁 hō 我實在真驚惶，真無簡單安定--lòh-來，Nah ē 喝走就走？

我無法度回答。Chit-chūn 想--起-來，hit-chūn kám 有 hō 魔神 á 牽 leh 行，到底是 saⁿh-tiòh sím-mih，綿爛 beh 來花蓮，pah 死 m̄ 退？來花蓮前 1 個月，我買 1 台二手轎車，辦公室 ê 書 1 箱 1 箱貯--起-來，載 2 車 chiah 載--轉-來，óa 壁邊疊 koân，koh 送真 chōe 書 hō 朋友。

7.

我就 án-ne 1 ê 人來花蓮，開始 kap 東北季風、地動、風颳做伙生活。

Tú 來 ê sí-chūn，地頭生疏，nā 有 sím-mih 無順利，mā kan-na ē-tàng 吞腹內，m̄ 敢 kā 父母講。俗語講 1 年換 24 ê 頭家，我 3 年換 5 ê。

第 1 ê 頭路 tī 天祥 ê 飯店，宿舍 tī 花蓮市，公司租遊覽車載 gún 去上班，1 開始真歡喜，tāk kang

lóng ē-tàng 看世界級 ê 光景，別人 tī 車頂睏，我 thèh 地圖對山頭，看山 lang ê 石壁。上班路上 ná chhit-thō ê 心情擋無 1 個月，後--來因為工作真 thiám，1 上車就 tè ták 家 chòe-tīn 睏。飯店頂面有 View ê 所在做房間 hō 人客 tòà，所以 gún ê 辦公室 tī siōng-kài 下底 ê 地下三樓，風景區 ê 烏暗窟，下班出--來 ê 時已經暗 so-so。後--來聽人講，公司為 tiòh beh 增加營業 ê 空間 ke 趁 1 kóa 錢，kā 原來規劃做辦公空間 ê 地下二樓 ê 1 半佔--去，致使辦公 ê 空間變 chiok 狹，因為空間狹，地下 3 樓逃生 ê 通路 hng that--起-來。12--月有 1 kang，暗暝 lòh 雨，山頂 lak 石頭，路 bōe 通，gún 趁 tiòh 半 kang ê 假，m̄-koh tī 山頂 bōe-tàng lòh-來 ê 員工真怨嘆，我心內想講，寒天 lòh 雨就 án-ne，nā 風颳季節 ê 時崩山，kám 是 ài tòà tī 山頂 1 禮拜？

我 tī 試用期滿 ê 時，kha 底抹油。

第 2 ê 頭路 tī 壽豐 ê 專科學校，學校 tī 山邊，我稅厝 tī 附近，去學校 ê 路上 lóng 是田園，tāk kang 騎孔明車去學校，看 chit 坵種 ê 番麥愈來愈 koân，hit 坵 ê tha-má-tò 園 pah 掉 beh 種別項，心適 koh 趣味；春天 ê 時，bat 有 1 pái hō 烏鶯攻擊，i ùi 頂面電線飛--lòh-來，kā 我 tok 頭；有時 á e-pō lòh 雨，雨 lòh soah，長長 ná 1 條線 ê 雲 ùi 山 kha ùn-ùn-á 升--起-來，真有詩意。M̄-koh chit 間學校，老師 ê 薪水

phah 折，叫你超鐘點無 beh ke hō 你錢，koh 用各種名目 kā 學生 khioh 錢，教育部補助 ê 經費 m̄ 知 thèh 去 toh 位，soah kā ài 報廢 ê 電腦貼新 ê 標籤，mā 叫學生捐書 hō 圖書館，頂面寫講是教育部補助買--ê，學校 koh 裝真 chōe 監視器，監督老師 ê 一舉一動，chia ê 老師 1 年走 1 半。後--來，gún 幾 ê 老師利用暗時偷偷 á 集會，chhē 報社、雜誌社 ê 記者 kā 學校 ê tāi-chì piak--出--來。當然，gún tī 校外 ê 行蹤，學校 mā 派人跟 tè，有 1 ê 拜六中晝，我 kap 1 ê 浮出檯面 ê 老師 tī 校外 ê 擔 á chiáh 飯，過無 1 點鐘，教務長就 lóng 去我稅厝 ê 所在，問我是 án-chóaⁿ ē kap i chiáh 飯，開講 ê 時講 sím-mih 話？我 m̄ 是 hng háⁿ 大漢--ê，beh 搬就來搬，我結 1 ê giâu 疑 ê 面腔，問教務長到底發生 sím-mih tāi-chì，我腹肚枵出去 chiáh 飯，看 tiòh 學校同事，自然就 kap i 坐做伙開講。教務長講 i 是有問題 ê 老師，我講 i 看--起--來 chiok 正常--ê，mā 無講學校 pháiⁿ 話。後--來教務長交代我 bōe-sái koh kap i chòe-tīn，就離開--ah。

Chit 款學校 kám koh ē-tàng 繼續 tòà ？ 1 學期了後，我 mā kín làng-káng--ah。

真好運，gún bó 順利調過來花蓮，gún 貸款買 1 間透天厝，後--來 2 ê gín-á 相連 sòa 出世。Gún 丈姆細漢做田，做 kah 歪腰，i 交代 gún bó bōe-sái 嫁 hō 做田--ê，mā mài 嫁去下港，siuⁿ 遠，我有頭路，koh

tòà 台北，ē-sái；無疑誤結婚 1 冬後，我走來花蓮，chit 聲比下港 koh-khah 遠，ták pái 提起，lóng kā 我講：「真 hiau-hēng！」Tú 入厝 ê 時，丈人丈姆坐車來花蓮看--gún，丈姆 liáh 做 chia 是荒郊野外，物件 lóng ài 走 chiok 遠 chiah 有 thang 買，所以 i ùi 桃園 chah 1 隻雞 kap chiok chōe 項青菜來。

第 3 ê 頭路 tī 病院 ê 資訊室，第 4 ê 頭路是東華大學 ê 電腦中心。學校真闊、真 súi，mā khah 原始，有 1 段時間，我 ê 辦公室 tī 行政大樓，窗外是 1 ê 人工湖，寒天時，過冬 ê 水鴨飛--來，有時看 i hiông-hiông 藏入去水底 liáh 魚。新學校經費 liōng-siōng，有時 ē 聽同事講起學校 1 kóa 弊案，i kā 我講，chia 是保守 ê 所在，頂面互相 kā 1 kóa tāi-chì khàm kah 好勢好勢，你 nā 有才調 kā tāi-chì piak--出--來，以後你可能無法度 tī chia 繼續 khiā 起，m̄-koh in 照常無 tāi-chì。後--來 tī 在職班上課，有 1 pái 課堂上討論地方選舉，班上 tú 好有 3 ê 同學 bat 做過候選人，雖然法官 lóng liáh 無賄選，m̄-koh chiah-ê 參選--過 ê 人 lóng 講，看選區、對方掖 gōa-chōe 錢，就算 ē 出 ài 掖 gōa-chōe 錢 chiah ē-tàng 當選。

Chit 時小可感覺 khah 安定--ah，beh kā 台語文 ê khang-khòe khioh 轉來繼續做，m̄-koh 1 ê 職員講 beh 請假參加台語 ê 研討會，人 lóng 感覺你怪怪。Chit-má 開始發覺，學術界烏暗 bóng 烏暗，kài-sēng 老師

chit ê 頭路 chiah 有法度光明正大做台語 ê khang-khòe 。我開始計畫繼續讀書 ê tã-chì，過無外久，我引 tiòh 新城 1 間技術學院 ê 教職。Che 是我 tī 花蓮 ê 第 5 ê 頭路。

我開始 koh liâu lòh 去做台語文 ê khang-khòe，1 開始 mā 是 tú-tiòh 阻礙，有 1 pái beh 請假去參加台語 ê 營隊，會計室竟然講 che kap 我 ê 專業無符合 kā 我退件；另外，我 koh 去通識中心申請 beh 開台語文學 ê 課，舞真久了後開成--ah，後--來我 chiah 知影 銳角 tī toh 位，因為有 ê 通識老師驚我去搶 in 通識 ê 課。

我開始做台語 ê 資料庫，提供 hō 人使用，寫台語文相關 ê 研究論文；了後，只要教育部有台灣本土語言相關 ê 公文來，學校 lóng 送來 hō 我參考。

8.

Tòa tī 花蓮有 sím-mih 無 kâng？四季 ke chiok 分明，因為 bōe hō 大樓 cháh tiâu，熱天日頭 ke 真猛，寒天冷風 ke 真透，空氣 ke chiok 好，天 ke chiok 清，山 ke chiok 青，海 ke chiok 藍，大山 ke chiok koân，大海 ke chiok súi，山 kap 海 lóng 離 chiok 近，1 下 á 就 kàu，因為離台北 khah 遠，所以日本時代 ê 地號名、石碑 á、建築物，有留--lòh-來-ê ke khah chōe，路上 ê 車 ke chiok 少，騎孔明車 ke chiok 輕鬆，鳥 á

蟲 thōa ke chiok chōe，gún tau 出門就是田，kiáh 目看 tiòh--ê 就是大山，1 半 pái-á 粟鳥 á、密婆 ē nng 入厝內，門口 ê 小花園是 tō-tēng ê 地盤，我 koh bat 騎孔明車 hō 赤牛擋路 bōe 得過。雖然風颱有 khah 厚，bih tī 厝內就無 sím-mih tã-chì，雖然地動有 khah 捷，搖--1-下搖--1-下 mā khah 好睏。Koh 有 1 項 khah 特別--ê 是，設使奇萊山有 lòh 雪，天氣好 ê 時，tī 平地就看 ē tiòh 白白 ê 山頭。可惜 chia ê 台語環境無好，gín-á tī 厝內 pún-chiâⁿ 台語 kā 顧 tiâu-tiâu，送去 io-chí-ián，半冬就破功；另外，序大 kap 親 chiâⁿ 朋友無 tī chia，gín-á nā 破病無人 thang tau chhōa，ke chiâⁿ 費氣。

做老師了後，就感覺無 koh 讀博士 bōe 安心，除了升等 ê 壓力，主要其實是危機感，來 chit 間學校 ê 前 1 冬，台灣出世 ê gín-á 就比大專校院 ê 總招生人數 khah 少，校長講 18 冬後台灣 ê 高等教育 ē 出現危機，其實 tī 東部，尤其是 chit 間 khah 後段 ê 技術學院，看入學 ê 學生降低 ê 速度就心內有數，你知影早慢 ài koh 換頭路，只是 m̄ 知 sím-mih sî-chūn ē 發生。

以前讀 sím-mih 是看分數，分數 kàu toh 就讀 toh 位，chit-chūn beh 讀 sím-mih 是看 ka-tī ê 人生目標。Koh 讀電腦 m̄ 是我 ê 選項，我 beh 讀台語，我先去考 hit-chūn 唯一 ê 台灣文學所博士班，m̄-koh 台灣文

學排斥台語文學，考無 tiâu，內底 ê 老師 kā 我暗示，beh 入--去真 oh，所以我 koh 翻頭轉來試資訊所，問幾間學校 ê 老師，in lóng kā 我講，做台語大概讀 bōe 畢業，kan-na 台大 1 ê 老師支持我做台語，自 án-ne，我 koh 轉去台大讀書。

Chit ê sí-chūn 大漢 gín-á tú beh 讀國校，為 tiòh 減輕接送 gín-á ê 負擔，gún 搬來市區 ê a-phà-tò，就 tī 國校後壁門，hō gín-á thang ka-tī 行路去讀書。我 ke 1 ê 學生 ê 身份，tāk 禮拜就利用坐火車 ê sí-chūn 來轉換心情，坐轉來花蓮 ê 時，開始想 beh án-chóaⁿ chhōa 學生，beh 教 sím-mih 物件，beh án-chóaⁿ chhōa gín-á，beh án-chóaⁿ 補償 gún bó ê 辛苦，坐去台北 ê 時，就開始想 beh án-chóaⁿ hō 老師 chhōa，論文 beh án-chóaⁿ 進行，資格考 beh án-chóaⁿ 拚。爸爸為 tiòh 我 beh 轉去台北讀書，利用 3 個月 ê 時間翻厝，希望我 ē-tàng tòà khah 四序，i koh 希望我博士讀--出來了後 ē-tàng 回心轉意，搬轉去台北。

Óa 四十歲，頭腦 khah 鈍--ah，beh kap 少年家同學拚考試有影 chiáⁿ thiám 頭，尤其 gún ē 有 3 份一 ê 人因為拚無過資格考 choⁿ 無--去。考第二 pái 資格考進前 hit 禮拜，龍王超級風颳 phah 對花蓮來，有停 tī 外口 ê 車 hō 風吹 kah péng--過疊 tī 另外 1 隻車 ê 頂頭，kui-ê a-phà-tò teh 搖，十外分鐘，ná 像是地動，gún tau 窗 á 門 hō 風吹破，便所間 ê 天篷 kui-ê lak--

lòh，了後連 sòa 停水 2 kang，gún koh 暗時走去朋友 in tau 洗身軀；因為真 chōe khiā 家 ê 玻璃破--去，做玻璃 ê 生理好 kah 連 hioh 暎都 bōe 赴，根本就叫無，我 kín 用塑膠布 kā 破 ê 所在糊--起--來，衝衝碰碰就趕去台北赴考。後--來，所有資格考 lóng 通過 ê 時，就親像過渡 kàu 另外 1 ê 新 ê 世界 kāng-khoán，m̄-koh 身體 ê 零件 koh 害 1 kóa 去。有真 chōe 朋友讀書讀 kah 身體 pháíⁿ-pháiⁿ--去，我 mā kāng-khoán，ùi 頭 kàu kha，目 chiu 有白內障，chhùi 齒蛀--去，論文口試進前生皮蛇，暗時暎 1 半疼 kah 精神，kha 後 tiⁿ ē 疼，ài 去復健。

讀書讀 kah 真艱苦 ê 時，有時 á ē 想 beh kā 放棄，m̄-koh koh m̄ 甘願幾 lō 冬 ê phah 拚烏有--去，心情浮浮 koh 沉沉，為 tiòh beh 散氣，有 1 chām-á，nā tòà tī 花蓮 ê 時，早起起床先 sng Sudoku 20 分鐘，暫時 kā 現實 ê 一切放 bōe 記；mā 去參加台語字音字形比賽。寫論文 ê 最後 1 冬，koh 去報名 300K，希望證明 ka-tī iáu-koh 活--leh，有才調繼續通過寫英文論文 ê 考驗。

300K 是極限活動，ài tī 20 點鐘以內騎孔明車騎完 300 kí-lò ê 公路。比賽 ê 半冬前開始準備，買公路車，買車衣車褲，koh 上路練 3 遍，當日往回，ùi 80 kí-lò、100 kí-lò 練到 120 kí-lò，tāk pái lóng 練 kah 虛 lè-lè，kha-chhng-phé 疼 kah 強 beh pit--開，有 ê

路看--起--來平平，騎孔明車感覺就 chiok 深刻，假使是 ûn-ûn-á peh 崎--ê，騎 lóh kàu-tè 是 thiám-oaiⁿ-oaiⁿ。正式 ê 比賽大約有 800 人參加，e-por 2 點 ùi 鯉魚潭出發，lòh 鯉魚尾 khau 去海岸山脈西 pêng ê 193 縣道，一直 kàu 玉里南 pêng ê 樂合接出來台九線，繼續騎到鹿野才 sèh 翻頭，然後沿台九線騎轉去鯉魚潭。1 開始騎無外久，上橋 beh 轉彎 lòh 崎 ê 所在，看 tiòh 1 ê 人摔車，kui-ê 人親像豬肉 phak tī 豬肉砧頂面，隔無外久，koh 看 tiòh 有人 pōng-lián，khû tī 路邊 teh 修理；koh 來 tiòh 我出狀況，因為震動 kah siuⁿ chiáh 力，我 ê 車尾燈飛--出去，騎 tī 後壁 ê 車友 ká 我報，我翻頭 tī 路邊 chhē kui 晡，chiah tī 草 á 堆內底 chhē--tiòh，tàu--轉--去，koh 用樹奶索 á 縛--leh，繼續向前騎。Kàu 水尾 (瑞穗) ê 時天開始暗，騎到樂合 ê 時。第一間 Seven 出現，問題是，我頭前大約有 500 人，內底燒 ê 物件，不管是泡麵、烏輪、饅頭、包 á、燒咖啡，早就 lóng hng 搶 kah 空空空，我只好 ió-koh teh 1 下 á 腹肚；暗時 9 點半 kàu 池上，tī 飯包店 chiáh-tiòh 燒 hut-hut ê 便當，繼續騎 kàu 鹿野已經暗時 11 點半，pún-chiáⁿ 想講 nā 是 khah 早 kàu chia，ē-tàng 先倒 tī 路邊 hioh--1-下，m̄-koh chiah-nī òaⁿ chiah kàu，chit 聲無通 koh hioh--ah；轉來關山 ê 時，搶 tiòh 唯一 ê 1 罐燒咖啡，感動 kah 強 beh 留目屎；有時 á 騎 ê sī-chūn，前後 lóng 無人，kan-na 聽

tiòh 田蛤 á ê 叫聲，kui 暗聽蛤 á 聲聽 kah 飽醉；通過恐怖 ê 舞鶴台地，beh lòh 崎 ê 時天 phah-phú 光；騎 kàu 光復 ê 時 tú-tiòh 1 ê 車友，i 講 i nā 騎完，beh ká i ê 車 phiaⁿ hiⁿ-sak，因為騎 kah chiok thiám，有夠厭氣，我 ká 鼓勵，tih-beh kàu--ah，忍--1-下就過--去，其實心內 teh 想，夭壽--oh，1 隻萬外 kho，你 nā boi tih kín 送--我；kàu 鳳林 beh óa 壽豐 ê 時 tih-beh 8 點，我 khau 入去路邊 1 間有 5 星級便所 ê 全家，歡歡喜喜 beh 行入去 ê 時，soah 發現門鎖--leh，頂面寫營業時間是 8 點到暗時 11 點，腹肚雖然枵 kah ku-ku 叫，無 ta-òá，皮繃 khah--leh，繼續去，騎 kàu 鯉魚尾，路邊傳來芳 kòng-kòng ê 味，是牛肉麵擔，chhun 最後 1 段 peh 崎 niá，先 chiah 1 下粗飽 chiah 來講，1 下問，湯頭 tng-teh kún，11 點 chiah 開張，aih，天意，天公伯--á 叫我 khah kín 騎--轉--去。Kàu 位 ê 時證書印--出來，18 點鐘 44 分 1 點 khòng 7 秒。

轉 kàu 厝 ê 時，體重減 3 公斤--去，m̄-koh 無 thang 歡喜 siuⁿ 久，chhin-chhái chiah 1 下物件，連 sòa 暈 8 點鐘，koh peh--起來 ê sī-chūn，hit 3 公斤 koh 轉--來--ah。另外，轉--來了後，手指頭 á kap kha 指頭 á 麻 1 kang，我穿 7 分褲，襪 á 穿--起來了後，koh 有 1 lián tī 外口，無遮--tiòh。騎 chit chōa，雙 kha hō 毒蟲咬 1 lián，腫 kui 月日 chiah 退。

9.

後--來總算 thèh-tiòh 博士學位。我繼續 tī 技術學院教書，學校 ê 學生數，ùi 我讀博士進前日夜間部加--起來 beh kah 8 千人，kàu chit-chūn 3 千 thóng，chit 幾冬畢業 ê 學生 lóng khah chōe 過入學 ê 學生。Hioh 熱進前，學校召集老師來開會，講學校 ê 情形，鼓勵老師自動辭頭路，án-ne 學校 ē 分 hō 你 1 kóa 薪水，假使你 nā 無 beh 辭，時 kàu 減班無課 thang 教，hō 學校解聘，1 sián 五厘 mā 無；chit 步果然有效，有 3 份一 ê 老師離開。

我意識 tiòh 以後可能 ài 離開花蓮，chit ê 當初我 phah 死 m̄ 退，走--來 ê 所在，心頭鬱卒，上班去學校 ê sī-chūn，m̄ 管是駛車 iah 是騎孔明車，lóng ē 盡量 khau 去七星潭海邊看 1 下海，坐 tōa 海邊想今 á 日 beh 做 ê khang-khòe，想以後 koh 有幾 pái 機會 ē-tàng 坐 tī chia 看大海，想未來我 ē 走去 toh 1 ê 城市。Gín-á 細漢 ê 時，暗頭 á 我 chhōa in 來七星潭海邊，khioh 細細粒無 kāng 色緻 ê 石 á，貯 tī 玻璃罐 á 內底，che 是大山大海 ê 記持，因為 chia ê 石 á 可能原底 tōa tī 山頂，hō 大水 chhiàng--lòh-來，koh hō 大海磨 kah 幼幼幼。

Thèh-tiòh 博士學位了後，開始四界 tàn 履歷，m̄-koh 並無順利，學生數 teh 減，博士踢倒街，chit ê 時勢 beh chhē 教職有影真困難。走 1 堆老師 ê 時，我

繼續留--leh，7 月底，hiông-hiông 接 tiòh 校長 ê 電話，ài 我去接另外 1 系 ê 系主任，gún ê 聘書頂面寫，nā 無接受學校指派 ê 行政職，學校 thang 無 beh 續聘，我 tī 全然無心理準備 ê 情形下，接受 chit 份 khang-khòe。

原來 ê 系 kap 新 ê 系今年 lóng 是最後 1 屆招生，我 1 上台，tiòh-ài phāiⁿ 倒系 ê 罪名；系上無職員，mā 無工讀生，所以系主任兼 lòng 鐘，8--月上任了後就開始 khà 電話問看考--入-來 ê 學生 beh 來讀--無；排課 ê 部份，為 tiòh 省成本，學校要求無全年級 ê 選修課 ài 合班上，通識課 kap 部份必修課 mā ài kap 別系合上，致使 1 門課 nā 調整，其它五六門課 tiòh-ài tè leh 振動，1 ê 課表排 6 禮拜 chiah 完成；我 kā 校長講我是新手，希望 mài 超鐘點，專心來應付系務佻評鑑，校長面 loah--lòh-來 m̄ 答應，i 講 che 是系主任 ê 福利，nah 有 boi 超 ê 道理，m̄-koh 我 nā 請假出去做台語 ê 評審，i koh kā 我講：「--，你外務 kài-sêng 有 khah chōe--ǒ！」Koh 有開 bōe 完 ê 會，有時臨時通知 ài 開會，連 kā 學生講 beh 調課 ê 時間 mā 無；幾月日 lòh--來，我發現行政做無好，對學校 phāiⁿ 勢，教學品質變 chiok báí，對不起學生，研究 khang-khòe 完全 tòng-tiām，對 ka-tī bōe 交代，koh 想 tiòh 幾冬了後系關起來 ê sī-chūn，學校大概 mā ē 叫你走……

經過 2 禮拜 ê 考慮，11 月下旬，我 thèh 出辭呈。校長叫我過--去，問我講：你做了 mā 真好，是

án-chóaⁿboi 做--ah？我 kā 講是個人健康因素 kap 生涯規劃 ê 問題，講無 5 分鐘，校長就簽准；正式離職前幾 kang，校長 kap 行政主管請我 chiáh 飯，送 hō 我 1 塊「功在學校」ê 牌匾，我想想--leh mā tiòh，減輕學校財政負擔，對學校確實有功勞。

我按算用 2 冬 ê 時間 hō ka-tī 機會，看是 m̄ 是 koh 有機會 chhē-tiòh 教職，nā 無就改途做別項，我想過開民宿、開網路店面，iah 是去做中人……

10.

經過半冬，我去 kàu 台中，國立大學唯一 ê 台灣語文學系，進前 m̄-nā 1 間，m̄-koh 倒--ê 倒，改名--ê 改名。頭路暫時 koh 穩定--ah，新 ê 問題 mā tè leh 走--出來：我 beh 繼續留 tī 花蓮 iah 是 beh kui 家口 á 搬去台中？Iáu-bē 決定進前，我先 tàk 禮拜花蓮台中往回，séh 台灣半 liàn，台中利便，天氣 mā bōe-bái，免 koh tàk 禮拜走 chông，對 gín-á 讀書可能 mā khah 好，m̄-koh ak-chak，tàk pái 轉來花蓮 ê 時，感覺空氣 ke chiok 好，就想 beh ke suh--幾--chhùi-á，而且 gín-á 生活 tī 花蓮 ke khah 快活，khah 好騎孔明車出去 séh，免去煩惱換環境 ê 適應問題，而且 nā 1 搬過去台中，可能就無機會轉--來-ah。

對未來躊躇 ê sí-chūn，就 ē 想 tiòh 算命，m̄-koh 算命--ê 講我 1 世人勞碌命，我討厭算命--ê。

所以 chit pái 我 chhē 牛哥 (Google)，pah 「到底 tòà 花蓮 khah 好 iah 是 tòà 台中 khah 好」入去 chhiau-chhē，結果 chhē-tiòh 2 家伙 á ê 故事，lóng 是 ùi 台中搬來花蓮 ê。

11.

我 ê 躊躇 iáu-bē 解決，可能未來 1 段時間 lóng ài 去想 chit ê pháíⁿ 解決 ê 問題。

算命--ê 講我 1 世人勞碌命。

人生 tī 無 kâng ê sí-chūn，ē tú-tiòh 無 kâng ê 路 chhāi tī 你面頭前，ài 你做選擇，每 1 ê 人 tú-tiòh 無 kâng ê 路，做無 kâng ê 選擇，大部份 ê 選擇，lóng 無法度 koh 重頭來。有時 á teh 想，nā 是 hit-chūn 我無迷戀 peh 山，chit-má ē 是 án-chóaⁿ？nā 是我 hit-chūn 無讀台大，chit-má ē 是 án-chóaⁿ？雨 lóh 四散，是愈離愈遠，iah 是終歸大海？

大山猶原青翠，khia tī hia 無變化，m̄-koh tàk kang 有無 kâng ê 雲來裝 thāⁿ，hō 大山有無 kâng ê 面容。大海 mā 是，i 無 sím-mih 變化，隨在坐 tī i 面頭前 ê 人 ê 心情 teh 起起 lòh-lòh。

海底有 1 款魚 á 叫做飛鳥，飛鳥季節 ê 時，in 不時 ē kā 翅 thián 開，離開原來 ê 世界。原來我 mā 親像飛鳥，不時想 beh 跳離原底 ê 軌道，感受無 kâng-khoán ê 人生。

台灣人講鬻

Some Interesting Things about Horseshoe Crabs in Taiwan

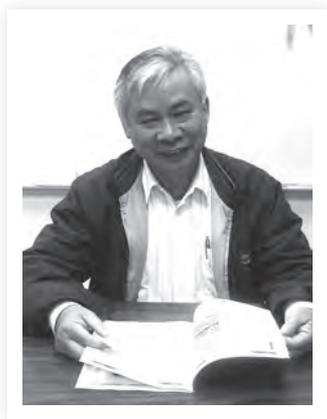
Khu, Bùn-Sek 邱文錫

台灣出產鬻，lán 台灣人 kiⁿ-nā 講 tiòh 鬻，就有 1 米籬，1 牛車，1 厝間 ê 鬻話。M-koh chit 幾十年來，生態變化真大，lán chit-chūn soah 罕得看 tiòh 鬻。幾年前報紙出新聞，講 lán 台灣 kan-taⁿ chhun 二十隻鬻 niā-niā，lóng 總 tī 水族館，海邊 lóng 無--ah。Koh 無幾日，新北市貢寮區 1 ê liáh 魚--ê liáh-tiòh 1 隻鬻，soah 出大新聞，koh 用相片 hō 人開眼界，bē 輸是龍肝鳳髓，貓 kiān 水雞毛--leh，che 正正是「山猴 m-bat 看過海鬻」，內山 sōng 兼海口鬻。

鬻是 1 種親像龜 ê 動物，lóng tī 海邊 sō，i ê 殼是 2 koèh，前 koèh 是後 koèh ê 五倍大，koh 有 1 枝尾長長 tēng-tēng。照科學家講法，i tī 地球已經 4 億年--ah，2 億年前就是 chit 款形，無變無竅。Liáh 魚人 nā 看 tiòh 鬻，常常是 1 空 liáh 雙隻，人 in 翁 á-bó 感情好，不時都 kiap 做夥，tī-leh 做厝內 ê khang-khòe，華語人所講 ê 炒飯--lah。

Lán 台灣人大概是柴頭柴頭 ê 款，nā 是看 tiòh 人做厝內 khang-khòe，講 ē 衰 kah lak 頭毛。Ah nā 看 tiòh 2 隻鬻無 kiap 做夥，較無 hiah 衰，m-koh 猶原是「liáh 鬻公，衰 3 冬，liáh 鬻母，衰 1 斗 á 久」，ka-chài m 免 lak 頭毛。台灣 cha-po tiāⁿ-tiāⁿ hō in bó 罵菁 á 穢，無要緊，台灣 cha-po 有頭毛就真幸福--ah。

In 翁 bó 好是好，m-koh in 結婚無經過戶口登記，無過家甲，che 是無合法--ê，親像契兄夥計 kāng-khoán，所以 lán 台灣人 kā chit 款野鴛鴦叫做 1 ngauh 鬻。Liáh 姦 mā 叫做 liáh 鬻，3 變 4 變，chit-chūn soah 叫做 liáh 猴，姦夫淫婦叫做 鬻公鬻母。



鬻興 chit 味，台灣 cha-pō mā 興 chit 味，尤其是羅漢 kha-á、十一哥 á，更深夜靜，雙 kha 勾去又空空，雙手攬來又無人，總講--1-句，kha 尾暈 bē 燒，就 ē 出門去做生理，做 siáⁿ-mih 生理？人講「無 bó 無猴，做賊做鬻」，做賊是去偷 thèh 人 ê 物件，做鬻是去偷暈人 ê bó，án-ne 你知--ah-hoⁿh！

鬻 ê kha 手慢鈍，所以 lán 台灣人 nā 講人笨 kha 笨手，就講 i 是鬻 kha 鬻手。Lán tī 海邊行，nā 好運去 tú-tiòh 孤隻鬻，1 手 liáh--來，轉--去就有 1 頓 á chheⁿ-chhau，所以 lán 台灣人 nā khioh-tiòh 錢，iah 是行 tiòh 狗屎運，就 ē 講：「海邊 khioh-tiòh 鬻」，hè ! Bē-bái ! Bē-bái !

鬻 m-nā kha 手 sô，koh 是無性無地，據在人凌遲，hō 人 liáh 去 thài mā bē-hiáu 滾 lèng，所以 thài 鬻親像 pō 塗豆，是真簡單 ê 代誌。M-koh iáu 有比鬻 khah han-bān ê 人，連鬻都 thài kah 無路無來，chit-chūn，lán 就講 chit 款人叫做飯桶兵、拖屎連、鬻 kha 蟻，講 i 是「好好鬻 thài kah 屎流」，i 親像華語所講 ê 『成事不足，敗事有餘』。

海邊 m-nā 有鬻，mā 有蟻，蟻 á pháⁿ 性地，koh 有大枝蟻管 kha ē nghe--人，1 種人驚 pháⁿ 人，koh beh 凌遲好人，che 就是軟塗深掘，lán 講 che 是「m kāng 蟻，beh kāng 鬻」，「kāng」就是凌遲 ê 意思。

鬻 ê 性癖講 soah，換來講鬻 ê 形體，鬻尾 tēng-tēng 尖尖，親像 1 枝尖刀，lán 就 kā 步銃 ê 銃尾刀叫

做鬻尾刀。鬻殼 ē-sái khat 水，古早人 lóng 用 chit 款 khat-á，叫做鬻 hia，就是水 khok-á ê 意思，nā 用葫蘆匏破 pēng 做--ê，就叫做匏 hia，現時用塑膠料做--ê，無人講塑膠 hia，kan-taⁿ 講水 khok-á，水 khat-á。

古早鬻 hia 是灶 kha ê ke-si，iáu 有 1 種 hô 飯 ê 竹 á ke-si 叫做飯 lē，華語叫做『筴篙』，chit 2 項 ke-si，家家戶戶 lóng 有，大家 lóng bat kah 有 chhun 得，m-chiah 有 1 句話 án-ne 講：「講天，講地，講鬻稀，講飯 lē」，就是「牽尪 á 補雨傘」--開講 ê 意思。另外 mā 有人講：「怨天，怨地，怨鬻 hia，怨飯 lē」，kap 華語怨天尤人 kāng-khoán 意思。

鬻 ê 胸坎平平，腹肚外口 koh 有真明顯 ê khioh-kéng，lán 就 kā 百葉窗叫做鬻百冊 (hāu-peh-chheh)。Lán 人面模 á 生做天平飽滿，地顎豐圓，就 ē 大富大貴，做大官，趁大錢。萬不幸是額頭平平，che 叫做鬻額，是 pháⁿ 命 kah 死無人--oh，人講：「雞胸鬻額，m 死 mā 做乞食」，真正是 hiau-hēng。

鬻殼略略 á 彎彎，親像瓦 pháⁿ，所以 lán mā kā 瓦 pháⁿ-á 叫做鬻 pháⁿ-á，瓦 pháⁿ-á phah 碎，叫做瓦 phòe-á，mā 叫做鬻 phòe-á。1 種有刺 ê 藤 á 草，華語叫做『菝契』，i ê 葉 á 金滑 koh 小可彎彎，親像鬻殼，就叫做鬻殼刺。海邊 ê 馬鞍藤，i ê 葉 á mā 是 chit 款形，所以 mā 叫做鬻藤。

心藝走唱

Minstrel of Heart

Ko, Goát-oân 高月員

掀開人 kap 大自然 ê 終尾，直入宇宙本質，是 1 種性命 ê 試探。用 1 粒善感 ê 心，靈智 ê 直覺去發揮創作。Goán 手畫 goán 心寫 goán 意無停 tī 作穡；用超越個人名利 ê 理念，滿腹 ê 熱情 chiâⁿ-chò 志工精神行過 koân-koân-kê-kê ê 地勢，感嘆無常 ê 性命，喜怒哀樂 ê 面腔 tòe 時間 tih 變化。放 ssak 無形 ê 捆縛，liáh-tiòh 良善 ê 奧妙 chiah bē 烏龍 sêh 桌、頭 hîn 目暗，吞入苦澀 chiah 知甘甜 ê 滋味，向理想 ê hit 道門去享受自由自在 ê 生活。有人講：「欣賞詩畫 ē-tàng kap 作者做理念 ê 交流」ù 作品內底得 tiòh 詩情畫意 ê 優雅 kap 色 tī ê 互動。Siáⁿ 人講痛苦 bē 變快樂，只是有人無經驗性命中 ê 傳奇。

思想起，戰後炮灰味 iáu-bōe 消離 ê 時來出世，感謝神恩賜我健康 ê 日子已經有 1 甲子，時間無情 tī goán ê 旅途中流去，kàu chit 幾年，心念戰火 ê 痕跡 bē-tàng bē 記--得，炮灰味親像 koh 黏 tī 身軀邊。

性命 tih 揀選、放下之間輪迴。有 1 ê 聲音「驚 siáⁿ-mih，去經試」。有夢 siōng súi，無去實現一切 lóng 是空--ê。Lán lóng 知影心內 ê 驚惶 nā 是無排除，煩惱 ê 影 ē 黏 tih 行，真 chē tai-chi 是因為心肝內軟弱 ê 問題，當然 mā 有 1 kóa 是環境 ê 影響，m̄ 好 kan-taⁿ bih，kàu 尾--á 可能變成困擾 ê 鎖鏈。所以 kā ka-tī ê 心 khng tī tiòh ê 所在，che 表示無想 beh 得 tiòh chit 項失去 hit 項。做人 kap 做 tai-chi lóng kāng-khoán，為 tiòh 對方 ê 好，只有寫出、畫出 ka-tī 心內 ê hit 份感覺，m̄ 管有掌聲 iah 無 mā 是展現真性情。

行藝文路是 goán 十外冬前生活中 ê 堅持，無意中發現 ê 趣味，經歷風雨 ê



洗禮更加學習 ê 志氣，俗語講：ka-tī ê 田園 ka-tī 種作，ka-tī ê 性命 ka-tī 照顧，用喜樂 ê 態度，將藝文 ê 種籽栽入生活中，也就是 tī 生活中培養真善美 ê 意念，kā 思維、線條、色緻 thèh 來創作，thèh 藝文當做一生 ê 志業去經營、去探討、去經驗，一直前進。

Goán chiáⁿ 歡喜看 tiòh 有 1 kóa 少年 ê 天才，真早 hō 人發現，mā chiáⁿ 感心看 tiòh 有人成功 tī 黃昏歲月發光彩。有人問：「天才，toh 位來？」有拜名師 ê 團，有模仿團、抄本團步數 chiáⁿ chē 款，作品 tī 得獎者 ê 展場出現。親像 chit 款，是好 iah m̄ 好、是 tiòh iah m̄-tiòh，猶原有爭論！Goán 總--是認為別人 ê 成功是 lán 學習 ê 參考，「天才」是自本能力 ê 開發，興趣 ê 加強 kap 長期 ê phah 拚，專心 ê 時 ē bē 記得時間、bē 記得食飯，bē 記得 thiám，che 是真平常 ê tai-chì。

「習藝」，goán 個人 ê 觀點是 khah 強調有效 ê 學習，無為 tiòh 比賽去做 tai-chì。只是，對 ka-tī ê 作品增進有要求、有期待。藉前人 ê 智慧來啟示，藉 1 場 koh 1 場 ê 展覽接受檢驗，藉分享來提升藝術文化 ê 境界。Ùi 傳統中脫出潮流 ê 束縛，放掉無合 ka-tī ê 思考，chhōe-tiòh 平衡點，創作 ka-tī ê 作品。總講 1 句學習是 1 款自我 ê 探討，重點 khng tī 心靈依 óa，ùi 點 kàu 面，有多元 ê 變化，m̄ 是單獨 ê 功夫。Bat 聽 tiòh 聲音：「無為名利，phah 拚創 siáⁿ-mih？」當然 chit 種講法 mā 是 ài 尊重，無 siáⁿ-mih thang 好

爭議。

以 goán ê 淺見，「創作」m̄ 是套用技藝，乃是個人 ê 心思意念，是生活經驗 ê 累積，是情感演變 ê 展現，i 有個人 ê 特色，無派門 ê 捆縛。由觀察別人 ê kha 步，行出 ka-tī ê 路，chiah 是藝術創作者追求 ê 目標。藝文生活，一直 lóng 是 koân 層次 ê 精神糧食，i ê 價值無 tī in ê 虛名，是歡喜落實 tī lán 精彩 ê 性命。Tiàm tī chit ê 宇宙變化無常 ê 世紀，天災地變 ê 時機，亂世兒女談藝術，實在是 1 種超越 ê 享受。

藝術範圍真闊，包涵文化、生活……。Beh án-chóaⁿ ùi 生活壓力中跳出就是 1 款生活藝術，1 ê 人 nā 無經過酸甘苦澀 ê 生活洗禮，確實無法度譜出感動人 ê 藝術作品。就 ká-ná tak kang 吞入無滋無味 ê 物件，m̄ 知食入放出以外，ē-tàng 留 tī chhùi 內懷念 ê 滋味是 siáⁿ 物件？

文學 nā 是脫離現實 ê 生活範圍，就親像看 tiòh 無歷史性 ê 電影。Ká-ná 1 ê 人 tī 空氣中 phah 拳，m̄ 知出 hiah-nī chē 力是為 tiòh siáⁿ。Thèh 虛幻結構編織 ê 夢來顧腹肚，一般 bē-tàng 表示 siáⁿ-mih 意見，因為 che 是無奈 ê tai-chì。Lán 詳細看、詳細聽，人 ê 理想 án-chóaⁿ 寫！筆用--ê 有分大枝細枝；文用--ê 是世界性收集--來 ê 文字；方式是寫 ka-tī kap 抄來抄去。念頭 nā 是 9 彎十八 oat，kha koh 踏 tī 人畫好 ê 線內，beh 用 siáⁿ-mih 來比喻，真正 chhōe 無 khah 好 ê 言詞來分解，道理 tiòh 留 hō 人慢慢用心去體驗。生

活是 lán ê 全部，心無連生活所在，無算對 ka-tī 有照顧。Nā 是身在朝心在漢，m̄-nā 別人 bē 認同 mā 有欺侮 ka-tī ê 感覺。

長期守 tī 工作室，寫字、畫圖、刻印 á、寫生活紀事已經變成 goán ê 生活，因為有趣味所以 m̄-bat 想過 beh 放棄。自從認定藝文路是 goán ê 方向，雖然 m̄ 敢設定目標，總--是把握時機 tiām-tiām phah 拚，除了學習前人 ê 樣本以外，用 chiáⁿ chē 時間觀摩人 ê 作品來充實 ka-tī ê 心靈，對人無 kâng ê 作品 bē 因為作者 ê 身份地位做攻擊性 ê 評論，畢竟無 kâng ê 環境培養無 kâng ê 想法，創作當然 mā ē 產生無 kâng ê 作品來加添藝術 ê 多元境界。其實接納性 ê 思維一直是 goán 對 t̄ai-chì ê 看待。

下 kha 鋪 2 首文描寫藝文學習 ê 心情、生活理念 kap 做人 ê 互相扶持。

生活組曲

學東學西老 m̄ 知

畫烏抹白 sng 色彩

線條牽--去 koh 牽--來

che 是趣味 ê 所在

求名求利無了時

認真 phah 拚 bat 時機

m̄ 免燒香做料理

時--kàu 收成笑 bi-bi

1 ê chhùi 比 koân 比 kē

2 支手指天 tùh 地

siáⁿ 人敢看別人衰

天外天無看透底

道 m̄ 是盜有明示

勸人坐禪持戒備

見利忘義失理智

去弱剛強合天意

向前行

1 支筆軟軟 á 寫

1 櫟毛 tī 紙面行

ùi 古早 kàu chit-má ê 線

ùi 人 ê kha 印 kàu ka-tī ê 手跡

1 支鋼刀深深 á 刻

1 塊磨石磨了 koh 磨

tòe 人 ê kha 步行 ka-tī ê 路

為轉 sèh ê 環境刻心肝

1 支筆畫心境

1 幅圖五花十色無牽制

畫山畫水畫 hō súi-súi

畫天畫地畫 hō chē-chē

心頭 liáh hō tiāⁿ siáⁿ-mih lóng m̄ 驚 向前行

「社會」是 1 間免文憑 ê 大學，goán 是讀 chit 間大學 ê 學生，感受 tiòh 需要 chiâⁿ chē 耐性，只有一直 phah 拚有時 mā ē 得 tiòh 掌聲。Nā koh 用感恩 ê 態度去關心身邊 ê 一切，用好 ê 想法去做 1 kóa 想 beh 完成 ê tāi-chì mā 是 chiâⁿ 有意義。M̄-koh, siōng 好有信仰，因為「信仰」是維護安全 ê 擋箭牌，盡量避免因為有 1 ê khang-chhùi soah 來失去 1 具身驅。相信行向藝文帶來有品質 ê 生活一定有樂觀 ê 前途。

尾站 mā 是起站

The End as Well as the Beginning

Lí, Siù 李秀 / Louise lee Hsiu

性命 ê 流水時時刻刻 leh 走徙，日頭 kap 月光，也 tòe 生存 ê kha 步一直 ná 轉 sèh。Tī hit ê 「無盡」 ê kha 邊，我 ê 心確確實實欣羨正 ê hioh 喘。自 án-ne，心內就普普 á leh 走 chhōe 退休了後性命 ê 道場。

當少年時代，我散步 tī 音樂 ê 園地，bán-liáh 青葉 kap 花蕊 ê 清芳，mā bat tī 曠闊寫作 ê 海洋 siù 三分之一世紀。行 chit 條文藝 ê 路，五彩 ê 春光、澎湃 ê 日光、生清 ê 秋日、寒冷 ê 雨滴不時 tī 家事 chham 公務之外 ê 風光明麗加分。為 tiòh hit 種沉藏 tī 心肝底 ê 向望，我就用「作家」身份想 beh 移民去地球 siōng 適合人類 khiā 起 ê 所在---楓葉王國加拿大。

寫作是 1 種志業，beh ùi 空 lo-so 當中去 ó、去歸納，ùì 渾沌中釐清 1 條 1 條 ê 視線，ùì 抒情演義中淬煉出美學 ê 感悟。Chit 種屬創作者慧心 ê 靈動，he 1 段 1 段孤獨熬煉 ê 結晶，除了暢銷排行榜 ê 作者以外，tī 台灣，有 siá" 人 ē-tàng 靠寫作生活。

「寫作 kám ē-tàng 維持你 ê 生活？」聽 tiòh 移民官簡捷實在 ê 要求，我 soah gāng--去。

「中華電信 ê 退休金 ē-tàng 提供我 tī 加拿大 ê 生活」我話 iáu-bōe 講了，就 hō 移民官 cháh 話頭，既然以「作家」申請移民，i 無愛聽寫作以外 ê 話題。

「我肯定妳 tī 台灣音樂 kap 寫作 ê 成就……」i 1 面掀檔案 1 面看坐 tī 我邊 --á ê 翁婿當 beh 展出我 ê 1 堆獎牌、獎章、獎狀，koh 有我創作 ê 8 本冊。



「但是 tī 加拿大英語世界，你 kám 有法度靠寫作飼 kui 家伙 á ê 腹肚？」

「有法度！」我非常自信對移民官講。平常時我 ê 後生 lóng án-ne 講，東方人 chham 西方人處理 tāi-chì ê 方式有 tām-pòh-á 無 kāng-khoán，所以 i 灌輸 hō 我 ê well intention(意志力)，我儘量發揮。

「Án-chóaⁿ 證明？」

「我 ē-tàng chhōe 出版社合作，華文 tī 北美 ê 市場 chiáⁿ 大，另外我 mā 有能力教鋼琴、做社區 ê 文化工作」

「加拿大有幾間出版社 kap 你合作？」

Bē-tàng 現場提出具體 ê 合作證明，i 準備 beh 拒絕我 ê 申請。Chit-má peh kàu hit 座奇妙 ê koán 山 ê 時，1 chūn 寒風阻擋我 ê kha 步，肉體堅凍但是意志力繼續勇敢拚勢向前行。有人 bat 對我講：「有 1 ê 露西亞 ê 音樂家順利通過移民，就是 tī interview ê 時，i 對未來充滿信心 kap 向望 niā-niā。」是--ah，我 bē-sái hō chit-chūn 冷風掃倒，我 ê 日頭需要 ùi ka-tī ê 身軀來走 chhōe。我一向 bē 放 sak phah 拚--過 ê tāi-chì，我講：

「Kám 有機會 hō 我後補資料？」

移民官 tiām-tiām 思考 3、4 秒了後答應我 ê 要求。我 kha 步沉重 koh 抱 1 絲絲 á 希望，行出 interview ê 辦公室。

Tī 邊--á ê 人悲觀 án-ne 講，che 是移民官 leh 刁難，因為我無可能 tī 1 個月以內 tiām 生疏 ê 國外 chhōe-tiòh 適合 ê 出版社符合 i ê 要求。

山飄 tī 虛無，海 siū tī 波浪，飄飄浮浮 ê 心 tiām 離機場無 jōa 遠 ê Radisson President 大飯店。外觀 ê 圓形象徵圓滿，好親像 kā 蒼穹所有 ê 祝福 kho--leh。中埕雙魚 sng 水鯉躍龍門 ê 後壁，吐出日月光華回應另外 1 ê 空杯，1 吐 1 收 ê 循環創造「統一加拿大集團」多樣化 ê 經營。李總裁 tī 台灣鹽水大漢，大學畢業了後來 kàu 加拿大創造奇蹟，也成就台灣人 ê 榮輝。I 儒者氣質，事業做大 si-kè 走 chông，tú ùi Toronto 轉來 Vancouver，熱情歡迎 kāng-khoán 是做「飯店」事業 ê 我 ê 後生。I 1 知影我 ê 遭遇，隨 thèh 我 ê 經歷 kap 冊起來讀，然後氣 phut-phut 講：

「加拿大 thài ē-sái 拒絕 chiah-nī 優秀 ê 台灣人，移民官真正是無目 chiu。我來想辦法，另外我 ê 好朋友 tī 新力出版社，i mā ē-tàng 助一臂之力。免煩惱，好 tāi-chì 總是厚拖磨。」

日頭 tú-á tī i ê 出現升起，希望就 án-ne 添滿我 ê 空杯 á。加拿大 ê 好風好水吸引我勇敢向前，假使講我 kap chit 塊土地是 1 ê 大機緣，án-ne kap 李總裁 sio-tú 就是 1 ê 大奇蹟。3 個月後我 thèh-tiòh 加拿大永久居留資格（Permanent Resident of Canada）。Chit 世人行--來親像集中 tī chit 刻 ê 出現。生活本底就無

簡單，就 kā 性命投資 tī 美好 ê tāi-chi--hoⁿh !

美好 ê 開始是舊 ê 延長，也是新挑戰 ê 起磅。生活實務 kap 性命追求有互相 ê 矛盾 kap 衝突。Li-lí-khok-khok ê chiáh 穿囥行，一旦失去原底慣勢 ê 組織，ē hiông-hiông 發現 ka-tī 原來是 chiah-nī kē-lō。當然 che ài 怪厝--裡 ê 人平常時 m̄ hō 我 siuⁿ 操勞，連去菜市 á mā 無我 ê 份。總講--1句是別人 ê m̄-tiòh，害我 siuⁿ 好命，1 囥頭無法度來適應彎彎 oat-oat ê 新路草。

Koh 來，beh án-chóaⁿ tī 舊習慣 kap 新起點 ê 文化中 liáh-tiòh 平衡，che 是 1 ê 大課題。Tāi 先就 tī Loughed Mall ê Goldleaf 花店被 phah 敗。愛花 ê 人 kiⁿ-nā 看 tiòh 花就像蝴蝶 lóng 愛 kā 摸--1下，M̄-koh chit pái 不得了--ah，我只是輕輕 á 摸，架 á 頂 kui-ê 花瓶 ná lô-môa ê 屍體，強押驚人 ê 魂魄崩--lòh-來，流瀉滿 sì-kè ê 破碎。花店 ê 薪勞用廣東話開 chhùi 就講 ài 「賠」，無 1 點 á 憐憫。I 關心--ê 是損失，m̄ 是顧客 ê 安全，我除了 tiòh 青驚，kha 指頭 á koh leh 疼。為 tiòh 化解 i ê pháiⁿ 面 chhiuⁿ kap 表示敢做敢擔當，隨付 hō i 開--ê 包括稅金 ê siàu 單，親像走路 kāng-khoán 衝出花店。但是愈想愈 m̄-tiòh，第一，我既然付錢 hit 盆花應該屬於我 ê；第二，花店本身 mā ài 負無將花盆 khng 好勢 ê 責任。我 beh 討回公道，只是公道無討成，顛倒叫警察將我親像犯人 leh 問口

供，che 是 siáⁿ-mih 世界？據在目 chiu 前 ê 風日晴和 kap 百花齊放，我 giáh 頭思念起太平洋 hit pêng 遙遠 ê 故鄉……

我 ê 琴弦是新調--ê，ná 像矛頭 koân koh 尖 ê 新音，滑 lòh 眼前無數葉頂 ê 露珠、柔風 ê 神韻、湖 kīⁿ ê 月光、雲霞 ê 色緻……放 bē lòh 以早舊有 ê 曲調，因為有牽纏所以彈--出--來 ê 新曲，án-chóaⁿ 都 bē-tàng kap 星月濫 chham 散發出合耳 ê 和鳴。就算看 tiòh 台灣親友來相 chhōe ê 機票，我 ē 親像細漢 gín-á chhōe 無轉去 ê 路草。Koh 再講，m̄ 知宇宙 hit pêng ê 雙親 kám ē 慣勢我徒走他鄉，in kám 知影 beh án-chóaⁿ chhōe-tiòh in ê cha-bó-kiáⁿ。Kám 講 che 是漂流 (Diaspora) ê 第一站心情？

離散 ê 猶太人 (Diaspora) 延伸--出--來有 1 種叫做「漂流文學 Writing Diasporas」，是近年來學術界討論 ê 議題。全世界各地 lóng 有因為國籍變換，造成身份認知 ê 困擾。藝術 ê 本質往往對現有 ê 體制不滿，深度靈視抵抗 ê 心路 kám 是 1 種漂流？人類生存 ê 原動力等待 Godot，精神 kap 肉體同時 leh 等待，tī 漂流中等待 Godot。

Franz Kafka (1883-1924) 20 世紀知名作家德國籍猶太人，i ê 作品 siōng ē-tàng 代表漂流心聲。「變形記」講 tiòh 人 nā 一旦失去趁錢 ê 才調，就失去生存 ê 條件，就算親生父母也 liām-piⁿ 變成生份人，

che 暗藏對資本社會 ê 1 種抵抗；「城堡」象徵 1 ê 虛幻 ê 混亂世界，kap liáh bē tiòh ê 現實，人 ê 心一直漂流搖搖擺擺，其實漂流文學存在 tī 古早 kap 現在。台灣鍾理和 ê 「原鄉人」和吳濁流 ê 「亞細亞孤兒」也是漂流 ê 具體呈現。I 無法度 chiaⁿ-chò 日本人，mā 被排除 tī 中國之外，i 到底是 toh 位 ê 人？台灣族群 kap 國家認同產生強烈 ê 衝突。

第 7 屆海外華文女作家會議，2002 年初秋 kàu 加拿大 tī 「Radisson President 大飯店」舉行，hit ê tīⁿ 滿我幸運之杯 ê 所在，以「漂流文學」為主題 kap 各國學者專家，探討移民對話 kap 精神原鄉 ê 相對位置。飯店主人李總裁，m-nā 熱情款待 chit tīn ùi 遙遠 ê 世界各國文學者，koh 特別吩咐別人 ài 照顧我 chit ê 當致 tiòh 「思鄉病」ê 新異鄉人。Kā 友情攬--leh ê 愛顧 kap 1 粒永遠 bē 退色 ê 好奇 chham 學習 ê 心，漸漸穩定舊 kap 新 ê 過渡。

猶太人就是因為被 Nazi 極力迫害所以積極建國，無--者像德國籍 ê 猶太思想家 Hannah Arendt (1906-1975) 講--ê：「猶太人 ē-sái 做世界公民同時承認 ka-tī ê 祖籍並無衝突。」而且豐沛 ê 閱歷甚至加強藝術 ê 厚度，chit sī-chūn 無所謂 Diaspora (漂流)--ah。是--ah，自古 kàu 今 lóng 有 chit 款 ê 邏輯，重新開始，人就有新生，每 1 ê 新生 lóng 是 1 ê 開始，每 1 ê 人 lóng ē-sái 重新開始。

有 1 年秋末去亞當河 (Adams River) 觀賞紅鮭 (Sockeye Salmon) 4 年 1 pái ê 生死祭典。「重生」原來 ē-tàng án-ne 壯烈無悔。楓葉 á tī 深秋變色，紅鮭魚守護卵群 ê 新生，等待 ka-tī ê 死亡。水底分解生 kap 死，魚 ê 死體滿四界滋養孵化 ê 魚栽，舊死 tī 新生中融和。起站也是尾站，尾站也是起站，黃昏 ê 暮色親像黎明 ê 早光。

Tiām 靜 ê 暗暝親像投入母親 ê 胸坎，鬧熱 ê 日時 ná 像 gín-á 時 ê 活潑，我漸漸習慣應用每 1 ê 時節，暗暗 á 感覺未來 ē 比現在 khah 好，mā 堅持一貫 ê 理念：「你 ē-sái 做任何你想 beh 做 ê tai-chì，只要你真心想 beh 做 You can do whatever you want to do if you really want to do it.」。我加入大地每 1 片 ê 楓 á 葉，快樂走跳 tī 寬闊綿長 ê 大地。我 ê 新厝就 tī 中央公園 (Central Park) 邊--á，21 樓 ê 視野，人間是 ē-tàng chiah-nī sù-sī 感應地球每分每秒 ê 律動。空氣、日頭、日出、lòh 山、雪景、湖光、山霧、月娘就 tī 門 kha 口，親像隨時伸手就 liáh ē tiòh。早期厝--裡 ê 人 iáu-bōe 來，後生 ê 朋友 Robert 寫批 hō tī 台灣貓貓看 ê 親人：「你老母 chit-má tī 現實 ê 天堂--裡，自立性強，英文也進步神速，免掛慮！」以早 hō English Bay 風水牽引來橫渡太平洋，kàu 每 1 ê 季節 lóng 使人驚喜 kap 愛戀 ê 北美國度。

Vancouver 秋色 chit 世人第 1 pái 接觸，我真真

實實 sèh tī 燦黃橙紅墨綠 ê 每 1 幅畫中。1 季 ê 詩情 chiah ē-tàng 孵成 ê 楓紅，有四季畫作內底 siōng 艷麗 ê 光輝，i 用開放筆觸描寫大自然 ê 祕密 kap 情景。台灣詩人錦連 ê 詩〈邂逅〉kāng 時 kap 我 ê 閒雲野鶴相互輝映：chit 款風景確實真面熟，ù 我相 tiòh Patterson chit 間新厝 ê sí-chūn，絕對者所主宰 ê chit ê 偉大 ê 永久，hit 種出現 ê sio-tú 瞬間，hiông-hiông 引起我不可思議 ê 前世記憶。行 tī 雨絲 á kap 繽紛 lóh 葉織成 ê 網裡，奚幽微熟 sāi ê 情境，親像前世 kap 今生 ê 相會，神明 ê 意志所建立--ê chit 種敬畏 ê 平和，chit sí-chūn nā 無用全心靈去讚頌，是 beh 等待 kah tī 時--leh？

Skytrain 是每 kang 上課 ê 交通工具，鐵枝路上金銀光輝交接，ná 像映出過往通學消失 ê 青春。十六歲 ê 手，kōaⁿ 重重 ê 冊包，ù 高雄坐火車 kàu 屏東女中；現此時 60 幾歲 ê 手 phóng 重重 ê 英文課本，呼出 ê 暖氣，thàng 過冷利 ê 空氣，轉化做柔柔輕煙。無 kāng ê 時間 pōng 空，卻有 kāng-khoán ê 目標。Khiā tī 晚年 ê 月台回想求學過程，大學教育 tī 半工半讀當中 8 冬 chiah 完成，親像 kui 世人 lóng leh 做學生。Chit-má，beh koh 注意初冬黎明草埔 á 頂 ê 霜凍，就算白雪飄飄降--lòh，日時將 beh 變短，我 mā ē 行過厚雪 ê 林道，繼續試探未來。現此時，感覺 ka-tī tī 另外 1 ê 國度，當 1 步 1 步實現以

早 iáu-bōe 完成 ê 夢。

暍 tī 溫暖 sù-sī ê 席夢思，地球 hit 頭 ê 電話傳來孫 á iⁿ-iⁿ oⁿ-oⁿ 學講話 ê hoah 叫：「阿媽！你 tī toh 位？我 chiok 想--你-ah……」電話邊雜濫 cha-bó-kiáⁿ 細聲引導 ê 叮嚀。我隨 liòng-- 起-來，窗 á 外早陽初昇，tú 好是另外 1 ê 半球暗暝 ê 落款。我 kám 是放掉某 1 kóa 珍貴 ê 部份 tī 今生，iah 是 tng-leh 延續前世某 1 kóa 殘留 ê 願望。流水「無盡」，性命到底 toh 1 頭是起站？Toh 1 頭是尾站？

Puh-íⁿ

Sprouting

Liāu, Sūi-bêng 廖瑞銘

舊年熱天，tòe 1 陣媽媽團去清水參觀苗圃，看 kah-i 1 盆楓 á 樹栽，同行 ê 許老師看我 tī hia 相真久，tō 去納錢買--lòh-來，送--我。轉來 kàu 厝，kā khng tī 陽台，ták kang 好禮 á kā ak 水，照時間下肥、照顧，kui 欖 chiⁿ-lèng-lèng ê 楓 á 葉，隨風搖 ngiú，坐 tī 客廳看--出-去，有望高寮連 kàu 台中港海岸 ê 天際線做背景，親像 1 幅 tòe 時辰天色變換 ê 動畫，真 súi。

入秋以後，楓 á 葉 1 葉 á 1 葉變色，由清紅、σ-tò 紅 kàu ta-khok；sò---lòh，1 葉 á 1 葉 leh lak，kàu 冬尾，竟然 lak kàu 無半葉，kui 欖秃秃，kan-taⁿ chhun 樹枝，孤單 khiā tī 寒風中 gī-gī-chun，看 tiòh 真毋甘。看樹枝 iáu 是青--ê，知影 i iáu 活--leh，tō kāng-khoán ták kang kā ak 水照顧。舊曆過年過，看 tiòh 樹枝頂原底 lak 葉 á ê bák，有 puh 1 粒 á 1 粒青綠 ê íⁿ。Koh sò--lòh，看 he íⁿ 1 日 1 日大，然後爆--開、puh 出深紅色 ê 幼葉。Kàu 開學後，kui 欖楓 á 葉 koh 再恢復 kàu 舊年熱天 tú thèh--轉-來 ê 時，hit 款青綠活跳，隨時 lóng teh kap 你 i-sah-chuh。

頭 1 pái，chiah-nī 近距離觀察植物 ê 榮枯變化，看 tiòh 性命 tī 目 chiu 前 ùi 滿樹青翠 kàu 空無 1 葉，koh ē-tàng ùi 孤枝 puh-íⁿ kàu kui 欖好好，chit ê 過程 hō 我對性命有真大 ê 感動 kap 啟示，mā 深深體驗出 1 kóa 道理。對待性命，lán ài 有耐心做長時間 ê 觀察 kap 付出，chiah ē 感受 tiòh i ê 存在 kap súi。世間萬項 tī-chì lóng 有 i ka-tī ê 規律 kap 邏輯，lán ài 學 ê 功課是相信、有 òng-bāng kap 堅持盡力。相信春天若來，萬物 ē 回春；相信 lán 若有投入正面 ê 力量，tī-chì ē 有正面 ê 發展。因為有相信，所以有 òng-bāng；因為有 òng-bāng，chiah ē 無怨無悔、堅持盡力去付出。

Puh-íⁿ，hō 我學 tiòh siáⁿ-mih 叫做 òng-bāng。



割

Cut off

Ô, Bîn-siông 胡民祥

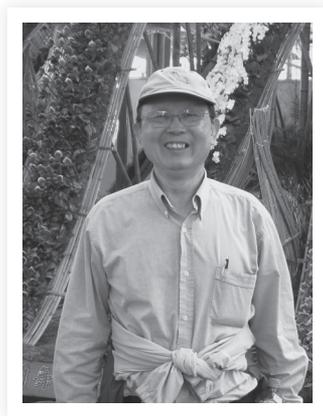
講是 2 禮拜 ê 回鄉之旅，去頭去尾，tī pē 母 khiā 家厝 chiah 10 kang 左右。9 月初 7 koh 是離別 ê 日子，又 koh beh 做飛鳥，飛出嘉南平原，曾文溪岸 ê 農村。Chit pái goán khà-sàng 無 koh 問：「何時退休轉來定居？」11 點半二妹婿來接，自家用--ê 送我 kàu 台南。大兄大嫂驛頭等候，車票交 kàu 我手中。12 點半入月台，35 分車離開月台，向兄嫂 kap 侄 á iát 手再會。火車加速飛馳郊外，鑽向嘉南平原農田。過 13 分鐘，快車飛過我讀初中 ê 省立善化中學校園，也飛過 goán 善化車頭。Iáu 有 4 點鐘 ê 車程，chiah ē kàu 台北。

初 7 暝 tōa tī 文欽兄嫂 ê 草山 khiā 家厝，初 8 i 送我去桃園機場。

30 年前，ùi 松山機場出發，來 kàu 北美洲留學，向 pē 母講是學成回鄉，結局是一來 21 年無回頭。當年，雖然無移民 ê 準備，事實也是移民。時代 ê 潮流 hō 我活 tī 2 ê 世界，1 ê 是 pē 母 ê 家園，1 ê 是 kiáⁿ 兒 ê 故鄉。Éng-kòe 是 bē-tàng 轉--去，chit-má 是 ka-tī 選擇 kiáⁿ 兒 ê 故鄉。

1941 年日本偷 phah 珍珠港，日美 2 方同意撤退僑民。有日裔美國人訪問日本祖地，beh 轉來美國。日本出境官員問 i ê 感想。「繼承大和民族 ê 勇敢，盡忠美國，抵抗日本帝國 ê 侵略。」i 講。

古早唐山人過烏水溝，kap 平埔族通婚，變做台灣人。1949 年中國政治難民湧 kàu 台灣，30 外年無法度轉去中國，冥想日也想，想 kah 頭殼白蒼蒼。1987 年開放探親，轉中國探親 ê 人 1 湧過 1 湧，結局人人 koh sô 轉來台灣，選定 kiáⁿ 兒 ê 台灣做家鄉。



Éng-kòe 有 21 年是失 lòh ê 飛鳥。M̄-ku, 1988 年以來，差不多是 1 年轉台灣 1 kái。

第一代 ê 移民者回鄉 1 pái, 就 koh ài 離鄉 1 pái。轉來粘 1 táu, 離別割 1 táu。年年 koh 粘 koh 割, 年年再粘再割。粘--tióh-ê 是 pē 母 ê 情, 割--tióh-ê 是出外人 ê 心。割來割去, 粘血粘滴。Án-chóaⁿ 粘也是出外人。割--lòh-去血流, 血滴 lòh 新塗, 台美人生淚。

這是移民 ê 世界, 東洋西洋 lóng kāng-khoán, 他鄉 khiā 久是我鄉。

騎 Vespa ê cha-bó 人

The Woman on A Vespa

Tân, Hong-hūi 陳豐惠

Ták kang lóng ài 去郵局寄 mih 件，三陽 Tact 五十 á 騎--leh，kha 前 1 箱，籃 á 內幾 nā 包，hū……，隔壁自助餐 leh 送便當 ê 阿伯用笑面 kā 我送，賣果子 ê 阿 sáng chhùi-á hi-hi 一直 iát 手，我無法度停落來 kap in 開講，油一直催，若無 khah 趕緊--leh，liam-mi 郵局就關門--ah。Ka-chài，iáu ē 赴，包裹 lóng 寄了，開信箱巡--1-下，koh 看口座有錢 thang 領無，tāi-chì 辦 soah，好來轉--ah。

心情雄雄放鬆，無 siáⁿ 注意路況，邊--á 1 ê cha-bó 人出聲講：「Hia 有警察，mài tùi chia 過。」郵局出--來行幾步紅磚 á 路就 ē tú-tiòh 『斑馬線』，騎 σ-tó-bái--ê lóng tùi chia 過車路去對面巷 á，無疑悟警察有時 á 起番講 beh 開 『逆向行駛』 罰單，m-chiah tiáⁿ leh 走郵局--ê，目 chiu lóng ài 貓貓相，確定附近安全 chiah 過，khah bē 衰。

我 kan-ta lió--1-下，叫是好勢--ah，hit ê cha-bó 人 kā 我提醒，我 chiah 眼 tiòh 對面目鏡行 ê 亭 á-kha bih 1 ê 瘦猴警察！Cha-bó 人 kap 我無熟 sāi，iáu bē 赴 kā 說謝，i 就先催油 beh sèh 1 lìn chiah 過十字路 ê 款，我 tòe i 後壁行；tiām-tiām 看 i ê 形影，40 歲 kha 踏 á ê cha-bó 人，騎 ká-ná Vespa hit 型 ê σ-tó-bái，穿靴管，長 ng ê 粗布衫，la-sâm ê 長褲，厚厚 ê 手 lóng，戴 1 頂帽 á 遮日頭，後座兩 pêng 吊 2 鐵桶水，籃 á khng 1 kóa 清潔劑，kha 邊--á koh khng 1 堆 ke-si，看--起-來 m 知是公寓大樓 ê 清潔工人，iah 是 kâng piàⁿ 厝內--ê。

I lóng 無 koh oát 頭，愈騎離我愈遠--ah，tng-tong i teh-beh 消失 ê 時，天邊紅 gē 紅 gē，小可 teh 起風；chit ê 熱情 koh phah 拚 ê 台灣女性 ká-ná 鑽入我 ê 心肝，kā 我 ê 心 ù kah 燒~燒燒，tùi 胸坎燒 kàu 領 kún，燒 kàu 鼻 á kap 目 chiu。無張持，雨毛 á 噴來我 ê 面，tām-pòh-á 燒 lō kap tām-pòh-á 涼冷，我想 tiòh 故鄉 ê 阿母……



青春 chit-bák-nih

My Youth, Gone in the Blink of an Eye

Teng, Hōng-tin 丁鳳珍

青春 chit-bák-nih 就已經去流浪，無人知影青春真正 ê 氣味，i tī 遠遠 ê 所在，愈來愈迢遠 ê 小路。

時間就 án-ni 過去--ah。青春無張無持就 án-ni 行過 lán ê 身軀邊。

* * *

想 beh kā ka-tī khng tiàm 樹林內底，看天頂自由 ê 白雲，吹透心涼 ê 山風，鼻清芳 ê 自然味，tú-tiòh 原始 ê ka-tī。

你行離開 pún-chiâⁿ ê 道路，tú-tiòh chiâⁿ 久無看見 ê ka-tī。

* * *

Beh 分開 ê sī-chūn，m̄-thang 起性地 hō 對方，che 我知。Koh 再講，我 ka-tī mā m̄ 是真 bat tāi-chì ê 人。是無張無持 ê 心悶，孤單溢出來 kàu 面頭前 ê sī-chūn，hiông-hiông 人 ē 像 gín-á hit 款，m̄ 知 beh án-chóaⁿ 控制情緒，chiah ē 使性地。Kám 是因為 án-ni ？

* * *

Chiâⁿ 久無見 tiòh 你。Tī hit ê beh lòh 雨 ê e-po，kap 你 tī 公園 sio-tú。

你 ê 溫暖我好親像 iáu-koh 感覺 ē tiòh。Pún-chiâⁿ 我有想 beh óa--過-去，靠 tiàm 你 ê 胸坎，kā 青春 ê 心悶心酸 lóng 送 hō--你。M̄-koh，雨已經 lòh--lòh-來-ah，lán 就 án-ni hiông-hiông 走離開。

Beh 離開 ê 時，你借我遮雨 ê hiú-á，hō 我 ê 心悶 phīng 雨 koh-khah 大……



* * *

正港 ê pháiⁿ 人，m̄ 是講話 pháiⁿ-chhèng-chhèng，
m̄ 是激屎面，m̄ 是起 kha 動手。Kài pháiⁿ 是 chit 款人，
無講話，無反應，無要無緊，無 i ê tã hit 款。

有 tang-sî-á，pháiⁿ 人 khah 好做；有 sî-chūn，
pháiⁿ 人 mā m̄ 是刁意故--ê。

風吹--過--來 ê sî-chūn，你 mā ē 懷念做 pháiⁿ 人 ê
過去。

* * *

雨猶原 leh lòh。Lòh 雨 mā m̄ 是 pháiⁿ tã-chì，我
需要時間來調整 ka-tī ê kha 步。

無 tiāⁿ-tiòh 你 ê 天，mā 因為我，soah 有 tām-
pòh-á 濕濕，mā 是無法度。人生有 1 kóa tã-chì 是 lán
無法度去勉強--ê。雖 bóng án-ni，我祝福--你 ê 心意，
mā 是 chiáⁿ-sít 無變。

* * *

Chit ê 熱--人，我有真 chē tã-chì iáu-bōe 無閒 soah，
有真 chē tã-chì 發生。

有人離開，有人行--轉--來，有人經過，有人
引我舊情綿綿，有人 hō 我使 gín-á 性。有人因為我
soah leh háu，有人因為我感覺幸福，有人因為我失眠，
有人因為我 m̄ 知 beh án-chóaⁿ chiah 好。有人為
tiòh 我來操煩，有人為 tiòh 我心歡喜。有人 ê 世界，
少年 ê 我 bat 感覺 kài 麻煩；無人 ê 世界，人生無

tiāⁿ-tiòh ē 變 kah 無意無思。

8--月 koh beh 離開，40 歲愈來愈 óa。我 iáu-bōe
tú-tiòh ka-tī，失蹤 chiáⁿ 久 ê ka-tī，I miss you。

失--去--ê，kín 早慢 ē koh 倒轉--來。請免為我等待。

* * *

思念 hō 你發現暗暝 ê tiām 靜，思念 hō 你看見濛
霧 ê 城市，思念 hō 你知影秋天 ê 色水，思念 hō 你有
寄 bē 出去 ê 批，思念 hō 你熟 sã 無聲無說 ê ka-tī。

思念 hō 你 hiông-hiông 感覺孤單，tī chit ê 失去
通連 ê 島嶼。

* * *

近來 kāng-khoán kài 無閒，有真 chē tã-chì ài 去
做，mā 有 chiáⁿ chē 心情對胸坎飛--過--去。孤單已經
是真久以前 ê 故事，失--去--ê，nā 是 koh 倒轉--來，
mā ē hō 人 m̄ 知 beh án-chóaⁿ chiah 好。

失去--ê，m̄ 是過站 ê 車班，bē koh 再翻頭倒轉--
來。

* * *

不三時，感覺 ka-tī 行 ê 路有歪--去。Ták 工 lóng
hō 時間逐 leh 趕，mā m̄ 是無 kah-i，m̄-koh，kài-sêng
m̄ 是，人生 siōng 妥當 ê 位置。

你猶原無 beh 放棄，少年時美麗 ê 夢，一定 sio-
tú ē tiòh。

* * *

2008 已經過 10 個月 khah ke，今年 kài-sêng 是我 ê 舊情綿綿年，過去 ê 人生，不三時 ē 浮出來腦海內。你 kap 我 bat 同齊行過 ê 巷 á，lán bat sio 閃--過 ê 路口，風吹過 hit ê 心悶 ê 樓窗，青春就 án-ni phah 無--去。雖 bóng 你 hiông-hiông 感覺，m̄ 甘願；m̄-koh，消失去--ê，已經是真迢遠 ê 故事。

據在 i 去。你自少年時就覺悟，青春的確 bē 為 lán 留--lòh-來。Kan-na ē-tàng 選擇，用笑容來告別。

* * *

你 kap 我 ê 相片，有你 ê 所有 ê 相片，hō 少年 ê 我，全部 lóng tàn 掉--ah。Kan-na chhun 1 張，你硬 kā 我 hip ê 相。Hip ê hit 日，kài-sêng 是你 tiām-tiām-á 走來台南，beh 接我轉去彰化歇寒。Hit 時 pún-chiáⁿ lán 已經按算 beh chhé--ah，tī 火車頂我 lóng m̄ kap 你講話。到員林 ê sí-chūn，我 chiah 講：「好--lah！無，lán koh 做伙看 māi--leh。」Chit 張是 tī lín 員林 ê 街 á 路 hip--ê。

天光，我 ài 去員林 1 chōa，m̄-koh，tī hia ê 街 á 路，你已經是真迢遠 ê 故事。早前 ê 我，的確 m̄ 是 1 ê 可愛 ê 女性，不三時對你使性地，ē kah-i chit 款 ê 人 ê 你，應該 ài ka-tī 負責。

Kài 久無 sio-tú 頭--ah。祝你幸福。

* * *

7--月是失去鬥志 ê 7--月，7--月是無閒 ê 7--月，7--月是無情 ê 7--月，7--月是無耐心 ê 7--月，7--月是風火 tòh ê 7--月，7--月是 hō 人感受人 ê 無路用 ê 7--月。

Ah！7--月！Nā 無你，十二月天就 bē hō 人思念；nā 無你，海墘就 bē 有 hiah-nī chē siáu 海湧 ê 人。7--月，hō 青春 koh 再 1 pái 感受--tiòh，熱情 ê 滋味。

* * *

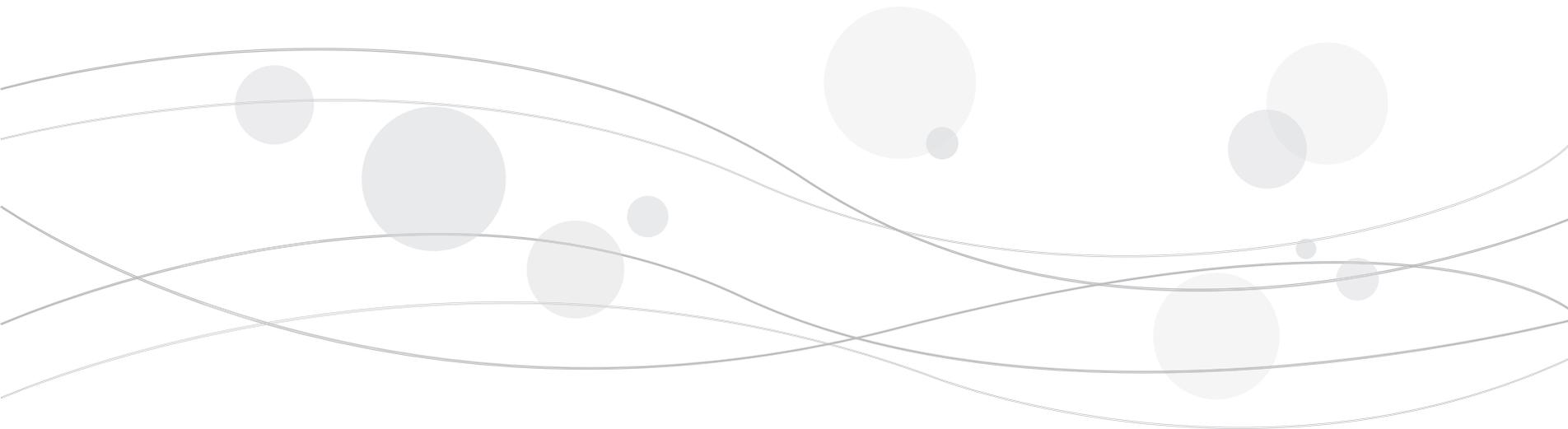
E-po，雨水 chiáⁿ 漂撇，àn 天頂潑--lòh-來。世界變做濛霧，來來去去 ê 車 kap 人，看 bē 清，lán 幸福 ê 表情。

Ná 來 ná 老 ê 目 chiu 尾，愈來愈白 ê 頭髮，tī 無閒 ê ē-po 時 á，無欲 koh 再像 kan-lòk，séh 來 séh 去 ê 人生，m̄ 知是為 tiòh toh 1 ê 青春，少年時 ê 堅持。Lán 無 ài koh án-ni gông-gông 戇戇，chhìn-chhái hō 青春 án-ni，對目 chiu 前飛--過-去。是永遠 bē koh 再翻頭，少年時就有 ê 美夢。

雨大力潑--lòh-來，lán ê 人生就 beh 開始，重頭 tú-tiòh ka-tī，青春 ê 美夢。

Siáu-soat

小說
Fiction



Khiàng 姆--á beh 起行

As The Canny Auntie Khiàng-m-a Got Going

Chheng-bûn 清 文

奇怪，我 ê 身軀 nah ē ná 來 ná 輕，koh ká-ná ē 飛，倒 tī 眠床 hit ê 老人，是我！我 hiah-ê 後生新婦、大孫細孫 lóng kā 我圍--leh，koh háu 親像 chiok 傷心，kám 講我 chit-má 「死--ah！」

我想--tiòh-ah，tú-á，有醫生有護士 leh kā 我救，用 sàng-sò 罩 tī 我 ê 面--nih，koh 用 2 塊親像鐵 phiáⁿ ê 物件，khng tī 我 ê 心臟，電 1 通，我 tō tiò--起-來，害我三魂七魄 giōng-beh 散了了，我眠眠--ah，有聽 tiòh 醫生 kā 我第 4 後生講：

「Lín 老母老--ah，時間 kàu--ah，hō i 轉去厝--nih 過氣 khah 好。」

Chit ê 醫生 leh--番癲 oh，我 chiah 92 歲 niâ，1 百 iáu-koh 欠 8 歲--leh，是講 nā beh chiáh kah 像我 ê 歲，是無簡單--neh，goán 老翁 á tō 好，chiah 50 外歲 niâ tō khán-jió--去，害我守寡 beh 40 年，是我 ka-tī 太 khiàng--leh。

我 hiah-ê 新婦 1 ê 1 ê 乖 kah ná 貓 á--leh，lín kā 看，in hiah-nī 傷心，人講 chē 新婦氣死 ta-ke，nah 有影！He 是 ham-bân ê 人 chiah án-ne 講，我 5 ê 新婦，kan-taⁿ 台北 hit ê khah 不受教 niâ，chhun--ê 走 bē 出我 chit ê 老--ê ê 掌中心，m̄ 是我 leh 臭彈，我是 goán hit 庄--nih siōng 好命 ê 老人，mā 有人講我是 siōng 有 ta-ke 氣 ê ta-ke，he nā 是 beh kap goán ta-ke 比，是 tòe 無 tiòh i 1 枝 kha 毛。

差官 lín hiah kín tō 來--oh！Lín tō 小諒情--leh，koh hō 我厝頭厝尾 kā 巡巡看看--leh，等候 in nā kā 我送出山，koh hō 我風神--1-táu chiah 來走，頂 pái 我 hit ê 死對頭春--á beh 出山，陣頭是 jōa-chē--leh-lioh，in hiah-ê kiáⁿ 孫，beh khah 有幾 ê cheng-chông--ê，m̄ 是 tòe 工場，tō 是駛車，nā 無 tō 是做塗水，goán chiah-ê



lóng mā 是做頭家、老師、chiáh 政府頭路--ê, chhìn-chhái mā 比 in khah 好, goán 2 ê chēng 做 gín-á tō 比 kàu 老, che 是 siōng 尾 1 pái, hō 我看 soah, 我死目 m̄-chiah 甘願瞞, 老身 kā lín 說多謝!

我 kā lín 講--oh! 我 hiah-ê 序細 á lóng chiok 有孝, 穩 tàng ē kā 我辦 kah chiok chhiaⁿ-iāⁿ。來來來, lín kā 看, khiā tī 我 ê 頭殼後 hit 2 ê tō 是 goán 大漢--ê kap in bó 琴--á, 過--來是第二--ê in hit 對, 我 5 ê kiáⁿ ê 名 tō 是用「金木水火土」來號--ê, 大漢新婦琴--á kap 第二新婦桂--á in 2 ê khah bā, chhêng-chhài tī 我 kha-chiah 後 m̄ 知 leh 講 siáⁿ! 我 iáu-bē 破病 ê 時, in 2 ê siōng gâu kā 我 phō, khah 知我 ê 輕重, 我 ê 錢、金 á lóng 交代 in, 我 bat kā in 吩咐--過, 等我 chhoah--起--來, 我 hit 2 ê 契 cha-bó-kiáⁿ, 1 人 hō in 1 萬 khō 做手尾錢, 人 in 真 bat 人 ê 人情世事--oh! 我 nā 生日、過年 lóng ē 包 1 ê 紅 hō--我, 我 chiah-ê 新婦, kan-taⁿ 台北 hit ê chhiah cha-bó khah 甘錢 hō--我, nā 無 tō 買金 á。

講 tiòh 金 á, 我 hit 條 siōng 大條 ê 金 phoah 鍊, 是 goán 細 kiáⁿ thèh 錢 hō 我買--ê, soah m̄ 知 20 冬前, goán 細 kiáⁿ 看我無電視 thang 看, lóng ài 過家去別人 hia 看電視, chiah thèh 錢 beh hō 我買電視--ê, m̄-koh lán to m̄ 甘買, 電視來去隔壁看 tō 有--ah, thó-chè 時鐘行 kui 暝 koh? 我 chhân-chhân 豆干切--5-角, 去 kā phah hit 條金鍊 á, 我 chit-má beh 收去 chhài tī

紅 keh 桌頂--ah, 該 siáⁿ 人 hō--我, tiāⁿ-tiòh ài 還 siáⁿ 人。

我 5 對後生新婦, 第 3 後生算 khah 短命, chiah kā 娶某 10 thóng 年 tō 死 giān-giān--ah, 真怨嘆--oh! 我 chit ê 老--ê 送 i 少年--ê, khiā tī 我 kha 尾穿 khóng--ê ê 長衫, tō 是我 hit ê 守寡新婦, 隨人有隨人 ê 命, nā m̄ 是我 chit ê 老--ê, hoān-sè 鞋 á khà-khà--leh tòe 人走--ah。

Hit 時我 ē tau goán kiáⁿ ê 勞保費, 是 goán 大新婦 leh 講:

「腰--á 守寡 m̄ 知守 ē tiâu--無? Nā 守 bē tiâu, hit 3 ê kiáⁿ, m̄ 知 siáⁿ 人有才調 kā sîn--去?」

我想 mā 是 tiòh--lah, 人講: 「Beh 擔待人 1 石米, mā 無愛擔待人 1 ê gín-á phí。」

我驚 i 守 bē tiâu, 放 3 ê 孫 á hō--我, nā án-ne, 我 tiòh-ài kā 錢 lāk--leh, in 後頭來厝--nih 嚷--我, 講我 hām 人死翁 ê 錢也 beh 愛, nah ē 是 án-ne! 我是驚我 hiah-ê 孫 á iau--tiòh、寒--tiòh, nā 無, in to 無老 pē--ah, nā koh 無老母 m̄ tō 悽慘, 我 hit 時 70 幾--neh, 長極長、短極短, nah ē 知影我 ē chiah kah 90 外。

我知--lah! 叫人 30 幾歲 á tō 守空房, he 是 jōa-á-nī 艱苦--ê, goán hit ê 膨肚--ê, taⁿ-á 過身 hit 幾年, 我 chhêng-chhài mā 目 chiu 金金人傷重, 我 leh 想, nā 是我先死, goán hit ê 膨肚, liam-mi mā kā 外口 ê 夥計娶--入, cha-po 人死 bó bē 輸 leh 割韭菜, nā goán

cha-bó--ê ke 真克虧--oh, 死翁 nā beh koh 嫁, 別人 tō 講 kah 真歹聽, 我 m̄-chiah 想空想縫, beh kā goán 第 3 新婦留--leh, lín 一定 leh 罵我老古 kòan--hoⁿh ! 我 mā 無 beh án-ne, 無法度--lah, 人 in hit 4 房 lóng 隨人--ah。

是講人腰--á chit-má mā 出頭天--ah, 3 ê kiáⁿ m̄ 是做老師, tō 是 chiáh 銀行 ê 頭路, án-ne 有 siáⁿ-mih m̄ 好? Koh 再講 chit 20 幾年, 我 mā lóng 無 hō 奉待--tiòh, 我 kā in hiah-ê tâng-sāi-á 講, 飼我 ê 責任 mài hō 擔, he 是 kàu kah 我 siōng 尾--á chit 年, leh 破病--ah, i chiah 講 beh kam 其他 ê tâng-sāi-á 輪流顧--我。

Chit-má phâng 飯出--來 beh kā 我拜 hit ê, 是 goán 第 4 新婦, 叫錦--á, chēng i 入 goán ê 門, 我 tō lóng kap in 做夥 tòa, 有人講我是嫌 i 無嫁妝 chiah kā 苦毒, lín 看我 kám hit 種人! 我是 kan-taⁿ khah 雜唸 niâ, lín 講我 leh 講白賊--oh ! 好--lah ! 好--lah ! 講 tō 講, soah m̄ 知 1 pái, 我叫 i 去 kā 肥 ak tī 公田, i tō siáu 貪, 擔去 ak in 私--ê, 我 siūⁿ 氣 thèh 畚擔 kā 修理, tai-chì lóng 過 hiah 久--ah, iáu-koh péng 舊 siáu 簿, hit 陣 khah 少年, 有 khah chhiòng 狂, 想講做 ta-ke nā 無 tām-pòh-á 派頭, 是 ē hō 人 peh 起頭頂放屎尿。

Goán 老翁 á 死了後, 有放 kóa 田園, goán 細

kiáⁿ chiah 10 外歲, chhun--ê hit 4 ê 大漢--ê, lóng 娶 bó 生 kiáⁿ--ah, 我 tō 做主, 分分 hō in 去, 是想講樹 á 大穰 tiòh-ài 分 oe, 隨人 1 家 1 業, ē khah phah 拚, 本底是 beh 做 5 份分, goán hit ê 大漢新婦 khah siáu 貪, 計較大孫 ài 加分 1 份, i mā 無 m̄-tiòh--lah, 「大孫頂尾 kiáⁿ」, 是講 i kan-taⁿ 「siáu 入無 siáu 出」, in ban 叔 á ê 「bó 本」照講 ài kā 算在內, i soah 講, 等候 in ban 叔 á nā beh 娶, ták-ê chiah koh 公 khui, nah 有影, 時--kàu 日--kàu 隨 ê-á 隨 ê lóng kiu kha, lín mài 罵--我--lah, 我 mā 想 beh kā goán 細漢--ê 爭看有--無!

M̄-koh in hiah chē 支 chhùi, 講 bē 贏--in-ah, ka-chài goán 細 kiáⁿ 真才情, ka-tī 去台北, ná 做 ná 讀冊, oan-na siáⁿ-mih 「tōa-hák」卒業--neh, leh 做 siáⁿ-mih 「電腦」ê 頭路, 我 5 ê kiáⁿ i 算是 siōng 有出脫--ê, chhun--ê leh chhiòk 田塗。I tòà tī 台北, nā beh 去 1 chōa, tiòh-ài 坐 kah 腰骨 giōng-beh ui--去, 我真久無去 in tau neh, i chhêng-chāi 無 tī 台灣, nā beh 叫我 kap in hit ê bó tòa, 我看我早 tō hō in bó 氣--死-ah, nā m̄ 是 goán kiáⁿ thīn--i, 我 tō beh kā 修理 hō 金 sih-sih, lóng 無 kā 我 khng 在眼內, lín leh 問 i án-chóaⁿ 不孝--oh ! 雄雄 mā 想無, 等我想--tiòh chiah koh kā lín 講。

Ná 講我 chiah ná 想--tiòh, 我是 siáⁿ-mih 病 khiau --去! 我頭殼清楚 ê sī-chūn, bat 聽我 hiah-ê 新婦 in

leh 會，講我是致 tiòh siáⁿ-mih 『làu。lùn。chhu。tai。chún』有時人 ē khong-khong，有時 mā ē 精光？In bat leh 講我 kā 屎糊 kah 歸厝內，chhêng-chāi 無穿褲，我雖罔 90--ah，m̄-koh 人我 mā 是 cha-bó 人--neh！Kám 有影 hiah khong-am！Hoān-sè 是 in leh kā 我報 niáu 鼠 á 冤，tō 是 án-ne，在來我 lóng tòà tī 第 4 hia，輪 tiòh siáⁿ 人 ê 火 khau，人 tō kōaⁿ 飯來 hō 我 chiáh，自我放屎 ē kō tī 厝內了後，錦--á tō m̄ hō 我 tòà，聽 in 細聲 leh 會，講是驚我 tī in 隨人 ê 厝斷氣，chiah tiòh 輪 tiòh siáⁿ 人，siáⁿ 人 tiòh-ài chhōa 我去 in hia，阿美 ê 份額 ká-ná 是 hō in tâng-sāi 公家輪，我是 khiàng--á neh！是 m̄ 敢講「頂港有名聲，下港有出名」，m̄-koh tī goán 庄頭，是 goán kāng iân--ê siōng 有 pān ê ta-ke--neh，是 án-chóaⁿ hiah 衰 siâu，hō 人 sak 來 sak 去！我 beh tī siáⁿ 人 hia 過氣 soah 變做 in tàk-ê leh 抽虎鬚 án-ne，歹運 tō 去 sîn--tiòh，lóng 無人來問我 chit ê 苦旦 ê 意思，實在了然。

我想我是老--ah，m̄ 是 khah 早 hit ê kan-taⁿ hoah 1 聲人 tō ē khah kín 行 ê ta-ke，有時我 nā kā 人講 toh 位 leh 疼 leh 酸，goán chiah-ê 少年，tō 講我 chiáh hiah chē 歲--ah，機械舊--ah，零件 ē ui 是正常--ê，叫 lán 「百花油」thèh 來推推--leh，iah 是 sa-lóng-pah-suh thèh 來貼，庄 kha 所在 beh 去 hō 醫生看是無 hiah 利便，lán 想 mā 是 tiòh--lah！M̄-chiah 便藥 á 買來加減 chiáh，soah 去 chiáh m̄-tiòh 藥 á，hō chiah-ê 序細 kā

我笑真久，hām 台北 hit ê 阿美 mā 知影，1 pái 我去 i hia，beh thèh 藥 á 來 chiáh，i bē 輸刑事 beh 掠賊，過來看我是 leh chiáh siáⁿ-hòe！

Lóng 是 goán hit ê cha-bó 孫厚話，洩漏 chit 項 t'ai-chì，hō 我漏氣漏 kah tùì 台北去，lín 問我 chiáh m̄-tiòh siáⁿ-mih 藥 á？Kám thang 講！無要緊--oh？Bē kā 我笑！Soah m̄ 知，我聽賣藥 á leh 講，in ê 藥 á jōa 有效--leh，講 ē 「強身補骨，thiāⁿ 元氣，ē 親像青龍活虎。」Chiah 好 lán tō kín kā 買來 chiáh，goán hit ê leh 做護士 ê cha-bó 孫來看--我，看我 chiáh 藥 á，kā 藥罐 á thèh 起來看，笑 kah khù tī 塗 kha，我問 i 是 leh 笑 mih t'ai？

I chiah 講：

「阿媽，你 kám 知 che 是 leh chiáh án-chóaⁿ？」

「我 nah ē m̄ 知，是 chiáh 顧元氣，賣藥 á--ê 講 jōa 有效--leh，真 chē 人 kā 買。」

「Chit 種藥 á 是人 cha-po 人 bē 硬 leh chiáh hō 硬--neh！」

夭壽骨--oh，chiah-ê 賣藥--ê，piah 我 chit ê 老 sòng-phàn，害我開錢 koh 無面子。Hit 幾 kang，tàk-ê nā 看 tiòh 我 tō 笑，goán kiáⁿ tō 講：

「阿母，藥 á m̄ 是糖 á，bē 使烏白 chiáh，chiah m̄-tiòh 藥 á 是 ē chiáh 死人--neh！」

驚我 chiáh m̄-tiòh 藥 á！是 án-chóaⁿ 我 nā leh kā in 講人 m̄ tú 好，in tàk-ê tō 相 e 推，nā in bó iah 是孫 á 去

hō báng-á kha 踢--tiòh, 病院 chông kín-kín, 怨嘆--lah !
細漢老母生, 大漢 bó 生, 無 khah-choáh--lah ! Koh 敢
來教示--我。

報 lín 看, chit-chūn 踏--入-來 hit ê, tō 是 goán 細
漢新婦阿美, 幾歲人--ah, iáu-koh kap 人裝 kah hiah
烏貓, 厝--nih 死人 neh ! Mā 小可準節--1-下, 講
tiòh i, 天 tō 烏 1 pêng, hit-chūn 人 chiah leh 報, 我
tō 無愛--ah, 講信 siáⁿ-mih 「阿門阿穌」, 無 giáh 香
, beh khah ē 合, 後 pái-á 我 nā 死 m̄ tō 無人哭 ! Ka-
chài 我太 khiàng--leh, 生 5 ê 後生, nā 無, chit-má 真
正無人哭。

阿美是 hit 種無半撇 ê 市內 cha-bó gín-á, khah
早 kā in 做 h̄m 人是 in hit 頭 ê 阿姨, 看 goán kiáⁿ 有出
脫, tō 來 leh 報, 我想 tiòh Bóng--á in kiáⁿ tō 是娶市內
--ê, hit ê cha-bó gín-á, 生做真大 tù, 笑死人--oh !
入門無 1 禮拜講 tō 昏 tī-teh 灶頭, 聽講無叫 i lòh 田
去作穡, kan-taⁿ 是煮 3 頓飯 niâ, tō 昏昏--去, che 市
內 cha-bó gín-á 是 beh án-chóaⁿ 娶來做 bó ! To m̄ 是
beh 娶 1 仙媽祖婆來 hòk-sāi--koh !

阿美 in 阿姨 bē 死心, 講看 māi--leh 也無了本,
mā bē 消風失重, 我是想講人 leh 做--ah, nā 無去 kā
人看, 後 pái soah 無人 beh kā goán 細 kiáⁿ 做 h̄m 人,
hit 時 goán kiáⁿ mā 30 幾--ah, 做頭路做 kah 起 khong
, 人 leh 做庄--nih ê cha-bó gín-á, i lóng 看 bē kah-i,

lán 是驚 i ē 做羅漢 kha-á, chiah 老 tō 孤 khùt, 準無,
òⁿ 娶 mā 是 pē 老 kiáⁿ 幼。對看 tō 對看, goán cha-po
nā 無出 kha 手, kám 講 in beh 糊 goán--nih, Haih !
我 chit ê 老先覺 soah 千算萬算, 無去算 tiòh goán 後
生 ē 去 sah-tiòh 人 ê 頂八卦。

1 pái goán kiáⁿ chhōa i 來厝--nih, 我 tiau-kang 去
牽 i ê 手, 假無意 beh 去 kap i 講話, aih-ioh ! Chit ê
cha-bó gín-á ê 手幼 sap-sap, koh 軟 kô-kô, bē 輸無骨
--ê, che 是 beh 來做娘--ê, m̄ 是 beh 來做 bó--ê, goán
庄 kha 人, nā 娶 che kám 好 ! 我 tō 嫌 i kha 尖手尖,
bē 堪得做, goán hit ê 畚箕 á 耳, 講 i 無 leh 作穡, 娶
gâu 做--ê beh 創 siáⁿ ! Koh 講 :

「娶某是 beh 娶來 hō 人好命, m̄ 是 kan-taⁿ beh
娶來做, nā 是 beh 娶來做, bē 去娶 1 隻牛 tō 好。」

你 kā 我聽 leh 幾句, 尾--á, lán mā 是想講順 kiáⁿ
令 khah 好 leh 敬神明, hō i 娶 chit ê。

Lín kám 知, hit 時 beh 娶--i ê 時, lán 是想講,
新娘網 á 來 goán 街--nih 稅, goán cha-bó 孫 kap 新娘
網 á 店真熟, tiāⁿ-tiòh ē 算 lán khah 俗, chiah taⁿ beh
起家 niâ, 事事項項 lóng ài 錢, chhim siuⁿ chē 是 in
後 pái leh 艱苦, goán kiáⁿ beh 去 chhōa i 來試穿, i m̄
, 講 in 同窗--ê 有人嫁去庄 kha, tō 是穿 hiah-ê 新娘
網, sòng koh àu-lông, i 無愛, nā 是一定 beh 愛 i 穿
goán chia ê 新娘網 á i tō m̄ 嫁, i 講 in tau 無 kā goán
收聘金, 稅衫 á chiah 幾圓 ! Tō m̄ 甘開, án-ne 後

pái 是 ē 對 i jōa 好？Koh 講 1 世人 chiah 穿 1 pái，準做 hō 人講 i thó-chè mā 無要緊，chit ê cha-bó 講 án-ne--lah，嫌 goán 庄 kha m̄ 好，koh beh 嫁 goán 庄 kha gín-á，siōng 害--ê 是 goán hit ê gōng kiáⁿ，聽人 án-ne 講，tō lóng 據在--i，lán kā 講：

「Iáu-bē 入 lán ê 門，tō hiah gâu tiuⁿ，che nā 無 kā 教 hō 乖，後 pái 是 beh án-chóaⁿ 入 lán ê 家教？」

Goán kiáⁿ in--我：

「阿美 án-ne 講 mā 無 m̄-tiòh，kah beh 娶來做夥 暍 kui 世人--ê，加開--幾-圓-á hō i 歡喜，mā 無 kàu toeh。」

Kàu chia 來我覺悟--ah，goán kiáⁿ ê 牛頭 hō 人 lāk tiâu--leh，火燒罟寮——全無望--ah，放據在--i。

Chit ê 阿美 m̄ 知是 siáⁿ-mih 命底！Chēng 嫁 goán kiáⁿ tō lóng 免做 tō 有 thang 好 chiáh，我想--lòh 真 m̄ 甘願，nah 有做新婦 m̄ 免做！我 kap goán hit 幾 ê 新婦，koh goán kāng 庄 ê cha-bó 人，tāk-ê m̄ 是做 kah ná 牛--leh，lóng goán hit ê gōng kiáⁿ，bó 奴--lah，sēng inbó sēng kah peh chiūⁿ 天，m̄-chiah 看我 chit ê 老--ê phú-phú，無 kā 我信 táu。

我 nā 罕罕--á 去 kap in tò 3~2 kang-á，chit ê 阿美也 bē 來 kā lán 招呼，1 ê 像柴頭尪 á，tiòh-ài in 翁轉--來 chiah ē chhùi 笑目笑，goán kiáⁿ 土--á mā 是 án-ne，kam lán 講無 2 句半話，tō 講 i 人真 thiám，想 beh khah 早暍，tùi in bó 下腰攬--leh，kiáⁿ 牽--leh，

tō 入去 in ê 房間，我 chit ê 老母 koh bē 輪生份人，hō 我 tī 廳--nih 守 hit 台電視，我是人--neh，m̄ 是 3 頓飽 tō ē-sái，準飼狗，mā tiòh 對狗 so-so 摸摸--leh，我 mā 愛人 kā 我 sai-nai，koh 愛 kā 人 sai-nai，nā kan-taⁿ beh chiáh hit 3 頓飯，出去做乞食婆 kā 人分 mā 有，我看人 lóng m̄ chhap--lán，lán tō 假無意講 chia 疼 hia 疼，mā 是看 chiah-ê 序細 á ē kā lán 關心--無！

有 1 pái 我想講 beh kā 阿美壓 lòh 底，tiau-kang 對 i 講：

「Lán 庄--nih，金風孀、Bóng 姆 in 新婦 lóng 出去 leh chiáh 頭路 tâu 趁錢。」

Lín kám 知 i án-chóaⁿ kā 我 in：

「Hēⁿ--lah，nā 準有人 kā 我 tâu chhōa chit 2 ê gín-á，goán mā beh 出去 kā goán 翁 tâu 趁。」

I kā 我 thuh 臭，我 soah 大 chhùi 開開，我 80 幾--leh，ka-tī to 欠人 táⁿ-chah，khah ē 有才調顧孫 á。

我轉來庄 kha 了後，聽講 goán hit ê 親姆來 tī in 姐 hia，siōng 好，1 ê 是 in 老母，1 ê 是 in h̄m 人，我 3 步做 2 步行，想講去 kā 講--2-句 hō in 鼻芳--leh，我 tō 「豆 á 魚」 chhōan 1 盤 beh hō in chiáh hō 粗飽，nah 知 goán 親姆 mā 是硬覺--ê，lán kā tâu，i soah 講：

「時勢無相 siàng，像我 hiah-ê 新婦，tāk-ê lóng m̄ tī 厝--nih io kiáⁿ，gín-á 生生--leh，tìm hō 我老--ê，害我 chhōa 孫 chhōa kah 頭毛 phah 結球，iáu 是親姆 á

你 khah 好命，goán 阿美認份 ah 認份，beh tī 厝--nih 顧你 hiah-ê 孫，nā 像 goán án-ne 你 tō beh 哭無目屎，goán 阿美是煮 chiáh khah ham-bān--小-可，我有 kā 講--oh，你 nā 去，tiòh-ài 照起工，kám 講 i lóng 無？」

「無--lah，我 nā 去 tòà i hia，阿美 lóng mā 正頓 koh 加點心，精差 in tiòh 話利劍劍……」

「Goán hiah-ê m̄ 是 lóng án-ne，3 句硬 2 句 phàⁿ，chit-má ê 少年 lóng án-ne，lán khah 認份--leh。」

Lín kā 看，我是 m̄ 是 ē 氣--死，mài 講--ah，mài 講--ah，koh 來我 beh 看 goán chiah-ê kiáⁿ leh 辦我 ê 喪事。

* * * *

Khiàng 姆--á in4 ê 後生金--á、木--á、水--á、火--á，khah 早公家 tī ka-tī ê 地起 4 間 2 層樓，孫 á 輩 lóng 娶 bó 生 kiáⁿ--ah，mā lóng 隨人搬--出去--ah，4 間樓 á 厝，tòà 3 對半 ê 老人 kap Khiàng 姆--á chit ê 老祖媽。

Khiàng 姆--á 倒 tī 廳頭，桌 kha khng 7 pha 7 星燈，大門無關，風 1 下 iát，火 giōng-beh hō 吹 hoa--去，金--á、木--á、火--á ná 行 ná 講：

「用燒--ê khah kui 氣，後 pái mā khah bē 有沙 sap，橫直是 beh 用燒--ê，大厝 chhìn-chhái tō 好。」

木--á 來坐 tī 膨椅，kha khng tī 茶桌 á：

「Lín 看，kám beh 請司公 á 來 giang-giang--leh ! Nā goán 是愈省愈好，m̄-koh 看 lín ták-ê 意思，人

nā ē 出--得，我 tō ē 出--得。」

Ták-ê 你看--我，我看--你，琴--á kā in 翁金--á 使目尾，金--á 嚙喉 ká-ná khê-tòh 物件，嗽--2-聲 chiah 講：

「在生 lán 有有孝 tō 好，pháiⁿ 趁 chiáh--leh，chhìn-chhái tō 好，我看 hiah-ê 有--ê 無--ê ê 陣頭 lóng 免，人 nā beh chhiáⁿ--來，kā 人講包錢 tō 好。」

金--á koh oát 頭來問 in 弟婦 á：

「土--á 是 beh sô kah tī 時 chiah ē 轉--來？」

「訂 bîn-á-chài ê 飛行機，kàu 厝 mā 暗--ah。」

「Siáⁿ 人有意見--無？」

Ták-ê 頭 á 犁犁，lóng 無出聲。

琴--á kap 桂--á chhôn kha 尾飯去拜 in ta-ke，點香 hō 阿美，阿美目頭結 óa--來，sīm--1-下 chiah kā 香接--過--來，面 chhiuⁿ 無 siáⁿ 好看，tòe 人拜--幾--下--á，香 tu hō 大嫂琴--á 去插香爐，5 歲 ê 細漢 kiáⁿ chhōa--leh 講 beh 去埕--nih 散步。

桂--á 問琴--á：

「老--ê hiah-ê 錢 kap 金 á，你按算 beh án-chóaⁿ 分？」

「當然 chiah-ê 喪事開 chhun--ê chiah 來分--ah，錢 lóng tī lán 2 ê 手頭，beh án-chóaⁿ 分 lán tō án-chóaⁿ 分，我想講，老--ê 交代 beh hō in hit 2 ê 契 cha-bó kiáⁿ 1 人 1 萬 khō，來 kā 暗--起--來，橫直老--ê 收去 hioh 喘，無人知，lán tō 3 á 31？」

「好--ah ! 好--ah ! 」

「你想阿美 hit 份 kám tiòh 分 hō--in ? 」

「Kám m̄ 免? 人 i tàk 項出 kah kàu , nā 無 hō--i , kám bē 講話! 第3 khah 有影, 昨 hng i leh kā 我探聽老--ê iáu-koh chhun 幾圓? 」

阿琴聽桂--á 講 án-ne , 面 á 橫橫 :

「真敢死--oh ! Beh 分 bē 去廟口? Chēng i 死翁 tō 無 leh 飼老母--ah , mā m̄-bat 所費 hō--i , Kám beh 分? 你 kā 算 , tùi 老--ê ài 人顧 , i ê 份額 , mā chiah hō i 顧無 2 個月 , 面皮厚 kah 銃子 phah bē 過。 」

「Tō 是講--m̄ , 昨 hng 我去店 á 買物件 , 人 chiah leh 講 , lín 第3 真有孝--oh ! 俗事無 leh chhap--ah , iáu-koh kam lín tàu 顧 lín ta-ke。 」

「Hioh , 孝--lō ! 1 碗蕃薯 kho 湯孝 3 kang--lah , 見 pái nā i 輪 soah chhōa 來我 chia , 老--ê lóng 1 、 2 kang 無放屎 , 穩 tàng 是無 hō chiáh , nā 無 , nah ē 無屎尿? 老人 to leh 無 ki-hu--leh , koh hō chiáh 菜 , hng ! Siōng 好笑 kā lán 講老--ê beh tòe i chiáh 菜 ! 你知知 , 我知知 , 我 chiah 無愛信 , 我做老--ê ê 新婦 50 年 , i siáⁿ-mih 款人 lán ē m̄ 知 ! 舊年 i ê 頭殼 iáu 精光 ê 時 , 1 頓 á nā 無肉 , tiòh-ài hō 罵 kah 像臭頭雞 á , i ē chiáh 菜? 騙鬼 leh bē chiáh 水。 」

和尚唸經 , Khiàng 姆--á in kiáⁿ 孫 á tòe tī 後壁助唸 , 經聲 1 聲 1 聲送去天頂尾 liu , beh kā 福份送 hō

Khiàng 姆--á , 誦經 soah , 琴--á 包千五 kho hō 師父 , 辦喪事 ê bàuh 頭坤--á kā i khiú 去邊--á 講 :

「頭家娘 , hit 時 goán beh kā lín bàuh ê 時 , 無講 beh chhiáⁿ 人來誦經 , 你青 pōng 白 pōng 講 beh 人來 , 我是用 jōa-chē 人情請人來--ê , 人 1 團 3 ê 人你 chiah 包千五 kho , 差 siuⁿ chē--lah ! 」

「Goán tau 真久無辦 chit 種 tai-chì , 我 m̄ 知行情 --lah , nā 無 , 是 ài 包幾圓? 」

「Siōng 少 mā 三千! 」

「Hâⁿ-áⁿ , ài chiah chē--oh , 好--lah ! 後 chōa 我 chiah 包 khah chē--leh 補--in。 」

坤--á 1 ê 面 khiú kah ná 隄--leh , ná 行 ná kiâu tī chhùi--nih。

Koh 再 beh 做旬 , 生花素果 pîn 頭排 , 腰--á 分經書 hō tàk-ê 公家看 , 土--á 出聲 :

「和尚 iáu-bē 來 , mā 小等--leh。 」

腰--á 看琴--á , 琴--á chiah 講 :

「無 kâng chhiáⁿ , in beh 來創 siáⁿ ? 」

「是 án-chóaⁿ , che lán nah ē-hiáu ? 」

「真簡單--ah , 看冊 tō ē , taⁿ 你 bat 字 bat 墨--leh , 無問題--lah。 」

琴--á sòa-lòh 去講 :

「叫人來 giang-giang 唸唸--leh , 1 pái tiòh-ài 3 千 kho , kám tiòh hiah thó-chè ? 」

桂--á 講 :

「是--lah ! 是--lah ! 阿母 chhun 無幾圓，lán tō i ê 塗糊 i ê 牆，chit 攤 táp-táp 滴滴，ài koh 開 bē 少，ē 省盡量省。」

土--á kā 目鏡 thuh--1-下：

「做 lín chhiàⁿ 人來唸，錢我 chiah 出。」

金--á、木--á、火--á chìⁿ 前，金--á 開 chhùi：

「Án-chóaⁿ ? 你好額--nih ? 準做好額 mā m̄ 免來 chia 展，老母公家--ê，是 án-chóaⁿ hō 你出？你 iáu-bē 轉來 chìn 前，goán ták-ê tō 參詳好--ah，簡單 tō 好，你有錢留 leh 你 ka-tī 開，m̄ 好 kioh 是有錢 tō ē-sái phah 派，chēng 你娶 bó kàu-taⁿ，轉來看老--ê 幾 pái ?」

土--á 無話 thang in 。

Li-li lak-lak ê 唸經聲，1 聲 1 聲鑽過厚厚 ê 烏雲，beh 送去 hō 天--nih ê Khiàng 姆--á。琴--á、桂--á、錦--á、阿美 leh kā ta-ke 拗庫銀，腰--á 行--入--來，對 in 講：

「我 m̄ 是 kā lín 講--過--ah，老--ê to 歸依--ah，免燒 chit 種庫銀，lín nā 是 beh 燒，我是無出--oh !」

桂--á ná 拗 ná 講：

「無人 ē 叫你出，驚死死。」

腰--á 面隨變：

「我驚出錢？我 chiah 無親像人拗人 ê 手尾錢。」

琴--á 銀紙 tím 去邊--ah，過來問腰--á：

「你 kā 我講 hō 清楚--oh !」

「講 tō 講，驚--你 oh ? 老--ê chìn 前有交代你 2 萬 khō beh hō in 契 cha-bó kiáⁿ，聽講你 kā 人暗--去，有 ah 無？」

琴--á l ê 面 á 青 sún-sún：

「老--ê nah 有交代我 siáⁿ-mih 錢？」

「Koh 無？桂--á 去 kā kám-á 店 in hit ê 好朋友講，注死 lín 賊星該敗，我 beh 去店 á 買物件，去 hō 我聽--tióh。」

琴--á oát 頭 gîn 桂--á，桂--á 頭 á 犁犁，bih kah 無路--去，琴--á ê 面比 in ta-ke ê 尿桶 koh-khah 臭，回頭講：

「老--ê iáu-koh tī 厝--nih，你是緊張 siáⁿ，kám 講你 mā beh 分 hioh ?」

「Ták-ê ê 錢我當然 mā beh !」

阿美過去問：

「大木嫂，he soah m̄ 是 beh hō cha-bó kiáⁿ ê 手尾錢，lán beh khah ē-sái 分？」

「你 m̄ 分！Án-ne 你 ê 額我 tō m̄ 分 hō--你-σ ! 橫直你 hiah 好過--leh，無看 kah chiah-ê lân-san--ê。」

眾人 liáh 阿美金金相，阿美 tiām-tiām 退去後壁。Khiàng 姆--á 吊 tī 壁--nih ê 相片，目 chiu kap 鼻空親像做 1 下展大--起--來，琴--á in 6 歲孫 á 阿民 khiú i ê 衫 á 裾尾 kí 相片：

「阿媽你 kā 看，阿祖親像 beh 講話--neh！」

琴--á 大聲 kā hoah：

「烏白講，gín-á 人有耳無 chhùi，出去埋--nih sng。」

阿民 ná 行 ná oát 頭 leh 看 Khiàng 姆--á ê 相片，
chhùi--nih iáu-koh leh 講：

「阿祖明明 leh 講話--ah！」

* * * *

Khiàng 姆--á háu kah chiok 大聲，差官 ê 耳空
kúí-á giōng-beh hō i háu 破--去，háu soah póe 差官 ê
手：

「行！來--去！」

「Beh 去 toeh？」

「Hām lín 2 ê mā hiah khong-am--oh！當然 mā 是
去 lín hia！」

差官問--i：

「你 m̄ 是 beh 等你 hiah-ê 序細 kā 你送出山 chiah
beh 起行？Taⁿ，in bîn-á-chài tō beh kā 你送出門--ah
，goán ke 等--1 時無要緊。」

「免--lah！免--lah！看出出--ê，為 tiòh hit 幾
sián 錢，tō 冤家 niū-chè，lín kā 看，我 hiah-nī 儉--neh
，hām chit-má mā 是 1 領對襟 á 衫 kap 1 條 khòng-
pat-á 褲，in hō--我 ê 1 sián 5 釐我 lóng 無 phah ka-lák--
去，mā 是 beh hō in ták-ê 看 ē khah 好過---bē，chit-má
看看--leh lóng 無彩工，行！來去，mài 延 chhiân--ah

，我 beh 去 kā goán 老翁 á tâu--1 下。是講，人 i tī lín
hia hiah 久--ah，m̄ 知有 tàu-tīn--ê 無！Hoān-sè mā bē
認--得-我，我 chit-má 92--ah，親像 in 阿媽--leh，我
chiáh hiah chē 歲，m̄ 知 beh 創 siáⁿ，實在是老 pháiⁿ 命
--oh！」

Siōng Súi ê Cha-bó

The Most Beautiful Woman

Nâ, Chhun-sūi 藍春瑞

老兵 kā 我報，洗衫免煩惱，阿香 hō 你靠，pâng-thīⁿ 無差錯；
Kut 力一直做，眾人 lóng teh 褒，kó-i 生理好，不時人 khó-khó。
曲盤放 teh gô，kui 間阿兵哥，壁頂花 kô-kô，寄 ùi 台灣島；
記持有 1 套，tú-tiòh 錢就討，賒 siàu m̄-bat 倒，無人嫌囉嗦。
附近 chiâu 阿婆，少年 chhōe lóng 無，kan-taⁿ i 1 kô，bē 輸 lán 大嫂；
身材無 gōa lò，體格差不多，bóng khoe 準 chhit-thô，無魚蝦 mā 好。

『小徑』 óa tī 部隊 ê 邊--á，ùì 營區行--出來是 5 分鐘 nià。

我來 ê 第 2 kang，趁講免 khiā 衛兵、免做 sit ê làng-chām，soan 出來營外
bóng 行 bóng sô，chiah 知影金門 iáu 有 chit 款老百姓 teh khiā 家 ê 庄 kha 所在。

幾 tè khàm 水泥瓦，用磚 á khōng--ê kē 厝 á，lang-lang lóng 無相連，門扇 lóng
phah 開開，內底 ê ke-si 頭無講 kài 鋪排……，親像 chhāi 神明公媽 ê ang-kè 桌、
八仙彩、膨椅、茶 ki、電視、lin-chí-kuh……，chiah--ê 看 ē tiòh ê 裝設 kah lán 台
灣 ê 庄 kha 厝 á，小 khóa ē 比 phēng--tit；tāk 間加減 lóng 看 tiòh 1~2 ê chiâu 是梳
頭 cháng ê 老阿婆坐 tī 亭 á-kha khai-káng，顛倒 cha-ṛ 人 lóng m̄ 知走去 tó，連半
ê 影跡 to 無看--tiòh；行 1-liàn-túg 透，lóng 是 khiā 家 ê 民家厝，無人 teh 做生理
、賣 mih 件；hiông-hiông 行 tui 1 條 èh-èh--á bē sio 閃身 tit ê 無尾巷，chiah 影 tiòh
1 間內底有 2 檯撞球床，外口無吊 khn-páng ê 店 á；óa 去問內底 ê 厝主……，
chiah 知影 sng 1-chhê 5 koh koh tiòh-ài ka-tī 記分……，kan-taⁿ 1 tah ê 生理場。



厝前後壁 ê 塗路、巷管，lóng 無 tú kah 半 ê 人；ah-nā siōng 大通 ê 打馬膠路，kék-ke 是 2 chiah 計程車 ē sio 閃--tit，應該無 chiūⁿ 4 米闊 chiah tiòh，有 chhāi 1 枝鐵做--ê，地號名寫『小徑』ê 公共汽車牌 á，我 khiā tī hia siōng 1 暍，iáh 無 khoàiⁿ kah 半隻車來，照 án-ne 來 ioh，『小徑』iáu 算是 iap-thiap ê 草地所在，生成 tō 無幾 ê 人 tī chia 出入；séh kah 差不多 beh 透--ah，看講 iáu 早早……，我 koh oat tng 去撞 2 chhê-á 球，sng soah，jīm 10 khō hō 厝主，我 tō 走--ah。

跳 kang，我 khēng 1 kóa tī 高雄壽山替換--lòh-來 ê 軍服，khū tī 水槽 á kha thōa 衫……，有人 óa 來問講：「ēⁿ……；你 ká-ná 是頂日 á 新來--ê，是--m̄？」

「Hēⁿ--ah；頭尾 kang 總算，chiah 來 3 kang……」我 taⁿ 頭 koh 順 sòa khiā 起來講：「你是 án-chóaⁿ 看--ê？」

「先請教你貴姓、幾梯--ê？」i 穿 1 su 洗 kah 強 beh 退色，m̄-koh mê 角熨 kàu chhio-chhio-chhio ê 軍服，chhun 手 khiā 來我 ê 面頭前 beh at……

「藍……」ná kā 手蹄 á 拭 hō ta thang at 手，ná koh 講：「979 梯--ê。」

「是 án-ne--lah，藍--先生……」；「……chia ê 老兵，無人 ka-tī 洗衫--ê；若有……，tiòh 是新鳥 á！」

「無人 ka-tī 洗衫？」我有 tām-pòh-á hò 玄 tō koh 問：「你是講 chia 有替人洗衫 ê 所在，是--m̄？」

「營房外口 ê 『小徑』 hia tō 有--ah，我身軀 chit-

su tiòh 是 hia 熨--ê；開 1 絲 á 錢 niá，tō 免艱苦 chē-kòà，做 cha-bó 人 ke-lé！」

「昨 hng 我有去 hia séh……，ká-ná 無 ê 款？」

「Án-ne 你行無夠透……」；「我報--你；ù 撞球間 ê 後壁溝出--去，碰 tiòh 1 條 3 叉巷 á，oat 正 pēng 入去，tō 看--tiòh-ah。」

「多謝--你，有閒我會 koh 去 chhōe……」

「Ke 行--幾步--ah，一定 chhōe ē tiòh……」

「講 kàu chia tō 好；ah 無，我先失禮……」

Koh 隔 tng 日，我 tiau-kang chah 1 su 臭汗酸、烏鬼鬼 ê 兵 á 衫去外口 hō 人洗，親像散步行街路 ê 心 chiâⁿ，that 去『小徑』，真正 beh chhōe hit 間老兵所講 ê 洗衫 á 店；照 hit 日 i 報 ê 路，行 kàu 巷 á 尾 ê 出口……；我先看 tiòh 1 tah 塗 kha ê 紅毛塗 phah kah iu-iau-iau，平 tháⁿ-tháⁿ koh 闊 bóng-bóng ê 稻埕，有 1 口用青斗石 gih 牆 ê kó 井 á，chhāi tī 大埕 ê 正中央，4 khō-liàn-tng chiok chē nê 軍服 ê 竹篙 khòe tī 柴架 á 頂，1 沿 1 沿圍 tī 井 á 邊，tòe 風 tī 日頭 kha iāⁿ-iāⁿ 飛，淺綠是步兵、khóng ê 高砲、烏 tò 綠 ê 海陸 á、塗色 ê 自衛隊……

大埕 ê hit-pēng 頭，有 1 間 nī-chīⁿ kē kah teh-beh khà-tiòh 前額，khàm 紅瓦 ê 磚 á 厝，門 chhùi khiā 2~3 ê 阿兵哥 teh chiáh 薰、khai-káng，看 in ê 穿 chhah 應是空軍高砲 ê 軍官……；有聽 tiòh 不止 á tân ê 流行

歌 á, 1 chūn 1 chūn ùi 厝內底傳--出-來, 曲名我早 tō bē 記--ah。

大概 lóng 是 siáⁿ-mih……『……放 sak 我, 做你走……』、『……無情 ê 採花蜂, 1 攬過 1 攬……』; ah 若無, tiō 是……『緣投 gín-á 你幾歲, m̄ 知娶 bó iah 是 bōe』、『……心愛--ê, 我一定 beh 等你成功 tò-tng 來……』; 字句 lóng 是 cha-bó、cha-po teh gô 來 gô 去, m̄ 是情 tō 是愛, m̄ 是棄嫌 tiō 是 sai-nai; 後--來, 我 chiah 知影阿香 á ê 洗衫店, bē 趕人客走, koh ē thîn 茶請--人, tiō 是 kui 日放送 siōng 時 kiâⁿ ê 流行歌 á 做 gī-niū, chiah 有 hiah chē 人 ē kah 意去 i hia lōa-lōa-sô、khoe 東 khoe 西, 人面愈來愈闊, 生理好 kah ē 驚 tó 人。

Chit-tah……, 正正 tiō 是免 phah 銅鑼去宣傳, m̄-koh 所有 ê 阿兵哥 lóng 知 tú 知, 名聲透京城, 『小徑』 siōng 臭 iang ê 『阿香』洗衫 á 店; mā 是 『小徑』 chit ê 小庄頭, 獨獨看 ē tiòh kan-taⁿ 1 kô ê cha-bó gín-á 小姐, khah-ke 厝前後壁營區 ê 阿兵哥 ē saⁿh kah 無晝無暗、無時無 chūn, 連 『奇日 phah 炮』 chit 款老命 ē hō 阿共 á 收去 ê 暝--時, mā beh piàⁿ 去 i hia phīⁿ-sô; kui tīn 米糕 siūⁿ kiu tī hia 練 siáu 話、khoe 來 khoe 去, lóng 無人 ē hoah siān、haiⁿ thiám。

道理無 siáⁿ……; 若 kā 阿香 á khioh 開 mài 算……; 『小徑』 孤孤 chhun 1 tīn 面 á jiâu-phé-phé, 60 gōa-gōa-gōa ê 老歲 á 阿婆 thang 見--人, án-ne lán tō 知

影阿香姐 á i 有 gōa ka-iáh--ah。阿香 á 講是 óa beh 30, 若 kah kāng 庄 ê 老阿婆來比, i iáu 算是 『cha-bó gín-á phí』, mā ē-sái 講是 『小姐人 á』, khah-ke i 開 ê 洗衫 á 店, 戶 tēng hō 人踏 kah beh ui--去, 生理好 kàu 像菜市 á án-ne teh 滾 ká bē soah。

我 ka-tī teh 心肝內暗想……, ē 去阿香 á hia 綿死纏 ê 阿兵哥, lóng 是 『kōaⁿ 籃 á 假燒金』 chiah 去--ê; ah-nā 洗衫是借話來 lāng 起頭, ka-tī 騎馬 ka-tī hoah 開路; péng tò-tng 來講……, 看--i、kap i 講話, chiah 是真正 ê 本意; chiah-ê 真真假假 ê 齣頭, 阿香 á 知、阿兵哥知、thong 人 lóng 知, kan-kan-á 無人 beh 講破 niâ。

Kē 厝 á ê 門內, 先看 tiòh 車衫 ê mī-sín chhài tī 內底角, 正 pēng khng 1 chiah chū 白布 tī 頂面 ê 4 角桌 á, 應該是 i 髮衫、摺衫、thīⁿ 鈕 á、pāng 布邊 ê 所在; 倒 pēng 是長 ti 形 ê 冊桌 á, 桌面有 1 台有唱針 ē-sái 放曲盤 kah 聽廣播電台 2 用 ê lā-chí-oh, óa 壁邊有 1 座釘 3 格 ê 柴架 á, thiáp chiok chōe 曲盤 tī 架 á 底; mī-sín 後面 tah kui 壁堵 tīⁿ-tīⁿ 五花十色 ê 『卡片』, tēng-tēng-tháh-tháh 連起 lih kàu 強 beh 摸 tiòh 厝頂 ê íⁿ-á。

行 óa 去 chim-chiok 看……; 阿娘--òe, 有寫……『心愛的阿香: 我已經到台灣, 我會永遠想念您! 祝百事可樂 大彬敬上』、『阿香吾愛: 你是我的最愛, 毋忘我。哥文俊敬上』……, iáh 有 『阿香妹: 祝生日快樂。哥武雄上』……, mā 有 siōng 普通 ê

……『聖誕快樂』、『恭賀新禧』……等等 chiah-ê 有 sui 無 kōaⁿ，閒人 m̄ 做牽豬哥 ê tò 頭寫 kah kui 大堆，看 kàu 霧 sà-sà，目 chiu 強 beh 花--起-來。

我 ka-tī tī 心肝內 ioh，i 貼 hiah chē『卡片』，hō thèh 衫來洗 ê 人客看……，是 beh 講 i jîn 氣讚、生理 ka-iáh？Ah 是講……，展 i ê cha-po 朋友 chiâⁿ chē，叫 lán m̄-thang 烏白來--neh？

Kiám-chhái-á i 是以早 hō cha-po 人放 sak，khioh 1 ê chiâⁿ 深 ê 冤仇 tī 頭殼碗 á 內，tiau-kang tah--出-來，beh hō 舊愛人 á 心肝 gēng--ê，chiah 是 i ê 本意；總--是，cha-bó 人心肝海底針，原本 tō sa 無 cháng，tiòh m̄-tiòh，我真正 ioh 無！

I hia m̄-nā 生理好，不管時 kui 閒人 khó-khó；穿 khóng 色 ê 高砲、深藍 ê 海軍，烏 tò 綠 ê 海陸 á……；siōng kài chē--ê 是草綠色 ê 步兵，看 in 外衫 ê 手胳膊頭，hit tè 3 角形用金絲線繡 ê，花樣無 sio-siàng ê 布標 á，有金防部--ê、步指部--ê、57 師--ê goán 49 師--ê……；無分蕃薯 á、老芋 á，士官長 á、充員 á、預官……，kui 閒圍 kah beh 烏--去，正經有夠 hám。

阿香 ê 記 tì 夭壽 á 好，好 kah 我 ē 驚--tiòh。

我若款衫去 i hia，chiah hāⁿ 過戶 tēng，iáu-bōe 開 chhùi……；i tō tāi 先 làu 話講：「瑞--哥；ah 你……，頂 kái 欠我 5 kho……」

聽 tiòh chit 句，我無 tùn-teⁿ kah 半秒，隨 jīm 1 張 10 kho ê 紙票 á 起來講：「失禮！失禮！kā 你欠

chiâⁿ 久--ah。」ná chhē m̄-tiòh ná tím 頭 koh 講：「Chhun--ê 免找，算利息！」

「我無 teh 趁 chit 款軟錢……」目 chiu péng 白仁 kā 我 ò，ná 算銀角 á ná koh 講：「Chia 5 kho 找--你！」講 soah 做 i 車衫，ká-ná 受氣 ê 款，lóng 無 chhap--我。

幾 nā 遍了後，有聽人講……，mā 有我 ka-tī pōng-tiòh--ê……；i 對所有 ê 阿兵哥 lóng 是 chit 款 ê 聲 sàu，久 tō 麻麻痺痺--ah；i chit 招無用簿 á teh 記 siàu，tāk kái tú-tiòh tō 討錢，koh bē 記 kah tâ--去，真正比仙 koh-khah khiàng；iah-nā 衫 beh 洗進前，交待 i『鈕 á』lak--去、線 pō 開--去……，iā 無 tī 領 á 領 ê 所在，結 siáⁿ 無 kâng ê 號頭 thang hō 認，i lóng ē 去 thīⁿ、去補，m̄-bat làu-kau--過，真正是做生理 ê 好 kha-siàu；chiah-nī-á 乖巧 ê『cha-bó-gín-á 小姐』，人緣好 koh gâu 做 sit 頭，khah-ke mā tit 人疼；khah 無 chhái--ê 是 i ê ang-á 頭無 kài súi，mā koh 厝邊頭尾 lóng 無別 ê cha-bó thang 比 phēng ê『小徑』，tiāⁿ-tiòh 是 i siōng phāⁿ、siōng 迷人、siōng hiáⁿ 目，êng 時 tō ka-iáh kàu beh kap i 講 2 句 á 話，是 1 項 chiâⁿ 艱難 ê khang-khòe，koh-khah 免講是年節 ê lāu-pái，想 beh 看 i ê 人影……

人講……『溪底無魚，三 kài 娘 á 為王』，正正著是 chit-lō 代誌；是金門 chiah 看 ē tiòh，『小徑』chiah 有 chit 種齣頭 thang 搬；臺灣 bē……，台北百面無。

彰化伯--á leh 搶轎

Plundering the Machó's Palankeen in Chiong-hòa

Ng, Goân-heng 黃元興

阿賢，chit-má leh 讀大學 3 年級，i tòà tī 彰化八卦山 kha 「文化中心」ê 對面，真關心鄉土文化，不時 mā leh sì-kè 行踏、tī 廟埕、tī 古跡、tī 菜市 á、tī 古早厝……甚至山頭 khok 尾 ê 所在，i lóng 真認真 leh 走 chhōe 文化根源 ê 線索，人 leh 講「田螺 sô 有痕」，無論 án-chóaⁿ 龜 lô 繫 sô，社會長短，khang-khòe án-chóaⁿ 艱苦硬 táu，to pīn-nā 有 1 絲 á 研究價值，i lóng 無惜身命，liáu lóh chia 拚，chit 款精神，hō lán chia 文化界朋友，tāk 家真 kā o-ló to tiòh。

今年舊曆 2 月尾，1 年 1 pái ê 「大甲媽祖進香新港」，規模盛大 ê 繞境活動，又 koh beh 進行--ah，10 gōa 萬人，往回 2 百 gōa 公里，8 kang 7 暝，i m̄-nā 是 lán 台灣人 ê 國寶大典禮 niâ，tī 國際上 oan-ná 排有 tiòh 等--neh，chit 聲阿賢又 koh 無閒 chhìh-chhìh--ah，1 kang kàu 暗，無惜艱苦流汗流滴 leh 走 chông。Aih！無要緊--lah！為 tiòh 興趣為 tiòh 文化，無 têng-tâⁿ--lah，siōng 無 mā 1 步 khah 少年 án-ne，哈哈！阿賢今年特別注意 ê tai-chì，就是大甲媽祖回鑾 kàu 彰化市 ê sī-chūn，án-chóaⁿ 每 1 年 lóng ē 發生「搶轎」ê 慣例？Che 是真正奇巧，內底 kám 有暗藏 siáⁿ-mih 神秘 ê 內幕？Ah-to 種種線索來顯示，i m̄ 是 kan-taⁿ 善信過度熱情來搶轎，mā m̄ 是另外有烏道介入來 sio-phah 冤家 niā-niā！絕對無 hiah 簡單，phah 算有 kóa 空縫是非 tī--eh？

Lán 普普 á kā 看，若是 kan-taⁿ 信徒熱情 niâ，搶轎 ê tai-chì，應該是 1 sì-kè lóng ē 發生，nah ē 獨獨發生 tī 彰化市？Koh 再講，nah ē 連 sio-sòa 幾 lō 年，mā 是 lóng tī 彰化市，另外 koh-khah 奇怪就是，既然熱情信徒 chhap 雜烏道 pháiⁿ 人



冤家鬧事，án-chóaⁿ 主辦單位，無 ài 路線改道，來避免困擾？Iáu-koh，每年搶轎 ê tāi-chì，鬧 kah 滿城風雨，彰化阿伯 hō 人罵慘--ah，m̄-koh soah 顛倒感覺真光榮？Chiah-ê tāi-chì，阿賢 ê 心肝頭，一直存有疑問，無的確內底有暗藏機關--leh，m̄-chiah ē-sun-niā，阿賢走去問當地有行情有學問 ê 人里長伯--á，阿昆伯，伯--á 講，搶轎 ê tāi-chì，phah 算 kap 彰化市歷史 siōng 悠久 ê 媽祖廟——南瑤宮，有真大 ê 關係，án-ne 詳細，ē-tàng 去探聽南瑤宮 ê 董事勇伯--á，看 ē-tàng 問出 tām-pòh-á 線索--bē？

就 án-ne，透過好朋友 ê 紹介 niā，阿賢真 kìn 就 chhōe-tiòh 董事勇伯--á，勇伯--á 歲頭 chiáh kàu 八十 thóng，1 世人江湖走跳 pōaⁿ-nóa，to pīn-nā lán 彰化地頭 ê 空空縫縫，社會長短，i lóng bat kah 有 chhun--去，taⁿ 搶轎 ê tāi-chì，對 i 來講不而過是 sió-khóa khang-khòe niā，che 算 lân-san--ê，無問題--lah，「Ah taⁿ 後輩，小弟阿賢，有 tām-pòh-á tāi-chì，beh 拜託--你，有關彰化市 tī 大甲媽回鑾時，鬧 kah 滿城風雨搶轎 ê 內幕長短，i 由來已久，請教勇伯公--á，che 到底是 siáⁿ-khoán ê 內情？」「哈哈，少年--ê 免客氣，請坐，先 lim 1 杯茶--leh！若大甲媽搶轎 ê tāi-chì，你問了真 tiòh 縫，chit ê tāi-chì 真複雜，簡單講 1 句，就是 án-ne，原本彰化南瑤宮，每年 tī 媽祖生進前，爐主 ē 領導 5、6 萬信徒，lòh 北港進香繞境，來回 7、8 kang，che 是 goán 彰化人百 gōa 年來

「專利」，m̄-koh 同治九年（1870）ê 爐主林文明去 hō 官廳--ê 暗殺了後，soah 來停止，chit-má 去 hō 大甲媽祖 lòh 新港進香來取代，心理上 bē tau-tah bē 平衡，i ê 光彩去 hō 人搶--去，心肝頭 ut-chut，m̄-chiah 每年大甲媽回鑾 kàu 彰化 ê sī-chūn，ē 發生搶轎 ê 慣例，1 方面懷念爐主，1 方面也回想古早南瑤宮 ê 光榮，che 是代表 lán 彰化信徒 ê 熱情，i 真正壯才真正 phah 拚 kòh，雖然有少數烏道 leh 鬧，he 無要緊--lah。」

「勇伯公--á，真道謝你 ê 解釋，ló-lát--oh，m̄-koh 我 khah 少年，oan-ná 無法度了解，彰化南瑤宮，án-chóaⁿ i 是正牌『5、6 萬信徒 lòh 北港進香』ê 大廟，尾 liu ah 去 hō 大甲鎮瀾宮搶去光彩，來心生 ut-chut？Kám ē-tàng 麻煩 lán 勇伯--á，講 khah 詳細幼秀--ê，hō goán chia 序細少年人，有機會來聆聽教益，chai-iaⁿ khah chē 古早長短 tāi-chì án-ne？」講 soah niā，勇伯--á lim 1 chhùi 燒茶，in 講「哈哈，ē-sái ē-sái，無問題--lah，taⁿ 少年人 ke 知 1 kóa 歷史典故，增加智識，che 有好無 bái--ê，歷史 kán-ná 1 面明鏡--leh，ē-tàng 古今對應，我 tī chia 講 tām-pòh-á hō lín 參考，tāk 家 phín 無輸贏--ê，若有 têng-tāⁿ ê 所在，chiah 多多包涵 án-ne！」

3 kang 了後，勇伯--á 又 koh 請阿賢 ha 燒茶，勇伯--á chiah leh 講「Tī 古早專制 ê 年代，利用宗教力量，聚眾遊行，是當權者 siōng kài 驚惶 ê tāi-chì，

tiāⁿ-tiāⁿ ē 引起政治糾紛，ah-to 靠勢人 chē，tāk 家互相借膽，而且宗教迷信，刀槍不入，mā khah m̄ 驚死，chit 聲若去 hō i 造反，專制者就害 liu-liu--ah，khah 早清朝白蓮教之亂，甘陝回亂、義和團……lóng 差不多，真 tú 好，清朝尾期，台灣中部彰化地南瑤宮，每年 lóng 有 5、6 萬人進香北港 ê 風俗，經回 7、8 kang，浩浩蕩蕩聲勢至揚，tī 民間來講，這 kan-taⁿ 是宗教熱情 niā-niā，m̄-koh tī 清朝皇帝眼中，chit 款 5、6 萬人 ê 聚會，真容易 hō 有心人來煽動利用，達 kàu 革命推翻清朝 ê 組織，算講 chit 枝刺真尖利，hō 皇清心肝內，不時驚 e leh 等，一定 ài kā liàm 掉，chiah ē 放心 án-ne ！

民間 kap 官廳 ê 看法無 kâng，che 是一切災難 ê 源頭，清朝地台灣島 ê 兵源，kap 全世界無 kâng-khoán，台灣 ê 兵有 2 款，1 款是“官兵”，據清朝律令，一定 ài 用外省兵，利用 i 語言習俗 kap 百姓無 kâng-khoán，來「互相牽制互相提防」，án-ne chiah bē 軍民聯合對抗大清王朝，chit 款兵戰鬥力薄弱，對內鎮壓 iáu má-má-hu-hu，對外戰爭 tiāⁿ-tiāⁿ 一戰而潰。另外 1 款是“民間兵”，由有錢 ê 地主頭家，召集鄉勇，訓練兵丁來保家衛鄉，chit 款兵本身 kap 百姓粘 kah 真 tiâu，戰鬥力真強，古早所說「為主公賣命，肝腦塗地在所不惜」，研究台灣歷史 ài chai-iaⁿ。台灣有 2 款完全無 kâng ê 兵力，iah 無，判斷 tãi-chì，tiāⁿ-tiāⁿ ē 出差錯，siōng 明顯 ê 事例，就是 1895

甲午戰爭，日本兵 phah 中國官兵，橫長直破 siah-siah 叫，kán-ná「秋風 leh 掃 lak 葉」--leh，清兵真正「不堪一擊」，i 叫是台灣 ê 兵 lóng 是 chit 款“官兵”，i m̄ 知台灣另外有 1 款“民間兵”，戰鬥力真強，i ē kap 鄉土田園共存亡，所以 chiah 有 1896 元旦芝山岩 7 ê 日本老師被殺 ê 慘事！

清朝 tī 台灣地 ê 官兵，分配 tī 縣衙無 gōa chē，5、6 百人 niā-niā，大部份是講廣東話 ê 外省兵，好看頭 niā，無 siáⁿ 戰鬥力，普通人無 leh kā 信 táu，m̄-koh 另外 1 款民間兵，he 就無 kâng-khoán。In ê 戰鬥力強，kap 鄉土共生死，tī 清咸豐同治年間，台灣有幾 lō ê 民間兵 ê “軍閥割據”，1 ê 是台中北屯 ê 戴潮春，1 ê 是霧林--家花園系統 ê 林文察、林文明，1 ê 是草屯方面 ê 洪欉家族，清朝皇城遠 tī 天邊，對 chit 3 派軍兵，產生矛盾 ê 心情，1 方面 ài 防止 in ê 叛變，尤其太平天國了後 koh-khah tiòh 驚，不時 mā 草索看做蛇，另外 1 方面想 beh 利用 i 來擊殺族敵，來減輕皇清 ê 壓力，iah 是直接幫忙皇清來作戰 án-ne ！

皇清 ê 矛盾，hō lán 台灣中部 chit 3 ê 大兵族，產生「人人自危」，tāk 家 phih-phih-chhoah 驚 e leh 等，m̄ 知 siáⁿ-mih sí-chūn 受攻擊。Aih ！台灣人自私 bē-hiáu 合和，皇清 kā 分化，矛盾攻擊，結局 3 派總死，hō 清朝 báu 贏 án-ne ！皇清 ê 計畫是 án-ne，先利用霧林--家 ê 武力，來打擊北屯戴潮春，sò--lòh

chiah koh 消滅草屯洪欉，了後 chiah koh 派霧林--家 ê 林文察入福建 phah 太平天國，戰死了後，chiah koh 來 thâi i 小弟林文明，chit 條 siâu 算算--eh，清朝無開 siáⁿ-mih 本錢，m̄-koh 台灣人互相殘殺，3 派總滅亡，che 就是政治真可怕 ê 所在，lán chia 少年 á，真正 hō 你 bē 鐵齒--ê-neh！

1860 ~ 1870 同治年間，台灣中部 chit 三派兵丁，以霧林--家花園 ê 林文察、林文明兄弟，勢力 siōng kài 強大，m̄-koh 田園 khah 輸勢，另外 tī 草屯方面 ê 洪欉家族、田園、兵丁有 khah chē，m̄-koh 武器 khah báí。第 3 派 tī 豐原所在 ê 戴潮春兵團，聲勢 bē-bái，m̄-koh 兵力組成複雜，tām-pòh-á「烏合之眾」，戰鬥力無勇！

Ah-to 草屯洪欉家族，無論田園、水源、地界、財力，lóng 比霧林--家 khah 占優勢，chit 聲引起霧林--家 ê 生存危機感，認定講，若無先 kiát 倒草屯洪--家，án-ne 早慢會 hō 洪--家 ngeh 去配，最後決定聯合清朝官方 ê 力量，來擊殺草屯洪--家 sò--lòh-去，chit 棚台灣人「自相殘殺」卸世卸眾 ê àu 戲就搬--lòh-去-ah！開始 ê sí-chūn，官方助霧林文察、林文明兄弟，擊殺北屯戴潮春，戴軍雖然真 chē 兵，m̄-koh lóng 是「烏合之眾」，欠訓練而且指揮混亂。1 聲就去 hō 林文察、林文明 kā 解決 tàn-sak，真正無 3 無 2，是 leh phah siáⁿ 碗膏--lah？

同治三年，1864 8--月，戴潮春敗亡了後，chit-

má 中部 kan-taⁿ chhun 霧林--家 kap 草屯洪--家「兩強並立」，人 leh 講「一山不容二虎」，che 早慢 ài 生死決戰，霧林文明將軍，因為得 tiòh 清朝官方 ê 幫助，武器 khah 新 khah 好，有美國南北戰爭大砲相助，對草屯洪欉 ê 兵區，日夜砲轟，hō i 死傷極慘，洪欉乃 kó-i 人，kan-taⁿ 有老式土銃，kàu 尾 liu-á 1864 9--月北勢涌戰役，1865 年元月萬斗六之戰，軍事大敗，i ê 部下死--ê 死、逃--ê 逃，所有 ê 田園水源，lóng lak lòh 林文明 ê 勢力，chit ê sí-chūn，霧林--家變做全台 siōng kài 好額 ê 家族。

清朝雖然以官方勢力幫助霧林文察、林文明兄弟來作戰，m̄-koh 林--家 oan-ná ài 付出慘重 ê 代價，清朝一直命令林文察去大陸福建、浙江所在，kap 太平天國作戰，án-ne 1 方面 ē-tàng 打擊太平天國叛逆，1 方面 mā ē-sái 逼林文察死亡，橫直戴潮春、洪欉皆亡。無 siáⁿ-mih 顧慮--ah！Aih！清朝 ê 心肝 hiah báí，台灣人 nah ē 戇 kah bē 扒癢，ka-tī tak ka-tī，就 án-ne，林文察 tī 1861 ~ 1864 有 2 pái「反攻大陸」，去福建、浙江作戰，最後 tī 1864，12 月 28 日戰死 tī 漳州萬盛關。「清庭表面褒揚，實則暗喜」，進前 hō 林--家滅亡 ê 洪欉、戴潮春遺族，chit 聲歡喜 koh 慶祝，終歸吐出心中 ê 悶 khùi án-ne！Sò--lòh 林文明--neh？

Lán chit-má 話頭分 2 pêng，霧林文察雖然「反攻大陸」戰死漳州，m̄-koh i 小弟林文明，soah tī 草

屯、南投地界，phah 贏洪穢勢力，「大獲全勝」，chit 聲 chhèng kah liáh-bē-tiâu，大尾--ah，發角--ah，i 是全台灣 siōng kài 好額，mā siōng kài 有兵力 ê 人，tī 清朝中葉 ê 年代，lán 台灣彰化南瑤宮，每年有大隊人馬 5、6 萬人，行路去北港進香 ê 風俗，往回 2 百 gōa 公里 ài 行 7、8 kang，浩浩蕩蕩真正 lè-táu 壯觀，m̄-koh，是 án-chóaⁿ kàu 百 gōa 冬後 ê 今 á 日，顛倒 ē 變成大甲媽 lòh 新港進香？Che 講--來話長，kap 滿族外來政權 ê 殖民統治有真大 ê 關係！」

勇伯--á 講到 chia，有不止 á 感慨，台灣人 bē-hiáu khioh 和，kāng 心抵抗外來殖民統治，顛倒 ka-tī 分裂，自相殘殺，hō 外人「鴨母隨隻 phâng」，kàu 尾 liu 完全滅絕，阿賢 mā 聽 kah 心肝 phit-phòk 彈，chhoah leh 等就是，sòa--lòh 勇伯--á 又 koh 講「Taⁿ 同治 7 年左右，1870 年初，霧林--家花園 ê 林文明將軍，變做全台灣 siōng 好額 siōng 有兵權 ê 另 1 號人物，i hoah 水會堅凍，財源豐富，真正至揚，得 tiòh 地方人士大力 ê 擁護，有影 chhèng kah liáh-bē-tiâu án-ne，無 gōa 久 ê 中間，林文明將軍，hō 縣民擁護做南瑤宮 ê 頭家，爐主，hit sī-chūn 彰化縣（包含現此時 ê 彰化、台中、南投三縣），所有 ê 媽祖會有 20 幾 ê，i 一致來擁護林文明仙做南瑤宮 ê 爐主，按算 1870（同治九年）3 月 17 日（農曆），率領 5、6 萬信徒，行路 kàu 北港媽祖進香繞境，往回 7、8 kang，行程 2 百 thóng khí-loh，che 是文明仙 1 世人

中間 siōng kài 光彩，siōng kài 至揚 ê tāi-chì !

M̄-koh 文明仙是土直 ê 庄 kha 人，忠厚熱情有 chhun，i m̄ chai-iaⁿ 政治烏暗 ê 惡魔，漸漸來纏就身軀--loh ! 文明仙 1 方面享受榮華富貴，另外 1 方面 i mā táuh-táuh-á 行入敗亡悽慘 ê 地界，che m̄ 是矛盾，che 是外來殖民政權必然 ê 結果，清朝自太平天國「叛逆」了後，siōng 驚地方武力坐大，文明仙 siuⁿ 過 hiau-pai，功高震主，清廷 tiāⁿ-tiòh 看做「眼中釘」，一定 ài 挽除消滅，chiah ē 安心，iah 無，kàu 時文明仙若叛變，是 beh 叫 siáⁿ-mih 人去討伐？

真可惜，tī chit ê sī-chūn，文明仙 iáu 1 絲 á to 無警覺，i 認定講，我一心一意效忠清廷，mā 為大清國犧牲 1 ê 親兄弟林文察，goán tau 滿門忠烈「功在黨國」，必然受 tiòh 最優 ê 「禮遇」，無 gōa 久，林文明 ê 靠山左宗棠總督，派去甘陝服務，換滿族特務頭 á 英桂，來做總督（hit 時台灣 iáu-bōe 建省，hō 福建界管），i chit 班人配合彰化縣令王文榮，全心全力 beh 來糟躓文明仙，chit 聲文明仙哭苦--ah，財歪--ah，前途真正危險 án-ne !

霧林--家花園 ê 林文明將軍，得 tiòh 彰化地頭百萬人士 ê 擁護，i 身為南瑤宮媽祖廟 ê 爐主，決定 1870 年 3 月 17 日，率領 5、6 萬信徒，lòh 北港進香 ê tāi-chì，lō 尾也傳入官廳派（政府）英桂總督 ê 耳空中，真正歡喜，i 認定 beh 來鬥爭文明仙 ê 良機來--ah ! 英桂 chit ê 老奸臣想出「強制禁止南瑤宮信

徒到北港進香」，來為難文明仙，hō i tng-tó 艱苦，甚至惹來殺身之禍，ah-to 南瑤宮 lòh 北港進香，「乃百年不可改變」ê 風俗，是彰化人 1 年中間 siōng 重要 ê tãi-chì，i 若贊成命令，必然引起民眾 ê 暴動 kap 流血衝突，án-ne ē-sái 來嫁禍文明仙，來 kā 求罪，i 若反對禁令，chit ê sî-chūn 官方英桂，mā ē-tàng kā 辦罪，講 i 違反政令，有聚眾圍城叛變之嫌，kāng-khoán 犯 tiòh 大罪，chit 聲文明仙做石磨 á 心左右為難，kha-chhng 去 hō 椅 á giáp--tiòh，真正衰 e leh 等 án-ne。

同治九年，1870 年 3 月 12 日，官廳--ê 彰化縣府，忽然發出戒嚴令，說明「近來民間盛傳，有人（暗指文明仙）beh 利用北港進香 ê 時機，聚眾圍城謀反，可能 ē 引起戰事，hō 社會不安，為 tiòh 百姓安全，政府有所苦衷，今年 ê 北港進香活動，宣佈停止，萬民必須服從，違者嚴辦」，戒嚴令 1 下發出，kui-ê 彰化城 liáh 狂，人山人海氣 phut-phut，民氣冲天，人人奮勇 m̄ 驚生死，lóng beh kap 官廳--ê 拚 1 táu-á 輸贏--leh！Aih，che 南瑤宮 lòh 北港進香，「乃百年習俗」，是彰化暢 á（佬），1 年 tang 中 siōng 緊要 ê tãi-chì，chit ê 空縫來禁止，有影官廳--ê 看 bē 起彰化人，mā 侮辱 tiòh 爐主文明仙 án-ne……

民眾 ê 氣氛一直浮 giá，英桂老奸臣暗中歡喜，m̄-koh 文明仙是煩惱 kah bē chiah bē 睏--eh。北港進香進前 4 kang，chiah 發生 chit 款 tãi-chì，有影真

pháiⁿ pháng，文明仙 giáp tī 官廳老奸臣 kap 熱誠信徒中間，有影真 pháiⁿ 做人，若 chhiâu bē 好勢，hoān-sè chit 條命休去 mā 無的確，3 kang 了後，3 月 15 日，官廳奸臣派「火上加油」，為 tiòh beh 進 1 步來浮 giá 群眾 ê 情緒，馬上派兵 ùi 南瑤宮 ê 媽祖婆扣留 tī 觀音亭（今彰化市中華路開化寺），以武力宣示，善男信女 bē-sái 南下北港進香，看 ē 來引起信徒 ê 暴動--bē？再定文明仙 ê 罪過，chit ê sî-chūn 文明仙 chiah「大夢初醒」，人 cheng-sîn--ah！I chiah chai-iaⁿ 清廷 ê 惡毒，m̄ 是你「忠黨愛國，一廂情願」ē-tàng 比 phēng--ê，taⁿ tãi-chì chia 來--ah，是 beh án-chóaⁿ chhiâu chiah 好勢？

Hit sî-chūn，文明仙 ê 民兵有 7、8 千人，比縣衙官兵幾百人 niâ，武力方面贏 i thiám-thiám，若是 beh「官逼民反」來叛變，絕對優勢 á 優勢，iáu 有 chhun--lih，m̄-koh i m̄ 敢，人 leh 講「形勢比人強」，頭戴人 ê 天，kha 踏人 ê 地，tī 種種不利 ê 官勢壓迫以上，文明仙確實有萬不得已 ê 苦衷，i kâm 目屑，決心投降官府，再三安撫 chia 熱情 liáh 狂 ê 香客信徒，叫 i ài 忍耐，官廳--ê 誣賴 lán chia 百姓，beh 趁北港進香來聚眾圍城謀反，lán 就 khah 吞忍--eh。今年放棄北港進香，確實有苦衷 tī--eh，再三 hē 失禮，抱歉 án-ni-siⁿ」阿賢聽 kàu chia，心情真沈重。

「官廳--ê 英桂 chit tīn 老奸臣，看 tiòh 文明仙委屈受侮辱，放棄北港進香，án-ne mā 是無法度來

陷害文明仙，m̄-chiah ē-sun-niā，i 又 koh 想起 ê 計策 beh 來出招。Aih！台灣人--ah！你 nah ē chiah-nī pháiⁿ 命--lah！佛講「因果報應，屢試不爽」，少年 á--ah！真正 hō 你 bē 鐵齒--eh，世間 tāi 真 pháiⁿ 講，斯當時文明仙 thāi 洪穢家族 ê sī-chūn，手段青狠，無論大細一律處死，chiah-nī 惡毒酷行，今 á 日因果報應，反身 hō 清朝來 kā 你凌治，kám 有 siáⁿ-mih 話講？」

「官廳--ê 新 ê 步數是 án-ne，叫做『連環計』，i 先 pāk 枝骨，設圈套，以 phah 官司 ê 方式，『引蛇出洞』叫文明仙來官府行踏，chit 聲大船入港了後，再當場擊殺，tiau-kang 留 1、2 位 i ê 侍從，拚轉去阿罩霧老家報凶訊，chit ê sī-chūn，按算林--家 ē 大批人馬來攻縣衙報仇，官府方面，事先 kā 百姓預告，講土匪 ē 聚眾攻城謀反，ài bih tiàm 厝內，另外 tī 交通要點，埋伏重兵，以 lak 袋 á 戰術，chhoân 便便 leh tng 等，按算 beh 1 聲來滅絕林--家兵力，順 sòa 呈報北京皇城，講林--家聚眾謀反，全家抄斬 án-ne！」chit ê 連環計，真正惡毒，聽 kah 阿賢 kha 手內 phih-phih-chhoah，真正 tiòh 驚 án-ne。

彰化縣衙，命令文明仙 tī 3 月 17 日半晝 ê sī-chūn，kàu 官衙來審理舊官司 ê 訴訟，進前 1 kang，文明仙 chai-iaⁿ chit 聲去「凶多吉少」，無死 mā chhun 半條命，心肝頭 bē 按算--eh，「1 心 beh 死，1 心 beh chiáh 米」，i 到底是 beh 總 làu 林--家兵力

，kap 官兵一決死戰，iah 是徹底投降，轉庄 kha 做 giàn 頭準 tú 好？最後 i 決定投降，kan-taⁿ 祈求清廷官方留 1 條活命 hō i 就好，chhun--ê ê tāi-chì，人員、田園、財產……lóng 總獻 hō 官府 mā 無要緊……

第 2 kang，文明仙 kan-taⁿ chhōa 4 ê 衛士，就親身赴官衙「審理官司」，無 gōa 久 ê 中間，密室 ê 武士盡出，thāi 死文明仙，文明仙身受重傷，目 chiu 1 片烏暗 ê sī-chūn，chiah 後悔講無盡出林--家兵力，kap 官兵大戰 1 場（文明贏面 khah 大），清官 thāi 死文明了後，taⁿ 最後 1 位“軍閥”挽除--ah！清朝安心--ah！現場留 1 位文明 ê 衛士李祥做活口，放 i 轉去霧林--家報吉凶事，siáⁿ i 林--家兵丁來報仇攻城，lak 入官方預先 ê 埋伏，chiah koh 呈報北京來剷除林--家勢力，文明仙死 tī 現此時彰化孔廟附近，時間是同治九年，1870 年 3 月 17 日 e-po 1 點左右，chit ê tāi-chì 離 chit-má 並無 gōa 遠，美國已經獨立 beh 100 年--ah，日本人占台灣 1895 進前 ê 25 年 niā。

文明仙被 thāi，衛士李祥逃回阿罩霧林--家報凶事，林--家大大細細氣 kah bē 講了了，清朝 án-chóaⁿ 來「恩將仇報」，tāk 家 beh 決一死戰，làu 兵馬 beh 去縣衙報仇，m̄-koh 林--家頭人林文鳳，頭殼冷靜，i chai-iaⁿ tāi-chì 大條，恐驚 ē 亡族滅種，清官 kah 敢 thāi 文明以上，絕對有埋伏，i m̄ 敢用硬--ê，暫時按兵不動，清兵看無林--家 ê 人來報仇，mā 真正怨歎。Chit 聲連環計無法度完成--ah！Chit-má kā 看，

林文鳳確實是大英雄，i ê 孫林獻堂是日本時代，真出名 ê 抗日志士，做人 bē-bái án-ne ! Lō 尾 á 霧林--家對文明仙被殺 ê 冤情，用上訴北京都察院來 phah 官司，phah 4 pái lóng 無結果，ah-to 政治事件，是 beh nah 有結果，iah 無，官員犯罪，1 iân 1 iân 挽瓜 chhiù 藤查--lòh-去，最後連皇帝 mā 有罪--lih ! Án-ne 就 kui 組害了了--ah !

Taⁿ 話頭分 2 pêng，chit-má 講 kàu 彰化百姓，1 下聽 tiòh 文明仙去 hō 官府 thài--死，感覺 siuⁿ 超過--ah，官府禁止彰化信徒，lòh 北港進香，就 leh 慘了--ah，thah 有 chiáh 匏 á 無留種來「趕盡殺絕」？百姓方面開始反感--ah，而且對官府 mā 漸漸來結冤仇--ah，文明仙 1 下死了後，發展出 2 項真正 chiáh 力 ê 後果，頭 1 項就是，南瑤宮 ê 北港進香 tãi-chì，雖然百年習俗 oan-ná ài kā 取消，iah 無百姓，見景思情，為 tiòh 替爐主文明仙報仇，kàu sî-chūn 5、6 萬信徒真實反叛官府，oan-ná 無的確--lih。所以官方絕對全力來壓制，第二點就是北港進香 ê tãi-chì，可能 ài 由另外 ê 媽祖宮來擔任，尾 liu 也變做大甲媽祖鎮瀾宮來執行 chit 項任務，清朝舊時彰化縣，包含現此時 á 彰化、台中、南投三縣，所以講大甲鎮瀾宮，mā ē-sái 看做另外 1 款 ê 彰化媽祖，ah-to 無 têng-tâⁿ--lih ! 總講--1-句，南瑤宮百年習俗 lòh 北港進香，為文明仙 ê tãi-chì，去 hō 人活活 tēⁿ--死，永遠滅絕--ah !」

阿賢聽 kàu chia，不止 á 感慨，連勇伯--á 就吐大 khùi。Aih ! 無法度就是無法度，頭戴人 ê 天，kha 踏人 ê 地，總是現實生活 mā ài 照顧 án-ne，南瑤宮進香北港 ê 習俗，雖然 hō 大甲媽祖鎮瀾宮 lòh 新港進香來取代，m̄-koh 彰化父老，內心 ê 深處真正不服。I 認定北港進香 6 暝 7 kang，che 是原本彰化人 ê 專利，對大甲人搶彰化人 ê 功能，真正憤慨。另外彰化伯--á，mā 認定 lòh 北港進香，che 是開基祖南瑤宮 chiah 是真正牌--ê，鎮瀾宮不三不四，「狗肉 bē 就牲禮--eh」彰化伯--á ê 失落感，實在有待撫平，ah-to 時代 ê 現實，有大甲媽祖 lòh 新港，tiāⁿ-tiòh 就無法度 koh 再舉辦彰化媽祖 lòh 北港，無人 ē 參加第 2 pái to tiòh !

「所以講彰化阿伯 ê 矛盾心結，實在 hō 人真正同情，歷史 ê 感情，i 一直幻想文明仙 kap 南瑤宮，看有 thang 活--無？M̄-koh 事實上是無可能 ê tãi-chì，taⁿ 文明仙 chit-má 變做顏清標--ah，人大 khō 大 khō，福相福相，南瑤宮彰化媽祖變成大甲媽祖--ah，che 是人 ê 天年，lán 彰化暢 á 算分 ê 螺絲？無人 beh kā lán 信 táu án-ne，chit 款心情 ut-chut 久--ah，chit 聲起神經質--ah ! Liáh 狂--ah ! 目 chiu 霧霧匏 á 看做菜瓜，便所看做 hō-té-luh，……彰化伯--á leh 展威笑 ! Ták 家 khah 閃--eh ! 文明仙轉--來--ah ! 彰化媽祖轉--來--ah ! 轉--來，轉--來--ah……

Ah-to 彰化伯--á，一直無法度放捨古早北港進香

ê 光彩，內心 ê 深處一直 hō 宗教 ê 熱情來淹密，每年大甲媽祖 ùi 新港奉天宮回鑾，經過 lán 彰化市街 ê sî-chūn，熱情 ê 民眾，就親象海湧 án-ne，瘋狂溢入去轎身來搶轎，3 分鐘 mā 好，5 分鐘 mā 好，信徒熱情，流血流滴，目酸鼻燒……lóng 無要緊，彰化伯--á 流感心興奮 ê 目屑，看精差去--ah！Ah！He kám m̄ 是文明仙？Ah 管待 i 顏清標、陳清標……，aih！He kám m̄ 是彰媽祖，管待 i 大甲媽？清水媽？搶轎--ah！搶轎！來--ah！來--ah！……

大甲媽回鑾，tī 彰化市街，熱情民眾搶轎，雖然 phah 損 1 kóa 時間，m̄-koh 鬧熱滾滾，雙方 lóng 真光彩，che kán-ná 原住民 leh 搶婚 kāng-khoán，吵吵鬧鬧，tiāⁿ-tiòh 有 khah 心適，當然--lah！搶轎搶了 siuⁿ 過頭，引起烏道 siáu phah 鬧事，強迫改路線，這 oan-ná 無理就是，不而顧，這 ē-tàng 雙方透過地方頭兄來溝通，來改善，實在講起，大甲媽 tī 彰化搶轎 ê tāi-chì，若是 ùi 好 ê 方向 kā 看，好好規劃，顛倒是 1 ê 真好 ê 「賣點」，hō lán chia 全國同胞，chai-iaⁿ lán 彰化伯--á 熱情、善良、客氣，hō lán ê 民俗宗教文化，永遠留傳--lòh-去 án-ne。」

Taⁿ 勇伯講 kàu 藥，lim 1 chhùi 燒茶，有影講 kah 盡磅 tàu-tah，chhùi 角全波 án-ni-siⁿ，阿賢聽 kàu 真入神，真好聽，想 bē-kàu lán 台灣人 ê 故事有 chiah-nī 精彩幼秀，lán 講實--ê，台灣人 ê 媽祖進香，行 7 kang 6 暝，就已經是稀罕--ah！想 bē-kàu 進香 kap

清朝官府，oan-ná 有政治鬥爭，chit 款 tāi-chì 「舉世無雙」，kan-taⁿ lán 台灣人 chiah ē tú-tiòh 頭 1 砲 niá，siōng 尾 liu 又 koh 有懷念故主來搶轎 ê 習俗。Koh-khah 是紅花 sio 添 hō 人目 chiu 看 kah sio-phoáh，真正感心 án-ne！台灣人 ê 歷史故事，ài 靠 ka-tī 來收集 kap 發揚光大，外人是無法--lah！I 處處用心計較 beh 來 sio-phiⁿ to leh bē 赴--ah，nah 有可能來 kā 你幫贊 án-ne，aih！你 chiáh khah báí--ê！Tī chia 講 1 ê siōng 簡單 ê 例就好。

「Tī 台北市新公園內底（chit-má 叫二二八紀念公園），原本有 1 間大天后宮，是台北出名 ê 媽祖廟，1895 日本外來殖民政權統治 ê sî-chūn，thiau-kang kā 拆掉（chit-má 變做省立博物館、希臘式建築），來消滅台灣人 ê 民族意識，i chai-iaⁿ 媽祖婆 ê 信仰，tī 台灣是竄筋入骨 si-kè 風行，殖民統治者一定 ài 來加害--i，chiah bē hō 台灣人大尾發角，lō 尾 á chit 尊大天后宮 ê 媽祖婆，徙去三芝鄉舊街媽祖廟，叫金面媽祖，國民黨政府、民進黨政府，lóng 無 beh kā 請--轉--來，重新 gih 大天后宮，我 leh 想，i phah 算 mā m̄ 知 chit ê tāi-chì ê 款，就算講 chai-iaⁿ mā 無注重，橫直 che 是 1 百冬前 ê tāi-chì，tāk 家記持漸漸淡忘--去--ah，可見文化 ê 保存，是真硬 táu án-ni-siⁿ。」

離 緣

Tân, Bêng-jîn 陳明仁

米國短篇小說家 O. Henry (1862-1910) 寫過 1 篇關係 ang-bó beh 離婚 ê 故事，講 tī 中南部 ê Tennessee 有 1 對 tōa tī 山內 ê ang-á-bó，去法院要求 beh 辦離婚手續，tī 法官面前，互相 tâu 對方真害，根本無法 tō koh 生活 tâu-tīn。法官講若確實是雙人 ê 意願，án-ni 交 5 koh 銀 ê 手續料，就 ē-sái 開 1 張正式官方 ê 離婚文件 hō--in。做 ang 婿--ê 總財產 tú 好是 1 張 jiâu-phè-phè 5 koh ê 銀票，就交 hō 法官。In bó 講結婚 10 gōa 冬，chit 時無 tè 去，kiám-chhái 就去 koh-khah 深山 hia，óa 靠 i ê 大兄過日，m̄-koh beh 行 hiah 遠 ê 路途，應該 ài 有 1 雙鞋 á thang 穿，mā 順 sòa 買 1 領外衫，i kā 法官要求 in ang ài hō i 5 koh 銀做離婚後 ê 補貼。執法者認為 che 是公道 ê 請求，命令 ang 婿 tiòh koh thèh 出補貼金 hō in bó。Cha-pō--ê 講 i 無半 sián--ah，若 bîn-á-chài，hoān-sè i ē-tàng khêng 出 chit 筆錢。法官講離婚文件先 khng chia，thèng 候 i 當面付出 5 koh，chiah 有算手續完備。執法者為 tiòh 今 á 日有 5 koh ê 收入，下班 ê 時心情歡喜，殊不知中途 tú-tiòh 搶匪，kā hit 5 koh 劫--去。

翻 tng-kang，hit 對 ang-bó chiâⁿ 實 koh 來，in tī 城內朋友 tau 暫居 1 暝 niâ。Ang 婿當法官 ê 面 jīm 出 1 張 jiâu-phè-phè ê 5 koh 銀票出--來，交 in bó，法官 mā kā 文件發 hō--in。Ang-bó 相辭 ê 時，bó 驚 ang 1 kóa 生活細節 bē-hiáu，交帶 i 真 chē 日常雜事，講 kàu 尾，chiah 知 2 人 lóng 是 leh 講氣話，根本 lóng 無真正想 beh 離婚。法官警告講 in chit 時 m̄ 是法定 ê ang-bó 關係，若 koh tōa chò-hóe，ē 違法，尾手，in bó koh kā hit 張 5 koh ê 紙票交--出來，做辦結婚手續 ê 料金。Hit



對 ang-bó chiah 歡喜 tng 去內山。

Che 是 1 篇 A-tok-á 古典 ê 離婚故事，ká-sú 你 bē kah-i，無要緊，我 ē-sái koh 講另外 1 ê 台灣 ê kó，he kāng-khoán 是田庄 ang-bó ê 離婚事件，m̄-koh 台語 kā「離婚」叫做「離緣」，就是「無緣」了後，koh tiòh-ài 離開「生活環境 ê 一切」。離緣是 2 ê 人 ê tāi-chì，chit 對 ang-bó m̄ 是社會有 siáⁿ-mih 名聲 ê 人，tāk ê iáu 無 kài 熟 sāi，我應該先 kā in 介紹--1-下。

你 kám bat 聽過圳寮 á chit ê 所在？Hoān-sè 你知，m̄-koh 無的確就是我 beh 講 ê chit ê 庄頭，台灣 kāng-khoán 地號名--ê 是滿 si-kòe，我講 ê 圳寮 á 是雲 á 舍 tòà ê hit 庄。你 m̄ bat 雲 á 舍？吳雲是 ùi 日本時代就做保正 ê 紳仕，為 tiòh 尊 chhùn--i，lóng 叫 i 雲 á 舍。雲 á 舍一生錢、勢齊全，婚姻美滿，家庭幸福，無 siáⁿ 事 ē hō i 操煩掛心，kan-taⁿ 1 ê ban-á cha-bó kiáⁿ 蓮治，真 kā i lêng-tī。

雲 á 舍 3 ê 後生 lóng 真有出脫，栽培去日本讀冊，未來 m̄ 是醫生就是辯護士，chit ê 蓮治 m̄ 知出世 ê 時辰沖煞 tiòh siáⁿ-mih，真 oh 教示，自細漢就愛 sng，讀冊是 phāiⁿ 冊 phāiⁿ-á tòe sōm--ê，國校出業了後，同學招去學剃頭，厝--nih 本底是無允准，m̄-koh 蓮治自來也 sēng gah siuⁿ 嬌，愛風就風講雨就 beh 有雨，無隨在 i 去也 bē 直。學萬般工夫 lóng tiòh 3 年 4 個月 chiah ē 出師，剃頭 mā kāng-khoán，蓮治頭--á 興興尾--á 冷冷，幾 kang 心適興過了，愈想愈無趣味，師傅 koh kā i 講：

「學剃頭 m̄ 是親像你想--ê hiah 簡單，1 枝刀利劍劍 sa tī 手--nih，人客 kā 面 kap kui 粒頭殼交 hō--你，無用心斟酌 beh nah ē-sái。」

蓮治無 hit 款耐性，無 kàu 1 個月就 làu-phâu，tng 去食 ka-tī。Chit ê 姑娘 á tī hit ê 時代來講，ē-sái 講是 siuⁿ 過活跳，騎 1 台紅 ki-ki ê 鐵馬 si-kòe 去，無 1 ê 時 êng。Mā 去學裁縫做洋裝、百貨店做店員、戲台賣票顧口兼顧鐵馬、tòe 戲班去 beh 學歌 á 戲，ē-sái 講人若招就去，無所不至，無 1 途工夫學有出師 chiūⁿ 手--ê。Ka-chài 厝--nih 無欠 i tau 趁錢，雲 á 舍也就準 chhiⁿ-mī 臭耳，據在 i 心適興去 bú。目 1 下 nih，to 也 18 歲--ah，愈大 hàn soah 愈 súi，附近 1 kóa 少年 á ná hō 蠅想 beh tam 臭 liáp-á，行 kha-kàu ê 所在就 tòe leh iāⁿ-iāⁿ 飛。老母煩惱 cha-bó kiáⁿ 緊早慢 ē hō 人拐--去，做出 siáⁿ-mih kiàn-siàu tāi，想講 liōng-khó khah 早嫁嫁--leh，做人 ê 新婦 hoān-sè khah ē tiāⁿ-tiòh。雲 á 舍有 i ê 社會行情，目頭生成 ē khah kōan，按算 beh kā cha-bó kiáⁿ 做 hō 門風 khah 相當--ê，講--是富上添富，貴 koh-khah 貴，總--是 mā 為蓮治 ê 幸福設想。

Nah 知蓮治 soah 去 kah-i-tióh 1 ê 賣麥芽糖 ê 販 á，騎 i ê phāⁿ 鐵馬 tòe 賣麥芽糖--ê 1 庄 1 庄 lin-long sèh。雲 á 舍替 i chhōe ê kiáⁿ 婿條件真好，i 就是無愛，sian kā 勸 to bē hoan-chhia，koh in-chhùi-in 舌講：

「你 kan-taⁿ chai-iáⁿ 錢 kap 地位，無感情是 beh án-chóaⁿ 做 ang-bó？我甘願嫁 sán 人 3 頓食糜配菜脯，chiah 無 leh 計較好 giáh sán--leh。你若有影 hiah

kah-i bē-hiáu 你 ka-tī 嫁！看 2 ê a 嫂嫁來 lán tau，連講話 to m̄ 敢 siuⁿ 大聲，實在可憐，我絕對 m̄ 嫁 hō 好 giáh 人做新婦！」

Kàu 尾，老 pē chheh 心，下重話講：

「Kā 你安排 1 條好好路你 m̄ 行，愛死免驚無鬼 thang 做，kui-khì kā 你嫁 hō 1 ê siōng sán siōng m̄-chiáⁿ 樣--ê，看你 ē 後悔--bē？」

Cha-bó-kiáⁿ soah in 講：「嫁 khah sán--ê mā 贏你 hit ê 少爺。」

Kap 圳寮 á 比--起--來，竹圍 á chit ê 庄名應該 koh-khah 普遍，我講 ê chit 庄離圳寮 á 差不多騎鐵馬 40 分鐘久，算--起來是 kāng 縣無 kāng 鄉鎮。竹圍 á khah 單純，無親像雲 á 舍 chit 款大粒人物，m̄-koh mā 有像 A 文--哥 chit 款怪人。

A 文--哥 in tau sit 作少，chiah 3 分 thóng 地，算 sòng-hiong 人，i 大部分 ê 時 lóng ē chhōe 空 chhōe 縫加減趁 kóa 補貼家用。Hit 時 ê 庄 kha beh chhōe ē 趁錢 ê 工是真缺，播田、so 草、割稻 á lóng 是 ták ê 相放伴，無錢 thang 趁，極加是 kā 人駛田、拖甘蔗，步步 lóng tiòh óa 靠牛，人 kap 牛 ê 關係真親，若講 tiòh A 文--哥 ê 日子，kap i ê 牛是無 siáⁿ 精差，做暝做日，比牛 khah thiám。我聽厝邊講 tiòh A 文，lóng 是笑笑講「Hit 隻牛」。

庄 kha 人 khah 早嫁娶，A 文歲頭食到 20 gōa，iáu-koh 做羅漢 kha，m̄ 是 in tau 田作少 sán-chiah，hit chūn 顛倒是田大 phiàn--ê leh oh 娶有 bó，tī 無時行自

由戀愛 ê 時代，lóng 是 h̄m 人婆--á tau 相報，了後安排男女「對看」，chit-má ê 話叫做「相親」。A 文人 pān sán koh 薄板，koh 生做猴猴--á，若 beh hō 姑娘 á 「看」 ē kah-i，有 khah 費氣。雲 á 舍為 beh háⁿ cha-bó kiáⁿ 蓮治，專工拜託庄內 ê h̄m 人婆--á chhōe 1 ê khah pháíⁿ 看頭 ê cha-poⁿ 人，chit ê A 文 tú 好有合格，叫蓮治 ka-tī 去竹圍 á 庄看，講若 m̄ 聽老 pē ê 話，kui-khì 就 kā 嫁 hō A 文。Hit 時，蓮治對 hit ê 賣麥芽膏--ê tú oan-na 無趣味--ah，sòa chhui 就 in 講：

「免看，嫁 siáng lóng 好。」

A 文娶 tiòh 雲 á 舍 ê 千金小姐蓮治是附近幾 nā ê 庄頭 siōng 大條 ê 新聞，真 chē 原本就 leh kah-i 蓮治 ê 少年家 á soah lóng leh 怨嘆 pē-á 母 kā ka-tī 生 siuⁿ ian-tâu，厝--nih mā siuⁿ chē 田園，chiah ē 失去 chit ê 機會。Mā 有人目空赤，kha-chhng 後 êng 話講「súi bó oh 顧」，chit ê 妖嬌 ê 蓮治緊早慢 ē 討契兄 tòe 人走，kàu 時，A 文 mā 是 koh 無 bó 無猴，猴 san-á 變烏龜 (kui)。

雲 á 舍無收 A 文 ê 聘金，mā 無 kah 嫁妝 hō 蓮治，看 ē tiòh--ê kan-taⁿ hit 台陪 i 青春時代 ê 紅鐵馬 á niá。結婚了，A 文 in pē 母原本 tòe 正身，為 beh hō chit ê 好 giáh 人新婦有 khah 好 ê 房，專工讓--出來，2 公婆 á 搬去 tòe 另外搭 ê iap-á，看 tiòh 新婦無 siáⁿ 嫁妝，soah 有 kóa 反悔。

蓮治嫁 hō A 文，講--來 i mā 是親像 khah 早學師 á án-ni ê 心情，感覺心適興，頭幾 kang 歡喜歡喜，無論 siáⁿ-mih tī-chì to beh 問 gah 1 ê 真，A 文去做 khang-

khòe mā lóng beh tòe i 去，tī 竹圍 á 庄，tiāⁿ-tiāⁿ 看 tiòh i 坐 tī A 文--哥 ê 牛車頂，kap i 有講有笑，有時，也紅鐵馬騎--leh，田野小路 chông 來 chông 去，庄--nih ê 人 chit-chūn chiah 感覺 A 文--哥實在是猴人行猴運，自來庄--nih iáu 無人娶過 chiah-nī phāⁿ ê 新娘。

過差不多 chiáⁿ 個月，tī 1 ê 有出月娘 ê 半暝，蓮治 ka-tī 騎鐵馬 tng 去後頭厝，in a 母感覺怪奇，自 i 嫁出門，為 tiòh 雲 á 舍 iáu leh siūⁿ-khì，連頭 tng 客 to 無來去，nah ē chit 時 ka-tī tng--來，kám ē 發生 siáⁿ-mih tai-chì。蓮治講是無 beh koh 去竹圍 á A 文 in tau--ah，i beh 換 koh tòe 厝--nih。

翻 tng-kang 透早，A 文就 chhōe 來 kàu 圳寮 á，講 beh chhōa in bó tng--去，chit 時，雲 á 舍無關心 mā bē-sái--得，kā 2 ê 少年人叫來問，看是 siáⁿ tai-chì leh oan-ke nah ē bú gah chit 款形。蓮治講 A 文欺負--i，i 絕對無 beh koh tòe in tau。問 i án-chóaⁿ kāng--i，koh 面紅紅講 bē 出 chhùi。尾手，kā in 2 ê 分開問，由雲 á 舍問 kiáⁿ 婿，a 母問 cha-bó kiáⁿ，chiah 知蓮治 m̄ 知結婚真正 ê 意義，kā 婚姻當做 khah 早去學師 á án-ni，暗時無愛 kap ang 婿 睏 chò-hóe。A 文體貼蓮治 tú 新婚 ê 少女，to 也無 siuⁿ kā 勉強，kui 個月 lóng chhu 被睏塗 kha，kā 眠床讓新娘 睏，cha 暝，睏 kàu 半暝，想講 tai-chì 無起 1 ê 頭 mā bē-sái，就 peh 起眠床 beh 攬新娘，nah 知蓮治 tiòh 驚，隨拚 leh lōng。

雲 á 舍 chit 時 chiah 知 cha-bó-kiáⁿ iáu koh gín-á 性，怪 in bó chit ê 做老母--ê，在來無教，莫怪婚姻 ê

義務 to m̄ 知，2 ang-bó lóng 勸蓮治 ài tòe A 文 tng--去，i 是人 tau ê 新婦--ah，做後頭--ê mā 無法 tō。蓮治講 m̄ 就是 m̄，若 A 文 beh kap i 睏 chò-hóe，i 死 to m̄ 去 in tau--ah。

Tāi-chì kàu chia 來--ah，雲 á 舍頭殼 moh leh 燒，koh iáu 是 m̄ 甘 chit ê m̄ 知世事 ê cha-bó kiáⁿ，就叫 A 文先 tng--去，講 beh khoaⁿ-khoaⁿ-á 勸蓮治。

Chit ê 婚姻 ê 結局 iáu 是無成，雲 á 舍用 2 分土地 hō A 文，kā i 會失禮賠罪，雙方辦離緣。A 文--哥本底是 m̄ 願，m̄-koh kui 尾 iáu 是 kó-i 人，想講 siōng 無 hit 段日子，kap 蓮治 mā 過 gah 真快樂，雖 bóng 無做過真正 ê ang-bó，siōng 少 mā 算是好朋友，就答應--ah。

蓮治尾--á mā 有嫁--人，he 是 koh 過 3 年 ê tai-chì，聽講是 ka-tī 自由戀愛 ê 1 ê 國民學校 ê 先生。帖 á koh 放 hō A 文，A 文 m̄ bat 字，去問厝邊。人 kā i 講：

「你 hit ê 離緣 ê bó beh 結婚--ah，放帖 á 來。」

A 文 in 人講：「Góan m̄ 是離緣，góan 是無 ang-bó 緣！」

聽講 A 文真正有去食新娘酒，蓮治看 tiòh i 真歡喜，牽 i 去坐貴賓桌，就當做 siōng 好 ê 朋友 án-ni 款待。

照老 1 輩--ê 講，A 文是竹圍 á 庄頭 1 ê 離過緣 ê 人。

寶石婚

Gem Wedding

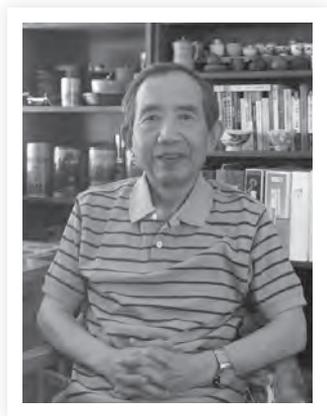
Tân, Lûi 陳雷

現代人時間寶貴，ták 項趕緊。結婚 kín，離婚也 kín。美國電影明星、歌星，聽講有 khah kín--ê 4 個月 tō 解決。Chit 年我 kap goán 月美牽手 40 冬，比較--起-來，ē-sái 講是 1 種不止 á 無簡單 ê 成就。Lán 社會鼓勵，號 1 ê 好名，叫做「寶石婚」，大概是 ke 減 ài 送 lu-bi 寶石 ê 意思。Tú 好 3--月台灣選總統，2 ê 老--ê 手牽--leh 轉--來-去，台灣選總統順 sòa 慶祝牽手成功 40 年。總--是在我看，lán 人生 kui-ê 複雜 ê súi 網，其實是千千萬萬 khōng-tú-chhiāng ê 大細事，機會相碰，phah 結相接，m̄ 是 1 結 1 結頭 kàu 尾照 lán ê 按算 pī--起-來-ê。Ná 講--ê，人 teh 做，天 teh chhiâu。Che chiah 是人生實在 ê 哲學道理。凡若成功、失敗 ê 大細事，lóng m̄-thang siuⁿ 過 chhiàm 功勞。

投票前 2 kang，ùi 台北坐高鐵 lòh 南。Goán 牽--ê tī 台中先 lòh 車，i 戶籍設 tī 台中，tī hia 投票。我 ài 轉去原籍台南。台中無 lòh 車，iàt 手 bye-bye，祝你選舉成功。Ka-tī 1 ê 車頂無 gī-niū，hioh 睏 bóng tuh-ku。

Tú beh 眠--去，kha-chiah 後 1 ê cha-bó 人 ê 聲：「Angela，here！12 A and B。」眠眠中間，che 聲 thài ē chiah 熟 sāi？Kám ē 是我 teh 做夢？驚 1 tiô，愛睏神趕走，注意 kā 聽。Angela 問：「阿媽，Where are we going？」「We are going to 台南。」「Why？」「To vote。」「Why？---」Kàu chia 來，m̄ 是 teh 做夢，真正是 i！心肝 ná 高鐵 ê 火車 lián khīn-khōng khīn-khōng 直直走，直直 chōng。

Ùi 椅 á 位 peh--起-來，向車尾行，kàu 車門 oát 頭過來看。I kap Angela 坐 1 chōa，頭 chhih-chhih，面帽 á 遮--leh。He 肥潤 ê 身影 kap nng 暖 ê 聲，做 1 下



ùi 我深坑 ê 記池 hiau--出來，kāng-khoán 無變。「Angela, look ! ---」i 擔頭起--來，hiông-hiông chhùi hāⁿ-hāⁿ，聲無--去，chit 目 nih，高鐵 ê 火車 tiòh 定身法，lóng 總停--去。Chiok 久……hoah 一聲：「阿……哲……你……」我行 óa--去。Angela 緊張 giú i ê 手 ng：「阿媽……」i kā 安慰：「Angela, say hello to uncle Tân。」我 tī in 對面坐--lòh--來。「你也轉--來？」

I tòà 美國加州，我 tòà tī 加拿大 Toronto，離開幾 lōa 千里，40 外冬 m̄-bat 見面。Chit-má 第 1 回 tī 台灣高鐵 ê 火車頂 koân 相遇。親像 2 尾細隻 iah-á tī 烏暗 ê 半天亂亂飛相碰，chiah-nī 稀罕 tú 好，koh 是 tiau-kang 相約 mā 無一定 tú ē tiòh。Kám 是 2 人同時接 tiòh kāng 1 ê 心靈 ê 密碼暗號，通知 tī chit ê 所在，chit ê 時間見面？

「轉來選舉？」i tì 頭，「你 mā 是？」我 tì 頭。「家己 1 ê？」「Goán 牽--ê tī 台中 lòh 車，i tī 台中投票。」Angela 對我無 siáⁿ 信心，âⁿ tī 阿媽身邊，kā 我 liòh--一。看--起--來 4、5 歲，長頭毛 pāk 1 條紅 li-bóng，目 chiu、面型 chiok 成 in 阿媽。「你 ê 孫？」「頭 1 pái chhōa 轉來台灣，iáu chheⁿ-hūn。」

「你 lóng 無變。」我心內 án-ne 講，he iû-iah 活跳 ê 目神，ùi i 做人阿媽 ê ang-á 頭反射來我做人阿公 ê 目 chiu 內，原在認 ē 出--來。我神神想 beh 伸手 kā i so，變魔術 hō i 花花 ê 頭毛做 1 下烏 sim-sim，jiâu--

去 ê 面皮金潤潤，kap 心內底 ê 舊相 kāng-khoán。

「你 iáu tī Orange county？」「Tī goán Christine hia。」「加州好 tòà--hōhⁿ？」i tì 頭。「有 tiāⁿ-tiāⁿ 轉來台灣--無？」i hāiⁿ 頭「選總統 chiah 有轉--來。……你 lóng tòà tī Toronto？」「kám iáu 有 teh 看病人？……」我連 sòa tì 幾 lōa ê 頭。Ah，che lóng m̄ 是我 beh 問--ê，也 m̄ 是我想 beh 聽 ê 話。我想 beh 問--i，你 kám 有歡喜？Chit 40 幾冬你 kám 有 chhōe-tiòh 平安幸福？總--是我躊躇無自信。已經 chiah 久--ah，chiah chē 人情事故 ê 變化，我 kám iáu 有權利問你 chit ê 問題？Kám 有權利 kā 你說明我心內放捨 bē 去 ê 遺憾、思念、自疚？我 koh 再看你 ê ang-á 頭，遠遠 ná 天頂尾 ê 星，有 1 iân 時間 ê kāu 霧遮--leh，暗 sàm chhōe 無答案。

「Gōa 久--ah？」「43 冬。」「Chiok kín--hōhⁿ？」goán 同齊 tì 頭。Hit 年 tī 松山機場，i 送我來加拿大，我 kā i 講：「你畢業了隨來。」i tì 頭，雙手燒 hut-hut，我 chit-má iáu 感覺 ē 出--來。Hit 時 i iáu tī 護校讀冊，koh 3 個月 chiah 畢業。I 已經 teh 申請 Toronto ê 病院，beh 來加拿大。

3 禮拜後車禍，騎腳踏車載 in 老母 hō tho-lá-khuh tōng--tiòh。In 老母入院 m̄ 知人。精神了，kha 手 bē tìn 動。醫生講，ām-kún 斷--去，無法度恢復，1 世人 piàn-sūi。

Chit-ê 無緣無故 ê 意外替 goán 決定，改變一切

。秀美決定 beh 留 tōa 老母 ê 身邊照顧--i。因為 kan-na i l ê，老 pē 早 tō 過身--ah。「天公早 tō kā 我安排--ah，叫我去讀護士，thang 照顧 goán 老母，…… che 是我 ê 專職。……」批--裡 án-ne 寫。siōng 尾張最後 1 句：「你 mài koh 等--ah。我無 beh 去加拿大。……Lán chit 條路是無尾巷。」我寫幾 lōa 張批 lóng 無回。Hit-chūn 國際電話 chiok pháin khà，接來接去，幾 lōa pái lóng 無人接。我 chai-iaⁿ，你已經決心--ah。

20 冬後第一回轉來台灣，探聽 tiòh 秀美嫁去 tī 美國加州，in 老母車禍了第三冬過身。差不多 1 冬後 chiah 嫁--人，移民去美國。「嫁了無好，家己 1 ê chhìn-chhái 嫁，也無斟酌探聽。」goán 阿嬤 kā 我講。秀美 in 老母 tō 是 i ê 小妹。「Hit ê 阿明，生理人，搬去加州經營 mo-thé-luh，不時 ē kā phah，……有 1 chām 走去 bih 修女院。」「Che……che 我 tī 加拿大 lóng m̄ 知。」出國以來 ê 遺憾，變做 bē-tàng 安慰 ê 自疚，hip kah 我 bē 喘 khùi，bē 輸我 teh 替家己辯護，tòa khah 遠 tō ē-sái tèⁿ m̄ 知，tāk 項推辭。「Chit ê 秀美實在感心--lah。犧牲 ka-tī，照顧 in 老母足足 3 冬。」kài sēng teh 替 i 不平，tiau-kang 講 hō 我反省。「Tiāⁿ-tiāⁿ mā teh 問，阿哲 iáu tī Toronto？……你結婚了 mā iáu teh 問。……」「我……我有寫批 hō--i，……」又 koh 是無 siáⁿ-sì ê 借口 teh bóng 花。「好人 pháin 命，無 tāi 無 chì chōng hit ê 車禍。」

「阿媽，Look！」Angela 比車外 1 角 1 角、青青綠綠 ê 水田，有 ê chhu-chhu，有 ê 直直，台灣南部 ê 稻 á 已經 beh 半尺 koân。「How come they don't cut the grass？」「That's not grass, that's rice。」「Why？」Angela chit ê 年歲 kap goán Aidan kāng-khoán，tāk 項 lóng 是「Why？」

「你 kám 是 beh 去做修女？」i 笑笑，是真生疏 ê 苦笑，kài sēng 真久 m̄-bat 笑--ah，笑 bē 好勢。「M̄ 是做修女，去 hioh 暈。」i chai-iaⁿ 我 teh 問 ê 意思，koh 講：「阿明人 m̄ 是 báí，pháin 酒癖，改 bē 過。」我 tím 頭表示瞭解。「為 tiòh Angela 我 chiah 離開修女院。Christine in ang-á-bó lóng teh chiáh 頭路。」

我勇敢直接 kā 問：「我寫幾 lōa 張批，你 lóng 無回。」i tím 頭，目 chiu 無 nih 看--我，in：「我 beh hō 你確定 chai-iaⁿ，我 ê 決定無變。」口氣 kap 40 冬前批內底--ê kāng-khoán，無躊躇，無怨嘆，無後悔。「Goán 母--á kā 我會失禮，講 i 擔誤--我，叫我 kā 你回批。…… che lóng m̄ 是 siáⁿ 人 ê 錯，無人 m̄-tiòh。」ah，我知，lóng 是機會碰 tú-chhiāng，che tō 是人生 pún-chiáⁿ ê 道理。設使 i hit-chūn 有 kā 我回批，設使 in 老母早半冬過身，設使我慢半冬熟 sāi 月美……設使 he 點 á 膠路無破 1 窟，……設使……設使……，chiah-ê 無數限 ê 設使，無張持 chia oat 1 oat，hia 轉 1 角，tàu-tàu--起-來，chiáⁿ-chò lán 行--過 ê chit chōa 彎彎 khiau-khiu ê 路。

火車慢--lòh-來，goán tī 歸仁 lòh 車，chò-hóe 坐 tha-kuh-sih 入市內。Kàu 民族路、公園路口，i kā 運 chiàng 講：「Tī chia lòh 車。」Hit ê 大溝頂 ê 舊橋原在 tī hia，橋身有 ê 所在 khong-ku-lí 大角、細角已經破--去。Hit ê 熱--人，我 ták 日 tī chia 等--i。對面無 gōa 遠，1 大片 koân-kē 青綠 ê 草埔，koh 過--去 tō 是護理學校 kap i 實習 ê 省立病院。已經起幾 lōa 棟直直 ê 大樓，無以前 ê súi 樣，mā 親像變 khah óa 近--來。古早 chia 無 siáⁿ 過路人，goán the tōa 粗魯 ê 橋頭，有時話講 bē soah，有時無話。熱--人大溝 ê 臭水味 ùi 橋 kha ná 籠 sng chhèng--起--來，lóng tiòh 等 lòh 大雨 chiah châng ē 清氣。M̄-kú che lóng 無關係，無計較，因為歡喜 ê 滿足 ná 清水流，chhap 雜 ê 路口無輪清涼 tiām 靜 ê 公園，……。Chit-má 大水溝已經 khàm--起--來，無 phīⁿ-tiòh 臭水味，也無聽 tiòh 水流聲。Goán khiā hia 面對面，直直無外遠 ê 頭前，tō 是 chheⁿ-hūn ê 護校 kap 病院。燒 lō ê 風 nng 勢 1 chūn 1 chūn，liâu-liâu-á i chhun 手 kā 大頂帽 á thng--lòh-來，圓面 ê hiáh-á 頂 1 大 chōa 膨龜 ê khī，車禍留--lòh-來 ê 傷，ná 1 尾肥肥烏 tò 紅 ê tō-kún。我神神 chhun 手 khoaⁿ-khoaⁿ kā i âⁿ óa--來，moh--leh，i 燒 lō ê 身軀輕輕 á chhoeh-khùi，然後出力無聲 lám--leh，比 40 冬活 tài 無法度放捨 ê 感情 koh khah ân-tòng-tòng。我 kám lóng 無錯--haⁿh？Kám 真正 lóng 無人 m̄-tiòh？……據在目屎滴，tin tòa i ê 頭毛。

「阿媽，is uncle Tân the bad guy？」

「No...Angela，uncle Tân is a very good person。」

I 依原頭 kàu 尾原諒--我。我 kā i ê 帽 á tì--起--lih。 「恭喜 lín 結婚 40 年。」i 講。我 1 時想無話，chhin-chhái in：「Goán 牽--ê mā 是護士。」比 2 節指頭 á hō i 看，m̄ 是自信後--日選舉成功，是 kā i 表示我有 2 ê 「寶石婚」。1 ê 社會認定「成功--ê」，1 ê 我 ka-tī 少年 chhóng-pōng 創 pháng--見--ê。今 á 日碰 tú-chhiāng koh chhōe--tiòh。Chit tè eng-ia kháp 破 khī ê lu-bi，我 khioh--起--來收 hō 好勢。寫電話番 hō--i，i m̄ 收：「我信在機會。」有影，少缺親像今 á 日，有緣萬里來相會。

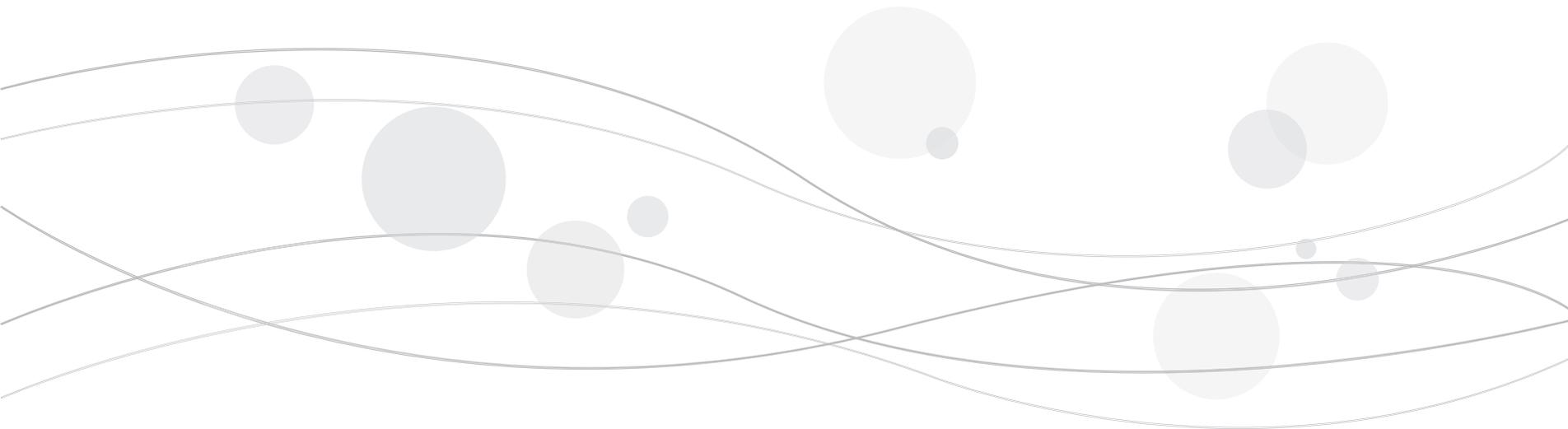
「Angela，say good-bye to uncle Tân。」

「Bye，uncle Tân。」

I 牽 Angela 行，he 退色 ê 身影 1 hoah 1 hoah 行離開我 ê 視界、心界。「Good-bye……」我 chhui 內唸。無張持，bē 輸有聽 tiòh 我叫，oát 頭過來 iát 手。Angela 學 i ê 阿媽 iát。順風吹--來 kó-chui ê gín-á 聲 teh 問：「Why are you crying again？……」。

Kiòk-pún

劇本
Plays



孤線月琴（節錄）

One-stringed Goèh-khîm (excerpt)

Chiu, Tēng-pang 周定邦

Cha-po 人

（頭前省略）

Koh 無 phók-á 聲？

（講 hō ka-tī 聽，吐大 khùi）Há ! Chiâⁿ-sit 老--ah ? (Kā 月琴 khng tī 眠床頂。)
(Sīm 1 下 á，講 hō 人像聽) ……I khiā tī 暗沉沉 ê 壁角，無話無句，kan-na
流目屎，kan-na 流目屎，ah ! 冷冷 ê 海水--nih 有 goán 熱情 ê 心肝，冷冷
ê 海水--nih 有 goán 熱情 ê 心肝--lah，……，i khiā tī 暗沉沉 ê 壁角，無話無
句，kan-na 流目屎，kan-na 流目屎，ah ! 我 chai-iaⁿ i beh 講--ê lóng 寫 tī si-
lâm-sûi ê 目屎--nih ! ……，我想 beh 用我紅紅 ê chhùi 唇，kā i phah 結 ê 目頭
tháu hō 開，……，冷冷 ê 海水--a，你 ná-ē hiah-nī 無情--ah ! ……，你 kám
chai-iaⁿ 1 葉楓 á 葉 lāu-siáp 1 段 bē-sái hng 知 ê 苦戀，……，he 是發生 tī 1 ê
古老 ê 城市 ê 1 段傳奇，……，i tiòh 像 tiām-tiām khiā tī 運河邊 hit pha 粉柑
á 色 ê 電火，kō i chhun--ê hia 老 moh ê 性命 leh chhiō 運河 ê 滄桑，kā 我 ê 影
，牽入運河起起 lōh-lōh ê 胸 khám，……，你 kám chai-iaⁿ，bē-tàng 見光 ê 戀
情，是 gōa-nī-á 淒涼、心酸，……，你 kám chai-iaⁿ，bih tī 暗巷 ê 戀情，是
ga-nī-á 苦澀、心疼，……，無要緊，上帝已經 hō lán 堅心 sio 疼 ê 心肝感動
--ah，烏暗總有 1 kang ē 看 tiòh 光，……，lán 種 tī 心肝內 ê 夢 leh puh-íⁿ--ah
，kā 目屎 chhit hō ta，……，m̄ 管天 pha-hng、地老 moh，白色 ê 夢 ē 1 項 1
項實現，……，有你 ê phang 味 ê 日子 leh 等--lán，有 lán ê 笑容 ê 日子 leh 等



--lân, 行, 行入楓 á 葉 lāu-siáp--ê hit 段苦戀--nih, …… , Ah ! 冷冷 ê 海水--nih 有 goán 熱情 ê 心肝--lah, (Sīm 1 下 á, àⁿ lóh 去眠床 kha giáh khôe 扇, kā 衫 giú hō lāng, 一直 iát 風。) Hó (吐大 khùi) ! Chiok 涼--ê ! (lát 了 kā khôe 扇 khng tng 去眠床 kha, giáh 月琴, 坐 tng 去椅頭 á 頂, sīm 1 下 á, 彈「四季春」調, 1 面彈 1 面唱。)

地 ē 透風起 thō 粉, 天頂 lóh 雨起風雲, 為娘掛吊心肝悶, môe 飯 bōe 食 ám bōe 吞。 ……Kap 娘離開千里遠, 心腸苦 chheh 無人問, 望 beh 地球 kín-kín tng, 早日 kap 娘暎 kāng 床。 ……(彈 soah, sīm 1 下 á)

Koh 無 phók-á 聲 ?

(講 hō ka-tī 聽, 吐大 khùi) Há ! Chiáⁿ-sit 老--ah ? (Kā 月琴 khng tī 眠床頂。)

(Sīm 1 下 á, 講 hō 人像聽) ……He 是 1947 年 228 事件 ê 時發生 ê tai-chì, 3 月 15, goán kap hia kòng 面桶 ê 阿山 á 大 chhia-piàⁿ ê 前 1 kang, …… , cháí 起 6、7 點, 我 chhōa 1 行 5、6 ê goán 27 部隊 ê 兄弟, bi 來 kàu 烏牛 lān 溪溪邊 1 間人家厝 á ê 外口, …… , he 是 1 間 thō-kak 厝, …… , goán ê khang-khòe 是 beh 探查 hia 臭 kha 兵 á ê 行蹤, thang tng 去報告, …… , goán 行 óa hit 間厝 ê 時, 聽 tiòh 內底 ná 像有人 leh sio 罵, goán 停 kha--lòh-來, chim-chiok kā 聽, 有人

講支那話, 我聽 1 下驚 1 tiò, 細聲 hoah 1 聲「阿山--á !」, tàk ê sùi bih kē--lòh, 「武雄, 你 kap 我來探 1 下 chim-chiok, chhun--ê ê 人 tau 看 --leh。」 …… , 我 kap 武雄 sô kàu 1 口窗 á 邊, goán 看 tiòh 2 ê 臭 kha 兵 á tī 廳 leh kā 1 ê cha-bó-gín-á siàn chhùi-phóe, hit ê cha-bó-gín-á m̄ 知 leh kā in 拜託 siáⁿ, háu kah chiok 大聲, 邊--á 跪 1 ê σ-bah-sáng, 雙手合 chò-hóe, 一直 leh kā in 拜, kā in 好 chhùi, …… , goán the tī 窗 á 邊 chim-chiok kā 聽, chiah chai-iaⁿ hit 2 ê 臭 kha 兵 á beh liáh hit ê cha-bó-gín-á 走, koh 講 he 是 in 頂司叫 in 來--ê, i 若 m̄ tòe in 去, tō beh 硬 liáh, 時--kàu 恐驚 ē 人 liáh 厝 thiah, 雞 á 鳥 á liáh kah 無半隻, …… , m̄-koh, 因為 in lóng 聽無對方 ê 話, tī hia giú-giú-lák-lák chhia-pôaⁿ chiok 久, …… , 我 kap 武雄聽 chai-iaⁿ 了, 身軀 tâng 齊放 kē, tī 窗 á kha chham-siông 1 tau-mih-á, 比手勢叫 goán hia chò-hóe 來 ê 兄弟 óa--來, 我 kā in 細聲講我 ê phah 算, tàk ê lóng tìm 頭, chai-iaⁿ beh án-chóaⁿ táⁿ-háp, …… , 我 chhōa 2 ê 兄弟 sèh tui 門口, 武雄 kap 另外 2 ê 兄弟半 khū 半行, sèh ùi 廳 ê 窗 á kha hia 去, …… , tng goán hōa 算 tàk ê 心肝 lóng chhoân sù-sī ê 時, 武雄 ùi thō-kha khioh 1 粒石頭, 大力 khian tui 竹 kóng-á 做 ê thiāu-á--lòh-去, 「Khiak !」, …… , khiā óa 窗 á hit ê

臭 kha 兵 á，探頭出去窗 á 外，……，武雄手--nih tēⁿ-ân-ân hit 枝尖 bui-bui ê 鋸 lê-á，順 hit ê 手勢 túh chiōⁿ koân，túh ùi hit ê 臭 kha 兵 á ê 嚨喉--lòh-去，hiông-hiông 1 港臭 chho bák-bák ê 血像 hng kòng 斷--去 ê 水道頭，ùì hit ê 臭 kha 兵 á ê 嚨喉 chōaⁿ--出-來，武雄 in 3 ê，1 ê lák tī hit ê 臭 kha 兵 á ê 胸 khám，另外 2 ê，1 人 kā i chang 1 肢手，sái 1 下 hiông 力，hit ê 臭 kha 兵 á chan ùi 厝內人 kòa 銃飛--出-去，飛差不多有 chiâⁿ 丈遠，lòng-tiòh 1 欖 soáiⁿ-á 欖 ê 樹骨，chiah 像消風 ê ke-kui lak tī thô-kha，bē tìn bē 動，lóng bē ngiáuh，……，kāng hit ê sī-chūn，goán chit pēng 3 ê chò-hóe ùi 廳門衝--入-去，hit ê 臭 kha 兵 á iáu m̄ 知頭尾--leh，我 tò 手 kā i ê 銃 póc--開，正手 gīm hit 枝 5 寸長 ê 銃尾刀，相正正，ùì i ê 心槽插--lòh，i 哀 1 聲，1 港血噴 kah 我 kui 面 lóng 是，我 1 頭用 tò 手 kā kō tī 目 chiu ê 血 hôe--khit-lai，1 頭正手 kā 刀 á pòeh--出-來，koh ùi i ê 胸 khám 插--lòh，i koh 哀 1 聲，goán 1 ê 兄弟 kā i ê 銃搶--走，用銃柄 àn i ê 面 kā koat--lòe，1 ê 出力 kā chia ùi 窗 á hia 去，……，i 退幾 ā 步，人 tú the tī 窗 á kīⁿ，hiông-hiông koh hō 武雄 ùi 窗 á 外 kā chang 出去 chhìh 倒 tī thô-kha，……，武雄鋸 lê-á gīm ân，ùì 心肝頭 kā chók--lòh，hit ê 臭 kha 兵 á sùi 斷 khùi，……，(Sīm 1 下 á，講 hō 人

像聽) Hit ê cha-bó-gín-á，驚 kah kap hit ê σ-bah-sáng 攪 kiu tī 暗沉沉 ê 壁角，……，我行 óa--去，i kui 身軀 phih-phih-chhoah，面 á 青 sún-sún，目屎 sì-lâm-sùi，……，我 kā i 講「無 tāi-chì--ah ! M̄ 免驚 ! goán m̄ 是 pháiⁿ 人。」I chiah táuh-táuh-á 回魂--來，……，goán 1 行人 tī hia chham-siông beh án-chóaⁿ 處理 hit 2 ê 臭 kha 兵 á ê 死體 ê 時，i—Hit ê cha-bó-gín-á—m̄ 知 tang 時 ùi 灶 kha kōaⁿ 1 桶水入--來，i kā 水 khng--leh，liáh 我一直看，眼神溫柔，目 chiu 像 leh kā 我講話，……，我 ná 像去 hō 電電--tiòh，……，(Sīm 1 下 á，àⁿ lòh 去眠床 kha giáh khôe 扇，kā 衫 giú hō lāng，一直 iát 風。) Hó (吐大 khùi) ! Chiok 涼--ê ! (Iát 了 kā khôe 扇 khng tng 去眠床 kha，giáh 月琴，坐 tng 去椅頭 á 頂，sīm 1 下 á，彈「四季春」調，1 面彈 1 面唱。) 鴛鴦水鴨成雙對，結成連理好情意，為娘掛吊像針 ui，琴聲伴 goán 心 hi-bí。……身邊無娘 thang 做伴，放 hō 阿哥 chiah 孤單，月娘 chiáp-chiáp kā goán 看，害 goán 身軀起 ùi-kōaⁿ。…… (彈 soah，sīm 1 下 á) Koh 無 phók-á 聲 ? (講 hō ka-tī 聽，吐大 khùi) Há ! Chiáⁿ-sit 老--ah ?

(Tiong-ng 省略)

(電火 hoa，暗場 ê 時，hit 堵觀眾看無 ê 壁出現，邊--á 1 口門，門關--leh-ê，中央 1 口窗 á，窗 á ê 玻璃是 thang 光--ê；厝內傳來 kā 椅頭 á 踢--倒 ê 聲，月琴聲起，彈「四季春」調，無人唱歌，電火 táuh-táuh-á 光，窗 á 內 cha-po 人 ê 身軀吊離 thô-kha，小 khóa leh hàiⁿ，月琴吊 tī i ê âm-kún，雙手垂--lòh-來，目鏡掛 tiâu--leh，後台有人講話：「Tng--khì-lah！Tng--khì！」…「孤單 ê 靈魂--ah！你 beh tng-khì toh-ūi？」電火 táuh-táuh-á hoa--去，「Tng--khì-lah！Tng--khì！」……「孤單 ê 靈魂--ah！你 beh tng-khì toh-ūi？」講 kah 電火 hoa--去，上少講 3 kái，月琴聲 lú 來 lú 細，全部無聲。)

—Soah 戲

會員簡介

Members

The bottom of the page features several overlapping, wavy lines in various shades of gray, creating a modern, flowing design element.



洪健斌

Âng, Kiān-Pin (洪健斌) was born in 1961 in Chháu-tùn, Lâm-tâu. He graduated from National Yang-Ming University Department of Medicine in 1986. He had served as a doctor in Taoyuan General Hospital, as a Director of Health center of Shueili and Caotun Township of Nantou County

respectively. Now, Âng runs Hông-Tek Clinic in his hometown.

Since 2006, Âng began to teach himself Written Taiwanese. His work was first published in 2008. Most of his works are poems, essays and Chhit-jī-á. They have appeared in Tâi Bùn BONG Pò, Tâi Bùn Thong Sìn, Metropolis Poetry Forum, Whale of Taiwanese Literature, and Tâi-kang Taiwanese Literature.

In 2013, he published his first collection of Taiwanese poems. I Am a Tree For Election. (Trans. by H.C.C.)

洪錦田

Âng, Kím-tiân (洪錦田) was born in 1949 in Lók-Káng, Chiong-Hòa, Tâi-Oân, Âng started to earn his own living at 17. He currently lives in Sin-Tiàm, Tâi-Pak.

After the Formosa Incident and the Deng's Self-immolation, he has awakened thoroughly and determined



to be the master of himself.

In 1992, Âng Kím-Tiân studied Taiwanese with Âng Ûi-Jîn, a Written Taiwanese scholar, and started writing in Taiwanese. In 1995, he published Lók-Káng-Sian Story Telling.

He has served as volunteer, editor, director, executive committee, lecturer in several written Taiwanese associations. Besides, he was a radio host and a judge of several Taiwanese writing contests.

After retirement, Âng Kím-Tiân endeavors in field research and writing. (Trans. by H.C.C.)



莫 渝

Lâm, Liông-ngá (林良雅), better known by his pen name Bók, Jû (莫渝). He was born near the bank of Tiong-káng River on Jan. 24 in 1948, in Tek-lâm Town of Biâu-lèk County. He graduated from Department of French of Tamkang University. He has been long engaged in reading and writing poems. And he has

also been concerned in Taiwanese literature as well as reading the world literature.

He had been the editor of literature at some publishing house for 5 years, and 7 years the editor of Li Poetry magazine.

He has several translation works include three books of Selections of French Poetry, of the Ancient, of the 19 Century, and of the 20

Century, and *Les Fleurs du mal*, and *Les Chansons de Bilitis*.

Recent years, he also had books of Taiwanese poetry 《春天百合》(Lilies in Spring) published in 2011 and 《光之穹頂》(Sky Dome of Light) in 2013. And he have also published poetry in Chinese 《第一道曙光》 in 2007 《革命軍》 in 2010、《走入春雨》 in 2011, and so on.

Besides, Lîm also have collected critic articles in 《波光瀲灩——20世紀法國文學》 published in 2007, 《台灣詩人群像》 in 2007, 《台灣詩人側顏》 in 2013, 《台灣詩走影》 and so on. He had also edited collections 《詩人愛情社會學》 in 2011, 《笠園玫瑰——笠女詩人選集》 in 2012 and so on. His some works had been translated into English, Japanese, French, Korean, Mongolian, Turkey, and so on. (Trans. by J.K.L.)



清 文

Chheng-bûn, whose real name is Chu, Sò-ki (朱素枝), moved to Tiong/Éng-Hô with her husband in 1986.

In 1998, Chheng-Bûn was aware of the importance of Written Taiwanese and worried public concern in this issue would fade away with time. In 1999, she took a basic Written Taiwanese class

at Lí Kang Khioh Taiwanese Cultural & Educational Foundation. Incidentally, she has joined the staff of the foundation until now. Her published work is a collection of short stories, *The Taste of the Milkfish*. (Trans. by H.C.C.)



蔡金安

Chhòa, Kim-An (蔡金安) graduated from Department of History, Chinese Culture University, and was a former senior high school teacher. Currently, he holds King-an Culture & Teaching Institution, Lord of Sword Lion Square, Chairman of Anping Culture Foundation, Honorary Chairman of Whale Taiwanese Educational Association, Chairman of Taiwan Sword Lion Tourism Culture Council, and the leader of the Whale Sing & Song Troupe. Chhòa has established Kim-An Culture & Teaching Institution in 1987. In these years, he is committed to publishing Written Taiwanese and has published several Written Taiwanese Monthly and Quarterly, including *Whale of Taiwanese Literature*.

Chhòa initiated and established Whale Taiwanese Educational Association and was elected the first Chairman. During his term, he did his best to hold Taiwanese teaching and learning symposiums, Taiwanese Literature Camps, and Taiwanese poems and ballads concerts. Due to his contribution, he won the Award for those who have promoted the indigenous languages with exceptional results from the Ministry of Education. (Trans. by H.C.C.)



謝德謙

Chiā Tek-khiam (謝德謙) is now a Taiwan independence activist. He was born in Ko-hiông in 1962. He was a project manager of the Taiwan Culture Foundation, an adjunct instructor of the Department of Translation at Chang Jung Christian University. (Trans. by J.K.L.)

周定邦

Chiu, Tēng-pang (周定邦) was born at Chheⁿ-khun-sin in Chiong-kun Township of Tâi-lâm in 1958. He graduated from the Department of Civil Engineering of Taipei Institute of Technology in 1979, and earned his Master in Art from the Department of Taiwanese Literature at National Cheng Kung University in 2008. Currently, he serves as an assistant research fellow in National Museum of Taiwan Literature, the leader of Taiwan Musical Narrative Studio, a managing director of Taiwanese Romanization Association, the secretary general of Taiwanese Pen.

Chiu earned his early life by constructing and had opened a construction company before he went to Gô Thian-lô and Chu Teng-sūn for learning Taiwanese Liām-koa (a lyrical style music) and Hêng-chhun Folks Song.

His published works include collections of poetry 起厝兮工



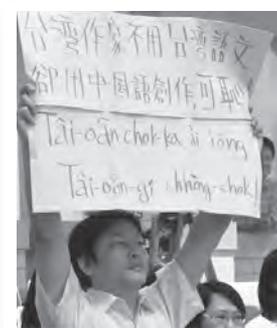
儂 (A Construction Builder), 斑芝花開 Blossom of Kapok and Ilha Formosa, also Chhit-jī-á Taiwanese vernacular epic 義戰吧嘍 (The Ta-Pa-nî Just War), 桂花怨 (Hatred of Osmanthus), and Koa-á-chheh 台灣風雲榜 (Taiwanese Storms).

He also wrote Taiwanese play 孤線月琴 (One-String Gòeh-khîm), and a play of Palm Puppet Drama 英雄淚 (Tears of Heros). He had also translated several world famous plays of masterpiece into Taiwanese. (Trans. by J.K.L.)

蔣為文

Chiúⁿ Ûi-Bûn (蔣為文) was born in Kong-san, Ko-hiông and lives in Tâi-lâm now. He obtained his PhD degree in linguistics from the University of Texas at Arlington. He is currently an associate professor in the Department of Taiwanese Literature at the National Cheng-Kung University in Tainan, Taiwan, the Director of NCKU Center for Taiwanese Languages Testing and NCKU Centre for Vietnamese Studies, the managing director of Taiwanese Pen, Chairman of Taiwan and Vietnam Cultural Association. During the college years, he founded the Taiwanese Language and Culture Study Association and participated in Taiwanization. While Chiúⁿ studied abroad, he participated enthusiastically in Taiwanese Student Association and Taiwanese Association.

Chiúⁿ specialized in written Taiwanese literature, sociolinguistics, and comparison of Taiwanese and Vietnamese mother tongue literature. His publication includes a collection of



poetry and prose *Hái-ang* (1996/*Tâi-lêh*), academic books *Ocean Taiwan: History and Languages*(Bilingual edition in Vietnamese and English/2004/NCKU), *Language, Identity, Decolonization*(2005/NCKU), *Language, Literature, and Reimagined Taiwanese Nation*(2007/NCKU), *Nations, Mother Tongues and Phonemic Writing*(2011/NCKU), etc. Website: <<http://uibun.twl.ncku.edu.tw>> (Trans. by H.C.C.)



應鳳凰

Born 1950 in *Tâi-Pak*, Èng Hōng-Hōng (應鳳凰) obtained her BA in English from Department of English, National Taiwan Normal University, and PhD in Literature from the University of Texas at Austin. She was the staff of China Times literary supplement section. She has great interest in the collection and sorting of Taiwanese literature materials for decades. Èng commenced teaching in universities in 2001. Her teaching subjects include Research Methods and Literary Materials of Taiwanese Literature, Topics in Taiwan Literature on 1950s, Taiwanese Literature and Film in post-1949, etc. Her publication includes prose collection *The Garden of Taiwanese Literature* (Taiwan Interminds Publishing/2003), thesis collection *Thesis on Taiwan Literature on 1950s*(Chun-Hui/2007), short story collection *A Bibliophile in the Lonely World*(2010/Erya), etc. Èng had taught in Department of Taiwanese Literature, National Cheng Kung University for 6 years. She is currently an associate professor in the Graduate School of Taiwanese Culture, National Taipei University of Education. (Trans. by H.C.C.)

吳正任

Ngô, Chèng-jīm (吳正任) was born in *Ko-hiông* in 1953. He is a graduate student in the Institute of Taiwanese Literature at National Cheng Kung University.

He was a Taiwanese teacher in primary schools including *Ka-hing*, *Chiân-hong*, *Iàn-châu*, *Chông-tek*, *Kim-san* and *Tiong-lō*, also in junior high schools of *Kong-san*, *Kiô-thù*, *A-lian*, *Chiân-hong* and *Âu-ngeh*.

He had published a book of essays and poetry, named *車過牛路彎* (Trailler Passed the Curved Road). He also had Taiwanese new poems selected into 2006 *台語文學選* (Taiwanese Literature selections 2006), *台語詩 100 首*, (100 Taiwanese Poetry) publish by King-an.

He had won a award of *鹽分地帶文學獎* (The Salty Land Literature) in 2008, and honored 「最有潛力 (電影) 編劇新人獎」 (The Most Potential of New Scriptwriter) by the Kaohsiung County in 2008.

His Taiwanese prose *走揣惡地山河* (Search for the Landscape of Trouble Land) was selected in 2009 *台語文學選* (Taiwanese Literature selections 2009) and in *鬥陣寫咱的土地---母語地誌散文集* (Write our land together--Prose of Landscape in Mother Tongue) in 2012.

His Taiwanese poem and prose works won the 1st Mother Language Literature Award in 2008. He was also honored in the name list of *鳳邑文學百科全書* (The Hōng-èk Literature cyclopedia), and the Award of Outstanding Contribution of Promotion of Local Language from Ministry of Education. (Trans. by J.K.L.)





何信翰

Hô Sin-hân (何信翰) was born in 1976. He had been studied in Russia for 6 years and was moved deeply by the passion for literature of Russians. After returned Taiwan, he started research in and to revive Taiwanese language and Written Taiwanese literature. He realized research in Russian

literature alone cannot satisfy him. He also comprehended it is insufficient to study Taiwanese literature with traditional methods. Thus, he has tried to research Taiwanese literature with the combination of European research methods and Written Taiwanese Literature. Fortunately, he has got some achievements in his study.

Hô has studied the theory of poetry for a long time. His students have earned written Taiwanese poems prizes under his direction. In spite of that, he started to write poetry in February, 2012. There are two main themes in his poems. One is the search for inner peace, and the other is the reveal of discrimination against Taiwanese history and language nowadays.

His purposes of writing poetry are to instruct students and to spread his ideas. He always posts his works on Facebook first, and then chooses some of them to submit for publication. Through various media, he intends to share his works with more readers. (Trans. by H.C.C.)

楊焜顯

Iûⁿ Khun-hián (楊焜顯) was born in Lûn-kha-liâu, Chiong-hòa, and graduated from National Tainan Teachers College (renamed as National University of Tainan). While Iûⁿ is working on his master's degree in Graduate Institute of Taiwanese Literature, National Chunghua University of Education, he currently serves as an elementary school teacher in Tâi-tiong.



He has received several prizes for his Taiwanese writing from Whale Written Taiwanese Literature Award, A-Khioh Award, Cheng Fu-Tien Ecological Literature Award, and the Ministry of Education Awards of Minnan or Hakka Language Literature. Some of his Taiwanese poems have been included in Anthology of Written Taiwanese Literature 2006, Anthology of Written Taiwanese Literature 2007, Anthology of Written Taiwanese Literature 2010, Daybreak: Selection of Mother Tongue Literature in Memory of the 228 Incident, and 100 Written Taiwanese Poems.

His publication includes The Folktales of Ngô-chhe Town, The Home of Wind of September: Gō-chhe, Ngô-chhe, Sin-ko-káng, the history of Chiong-hòa village The Story of Gû-tiâu-ah, the collection of Taiwanese poems The Water of Hông River Travels Through Pòⁿ-sòⁿ-thiⁿ, Travelling By The Place I Yearning For. His thesis 《戰後台語詩 ê 土地關懷 kap 歷史記憶》 is about to finish. (Trans. by H.C.C.)

楊允言

Iûⁿ Ún-giân (楊允言), born in 1966 in Tâi-pak, obtained his PhD from Department of Computer Science and Information Engineering, National Taiwan University. He currently serves as an assistant professor in the Department of Taiwanese Language and Literature at National Taiwan University. He has been committed in written Taiwanese since 1987. His accomplishments include editing the magazine Tâi-gí Students, interviewing specialists in written Taiwanese, and collating the language materials of written Taiwanese, etc. In addition, he has also set up several written Taiwanese information systems, including Taiwanese-Chinese Dictionary, Taiwanese Concordancer, Digital Archive Database for Written Taiwanese, and Taiwanese POJ script and Han-Romanization mixed script conversion systems, etc.

Iûⁿ also has excellent achievements in written Taiwanese literature, including 1st prize in prose at Saline Land Literary Camp, 1st prize in prose at The 2nd Lâm-khun-sin Taiwanese Literature Camp, and finalist at Written Taiwanese Prose Award (National Museum of Taiwan Literature). Besides, he has received the Award for having promoted the indigenous languages with exceptional results from the Ministry of Education. (Trans. by H.C.C.)



康原

Khng, Gôan (康原) is a pen name of Khng Teng-gôan, who was born at Hàn-pó village, Hong-óan Township in Chiang-hòa County in 1947. He is now living in Hiang-san in Chiang-hòa.

Khng had won award for Neo Poem of Ngô Lô-liú Literature Award, and honored for Special Contribution Award of Hong-khe Literature Award and the Executive Yuan Golden Tripot Award. He was the director of Memorial House of Lai Ho.

Khng is now one director of the Foundation of Culture of Chiang-hòa County, lecturer of Taiwanese Literature in the Community University of Chiang-hòa and Ôan-lím. He is also the adjunct instructor of the Department of Chinese at Ming-Dau University, and of the Department of Applied Chinese at Shyu Ping Technology College. He is the Chair Writer of Nan Hwa University and the instructor of Chair Writer of the Institute of Taiwanese Literature at National Chiang Hwa University of Education. He is now the chief coordinator of the Books of Study on Chiang Hwa County.

His important works are

《懷念老台灣》(The Old Taiwan in Memory)、《台灣囡仔歌的故事》(The Stories of Taiwanese Children Songs)、《八卦山下的詩人林亨泰》(The Poet Under the Pat-kòa-Soaⁿ Lâm Heng-thài), published by Yu-san,



《人間典範全興總裁》(The CEO of Chôn-heng, An Icon of People)、《囡仔歌教唱讀本·附CD》(Children Songs Reading Textbooks with CD)、《台灣囡仔歌謠》(Taiwanese Children Songs)、《追蹤彰化平原》(Tracing in the Chiang-hòa Plain)、《逗陣來唱囡仔歌·四本》(Let's Sing the Children Songs, 4 Volumns)、《港都的心靈律動》(The Rythem of the Soul of The Capital Port) by Morning Star, 《文學的彰化》(Literary Chiang-hòa), 《八卦山》(Pat-kòa-soaⁿ)、《二林的美國媽祖》(American Má-chó in Jī-lím) by Chiang-hóa Bureau of Culture, and 《花田彰化》(Flower Fields in Chiang-hòa) by Booklover.

The culture column of the chorography of Hong-óan Township and O-jit Township, and so on, more than 70 volumns. (Trans. by J.K.L.)



邱文錫

Khu, Bùn-sek (邱文錫) was born in the rural area in Tauyuan. He loves literature works since he was a child, and taught Chhit-jī-á by his father in his primary school time. Thus he spoke in Taiwanese, and recognized the Hàn characters

of Taiwanese, never minded it's a difficult thing to read Taiwanese Hàn characters.

At the context of the Movement of Democracy and Localization since 60s and early 70s in Taiwan, he realized that Taiwanese would lose themselves identity and essential subjectivity if their own language vanished. It could be replaced by Chinese

language and Chinese sense of value. Therefore in the sense of the risk, he attended to the class of Âng Î-jîn, and engaged in the Restoration Movement of Taiwanese. He has participated in Association of Taiwan Taiwanese, Taiwan Pen, and Lí Kang Khioh Association of Taiwanese Culture and Education and other groups for mother Tongue.

He and Tân Hiàn-kok had opened Chiang-chhiū publishing company, in which had published books in Taiwanese, including the Dictionary of Chinese-Taiwanese Vocabulary and Taiwanese Proverbs. He had also participated in editing the Web Taiwanese dictionary.

He has written articles to be put on Taiwanese Journals or Magazines. He is now engaged in collecting Taiwanese Chhit-jī-á and noting the Buddhism sutra in Taiwanese, which would be put onto the web for the public usage. (Trans. by J.K.L.)

高月員

Ko, Goát-oân (高月員) was born in A-kong-tiàm (now Kong-san, Ko-Hiông) in 1947. Ko was happy to be a library manager, who has been enjoying reading and learning till her retirement. She is a member of 研田書會 and a member of Hi-I Association of Stamps Art. She was the 7th and 8th chief of director of Nan-yang Association of Arts, Tainan City and a member of the commission board of art in the Association of International Culture Communication.



She is now a member of Taiwanese Pen, Taiwanese Literature Battlefront, and director of several Associations of Arts. She had published tens books of Arts. (Trans. by J.K.L.)



柯柏榮

Koa, Pek-êng (柯柏榮) was born in An-pêng, Tâi-lâm, in 1965. He graduated from the Department of Electrical Engineering of Salesian Technical School Tainan Taiwan. He was in jail for robbery since April in 1998, and released on parole on 7th May, 2009.

Koa started his Taiwanese writing in 2003, and his main works cover poetry and prose. He was the secretary-general of Taiwanese Pen, the secretary-general of The Association of Tâi-ôan Koa-á-chheh, and was the chief editor of Metropolis Poetry Forum (Siú-to Si-pò), the execution editor of Taiwanese Education.

He is now the Director-general of Tâi-lâm Koaⁿ-bâng-hoe Tâi-gí-bûn Hák-hōe, and the Secretary-general of Tâi-ôan Lâm-to Bûn-chhòng bûn-kàu Hiáp-hōe, also a Taiwanese teacher of junior high and primary schools in Tâi-lâm.

He has won many awards, include Ministry of Education, The Whale, A-khioh-siúⁿ, Lâm-êng, Hú-siâⁿ, Tâi-tun, Bāng-hoa, and so on mote than 10 awards. He had published 3 books of Taiwanese poetry, Niû-á-tāu ê Chhun-thiⁿ(Spring of a Silkworm Chrysalis), Chhiah-khàm-lâu ê Chêng-phoe(Love letter from Chihkan Tower), and Lāi-lí-á ê Hóe-kim-koau(The firefly in the Jail). (Trans. by J.K.L.)

李勤岸

Lí, Khîn-hōaⁿ (李勤岸) was born in 1951, Tainan, Taiwan. He got his PhD degree in linguistics at University of Hawaii. He was Taiwanese Preceptor at Harvard University



from 2001~2004, and is currently professor of the Department of Taiwan Culture, Languages & Literature at National Taiwan Normal University, and also the president of Taiwanese Languages League. He was the founding president of Taiwanese Pen Club. He has won several literary prizes, and published 12 volumes of poetry collections and selections. Besides poetry, he has also published more than 40 books. He was invited to attend the 7th Granada International Poetry Festival in Nicaragua, 2011. In the same year, World Poetry Almanac published Selected Poems of Khin-huann Li with English and Mongolian.

李秀

Louise Lee Hsiu (李秀) was born in Kaohsiung, Taiwan. There she earned her BA in the Humanities and three English as a Foreign Language certificates. In 2002, she moved to Canada. Since then, she has earned two diplomas in Creative Writing. An award-winning author,



Louise has had ten books published in Taiwan. Her published writings include novels, short stories, essays and poetry. At this time, she is translating Taiwanese poetry and her own works from Chinese to English and she is also writing a series of stories in English and Taiwanese. In addition to being a professional writer, she is proficient in playing piano and painting.



廖瑞銘

Liäu, Sui-bêng (廖瑞銘) is the 2nd and 3rd director general of Taiwanese Pen, since 2011, was born in Tâi-pak. He obtained his PhD in History from Chinese Culture University at Chháu-soaⁿ(Yang-ming-san). He is now a professor of the

Department of Taiwan Language and Literature and the dean of the Liberal Center in Chung San Medicine University.

He has headed in Taiwanese Movement since 1992. Then, in 1997 he was part to organize the first professional foundation of Taiwanese, Lí Kang Khioh Association of Taiwanese Culture and Education, and be a director in it, and be the publisher and the chief editor of the publication of Tâi-bùn Thong-sìn Bông-pò. In 2001 participated in organizing the Association of Taiwanese Romanization. And he was the chief of director of it in 2009. In 2011, he invited to be the commission of The 100 Annual Contribution of Promotion of Mother Tongue by Ministry of Education.

He was in the faculty of the Department of Humane of Providence University since 1995. In 2001, Liäu participated in setting up the Department of Taiwanese Literature. Since 2006, he was temporary transferred to be the chairman of the Department of Taiwanese Language and Literature of Chung San Medicine University. In the meanwhile, he also had lectured on Taiwanese Literature and Taiwanese in National Cheng Kung University, National Chung Sing University, and National Changhua University of Education.

Liäu has been a member of editorial board of Journal of Taiwan Literary Studies since 2007, and had charged the 8th special one, Taiwan Mother Tongue literature Study.

He had been the editor general of the chorography of Tháiphêng, Tâi-kah, and Éng-khong, commissioned by the local governments. And he had executed the study plan of The Digital Museum of Selected Collections of Pêh-ōe-jī and plan of edit the Special of Ài, Thiàⁿ, Sioh Taiwanese Literature Exhibition. (Trans. by J.K.L.)

林武憲

Lîm, Bú-hiàn (林武憲) was born at a fisher village in Chiang-hòa on 3rd Sept. 1944. He graduated from Ka-gī Teacher College. He was a member of commission of Taiwanese textbooks and of National Culture and Art Foundation, and an advisor of Chinese Education of Overseas



Community Affairs Council.

His works are a book of Chinese-English Poetry with illustrated pictures, Endless Sky, and Taiwanese Lyric Poetry 鹹酸甜－人生的滋味 (Glace Fruits--Taste of Life) more than 50 books. These works more than 100 ones in number are selected into textbooks of language or music in Taiwan, Hong Kong, Singapore, and China. Also his works were frequently translated into English, Japanese and Korean, and made into more the 100 songs. He was honored Language medal, Arts medal and Award of Chinese Children Literature.

His life was written in the Dictionary of Children Literature and the Dictionary of Children Literature in Korea. (Trans. by J.K.L.)

林文平

Lîm, Bùn-pêng (林文平) was born in Ka-gī in 1969. He grew up at Lák-ku in Ko-hiông, and received his Bachelor from the Department of Chinese Literature, Fu Jen Catholic University. He won the Whale of Taiwanese Literature Award, Ministry of Education Literary and Artistic Creation Award, Ministry of Education Mother Tongue Creation Award 2009 and Ministry of Education Outstanding Award of Contribution of



Promotion of Mother Tongue in 2011.

These years Lîm had been going hard adventure which almost covers every township of Taiwan. Therefore, he got twice the Badge of the Brave Smile.

Lîm had published several books of poetry, here are three of them, O-Siông Khì-chúi (Heysong Soft Drink), Sî-kan ê phang-bī (Fragrance of Time) and Iông Bi-long Siá ê Chit Siú Si (A Poem Written by Bi-long). He also edited a book named 台灣歇後語典 (Taiwanese Proverbs). He also have a blog for Taiwanese Poem, named Ê-káng ê Hong (The Wind of The Down Port). (Trans. by J.K.L.)

林裕凱



Lîm, Jū-khái (林裕凱) was born in mountain village Pîⁿ-nâ, in 1966. Lîm received his PhD in Electrophysics from NCTU, in 2000. After army serving, He went to a company as an engineer of RD for about 1 year and a half. He is now an assistant professor of Liberal Center at Alethia

University.

Lîm write poems and several articles in Taiwanese for several years. However, he wish publish his own works in near future. Lîm views writing in mother tounge as a regain of the freedom of press, learn to speak out loud from heart.



藍春瑞

Nâ, Chhun-sūi (藍春瑞) was born at Siang-khoe Township in Tâi-pak in 1952. He graduated from Keelung junior high school and Cheng Kung senior high school. After that, he got his BA from the Department of Politics at Soochow University. After military service, he had held some

business including mineral, warehouse, and electrical materials for 5 or 6 years long. And after that, he passed the civil service examination, and has been an civil servant till now.

Nâ has used 2 pen names, Nâ A-lâm or A-lâm to public. And he had a book of short stories, named 無影無跡 published in 2011.

He is a mountain lover, often hiking to the shallow mountains around Taipei. He thinks it would strengthen his body and makes himself humble to the world. (Trans. by J.K.L.)

黃元興

Ńg, Gôan-heng (黃元興) was born in Mar. 1949 at Ka-tang-kha, Kan-tâu in Tâi-pak. He graduated from Chian-kuo Senior High School, and the Department of Dental of National Taiwan University. He is now the owner of Ngó-chiu Dental clinic.

He had lectured in the classes of



Mother tongue at Yang Ming San.

He is also the head of the Association of Taipei Taiwanese Writing, has published 13 books. More information please refer to www.gadang.com.tw (Trans. by J.K.L.)



胡民祥

Ô, Bîn-siông (胡民祥) was born at Ô-chhù-liâu, siân-hòa Town, Tâi-lâm in 1943. He was aboard to America, had received his PhD in Mechanics, then got to be a habitant in Murrysville Pennsylvania. And he was an engineer till his retirement. ô was the secretary of the North American Taiwanese Literature

Research Society from 1968 to 1988. He has long engaged in Taiwanese writing, edit the supplements of Taiwan Justice Weekly News, and now is the fellow of Tâi-bûn Chiàn-sòaⁿ (Taiwanese Literature Battlefield). His works are 《胡民祥台語文學選》(Ô Bîn-Siông Selected Taiwanese Works) 2 volumes, essays 《茱里鄉紀事》(Journal of Murrysville), 《夏娃伊意紀遊》(Journal of Hawaii) and 《水鄉花草工程路》, poetry 《台灣製》(Made in Taiwan) and 《台灣味青草茶》(Taiwan flavor Grass Tea), then critic articles 《台語母奶情深》(Deep Love of Taiwanese Milk of Mother Tongue), 《走揣台灣文學痕跡》(Exploring Traces of Taiwanese Literature), 《結束語言二二八》(End the 228 of Language) and 《詩歌聲裡》(In the Sound of Poems). (Trans. by J.K.L.)

胡元洽

Ô, Gôan-hiáp (胡元洽) was born on 10th Dec. 1950, in Éng-chēng Town, Chiang-hòa. He graduated from high school and finished the Japanese classes at Fu Jen University.

He has been the organizer of 鄉親來鬥陣 (Live Together, Folks), an assistant in the office of the former legislator Ng Chû-bûn. The secretary-general of Association of Folks of Chiang-hoa. His works are in books, 台灣母語民間諺語寶典 (Precious booklet of Folks Proverbs in Taiwanese), 台灣話真好聽 (It Sounds Very Good in Taiwanese), and 台語捷用詞彙集 (Frequently Used Vocabulary in Taiwanese). (Trans. by J.K.L.)



王貞文



Ông, Cheng-bûn (王貞文) is now a reverend of the Presbyterian Church in Taiwan. She had been aboard to German for studying Contextual Mission Church History, and now a assistant professor in Tainan Theoretical College and Seminary. She started Taiwanese writing since 1994, her works cover poetry, prose, fictions and translations. She had won the prize of Ông Sè-hun Literature Award for The New Writer, K's Youth Humane Award, The Whale Literature Award (the first place in Poetry and Novel), and Award of A-khioh-siûⁿ. She published a

collection of Taiwanese short stories, Thiⁿ-sài (Angel) in 2006. She also had written Chinese books, prose 海邊的稞葉樹 in 1992, 求道手記 in 1996, 橋上來回 in 1998, and 樺樹裡的基督 in 2005. 當第一道光突破暗夜 was published in 2005, is a collection of novels and journey reports. She also wrote some non-literature works, 控訴與紀念——二二八的省思 in 1998, and 信仰的長河——歐洲宗教溯源 in 2002. (Trans. by J.K.L.)

潘景新

Phoaⁿ, Kéng-sin (潘景新) was born in 1944 in Tâi-lâm, with highly pure lineage of Pazez, because His ancestor lived in O-gû-lân (now Ài-lân) in Lâm-tâu. He has been living in Tâi-lâm. He is now the owner of Hú-siâⁿ Second-hand and Old Books Store and of the Culture



and History Workshop of Tang-mûg-Siâⁿ, also the publisher of Metropolis Poetry Forum (Siú-to Si-pò). His works were picked up into the Modern Poetry in the number 10 of the Taiwanese Writer Series, which edited by Chiong Tiāu-chèng in 1965. And He was also awarded in Ministry of Education Award of Our Literature Creations of the Mather Tongue, the 16th Hú-siâⁿ Literature Award, the 2nd Tâi-lâm Literature Award. And his book of poetry 湧動愛與美的生命跡線——潮間帶 (The Trace of Lives in Rolling of Love and Beauty —— Intertidal Zones) was honored the grant of the 16th Southern Taiwan writer's work support by Cultural Affairs Bureau of Tainan City Government. (Trans. by J.K.L.)



施俊州

Mahohshuki Ianbupo, the pen name of Si, Chùn-chiu (施俊州), was born at Tiong-chng, Hoe-tôaⁿ Township, Chiang-hòa. He got his Master of Fine Arts from Division of Creative Writing of the Department of Chinese Literature at National Dong

Hwa University. Then he gained his PhD in Art at National Cheng Kung University. He had won the 21st, 22nd, 23rd Phoenix Tree Awards, the 1st, 2nd, 4th, 5th, 14th, 15th Hú-siâⁿ Literature Awards, and the awards of Hōng-ék Tá-káu and Tâi-lâm Literature Awards in 2011. He also received the Thesis Grant of Li Kang Khiok Taiwanese Literature Study 2005, the Grant of National Museum of Taiwan Literature and the Grant of Tîⁿ Hok-tiân Foundation in 2010.

His works are books of poetry, 寫在台南的書信體 (Epistolary Written in Tâi-Lâm) in 1999, and a novel 愛情部品 (Amour Parts) for MFA in 2003, the dissertation for PhD, 語言、體制、象徵暴力：戰後台語文學 kap 華語文學關係研究 (Symbolic Power via Linguistic Institutions: A Study of Pre-movement Relations between Taiwanese Literature and Chinese Literature in Postwar Taiwan) in 2010, and 巢窟文類：台語文學導論 (Nest genre: Introduction to Taiwanese Literature) in 2012. (Trans. by J.K.L.)

施炳華

Si, Péng-hòa (施炳華) was born in 1946. He graduated from Ka-gī Teacher College and then the Department of



Chinese at National Cheng Kung University. He gained his Master in Art from the Institute of Chinese Literature of National Chengchi University. He is an emeritus from the faculty of the Department of Chinese Literature of National Cheng Kung University.

He was the 2nd chairman of the directors of the Koaⁿ-bâng-hoe Taiwanese Association in Tainan City. He is now the chairman of the directors of The Association of Taiwan Koa-á-chheh, and the chief editor of 臺江臺語文學 (Tâi-kang Taiwanese Literature).

Si has been engaged in promoting Taiwanese, Nan-kóan, and Liām-koa. With the cooperation of official institutes and/or non-government groups since 20 ago, he has opened tens of classes for Taiwanese Studying in Tainan and near towns and counties. He is also the professional advisor of the local textbook published by Nan-I Bookstore.

His specialities are studies on Si-keng, Taiwanese, Taiwanese Literature, Nan-koan, and Koa-á-chheh. (Trans. by J.K.L.)



蘇頌淇

So, Siōng-kî (蘇頌淇) was born at Iâm-tiâⁿ in Tâi-lâm in 1977. She got her BA from the Department of Taiwanese Literature of Aletheia University, and her Master in Arts from the District of Creation of the Institute of Creative Writing and

English Literature of National Dung Hwa University.

She was one of the editors of 海翁台語文教育季刊 (Hái-ang Quarterly of Teaching Taiwanese).

And she is a teacher at Nan Ying Vocation High School, and the art editor of the communication of volunteer of The Bureau of Culture of Tâi-lâm.

She is a novelist. Her short stories was selected in a book of collections 眾神的停車位 (The Parking Lot of Gods) by the Vistaread Publishing Co. in 2002. And her novel 阿姐 (Sister) had been published by Tainan Public Libraries in 2009. (Trans. by J.K.L.)



陳明仁

Asia Jilimpo is one pen name of Tân, Bêng-jîn (陳明仁), who was born at Gôan-táu-lí, Tek-ûi-á-chng, Jī-lîm Town in Chiang-hòa.

He is one precedent of the Taiwanese writers by use the composite writing style of

Hàn with Roman characters. And he is one pioneer also a grass-root organizer of the Movement of Taiwanese Writing.

He was a member of the commission of Information Bureau of Executive Yuan and a information member of the Hakka Affairs Council.

He is now the Chairman of the executive committee of Association of Taiwan Whale of Taiwanese Education, a managing director of Association of LKK for Taiwanese Education, the Chairman of the publisher 台文通訊罔報, a lecturer of Lin Rung San Foundation of Culture and Social Welfare, and the chief editor of 台語教育報 (Taiwanese Education).

His works are books of poetry 走找流浪的台灣 (Search for wondering Taiwan,) 流浪記事 (Notes of A Rover) 陳明仁台語歌詩 (Tân Bêng-jîn Taiwanese Ode), an anthology 陳明仁台語文學選 (Tân Bêng-jîn Selected of Taiwanese Works). His collections of short stories are in A-Chhùn, Pha 荒 ê 故事 (Abandoned Stories), a 路樹下 ê Tō-peh-á (Crickets under the Road Trees), etc. (Trans. by J.K.L.)

陳慕真

Tân, Bō-chin (陳慕真) was born on 5th Dec. 1980 in Pîn-tong. She got her Master in Arts from the Institute of Taiwanese Literature at National Cheng Kung University. And she is now a PhD candidate of the Department of Taiwan Culture, Language and Literature at National Taiwan



Normal University. She was one of the executive editors of 海翁台語文教學季刊 (Hái-ang Quarterly of Teaching Taiwanese), the co-editor of the special columns of the Taiwanese and Hakfa Literature in Communication of National Museum of Taiwan Literature. Her works are the thesis, 漢字之外：台灣府城教會報 kap 台語白話字文獻中 ê 文明觀 (Views on Civilization in Romanized Taiwanese Literature--Centering on "Taiwan Prefectural City Church News) and poems selected in 2009 詩行——年度台語詩人大會集 (2009 Poet Walking--Annual Collection of Taiwanese Poets) or in 流、土地、戀：2009 台語文學選 (Streams, Lands, and Affairs--Annual Selected Works of 2009 Taiwanese Literature) (Trans. by J.K.L.)



陳正雄

Tân, Chèng-hiông (陳正雄) was born in 1962 at Liú-iâⁿ township in Tâi-lâm. He lives in An-pêng District of Tâi-lâm. He is a retired instructor of National Tainan First Senior High School, and now a member of the council of Taiwan Pen.

His books of poetry are Kò-hiong ê Koa (Homeland's Song), Hong-tiong ê Koaⁿ-bang (Silver Grass in the Wind), Lôan-ài Hú-siâⁿ (Romance Tainan), Sit-bîn Chip (Insomniac Collection), and Pêk-hoat-ki (Notes on Pale Hairs).

He had won numbered awards include Salt District Literature Award, Nan-ying Literature Award, New Writer Award, Tainan Literature Award, Whale of Taiwanese Literature Award, Ministry of Education Culture and Arts Award, Ministry of Education Mother Tongue Creation Award, and Lí Kang-khioh Taiwanese Award. (Trans. by J.K.L.)

陳永鑫

Tân, Éng-him (陳永鑫) was born in 1968 at Khoe-ô Town in Chiang-hòa County. He is about to gain his PhD in Taiwanese Literature from the Institute of Taiwanese Literature at National Cheng Kung University. He obtained D.E.A from EHESS in France in 1994.



He was an adjunct instructor of the Department of Applied Foreign Language at Chiankuo Technology University, and is now an adjunct instructor of the Department of Taiwanese Language and Literature at Chung San Medicine University, an advisor of the

Taiwan Language Examination Center of National Cheng Kung University, and one director of Taiwanese Pen.

In addition to his education jobs, he also has specialities of musical and writing composing, and Translation and approval of English and French works. His main translation works are 愛傷害 (Le Sabotage Amoureux by Amelie Nothomb) published by Rye Field Publishing Co. in 2005, 藝術總是遲到? 從電影的前衛到遊戲的後現代性 by Jens Hauser published in Film Appreciation Academy Journal Vol. 120 in 2004, and 還是電影 by Yann Beauvais (ibid, Vol. 127, 2006), and so on. (Trans. by J.K.L.)

陳豐惠

Tân, Hong-hūi (陳豐惠) was born in Ko-hiông on 16th Sep. 1968. She had used pen names as Pó-hūi, A-hūi and Siragalan. She gained her Master in Art from the Department of Taiwanese Language and Culture at National Taiwan Normal University.



She had works in a book 愛母語·不是愛選舉 (We love Mother Language rather than the Election) published by 台笠 in 1996, a CD 海風 渡鳥 眠夢 (Sea Wind, Migratory Bird and Dreams) in 2001, a article 甘甜 ê 美麗 (Sweaty Beauty) chosen into 大學台語文選 I, 春風來來去去 (Spring Wind Comes and Goes) chosen into the Ministry of Education publication of Selections for Read. And her other works were published on 台文通訊 (Taiwanese Communications), 台文 BONG 報 (Taiwanese Literature News), 海翁台語文教學季刊 (The Whale Taiwanese Education Quarter), 台灣教會公報 (Taiwan Church News), 新使者 (New Messenger), 台文通訊 BONG 報 (Taiwanese Communication & Literature News). (Trans. by J.K.L.)



陳建成

Tân, Kiàn-sêng (陳建成) was born in Tâi-lâm in 1960. He is a writer, the chief editor of 台南都會報 (Tainan City News) 2013.

2012 He was a member for publication of Tainan City. The chief editor of 悠活台南.

2011 He wrote the musical drama 戀戀大員 (Affairs of Tâi-ôan) and promoted it to perform in public.

2010 He wrote the palm puppet drama 台灣英雄傳之決戰西拉雅 (Taiwanese Heroes—Decisive Battle of Siraya) published by National Museum of Taiwan Literature and gave it touring performance in public.

2009 He wrote 浪人詩集 (Rover Poetry) and conformed it to opera.

2008 He was selected in the 1st Poetry Walking, Taiwanese Poet in Mother Tongue.

2007 He was the chief editor of the Monthly 王城氣度, which honored the 31st Golden Tripod Award. (Trans. by J.K.L.)

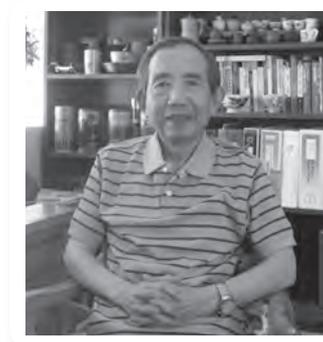


陳麗君

Tân, Lē-ku n (陳麗君) was born on 26 Dec. 1972 in Sin-iaⁿ of Tâi-lâm. She gained her PhD in Art from the Graduate School of Modern

Social Culture of Niigata University. She was a visiting fellow of Tokyo University of Foreign Studies. And She is now the associated professor of the Department of Taiwanese Literature of National Cheng Kung University.

Her important works are 《バイリンガリズムにおけるコードスイッチングの実態とその機能的分析—台湾における台湾中国語と台湾閩南語—》、〈台灣語「有+VP」と日本語「～テアル」との対照研究〉、〈台灣語「有+VP」と日本語「～テアル」との対照研究〉. (Trans. by J.K.L.)



吳景裕

Tân, Lûi (陳雷) is the pen name of Ngô, Kéng-jū (吳景裕), who was born at Môa-tâu Town in Tâi-lâm in 1939. He grew up in Tâi-lâm, graduated from National Tainan First Senior High School, and got his BA from the Department of Medicine in

National Taiwan University. In 1965, he went aboard to be an intern in Michigan, later to Toronto University where he gained his PhD in immunology. After his studying further in immunology in England during 1971-72, he has been a medical physician in Canada since 1973.

Tân Lûi had published books of poetry and essays (in Chinese) at his college time. He continued writing poems in Chinese, a few poems in English and tried to write novels since he was aboard.

In 1982, he had written a novel in Chinese, “百家春”(Spring

of One Hundred Homes), which took the 228 massacre in the main sight. In 1986, he finished “Tâi-ôan Bûn-hák Hoat-tián ê Ē-chit-ê Kai-tōa” (Next Stage of the Development of Taiwanese Literature) and Taiwanese short story “Bí-lē ê Chiuⁿ-ló-nâ” (A Beautiful Camphor Woods). After that, he writes always in Taiwanese via the composite style of Hàn and Roman characters. His works cover poetry, prose, and fictions (include 120 short stories,) drama and essays. His main novel till now expressing the society and culture of Siraya tribe, named Hiong-sú Pó-ki (Supplement to the Rural History), was finished in 2005. (Trans. by J.K.L.)



鄭邦鎮

Tēⁿ, Pang-tin (鄭邦鎮) was born in Ôan-lîm of Chiang-hòa in 1947, and got his MA from the Institute of Chinese Literature at National Taiwan University. He was a associate professor and the chairman of the Chinese Literature and the chairman of Taiwan Studies

Center of Providence University. He is now the director-general of Education Bureau of Tâi-lâm, and a member of Taiwan Association of University Professors.

He participated in the start organization of Taiwan Independence Party in 1996. And then he was to be the candidate of Taiwan Independence Party in the election campaigns of the Mayer of Tai Chung City, the legislator, and the President of ROC. He got

the medal of literature critics from the Chinese Writer's & Artist's Association. (Trans. by J.K.L.)



丁鳳珍

Teng, Hōng-tin (丁鳳珍) was born on Jan. 3rd, 1970, at Sai-sì-ô of Iâm-po township in Chiang-hòa County. She is now living in Tâi-Tiong City, an assistant professor in the Department of Taiwanese Languages and Literature at National Taichung University

of Education.

In 1990, she graduated from the Department of Account and Statistics of National Taichung Commercial College. And then, she went to the Department of Chinese Literature of National Cheng Kung University. Therefore, she got her Master in Art from the Department of Chinese Literature of National Cheng Kung University in 1996, with the thesis 《台灣日據時期短篇小說中的女性角色》(Female Characters in the Taiwan Short Stories during the Japanese Occupation).

She gained her PhD of Arts from the Department of Chinese Literature of Tunghai University with the dissertation 《「歌仔冊」中的台灣歷史詮釋——以張丙、戴潮春起義事件敘事歌為研究對象》(The Historical Interpretation of Taiwan in the Koa-á-chheh, Taking the Narrative Songs of the Revolt of Tiuⁿ Péng and Tè Tiâu-chhun as the Study Objects) in 2005, and MA (Trans. by J.K.L.)

趙天儀

Tiō, Thian-gî (趙天儀) was born in Tâi-Tiong in 1935. He graduated from National Taichung First Senior High School, and got his BA, MA from the Department of Philosophy at National Taiwan University. And then he went to be the instructor, and promoted to be the professor of the Department of Philosophy in his alma mater. After that, He went to for the job at National Institute for Compilation and Translation.

And he went to the Providence University to teaching in the Department of Chinese Literature, the Department of Ecology, and the Department of Taiwanese Literature till his retirement.

io has a pen name 柳文哲. His books of poetry are 園的造訪 (Visiting the Fruit Field) and so forth more than 12 books. Besides, he had written prose collected in book 風雨樓隨筆 (Essays in the Strom Building), 台灣美學的出發 (Setting Out of Taiwanese Aesthetics), and Children Literature 兒童詩初探 (Child Poems First Exploration). He had won the Award for New Poem of Wu San Lien Award Foundation in 2011, and the 16th Award of Oxford Literature at Aletheia University in 2012. (Trans. by J.K.L.)



of Taiwan Culture, Languages and Literature of National Taiwan Normal University. Her thesis The Female Images and the Concept of Gender in Taiwanese Ballads Under the Japanese, won the 2008 Award of Taiwan Study of the Foundation of Dr. Peng Ming-min. (Trans. by J.K.L.)

林宗源

Lîm, Chong-goân (林宗源), male, a native of Tâi-lâm City in Taiwan. After graduation from the Second Senior High School of Tâi-lâm City, he tried different trades: farming, fishery, hostel, architecture and so on. In 1958, he acted as Chairman of the Modern Poetry Society. In 1964, he joined the



Lêh Poetry Society. In 1987, Lîm was a founder-member and an executive committee member of the Taiwan Pen Society. In 1991, Lîm originated the Han-chî Poetry Society as director. In 1994, he started the First Taiwanese Literature Camp. For his devotion to poetry and his dazzling writing skills, Lîm won various awards: The Gô Chók-liù New Poetry Award in 1976, the Third Êng-âu Taiwan Poetry Award and the Second Senior High School of Tâi-lâm City Excellent Alumnus Prize as well. In 1996, Lîm was granted an honorary doctorate of arts by World Academy of Arts and Culture in the 16th Word Poets Conference in San Francisco, America. In 2004, August, he won the New Literature Contribution Award by Gô Sam-liân Foundation Sait Zone Literature Camp. (ka-tī 提供)

張玉萍

Tiuⁿ, Giòk-phêng (張玉萍) was born in Kok-sèng Township, Lâm-tâu County. She gained her M.A. from Dept. of Taiwanese Literature of NCKU, and has been now studied in her PhD at Dept.



編 · 後 · 記

Nî-khan pian-āu



Pian-chip sió-chor

Kêng-sit sī pian-chêng, gôan-tóe lán Hōe phái-jīm úi-thok ê chóng-pian-chip lîm-sī sī, lán chiah lâi taⁿ--tiòh. Ū kúi-hāng tã tī chia sió póe-hōe--1-ē.

Thâu 1 hāng, tōa hong-hiòng sī-beh siàu-kài lán ê Tâi-bûn su-siá hō gōa-kok-lâng chai-iaⁿ. Siōng tui-tiōng-ê sī kah Tiōng-bûn bô sio-kāng. Sót-ti, siu-liók chok-phín ê sī, lán hān-tī 1 lāng 1 siú si iah-sī 1 phiⁿ bûn(sà-bûn, siáu-soat, kèk-pún) ê gôan-chek. Nā si-chor 1 phiⁿ hān 40 kàu 50 chōa si-chōa, nā ū chhiau-kòe liōng ê, iah-sī bô kau kó--ê, pian-chip-pō ē sóan-chhut-lâi hō chok-chiá tông-ì. Sót-ū chok-phín chhiáⁿ lāng hoan-ék liáu-āu ê Tâi-bûn tui-chiàu Eng-bûn. Nā khah tng-ê chok-phín, lán khan Eng-bûn úi chú. Tân Bêng-jîn ê siáu-soat Lī-iân khan Tâi-bûn-pán chōan-phiⁿ beh hō gōa-kok lāng chai-iaⁿ lán ê Tâi-bûn su-siá hong-sek.

Lán Tâi-bûn su-siá kō Hàn-lô su-siá khan-chhut. Lô-má-jī(LMJ) keng-iōng thōan-thóng Pêh-ōe-jī(POJ) chò chún-chek. Chia ê iōng-jī chêng-chhek lōng ū keng-kòe lán Hōe ê hōe-gī koat-gī.

Sót-ti, lán chit pang só siu-liók ê bûn-phiⁿ lóng-chóng-sī lán Tâi-bûn Pit-hōe hōe-gôan só siá. Lán beh thêng-hiân hō sè-kài gōa lāng thang chai-iaⁿ lán Tâi-gí-lāng só siá ê

bûn kah jīm-hô kí-thaⁿ(iú-kí sī Tiong-bûn) ê bûn lóng bô sio-siāng, só-pái bô-leh pài-pí, bô-leh kè-kàu kōan-kē, bô siat keng-chóng, it-chhè bûn-chiuⁿ ê hó-bái, chek-jīm lóng siók chok-chiá.

Lán só chú-ì Tâi-bûn ê pō-hūn, Hàn-jī kah POJ ê sóan-ték. Kui-chek kai kán-tan. Thâu 1 tiâu, ē ín-khí cheng-gī ê Hàn-jī, pian-chip-pō nā chai-iaⁿ--ê, tiòh lóng kã i siá chòe LMJ. Tē-jī, to-im-chat sū, ū ēng-tiòh LMJ ê, iu-sian ēng LMJ. Siōng bóe-āu, pian-chip-pō jîn-úi siá Hàn-jī bô thò-tòng ê lóng ēng POJ siá(ū chham-khó Lîm Jū-khái só liat LMJ iu-sian jī-sū).

In-úi, Lán ê tōa gôan-chek sī siá Tâi-gí-bûn, bô-leh khêng-kiù i toh 1 jī sī chiáⁿ-jī, toh 1 jī sī hùn-thók, toh 1 jī sī súi toh 1 jī sī bái. Hút-sim tiòh-sī lán ê Tâi-gí. Ah lán ū ê hōe-gôan ê bûn-chiong i nā ū kian-chhi, lán iā chun-chhûn. Gún kan-ta chòe sū-bū-sèng ê lô-kang, chhiūⁿ chéng-lí bûn-kó, pian-pài sūn-sī, kap chhut-pán-siá póe-hōe téng-téng.

Iā chiah--ê khang-khòe chìn-hêng ê sī, tú-tiòh bōe-chió kùi-jîn tau chàn-siaⁿ, pang-chō, lán tī chia lóng-thóng soeh siá.

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