

CHÁU-CHHŌE TÂI-OÂN-JĪ È KÒ-SŪ

THE ODYSSEY OF TAIWANESE SCRIPTS

探索台語白話字的故事

Chiúⁿ Ûi-bûn | Chiu Tēng-pang | Iûⁿ Hūi-jû

蔣為文 | 周定邦 | 楊蕙如 主編



Tâi-oân Lô-má-jî Hiáp-hōe · Thoi-van
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Ui Peh-oe-jī kàu Tân-oân-jī

Chiúⁿ Úi-bûn

Tân-oân ê Peh-oe-jī ē-sái kóng sī 18~19 sè-kí Tang-lâm-A Tîng-lâng (mā ū lâng hō-chò Hôa-jîn) hām se-Au thoân-kàu-sū háp-chok ê sêng-kó. Tng thoân-kàu-sū tī Tang-lâm-A kiàn-lip chiân-chìn ki-tē koh thàu-kòe tong-tē Tîng-lâng ê tau-saⁿ-kāng siat-kè chhut Lán-lâng-oe ê Lô-má-jī su-siá hē-thóng liáu, chit thò su-siá hē-thóng tō hōng siāu-kài kàu Tân-oân kap Hok-kiàn. Keng-kòe pah-gōa-tang ê hoat-tián, Tân-oân ùi goân-té sī Peh-oe-jī bûn-hòa ê gōa-ûi, soah tâuh-tâuh-á piàn-chòe Peh-oe-jī bûn-hòa ê tiong-sim kap tiōng-tìn. Tân-oân ê Peh-oe-jī mā ùi thoân-kàu-su ê bûn-jī piän-chòe choân-bîn ê Tân-oân-jī ah.

Tân-oân sin bûn-hák ê hoat-tián choát-tùi m̄-sī ùi Hôa-gí khai-sī--ê, tian-tò sī ùi Tân-gí Peh-oe-jī khai-sí khí-kó--ê. Chhiúⁿ-kóng, Tân-oân tī 1885 nî tō chhòng-khan Tân-oân Hú-siâⁿ Kàu-hōe-pò, oân-choân iōng Tân-gí Peh-oe-jī in-soat. Tân-oân siōng-chá ê té-phiⁿ péh-oe Tân-gí sió-soat “Jit-pún ê koài-sū” tī 1886 nî hoat-piáu, pí Tiong-kok Ló-Sìn ê tē-it phiⁿ péh-oe sió-soat “Kông-jîn jit-kí” (1918) chá 32 tang. Tân-oân-lâng tī Tiong-kok Ngô-sù Ùn-tōng (1919) chìn-chêng chá tō teh iōng péh-oe-bûn teh siá-chok pān pò-chóa ah!

Ùi téng-bîn chit-ê lē ē-sái chai-iáⁿ, nā kā Tân-oân gí-giân pâi-tû, sī bō-hoat-tō kā Tân-oân bûn-hák jīn hō-chin khòaⁿ hō-bêng! Hiān-kai-tōaⁿ Tân-oân-lâng iōng Hôa-gí siá-chok sī ko-put-chiong ê tai-chì. Ng-bāng tī ták-ke ê sañ-kāng hā, Tân-oân-lâng ē-tàng chin kín hoe-hòk iōng ka-tī ê bîn-chòk bó-gí lâi siá-chok, hō-Tân-oân bûn-hák tó-tíng khì goân-lâi ê bîn-chhiúⁿ!

Kun-kù UNESCO 2003 nî thong-kòe ê Pó-hō Hui-bút-chit Bûn-hòa Î-sán Kong-iok ê tēng-gī, Peh-oe-jī oân-choân hù-háp ē-sái kóng sī Tân-oân ê hui-bút-chit bûn-hòa î-sán.

Sui-bóng bōk-chiân Hôa-gí sī gōa-lâi chèng-koân Tiong-hôa Bîn-kok ê ūi-it koaⁿ-hong gí-giân, m̄-koh tōa-to-sò Tân-oân-lâng ê bó-gí pēng m̄-sī Hôa-gí. Tân-iok ū 75% ê Tân-oân-lâng ê bó-gí sī Tân-oân-oe, 12% ê Tân-oân-lâng bó-gí sī Thòi-vân-fa (Hak-fa), 2% sī goân-chū-bîn chòk-gí. In-üi Tiong-hôa Bîn-kok chhái-chhú tōk-chun Hôa-gí ê gí-giân chèng-chhek, tì-sú chin chē siàu-liân-pòe ê Tân-oân-lâng ka-tī ê bó-gí kóng bē liàn-tíng, chō-sêng bó-gí sit-

thoân ê gûi-ki. Sui-bóng sī án-ne, mā sī ū bē-chiό Tâi-oân-lâng phah-piàⁿ cheng-chhú bó-gí kàu-iók ê koân-lî. M-nā án-ne, koh kian-chhî iōng ka-tī ê bîn-chók bó-gí lâi chhòng-chok bûn-hák. Lán chhut chit pún chheh ê bôk-tek tō sī beh hō'lán Tâi-oân-lâng chai-iáⁿ ka-tī ê gó-bûn ê kong-êng lèk-sú. Mā ñg-bâng chit-ê “chhùi kóng Tâi-gí chhiú siá Tâi-bûn” ê cheng-sîn ē-tàng kè-siok seⁿ-thòaⁿ lôh-khì.

從白話字到台灣字

蔣為文

台灣的白話字可以說是源自東南亞唐人（或稱華人）和西歐傳教士合作的成果。在 18 及 19 世紀之際，滿清帝國對西洋傳教士採取敵意、排斥的對外政策。因此許多傳教士選擇將有唐人移民的東南亞當作前進基地，再等候機會到清國傳教。當傳教士在東南亞建立前進基地並透過當地唐人的協助下設計出咱人話的羅馬字書寫系統後，這套書寫系統就進一步被介紹到台灣及福建。在歷經一百多年的發展後，台灣從原本是白話字文化的邊陲，逐漸變成白話字文化的重鎮。當初孕育出自白話字的東南亞華人地區反而逐漸衰退、被華語文取代。福建也因歷經戰亂、文革、人口變遷、推廣普通話等因素而幾乎不再使用白話字。由於白話字在台灣落地生根並本土化，因此越來越多的台灣人用台灣字來稱呼它。

白話字就可以說是台灣近代史上白話文運動的始祖。白話字不只影響了 19 世紀末期、20 世紀初期的台灣人民，甚至還影響了當代台灣母語文學的發展。有些人以為台灣新文學是受到了中國五四運動啟發才開始白話文運動。事實上，我們如果翻開巴克禮牧師創辦的《台灣府城教會報》，就會發現在 1920 年代以前已經有很多以台語白話字書寫的現代小說。譬如，1886 年 1 月《台灣府城教會報》第 7 期有一篇小說叫做〈Jit-pún ê koài-sū〉（日本的怪事）。這篇小說內容主要是講一個貪心的旅館老闆被一個佯裝作老狐仙的客人騙錢的故事。這篇小說不但比「追風」的〈她要往何處去〉（1922 年）早，也比「賴和」第一篇小說〈鬥熱鬧〉（1926）早了 40 年，甚至比中國五四運動倡導者魯迅的白話小說〈狂人日記〉（1918）或胡適的〈文學改良芻議〉（1917）早了三十多年！

出版這本書的主要目的就是希望讓讀者透過圖文並茂、深入淺出的方式來認識台灣白話字的來龍去脈及其對台灣文學發展、文化啟蒙教育的貢獻。出版這樣的書籍原本已經在腦海中構思甚久。但因教學及研究忙碌而耽擱了好幾年。剛好國立臺灣文學館於 2015 年 8 月 18 日起至 2016 年 1 月 6 日期間以「講咱 ê 故事」為主題展出白話字的故事與文物。這個展覽的內容相當豐富與精采，卻礙於展場

限制僅能展出約 5 個月。於是在參觀展覽的當中，我又興起將這個白話字展覽轉換為紙本的念頭。期望讓來不及參觀展覽的人可以隨時透過紙本的閱讀而重新認識台灣語文的歷史。因此，這本書的內容有一部分是「講咱 ê 故事」的原展覽內容，其餘部分則是本人所做的增補。在此非常感謝「講咱 ê 故事」的主要策展人周定邦先生及楊蕙如女士先前為展覽所做的貢獻。此外，也非常感謝國立臺灣文學館歷任館長的支持，才能促成國立臺灣文學館與台灣羅馬字協會雙邊合作出版這本有意義的專書。

From Missionary Scripts to Taiwanese Scripts

Wi-vun T. Chiung

Péh-ōe-jī, literally means ‘the scripts of vernacular speech’, could be traced back to the achievements of cooperation between Western missionaries and ethnic Chinese (Tâng-lâng) in Southeast Asia in the 18th and 19th centuries. Once the Péh-ōe-jī laid the foundation in Southeast Asia, it further spread to Hokkien and Taiwan. Due to the many contributions of missionaries and Taiwan’s different social backgrounds from China, Taiwan eventually has become the society where Péh-ōe-jī is more flourishing than in Southeast Asia or Hokkien. At present, Péh-ōe-jī is also called Tâi-oân-jī or Taiwanese Scripts in Taiwan. In addition, Taiwan possesses the greatest number of users and plentiful cultural products of Péh-ōe-jī in the Péh-ōe-jī cultural sphere.

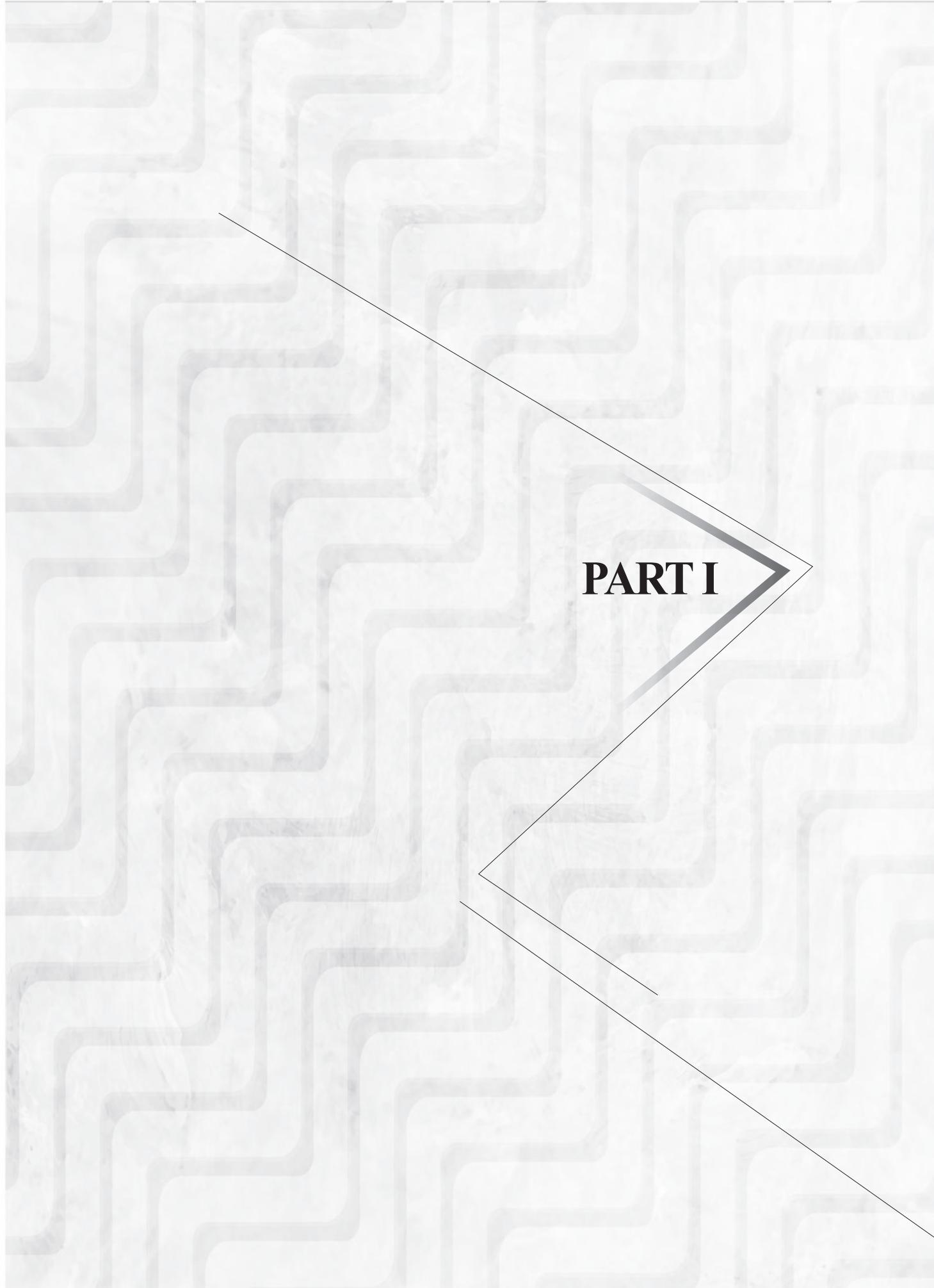
The origin of Taiwan’s modern literature came from Péh-ōe-jī instead of Chinese language. For example, the first modern newspaper Tâi-oân-hú-siâⁿ Kàuh-hōe-pò (Taiwan Prefectural City Church News) was published in July 1885. This newspaper was published in Romanized Taiwanese Péh-ōe-jī until March 1969. The first short story in Taiwanese, entitled “Jit-pún ê koài-sū” (an oddity in Japan), was published in this newspaper in 1886. It took place 32 years earlier than Lu Xun’s “Lunatic’s diary” (1918), commonly thought to be the earliest modern novel in China. Compared to the May Fourth New Culture Movement of 1919 in China, Taiwanese people had experienced colloquial writing decades earlier than the Chinese people. This is one of the reasons why the development of modern literature in Taiwan is quite different from China.

In accordance with the definition of UNESCO’s Convention for the Safeguarding of Intangible Cultural Heritage, Péh-ōe-jī and the Taiwanese language are definitely qualified as intangible cultural heritage in Taiwan.

Today, there are twenty three million of populations in Taiwan. About 75% of them speak Taiwanese. However, the Taiwanese people are forced by the Chinese ROC government to be educated in Chinese rather than in Taiwanese. In

accordance with the spirits of Universal Declaration of Linguistic Rights (1996), Convention for the Safeguarding of the Intangible Cultural Heritage (2003) and the Universal Declaration on Cultural Diversity (2001), Taiwanese language and Peh-ōe-jī are not only the intangible cultural heritage for the Taiwanese people, but also for all human beings! It is our expectation that this book will provide readers more idea on the development and influence of Peh-ōe-jī in Taiwan.





PART I

Lô-má-jī sī Tân-oân Sin Bûn-hák ê Khai-ki-chó· Chiúⁿ Úi-bûn

.....

1. Ōe-thâu

Bô-lûn sī Tân-oân phài iah-sī Tiong-kok phài, piān nā lûn kàu Tân-oân bûn-hák sú, to-sò lóng-sī khiā tī Hán-jī ê kak-tō lâi khoàⁿ Tân-oân bûn-hák ê hoat-tián. Ē ū chit khoán tùi Tân-oân bûn-hák sú ê gō-kái, hián-sī in chia Hán-jī ê kì-tek lī-ek chiá nā m̄-sī tùi Tân-oân sú bô liáu-kái chiū-sī tiau-kang beh am-khàm “Lô-má-jī chiah sī Tân-oân tē-it ê chhut-hiān ê bûn-hák gí-giān” ê lèk-sú sū-sít!

Lán chai-iáⁿ, tī Au-chiu-lâng hoat-hiān Tân-oân chìn-chêng, Tân-oân sī Lâm-tó gí-hē ê goân-chū-bîn ê thian-hā. Hit tang-chūn ê goân-chū-bîn pēng bô hoat-tián-chhut bûn-jī hē-thóng, só-í in ê bûn-hák hêng-sek sī í chhùi tú chhùi liû-thoân ê hong-sek. Iah chiū-sī kóng, hit tong-sî ê Tân-oân kan-taⁿ ū kháu-gí bûn-hák (oral literature), iáu bô su-bīn-gí bûn-hák (written literature). Tân-oân chìn-jip su-bīn-gí bûn-hák ê sî-tâi sī í Hô-lân-

lâng chiàm-niá Tân-oân, êng Lô-má-jī thè Pêⁿ-po'-chók siat-kè su-siá hē-thóng, koh khai-siat hák-hāu chiah khai-sí sìng khí. Ú chit-koá Tiong-kok-lâng, chhiūⁿ kóng Kó·Kè-tōng (2003:26), kóng Tân-oân bûn-hák sī ùi 1652 nî Sím Kong-bûn phiau-liû lâi Tân-oân chiah khai-sí hoat-tián--khí-lâi. Che kin-pún sī bô liáu-kái sè-kài-sú mā bô chheng-chhó Tân-oân-sú só·kóng--chhut-lâi ê chit-chióng in kātī m̄-chai thang kiàn-siàu ê chhiò-oe. In bô liáu-kái kóng, Tân-oân tī 1636 nî chiū í-keng siat-lip Lô-má-jī ê hák-hāu à; tī Sím Kong-bûn lâi Tân-oân chìn-chêng, Tân-oân chá tō ū chin chē êng Lô-má-jī su-siá Pêⁿ-po'-chók gí-giān ê chhut-pán phín (Heylen, 2001). Chit-kóá chhut-pán phín kap hák-hāu kàu-iók hē-thóng sī chhiok-sêng Lô-má-jī chiān-chò Tân-oân bûn-hák-sú siōng tē-it ê bûn-hák gí-giān ê tiōng-iàu in-sò!

Lô-má-jī su-siá hē-thóng tī Tài-oân ê hoat-tián, tāi-khài ē-sái hun chòe 2 ê sî-kî (Chiung, 2001). Tē-it ê sî-kî sī Hô-lân thóng-tī sî-tāi iū Hô-lân thoân-kàu-su só siat-kè ê biâu-siá Pêñ-po-chök gí-giân ê “Sin-káng-bûn” (Murakami, 1933). Chit-ê sî-kî tāi-khài ùi 17 sè-kí Hô-lân chiàm-niá kàu kah 19 sè-kí chho-kî. Tē-jī ê sî-kî sī 19 sè-kí âu pòaⁿ tōaⁿ kàu taⁿ, iū se hong thoân-kàu-sū siat-kè, chû-iàu teh biâu-siá Tài-gí ê “Péh-oe-jī” (Chiúñ Úi-bûn, 2001, 2013; Táng Hong-oán, 2004; Tân Bō-chin, 2007, 2015). Péh-oe-jī mā hō-chò “Kàu-hōe Lô-má-jī” iáh-sī “Tâi-oân-jī.” I tùi 19 sè-kí bóe 20 sè-kí chhe Tài-oân ê bûn-hòa khé-bông, choân-bîn kàu-iók kap bûn-hák chhòng-chok ū chin tōa ê éng-hióng hâm kòng-hiàn. In-ūi êng Lô-má-jī lâi su-siá ê bûn-jī hē-thóng sī siók gí-im tan-ūi khah sè ê im-sò-bûn-jī, só-í i ū hák-sip hâu-lút koân, gí-ì chún-khak-sèng koân ê ték-sek. Chit-khoán ê ték-sek tú-hó hû-háp péh-oe su-siá ê ki-pún su-kiû.

In-ūi “Sin-káng-bûn” kap “Péh-oe-jī” lóng-sī im-sò-bûn-jī, jî-chhiáñ in lóng iân-siók se-Au kîn-tâi kok-bîn bûn-hák ê péh-oe su-siá bô-sek, só-í Tài-oân bûn-hák chit chìn-jip su-bîn-gí sî-tâi chiū-sī í “péh-oe” ê “sin bûn-hák” ê hong-sek hoat-tián. Hit-koá êng Hân-jī bûn-giân-bûn siá-chok

ê só-ūi ê “kū bûn-hák,” kî-sít sī Tài-oân siū “Tēñ--sī ông-tiâu” kap “Boán-Chheng tè-kok” goā-lâi thóng-tī kî-kan, siū Tiong-kok thoân-thóng bûn-hák éng-hióng chi-hâ ê sán-bût. Tài-oân bûn-hák kài lóng koàn-sì kā Tài-oân bûn-hák-sú siōng “Tēñ--sī ông-tiâu” kap “Boán-Chheng tè-kok” sî-kî ê bûn-hák chok-phín hō-chò “kó-tián bûn-hák” iáh-sī “kū bûn-hák.” Sit-châi kóng, in eng-kai kái-chò “thoân-thóng hàn si, hàn-bûn” chiah tiöh. In-ūi “kó-tián bûn-hák,” “kū bûn-hák” kî-sít sī kħiā tī Tiong-kok í-keng ū kúi chheng nî Hân-jī su-siá thoân-thóng ê lék-sú kak-tōlái kóng. Nā kħiā tī Tài-oân ê kak-tō, Tài-oân siōng-chá ê su-bîn-gí sī êng Lô-má-jī su-siá ê Sin-káng-bûn chiah tiöh.

Tī chit hūn lûn-bûn lâi-té, lán ê seng hun-sek bûn-jī kap chai-bat, koân-lék ê koan-hē, koh hun-sek se-Au péh-oe bûn-hák tùi Tài-oân ê éng-hióng, sòa--lâi lán ê kí lē chèng-bêng iōng Lô-má-jī su-siá ê “Sin-káng-bûn” kap “Péh-oe-jī” chiah sī Tài-oân sin bûn-hák ê khai-ki-chór.

2.Bûn-jī hâm châi-bat & koân-lék ê koan-hē

Bûn-jī kám chit khai-sí tiöh-sī ūi-tiöh bûn-hák chiah hoat-tián--chhut-lâi ê? M-sī lah! Bûn-jī chit khai-sí lóng-

sī chhau khòng tī chió-sò-lâng ê chhiú-thâu, tī tiong-iong chip-koân ê chèng-tī, chong-kàu thoân-thé ê chi-chhî chi-hā chiah hoat-tián--chhut-lâi ê (Diamond, 1997:235).

Chá-kî ê chèng-tī cho-chit ū-itioh pok-kòa, thiú-sòe, hêng-chèng téng ê bôk-ték chiah hoat-tián-chhut bûn-jī. Chhiúⁿ kóng, lán chín só-chai siōng-chá ê bûn-jī chi-it “Sume bûn-jī” (Sumerian cuneiform), i chit-khai-sí kan-taⁿ sī chit-kóa miâ-sû kap sò-jī niâ, chú-iàu sī chok-ûi kì-siàu ê kang-kū (Gelb, 1952:62). Koh chhiúⁿ kóng, Tiong-kok Hán-jī ê hêng-sêng kòe-thêng tang-tiong, chit-khai-sí sī í pok-kòa ûi chú-iàu bôk-ték.

Bûn-jī hê-thóng ê siat-kè pêng mī-sī chit-khai-sí hoat-tián chiú chin oân-bí, mā mī-sī chit-khai-sí tō sek-háp bûn-hák chhòng-chok. Bó chióng thêng-tō̄ lâi kóng, bûn-jī ê kiat-kò̄ ê éng-hióng i hông thêh-lâi sú-iōng ê iōng-tō̄. Sè-kài ū miâ ê bûn-jī hák-ka Gelb (1952) thê-chhut kóng, sè-kài bûn-jī ê hun-lüi eng-kai chiú i bûn-jī hû-hō só̄ tui-èng ê gí-im tan-ûi ê tōa sè lâi chò phiau-chún. Tī chit-ê phiau-chún chi-hā, hiān-chûn ê sè-kài bûn-jī tāi-khài ū 3 lüi: “Gí-sû im-chat bûn-jī” (word-syllabic systems¹), “Im-chat

bûn-jī” (syllabic systems), kap “Im-sò bûn-jī” (phonemic systems). Sòa-lâi Gelb (1952) koh chin chit pō̄ chí-chhut kóng, bûn-jī ê hoat-tián sī ùi tōa ê gí-im tan-ûi ián-piàn kàu khah sè ê tan-ûi, iā chiú-sī kóng ùi “gí-sû im-chat” chin kàu “im-chat bûn-jī” chiah koh kàu “im-sò bûn-jī.”

Bô kāng ê gí-im tan-ûi ê bûn-jī ū siáⁿ-mih ték-sek leh? It-poaⁿ lâi kóng, biâu-siá khah sè ê gí-im tan-ûi ê bûn-jī hê-thóng ê khah ū hák-sip hâu-lüt (Smalley, 1963:7). Che sī in-ûi lán lâng ê gí-giân kî-sít sī iû chió-sò iú-hân ê im-sò̄ (phonemes) thàu-kòe pâiliat cho-háp só̄ cho-sêng--ê. Lán chí-iàu êng chió-sò̄ ê bûn-jī hû-hō lâi piáu-tát hit kóa im-sò̄, tō ê-tàng kâ bô-hân ê gí-sû kì-liók lóh-lâi. Tû-liáu khah ū hâu-lüt chi-goā, biâu-siá khah sè ê gí-im tan-ûi ê bûn-jī hê-thóng mā ê khah chún-khak, kiám-chiό gí-ì bô-hô̄ ê khong-kan (Chiúⁿ Úi-bûn, 2001).

Biâu-siá khah tōa ê gí-im tan-ûi in-ûi khah bô hâu-lüt mā khah bô chún khak, só̄-í it-poaⁿ bîn-chiòng khah bô kán-tan óh, tì-sú khah pháiⁿ phó̄-phiàn-hoà. In-ûi i ū pháiⁿ phó̄-phiàn-hoà ê ték-chit, só̄-í thóng-tī kai-kip tō khah gâu lî-iōng tui bûn-jī ê chiáng-khòng lâi chin-hêng tì-sek, koân-lék ê

1. Gelb kheng-hiòng êng “word-syllabic,” DeFrancis (1990) kheng-hiòng êng “morphosyllabic” (sû-sò̄ im-chat bûn-jī).

lóng-toān. Ē-bīn lán tō í Hán-jī tī Hán-jī bûn-hoà khoan só-pān-ián ê kak-sek lâi soat-bêng.

Hán-jī sī chit chióng gí-im tan-ūi khah tōa ê ‘sû-sò im-chat bûn-jī.’ ‘Bûn-giân-bûn’ sī chit chióng lî-iông Hán-jī lâi su-siá ê ték-piat bûn-thé, jî-chhián i pêng bô oân-choân piáu-kì kháu-gí ê ōe-gí. Kah-kut-bûn sî-kî ê Hán-jī chû-iàu sī ēng tī pok-kòa, kah-kut-bûn í-āu ê sî-kî chû-iàu ēng tī hêng-chèng kap hák-sút. Hit tong-sî ê bûn-giân-bûn ē-sái kóng sī thóng-tī kai-kip ê thóng-tī kang-kû. It-poan bîn-chiòng nā beh óh ē-hiáu bûn-giân-bûn, i tē-it pô-tô ài seng óh Hán-jī. M̄-koh Hán-jī sī chin bô hák-sip hâu-lút koh chin bô chún-khak ê bûn-jī, tō chhin-chhiūn lán siók-gí kóng ê “Hán-jī nā beh óh ē bat, chhùi-chhiu tō phah sí-kat.” Í-sù sī kóng beh kā Hán-jī óh kah chiâu chñg sī chin oh ê tâi-chì (DeFrancis, 1996). Tiôh sng hit-kóa khiáu--ê, hó-ün--ê liáu chin chē sî-kan kā Hán-jī óh--khí-lâi à, in soà--lòe ài koh thák hit-kóa iōng bûn-giân-bûn siá ê sù-su-ngó-keng. Chit-chèng ēng Hán-jī bûn-giân-bûn siá ê kó-tián keng chheh, pêng m̄-sī lí ka-tî tiâm chhù lìn thák tō thák ē bat neh. In-üi bûn-giân-bûn sī chit-chióng bô piáu-tát kháu-gí, gí-ì hâm-hô ê bûn-thé, só-í hák-seng it-têng ài chiū khò-

bûn lœ-iông kā lâu-su chhéng-kàu. Mā m̄-sī kóng lí chhìn-chhái chhöe chit-ê lâu-su thiaⁿ i kái-soeh khò-bûn tō ē-sái neh! Lí nā chhöe m̄-tiôh lâng, bô hû-háp tong-koân-chiá ê ì-sù mā bē-sái. Iáh chiū-sī kóng, hit-kóa ēng bûn-giân-bûn siá ê keng-chheh ê “kái-soeh-koân” kî-sit sī lâk tī thóng-tî-chiá ê chhiú-thâu; chiū sng kóng lí ū châi-tiâu thák Hán-jī, lí mā bô it-têng ū hoat-tô hû-háp tong-koân-chiá ài ê ì-sù.

Chit-chióng thóng-tî-chiá chiáng-ap keng chheh kái-soeh-koân ê hiän-siōng tī “kho-kí chè-tô” í-āu kèng-ka giâm-tiōng. In-üi kok tiâu-tâi lóng kā Hán-jī tòng-chò chiâⁿ-thóng, mā kā liát tī kho-kí khó-chhì lâi-té, só-í hit-kóa siün beh chò koaⁿ, siün beh thong-kòe khó-chhì ê lâng tō bē-sái bô óh. Tng-tong chit-kóa lâng khó-chhì jip-chhú, kong sêng miâ chiū liáu, in üi-tiôh ūi-hô ka-tî ê kî-tek lî-ek, tong-jiân tō kë-siök ióng-hô Hán-jī ê chiâⁿ-thóng tē-üi. Tī hiän-chhú-sî ê Tài-oân, sui-jiân kóng í-keng bô “kho-kí chè-tô,” m̄-koh chit-chióng bûn-jī kî-tek lî-ek ê hiän-siōng iáu sī chin phô-phiàn chûn-châi. Hit-kóa chiap-siün gôa lâi chèng-koân “Tiong-hôa Bîn-kok” ê tiong-bûn sú-iông chiá, tī tōa Tiong-kok ê kàu-iôk, hêng-chèng thé-chè ê chi-chhî ë, üi-tiôh in kò-jîn ê kî-

tek lī-ek tùi Tân-oân gí-bûn ê táⁿ-ap ê chit-khoán hiān-siōng, tō chhin-chhiūn í-chêng Tiong-kok ê bûn-giân-bûn kū sè-lék tùi Ô Sek thê-chhiòng Tiong-kok pêh-oe-bûn ūn-tōng ê táⁿ-ap kāng-khoán.

Hàn-jī bûn-hôa-khoan in-ūi tîng-kî chioh ēng “Hàn-jī” kap “bûn-giân-bûn” su-siá hong-sek, chō-sêng chiáng-ap Hàn-jī ê bûn-jîn thóng-tī kai-kip hâm thng chhiah-kha ê chò-sit-lâng ê kai-kip tùi-lip (Chiúⁿ Úi-bûn, 1997). Oāⁿ chit-kù-oe kóng, Hàn-jī mñ-nā pháiⁿ oh, pháiⁿ siá, jî-chhiáⁿ chit-chióng kó-tián ê “bûn-giân-bûn” su-siá hong-sek hâm chò-sit-lâng chhùi kóng ê “pêh-oe” hêng-sek oân-choân bô kâng, chō-sêng kó-tián keng-su ê “kái-soeh koân” lák tī bûn-jîn kai-kip ê chhiú-thâu. Thng chhiah-kha ê chò-sit-lâng pêng-sî chò-sit tō chò bœ-liáu ah, ná ū sî-kan thang khì oh siá Hàn-jī, hák-sip kó-tián? Chit-khoán chêng-hêng lō-boé ián-piàn chò chiáng-ap Hàn-jī ê thóng-tī-chiá kap mñ-bat Hàn-jī ê pī thóng-tī-chiá ê kai-kip chha-piat.

Chit-chióng lī-iōng Hàn-jī bûn-giân-bûn lái úi-chhî ka-tī ê kí-tek lī-ek ê thóng-tī kai-kip ê chêng-hêng ittit kàu kah 19 sè-kí bôe, chiah tī se-Au tè-kok chú-gî ê ui-hiáp hâ, ko-put-chiong kái-piàn.

3. Au-chiu pêh-oe bûn-hák ê hoat-tián kap tùi Tân-oân ê éng-hióng

Se-Au tē-khu chū “se Lô-má tè-kok” biát-bông liáu, tō chin-jíp só-ūi ê “tionsg-kó sî-tâi” (the Middle Age). Bô kâng ê hák-chiá tùi “tionsg-kó sî-tâi” ê siōng-sè sî-kan chin-têng khólêng ē ū tām-poh-á bô-kâng ê i-kiàn. M-koh, it-poaⁿ-ték lái kóng “tionsg-kó sî-tâi” tāi-iok sī ùi kong-goân 5 sè-kí kàu kah 15 sè-kí tong-tiong chit tōaⁿ sî-kan. “Tionsg-kó sî-tâi” hō-lâng siōng tōa ê in-siōng sī: 1) sín koân thóng-tī, 2) hong-pì ê hong-kiàn siā-hōe, kap 3) bô sáⁿ chin-pôⁿ ê kho-ki (Davies, 1997:291). Tī hit-ê tionsg-kó sî-tâi, La-teng-bûn (Latin) sī hit-ê chiáng-khòng to-sò Au-chiu tē-khu ê “Lô-má thian-chú kàu-hōe” (the Roman Catholic Church) ê chêng-sek gí-giân (official language), hông ēng tī hêng-chêng, hák-sút, kàu-iók, kap bûn-hák hit-kóa hong-bīn (Crystal, 1992:223). Iáh tō-sī kóng, hit tong-sî ê Au-chiu lâng pêng-sî chhù lin sī kóng in tē-hng ê bô-gí (vernacular language), mñ-koh tī chêng-sek tiûⁿ-háp ê sî tō ài iōng La-teng-gí. La-teng-bûn tī se-Au tē-khu ê tē-ūi tō ká-ná “bûn-giân-bûn” tī Hàn-jī bûn-hòa khoan lin só-pân-ián ê kak-sek kâng-khoán (Norman, 1988:83).

La-teng-bûn tī se-Au tē-khu ê chiâⁿ-thóng tē-ūi it-tit kàu kah tions-

kó sî-tâi bôe-kî, bûn-gē hók-heng (Renaissances²) chho'-kî, ték-piat sî chong-kàu kái-kek (Reformations) phû chhut-lâi liáu chiah siū tiôh chin tōa ê thiau-chiàn. Chong-kàu kái-kek í-chêng, La-teng-bûn hông jîn-têng sî sîn-sèng ê gí-giân, sî chiap-kîn Siōng-tè ê ûi-it gí-giân, jî-chhiáⁿ chit-ê gí-giân sî chhau-khòng tî sîn-chit jîn-oân ê chhiú-thâu. M̄-koh, “Má-teng Lō'-tek” (Martin Luther, 1483-1546) thê-chhut chong-kàu kái-kek chû-tiuⁿ, i chû-tiuⁿ múi chit ê sìn-tô lóng ē-sái iōng i jit-siōng ê bó-gí tit-chiap hâm Siōng-tè chih-chiap, bô su-iàu koh thàu-kòe sîn-chit jîn-oân chò tiòng-kài-chiá. Tî chit-ê sìn-liâm chi-hâ, Má-teng Lō'-tek ēng i ê bó-gí “Tek-gí” kâ “Sèng-keng” hoan-ék chò Tek-bûn pán jî-chhiáⁿ tî 1522 nî chhut-pán.

Ēng bó-gí lâi hoan-ék Sèng-keng thang soan-thoân kàu-gî ū-lâi hêng-sêng Sin-kàu-tô' ê ki-pún sîn-liâm, chit-ê sîn-liâm m̄-nâ tî Tek-kok liû-hêng mā sen-thoán kàu choân se-Au ê Ki-tok-kàu khu-hék, sîm-chì éng-hióng ū-lâi se-Au kok-ka ê hái-gôa sit-bîn-tê keng-êng.

Tî se-Au Ki-tok-kàu sè-kài, thàu-kòe oát-thòk Sèng-keng, sî it-poaⁿ

lâng ôh ē-hiáu bûn-jî thák siá lêng-lék thang chìn-jip su-siá sè-kài ê tiōng-iàu tô-kèng. Tî tiona-kó sî-tâi bôe-kî, bûn-gē hók-heng chho'-kî sui-jiân tâuh-tâuh-á khai-sí ū chit-kóá iōng kok tê-hng bó-gí su-siá ê chok-phín chhut-hiân, chhiúⁿ kóng Dante (Dante Alighieri, 1265-1321) ê “Sîn-khek,” m̄-koh ēng bó-gí lâi su-siá, chhòng-chok ê koan-liâm kap sit-chiân ài tân kàu chong-kàu kek-bêng liáu chiah ū khah tōa ê chìn-tián. Chhiúⁿ kóng, Má-teng Lō'-tek tî Tek-kok bûn-hák-sú téng-thâu ê tōa kòng-hiàn chiú-sî chiong “Sèng-keng” hoan-ék chò Tek-bûn pán; chit phô Tek-bûn pán ê Sèng-keng chiâⁿ-chò kîn-tâi Tek-gí su-bîn-gí ê khai-ki phiau-chún, khaklip “Tek-gí” chiâⁿ-chò kîn-tâi Tek-kok bûn-hák ê “bûn-hák gí-giân” (Î Khong-hók, 1996:51). Chhiúⁿ chit-chióng iōng bó-gí lâi su-siá, chhòng-chok ê chò-hoat ū-lâi chiâⁿ-chò Au-chiu bûn-gē hók-heng sî-kî chin tiōng-iàu ê bûn-hák ték-sek chi-it, mā-sî in Au-chiu hêng-sêng bîn-chòk kok-ka (nation-state) ê kok-ka jîn-tông ê koan-kiân iàu-sò (Davies, 1997:482).

Tng se-Au kok-ka ñg hái-gôa thok-tián sè-lék ê sî, soan-thoân ki-

2.Iú-koan bûn-gē hók-heng ê khai-sí kap kiat-sok ê sî-kan, bô kâng ê hák-chiá ū tâm-poh-á bô kâng ê khòaⁿ-hoat. Nâ chiàu Davies (1997:469) ê hun-kî, tâi-iok sî kong-goân 1450-1670.

tok kàu-gī mā-sī in tiōng-iàu ê khang-khòe chi-it. In ê thoân-kàu-su piān nā kàu chit-ê sin só-chāi, tong-tē nā bō su-siá thoân-thóng ê, in chiū ēng in khah sék ê Lô-má-jī thè tong-tē gí-giân chhòng-chō chit thò su-siá hē-thóng. Chhiūn kóng, Hô-lân-lâng tī 17 sè-kí lâi-kàu Tân-oân ê sî, in-ūi hit tong-sî Tân-oân goân-chū-bîn pēng bō hoat-tián chhut bûn-jī, só-í Hô-lân thoân-káu-su tō iōng Lô-má-jī thè Pênpō-chòk siat-kè chhut lán chín thong-chheng “Sin-káng-bûn-su” ê bûn-jī hē-thóng.

Se-Au thoân-kàu-su kàu ê só-chāi nā chún í-keng ū bûn-jī hē-thóng, m̄-koh tong-tē ê bûn-jī siuⁿ lân, siuⁿ pháiⁿ oh ê sî, thoân-kàu-su mā ē ēng Lô-má-jī thè in koh chhòng-chō lēng-goā chit thò su-siá hē-thóng. Chhiūn kóng, se-Au thoân-kàu-su lâi kàu Oát-lâm ê sî, sui-jiân chit ê só-chāi ū ēng Hân-jī kap Jī-lâm (字喃) su-siá ê thoân-thóng, m̄-koh in-ūi Hân-jī kap Jī-lâm siuⁿ pháiⁿ oh, só-í in kāng-khoán iōng Lô-má-jī hun-piât thè in chhòng-chō sin ê bûn-jī hē-thóng. Tī Oát-lâm ê chit-thò im-sò bûn-jī hō-chò chū Quốc ngữ (Kok-gí-jī ê i-sù) (Chiúⁿ Úi-bûn, 2003).

Se-Au thoân-kàu-su só thoân jip-lâi ê chit-chióng í péh-oe ūi su-siá ki-chhó ê chò-hoat tui Hân-jī

bûn-hòa-khoan chō-sêng chin tōa ê éng-hióng. Tī 19 sè-kí, tng se-Au tè-kok chú-gī chhim-liòk tang-A ê khì-tôlú-lâi-lú bêng-hián liáu, chit-kóa Hân-jī bûn-hòa-khoan ê kok-ka (pau-hâm Tiong-kok, Oát-lâm, Hân-kok, Jit-pún téng) ūi-tiöh tui-khòng tè-kok chú-gī, in put-tek-put thêh-chhut chit-kóa hù-kok-kióng-bîn ê kek-sin chèng-chhek. Kî-tiong chit hāng iàu-bū chiū-sī kàu-iòk kái-kek. Ūi-tiöh hō in ê phó-lô tāi-chiòng ē-tàng siū ki-pún ê kok-bîn kàu-iòk thang soan-thoân bîn-chú hām kho-hák koh chin chit-pō hoán-khòng tè-kok chú-gī, in chiū ài hùi-tû kòe-khì Hân-jī bûn-giân-bûn ê chiàⁿ-thóng tē-ūi, kái iōng í kháu-gí ūi su-siá ki-chhó ê péh-oe-bûn. Só-í tī Hân-jī bûn-hòa-khoan lâi-té, péh-oe-bûn ê hoat-tián kî-sít sī tī se-Au tè-kok chú-gī ê kióng-sè ui-hiáp chi-hā kok bîn-chòk ūi-tiöh kiû seng-chûn só-sán-seng chhut-lâi ê hiān-tāi su-siá hong-sek.

4. Sin-káng-bûn sī Tân-oân tē-it pái ê bûn-hák gí-giân

Kong-goân 1492 nî Kholanpos (Christopher Columbus) tāi-piáu Au-chiu-lâng tē-it pái kiâⁿ-chûn kàu Bí-chiu tāi-liòk; kúi-nî ū, Phô-tô-gâ lâng Gama (Vasco da Gama) tī 1498 nî

keng iū “The Cape of Good Hope” phah khui Au-chiu kàu Ìn-tō̄ ê sin hâng-sòaⁿ. 15 sè-kí ê kiat-sok tú-hó sī sin hâng-sòaⁿ sî-tāi ê khai-sí. Tī A-chiu, tòe sin hâng-sòaⁿ sî-tāi kha āu-táu lâi ê sī se-Au ê thoân-kàu oâh-tâng, kok-chè bō̄-ék kap lō̄-bóe ê sit-bîn chû-gī.

Hô-lân-lâng tī 1579 nî thoat-lī Se-pan-gâ ê thóng-tī, kiàn-lip Hô-lân kiōng-hô-kok, soà--lâi liân-háp Eng-kok tâuh-tâuh-á hêng-sêng sin ê hái-iûⁿ pà-koân. Hô-lân-lâng tī 17 sè-kí chhe pún-té beh chiàm-niá Phêⁿ-ô thang-chò hâm Tiong-kok bé-bé ê kù-tiám, in-ūi Bêng-kok ê kiông-liát hoán-tùi kap tí-khòng, tì-sú bô sêng-kong. Lō̄-bóe Bêng-kok hâm Hô-lân tát-sêng thêng-chiàn hiáp-gī: Hô-lân ài thè-chhut Bêng-kok thóng-tī chi-hā ê Phêⁿ-ô, Hô-lân nā-sī beh chiàm-niá bô siók Bêng-kok ê Tài-oân, Bêng-kok bē kan-siáp. Tī chit-ê iân-kò-chi-hā, Hô-lân-lâng tī 1624 nî “choán-chìn” Tài-oân, tī bô tú-tiöh Bêng-kok-peng ê té-khòng chi-hā, chin kán-tan chiū chiàm-niá Tài-oân.

“Sin-káng-bûn” sī Tài-oân sú-siōng tē-it pái chhut-hiân ê ū hē-thóng ê bûn-jī, sóbiâu-siá ê gí-giân chû-iàu sī hit tong-sî Hô-lân chiàm-niá ê tōa pún-iâⁿ ê Tài-lâm hit kho-ûi-á ê Pêⁿ-pō-chók “Siraya” ê gí-giân. Sui-jiân “Sin-káng-bûn” tī 17 sè-kí tō chhut-

hiân tī Tài-oân teh sú-iōng, chit-kóa bûn-hiàn chhiūⁿ kóng “Chu-lô-koân Chì”, “Ē-tâm-chúi Siā Kià-gú” (下淡水社寄語) mā lóng ū kì-chài kòe chit-khoán ê “âng-mâng-á jī,” m̄-koh it-tít ài tán-kàu 19 sè-kí hoat-hiân tiöh só-ūi ê “hoan-á khè” chiah ū hoat-tō̄ chèng-sit “Sin-káng-bûn” ê chûn-châi.

Keng-chè chu-goân ê pak-siap kap Ki-tok kàu-gī ê thoân-pò̄ sī Hô-lân thóng-tī Tài-oân ê 2 tōa bôk-ték. Kam Úi-lím bôk-su (Rev. William Campbell, 1871-1918) tī i ê chheh “Hô-lân Thóng-tī hā ê Tài-oân” (*Formosa under the Dutch*) lâi-té kì-chài kóng: “Hit tong-si, in (Hô-lân-lâng) m̄-nā chin gâu chò seng-lí, thàn chin chē chîⁿ, koh chin seng-kong ê chhui-kóng kàu-iók kap Ki-tok kàu-gī; Hô-lân thoân-kàu-su i ka-tī chit-ê tō ū châi-tiāu keng-êng koán-lí kúi-nâ keng hák-hâu, siu chhiau-kòe 5,000 lâng ka-jíp kàu-hôe chò Ki-tok-tô.” (Campbell, 1903:vii)

Hit tong-sî thoân-kàu ê hong-hoat chi-it chiū-sî thàu-kòe tong-tē ê gí-giân lâi thoân-siū kàu-gī. Úi-tiöh sú-iōng tong-tē ê gí-giân, thoân-kàu-su chiū lī-iōng Lô-má-jī lâi siat-kè chit thò ê-sái biâu-siá tong-tē gí-giân, koh kán-tan hó-ôh ê bûn-jī hē-thóng. Chit-thò Lô-má-jī su-siá hē-thóng, chit-hong-bîn ê-tàng pang-chân thoân-kàu-su kì-liók koh hák-sip tong-tē ê gí-

giān, chit-hong-bīn mā ē-sái hō` tong-tē ê lâng chin kán-tan tō khòan ē-hiáu iōng in ka-tī ê gí-giān siá ê Sèng-keng kap Ki-tok kàu-gī ê chheh. “Sin-káng-bûn” chiū-sī án-ne sán-seng--ê. Tân-lâm hū-kīn ê Pēn-po-chók in-ūi Hô-lân-lâng thoân-kàu ê éng-hióng chi-hā, sòa táuh-táuh-á ē-hiáu ēng Lô-má-jī lâi thák siá in ka-tī ê gí-giān. Hô-lân-lâng mā in-ūi thoân-kàu ê su-iàu, chhut-pán chit-kóa Lô-má-jī ê kàu-chái, kā chit-kóa Ki-tok kàu-gī ê chheh kap Sèng-keng hoan-ék chò “Sin-káng-bûn.” Phì-jū kóng, Jacobus Vertrecht só` pian ê “Favorlang Gí Sìn-gióng Kò-tiâusu³,” Daniel Gravius hoan-ék ê Hó-lân & Sin-káng-bûn tui-chiàu ê “Má-thài Hok-im⁴” téng. Chit-kóa su-bīn chái-liāu lóng chiān-chò hit tong-sî Tân-oân hoat-tián su-bīn-gí bûn-hák ê chin hó ióng-hun.

Tī Kok-sèng-iâ (Koxinga; Tēn Sêng-kong)kóaⁿ-cháu Hô-lân-lâng liáu-āu, sui-jiān “Hàn-jī” chiān-chò hit tong-sî ê koan-hong bûn-jī, m̄-koh Lô-má-jī sek ê “Sin-káng-bûn” iáu tī bîn-kan liû-thoân sú-iōng chit-chām sî-kan. Tng Siraya ê gí-giān táuh-táuh-á siau-sit--khì ê sî-chün, lán

lâng chiah tī 19 sè-kí bóe ê sî hoat-hiān in kòe-khì bat sú-iōng ê chèng-kì. Chit-kóa chèng-kì tióh-sī chit-kóa iōng “Sin-káng-bûn” siá ê kó bûn-kiān. In ū--ê kui tiuⁿ kan-taⁿ iōng “Sin-káng-bûn” siá, mā-ū “Sin-káng-bûn” hām “Hàn-jī” lâm leh tui-chiàu siá. Chit kóa kó bûn-kiān tāi pō-hūn sī bé-bē, té-ah, iáh-sī chhut-cho` ê kheh-iok (Murakami, 1933:IV). In-ūi chit kóa kó bûn-kiān tāi pō-hūn lóng tī “Sin-káng” (hiān-chhú-sî ê Tân-lâm Chhī Sin-chhī Khu) tē-khu hoat-hiān ê, só-í hák-chiá kā hō-chò “Sin-káng-bûnsu,” it-poaⁿ tāi-chiòng ū--ê kā kiò-chò “Hoan-á khè” (Lōa Éng-siōng, 1990:125-127). Tī chit hūn gián-kiù lūn-bûn lâi-té tō kā chit ê sî-kî ê “Lô-má-jī su-siá hē-thóng” thóng-chheng chò “Sin-káng-bûn.”

Kin-kì Murakami Naojiro (1933:XV) ê gián-kiù, hiān-chhûn ê Sin-káng-bûnsu tāi-khài ū 141 kiān? kàm-sī ke--ê Tī chit phah thóng kiān ê bûn-su lâi-té, siōng-chá--ê sī 1683 nî só-siá--ê, siōng-òaⁿ--ê sī 1813 nî. Khó-kiàn chì-chiò tī 19 sè-kí chhe iáu ū Siraya chök-jîn ē-hiáu siá “Sin-káng-bûn.”

3.Iû Kam Úi-lím (William Campbell) tī 1896 nî koh in.

4.Goân chheh ê phiau-tê Het Heylige Euangeliun Matthei en Jonannis Ofte Hagnau Ka D’llig Matiktik, Ka na Sasoulat ti Mattheus, ti Johannes appa. Overgefeft inde Formosaansche tale, voor de Inwoonders van Soulang, Mattau, Sinckan, Bacloan, Tavokan, en Tevorang. Siōng-sè chhiān chham oát Campbell, 1888;Lōa, 1990:121-123.

Sui-jiân kóng Tài-oân sú-siōng tē 1 pái ê Péh-ōe-jī su-siá thoân-thóng kàu 19 sè-kí chhe tō khì hō tñg--khì, m̄-koh chin kín tī 19 sè-kí āu-pòaⁿ-kî tō koh hō “Péh-ōe-jī” chiap-löh-khì tām-jīm chit-ê Péh-ōe-bûn ê khang-khòe.

5. Péh-ōe-jī sī kīn-tāi Tài-oân péh-ōe-bûn ūn-tōng ê khai-ki-chó·

Lán nā í 19 sè-kí í-āu ê lék-sú s̄ng kīn-tāi-sú, án-ne Péh-ōe-jī ē-sái kóng sī Tài-oân kīn-tāi-sú siōng Péh-ōe-bûn ê khai-ki-chó·. Péh-ōe-jī m̄-nā éng-hióng 19 sè-kí bōe-kî, 20 sè-kí chho·-kî ê Tài-oân jīn-bîn, sīm-chi éng-hióng kàu tong-tāi ê Tài-oân bó-gí bûn-hák ê hoat-tián.

Hák-kài tùi Tài-oân sin-bûn-hák hoat-tián ê khai-sí-tiám it-pōaⁿ lóng-sī tēng tī 1920 nî-tāi (Iáp Chiōh-tô, 1993:28; Lím Sūi-bêng, 1996:2; Iû Sèng-koàn, 1996:18; Niû Bêng-hióng 1996:149; Kawahara, 2004:134; Nakajima, 2003). In ê lün-tiám thong-siōng sī kóng Tài-oân sin bûn-hák sī siū 1) Tiong-kok 54 ūn-tōng, iáh-sī sī 2) Jit-pún hiān-tāi bûn-hák ê éng-hióng chiah hoat-tián--khì-lâi. Chit chióng ê kóng-hoat kî-sít sī iōng Hàn-jī ê kak-tō lâi khòaⁿ Tài-oân bûn-hák-sú ê hoat-tián. Sit-châi kóng, Tài-oân kīn-tāi ê péh-ōe bûn-hák kap sin bûn-

hák ê hoat-tián ùi 1885 nî Barclay bôk-su (Thomas Barclay, 1849-1935) tī Tài-lâm hoat-hêng Péh-ōe-jī pò-chóa *Tâi-oân-hú-siâ*ⁿ *Kàu-hōe-pò* ê sī tō kiàn-lip ki-chhóà! Tng hit kóá Hàn-jī kì-tek lī-ek-chiá iáu teh sin kū bûn-hák lün-chiàn kap Tài-oân-ōe-bûn lün-chiàn ê sī-chūn, Tài-oân bûn-hák-sú siōng chá tiōh chhut-hiān bē chió ê péh-ōe-bûn chok-phín kap chok-ka, chhiūⁿ kóng Kai Jūi-liâm (1882-1963), Koa Siat-kai (900-1990), Lím Bō-seng (1887-1947), Tēn Khe-phoàn (1896-1951), Lōa Jîn-seng (1898-1970), Chhòa Pôe-hóe (1889-1983) (Ng Ka-hūi, 2000).

Sit-châi kóng, Tài-oân su-bîn-gú bûn-hák chit khai-sí tō-sī siū sè-kài bûn-hák ê éng-hióng, tī Au-chiu péh-ōe ê kok-bîn bûn-hák ê chhì-khek chi-hā só hoat-tián chhut-lâi ê. Só-ūi ê Tiong-kok Ngó Sù ūn-tōng iáh-sī sī Jit-pún hiān-tāi bûn-hák, put-kò sī Tài-oân siū sè-kài bûn-hák éng-hióng chit-tōaⁿ sī-kan liáu, lēng-gōa koh chhut-hiān ê 2 ê éng-hióng Tài-oân bûn-hák ê chi-liû niâ. Tiong-kok Ngó Sù ūn-tōng hoān-sè tùi hit-kóá thák Hän-ōh-á chheh--ê ū chhì-khek ê éng-hióng, m̄-koh chiū Tài-oân bûn-hák-sú lâi khòaⁿ, Péh-ōe-jī tùi Tài-oân péh-ōe-bûn ūn-tōng ê éng-hióng iáu-sī siōng-chá ê.

Ē-bīn lán tiōh kú-lē lâi khòaⁿ
Péh-ōe-jī tūi Tāi-oân sin bûn-hák ê
kòng-hiàn.

Ū lâng kóng, “Tui-hong” (追風) tī 1922 nî hoat-piáu ê “I beh ùi tó-ūi khì” (她要往何處去) sī Tāi-oân sin bûn-hák-sú siōng tē 1 phin sió-soat (Kó Kè-tōng, 2003:78). Che sit-chāi sī tūi Tāi-oân-sú bô liáu-kái só hoān ê tōa chhò-ngō. Lán nā hian-khui Barclay bōk-su só chhòng-pān ê Tāi-oân-hú-siâⁿ Kàu-hōe-pò, lán ē-sái hoat-hiān tī 1922 ni chin-chêng tō ū chin chē iōng Tāi-gí Péh-ōe-jī siá ê hiān-tāi sió-soat. Phi-jū kóng, 1886 nî 1 goéh Tāi-oân-hú-siâⁿ Kàu-hōe-pò tē 7 kî ū 1 phin sió-soat hō-chò “Jit-pún ê koài-sū.” Chit phin sió-soat pēng-bô chù-bêng chok-chiá, lāi-iōng chú-iàu sī kóng chit-ê siáu-tham ê lú-koán thâu-ke khì hō chit-ê ké-chò lāu hō-lî ê lâng-kheh pián chîn ê kò-sū. Chit phin sió-soat mā-nā pí “Tui-hong” chá, mā pí Lōa Hô tē it phin sió-soat “Tàu lāu-jiát” (熱鬧) (1926 nî) chá 40 thang! Sīm-chì pí Tiong-kok NgóSù ūn-tōng ê chhōa-thâu--ê LóSìn (魯迅) ê péh-ōe sió-soat

“Khong-khám--ê jit-ki” (狂人日記 1918 nî) iáh-sī Ô Sek (胡適) ê “Bûn-hák kái-liōng chhōgī” (文學改良芻議 1917) chá 30 gōa tang.

M-nā ū chhòng-chok ê chok-phín, koh ū hoan-ék Au-chiu gín-á kó ê bûn-hák chok-phín. Chhiūⁿ kóng, 1915 nî tē 366 kî ū khan Grimms gín-á kó “Cinderella” ê Tāi-gí-pán, hō-chò “Thô-thòaⁿ-á.”

Tû-liáu ū sió-soat chi-gōa, mā-ū sàan-bûn kap pò-tō bûn-hák ê chok-phín. Chhiūⁿ kóng, 1886 nî 2 goéh Tāi-oân-hú-siâⁿ Kàu-hōe-pò tē 8 kî ū chit phin “Pak-káng Má ê sin-bûn,” 1887 nî tē 20 kî ū chit phin “Tī Hêng-chhun-koān kiâⁿ-iû thoân-tō.”

M-nā án-ne, mā-ū chit-kóá sî-sū ê pò-tō, chhiūⁿ kóng 1912 nî 6 goéh tē 327 kî ū chit phin “Kong-phòa tōa-chûn,” chú-iàu teh kóng Titanic péng-chûn ê tāi-chì.

Chéng-thé lâi kóng, Tāi-oân-hú-siâⁿ Kàu-hōe-pò ùi 1885 nî kàu 1969 nî chit tōaⁿ iōng Péh-ōe-jī chhut-pán ê kî-kan, i ê lāi-iōng ē-sái hun-chòe ē-bīn 12 lüi: (Ng Ka-hui, 2000)

1	Chong-kàu gī-tê	5	Kho-hák sin-ti	9	Kàu-hōe kap hák-hāu thong-sìn
2	Tō-tek khoàn-soeh	6	Jîn-büt toān-kì	10	Kò-jîn su-sìn
3	Tāi-oân kap Se-hng sin-bûn	7	Choan-tê pò-tō	11	Goân-chū-bîn
4	Thian-bûn tē-lí	8	Iû-kî kap kiàn-bûn	12	Bûn-jī kap gí-giân ê thàm-thó

Péh-ōe-jī ū-hoat-tō tī Tâi-oân hông phó-phiàn sú-iōng kap tùi Tâi-oân péh-ōe bûn-hák chō-sêng chiah tōa ê éng-hióng, kî-tiong ê tōa kong-sín chi it tō-sī Barclay bök-su. Barclay bök-su 1849 nî tī Scotland ê Glasgow chhī chhut-sì. I tī 1875 nî lâi-kàu Tâi-oân thoân-kàu, kàu kah 1935 nî tī Tâi-lâm kòe-sin, lóng-chóng tī Tâi-oân kòng-hiàn 60 tang. Barclay bök-su ín-chìn ìn-soat-sút, ìn-soat-ki, chhòng-lip ìn-soat-só “Chū-tin-tōng” (siòk-chheng Sin-lâu chheh-pâng), khai-pān tē it hūn pò-chóa Tâi-oân-hú-siâñ Kàu-hoe-pò, siat-lip kàu-iòk ki-kò “Tâi-lâm Sîn-hák-īn,” têng-sin hoan-ék Sin Kū iok Sèng-keng, pian-in Ī Eng Tōa Sùtián cheng-pó (《廈英大辭典增補》) (Phoaⁿ Hi-kî, 2003; Band, 1936). Barclay bök-su tùi Péh-ōe-jī kàu-iòk ê kòng-hiàn kap tùi Tâi-oân bûn-hák ê éng-hióng chiah-nih tōa, i ē-sái kóng sī “Tâi-oân Péh-ōe-jī Bûn-hák chi Hū,” kîn-tâi “Tâi-oân sin bûn-hák ê khai-ki-chó”!

Barclay bök-su tī 1885 nî hoat-hêng ê thâu chit kî Tâi-oân-hú-siâñ Kàu-hoe-pò lâi-té siá kóng ūi-siâñ-mih i beh chhui-sak Péh-ōe-jī:

Khó-sioh lín pún-kok ê jī chin oh,

chió chió lâng khòaⁿ ê hiáu--tit. Só-í goán ū siat pát-mih ê hoat-tō, ēng Péh-ōe-jī lâi ìn-chheh, hō-lín chèng-lâng khòaⁿ khah khoài bat... Lâng m̄-thang phah-sng in-ūi i bat Khóng-chú-jī só-í m̄-bián öh chit-hō ê jī; iā m̄-thang khòaⁿ-khin i, kóng sī gín-á só-thák--ê (Barclay, 1885).

Péh-ōe-jī kî-jiân chiah tiōng-iàu, án-ne i sī án-chhón lâi--ê neh? Tâi-oân ê Péh-ōe-jī ē-sái kóng sī Tang-lâm-A Tîng-lâng⁵ (mā ū lâng hō-chò Höa-jîn) hâm se-Au thoân-kàu-sū háp-chok ê sêng-kó.

Tī 18 kap 19 sè-kí hit chūn, Boán-chheng Tè-kok túi Se-hng ê thoân-kàu-sū chhái-chhú ték-ì kap pâi-thiat ê tùi-gōa chèng-chhek. Só-pái ū bē-chió thoân-kàu-sū soán-ték ū Tîng-lâng î-bîn ê Tang-lâm-A chò chiân-chìn ki-tē, thèng-hāu hó sî-kî chiah koh khì Chheng-kok thoân-kàu. Chhiūn kóng, tī 1817 nî, phō-tiōh lí-sióng ê Medhurst (Walter Henry Medhurst, 1796-1857) lâi kàu Malaka thoân-kàu (Lōa Éng-siông, 1990; Âng Üi-jîn, 1993c). Medhurst seng tī Malaka ê Eng Höa Hák-īn (Anglo-Chinese College) hū-chek in-

5. Chá-kî Tang-lâm-A tong-tē ê Höa-jîn î-bîn tiān kóng ka-tī sī “Tîng-lâng.” Kong-goân 20 sè-kí Tiong-hôa Bîn-kok sêng-lip liáu in chiah khai-sí iōng “Hôa-jîn” chit-ê iōng-sû.

soat giáp-bū, āu--lāi koh sio-sòa khì Penang, Singapore kap Batavia (In-nî ê Jakarta) hit kóa só-chāi thoân-kàu. I tī Batavia ê sî-chūn ū pian-siá “Hok-kiàn Hong-giân Jī-tián⁶” koh tī 1837 nî oân-sêng chhut-pán. Chit pún jī-tián sī hiān-chūn pō-liû siōng oân-chéng mā siōng chá ê Se-hng thoân-kàu-sū pian-siá, teh biâu-siá “Lán-lâng-ōe⁷” ê Lô-má-jī jī-tián (Âng Úi-jîn, 1993c, 1993d). Hok-kiàn Hong-giân Jī-tián tō chhin-chhiūn Alexandre de Rhodes tī 1651 nî chhut-pán thâu 1 pún Oát-lâm Lô-má-jī sû-tián “Oát-lâm-gí, Phô-tô-gâ-gí, kap Latin 3 Gí Tùi-chiàu Sû-tián⁸” kāng-khoán, sī chip chèng-lâng ê gián-kiú sêng-kó ê thâu 1 pún ū hē-thóng ê Lô-má-jī su-siá sû-tián.

Tng thoân-kàu-sū tī Tang-lâm-A kiàn-lip chiân-chìn ki-tē koh thàu-kòe tong-tē Tng-lâng ê tàu-saⁿ-kāng siat-kè chhut Lán-lâng-ōe ê Lô-má-jī su-siá hē-thóng liáu, chit thò su-siá hē-thóng tō hōng siāu-kài kàu Tân-oân kap Hok-kiàn.

Chū Hô-lân thiat-thè liáu-āu, tī Tân-oân ê lâi-chū Se-hng ê thoân-kàu oáh-tāng tō tiām-chēng--löh-lâi à. Ittit kàu 19 sè-kí āu-pòaⁿ-kî chiah koh khai-sí tī Tân-oân chhiaⁿ-iān--khì-lâi. 1858 nî ê sî-chūn Chheng-kok hām gōa-kok chhiam-tēng “Thian-tin Tiâu-iok,” chèng-sek ún-chún gōa-kok thoân-kàu-su khì Tiong-kok thoân-kàu. Tân-oân hit-chūn sī hō Chheng-kok thóng-tī, in-ūi Thian-tin Tiâu-iok ê koan-hē, mā khai-hòng hō gōa-kok-lâng lâi thoân-kàu. Tō-sī tī chit-ê lék-sú iân-kò chi-hā, Thian-chú-kàu kap Ki-tok-kàu liók-siök lâi-kàu Tân-oân thoân-kàu. Ki-tiong siōng kut-lât chhui-sak Peh-ōe-jī ê “Tiúⁿ-ló-kàu-hōe” tī 1865 nî iū Má Ngá-kok i-seng (James L. Maxwell, 1836-1921) chhōa-thâu, chèng-sek tī hiān-chhú-sî ê Tân-lâm siat-lip thoân-kàu ê pún-pō (Chhî Khiam-sìn, 1995:6-8; Lōa Éng-siōng, 1990:277-278).

Keng-kòe pah-gōa-tang ê hoat-tián, Tân-oân ùi goân-té sī Peh-ōe-

6. Eng-bûn chheh-miâ: A Dictionary of the Hok-kèèn Dialect of the Chinese Language, According to the Reading and Colloquial Idioms. Chit pún jī-tián tī 1832 pian hó, 1837 chèng-sek oân-sêng chhut-pán.
7. Kí hun-pò-tī Hok-kiàn lâm-pêng, Kíng-tang tang-pêng, Tân-oân choân-pō hām Tang-lâm-A ê “Bân-lâm-gí.” Kun-kù Tong Hán Khór Sín (許慎) ê Soat Bûn Kái Jī (說文解字), “Bân” (閩) sī tang-lâm-hng chhōa-chéng, iá-bân bîn-chók ê i-sù. In-ūi “Bân” jī ū kî-sî ê i-sù, sói-pún bûn bō chhái-iōng. Lán tòe Hui-lip-pin ê Hôa-jîn iōng “Lán-lâng-ōe” chit-ê sû. Tī Tân-oân, lán iōng Tân-gí chit-ê miâ-chheng. Nā beh khok-tâi kí hun-pò tī kok-kok ê “Bân-lâm-gí” lán tióh iōng “Lán-lâng-ōe.”
8. Chheh goân-miâ: Dictionarium Annamiticum, Lusetanum et Latinum. Tī Oát-lâm-ōe lìn siök-chheng Việt-Bồ-La.

jī bûn-hòe ê gōa-ûi, soah táuh-táuh-á piàn-chòe Pêh-oe-jī bûn-hòe ê tiong-sim kap tiōng-tìn⁹. Tong-chho pū chhut Pêh-oe-jī ê Tang-lâm-A Hôa-jîn tē-khu soah tian-tò soai-thè khì hō Hôa-gí-bûn chhú-tâi. Hok-kiàn mā in-ūi keng-lék chiàn-loān, bûn-hòe tōa-kek-bēng, jîn-kháu piàn-chhian kap thui-kóng Phô-thong-oe hia-ê in-sò soah kiông beh bô teh iōng Pêh-oe-jī ah.

“Pêh-oe-jī” siōng-thâu-á sī ūi-tiōh thoân-kàu ê bôk-ték chiah hoat-tián--chhut-lái ê. Só-i chá-kî “Pêh-oe-jī” chin tōa-pō-hûn ê èng-iōng kap chhut-pán lóng-sī hâm chong-kàu ū koan-hē ê. Chit-kóa ūn-iōng Pêh-oe-jī ē chhut-pán-phín iâh-sī sī kò-jîn ê èng-iōng tâi-khài ē-sái hûn-lûi chòe 6 lûi: 1) Pêh-oe-jī kàu-châi, 2) Pêh-oe-jī jī-tián kap sû-tián, 3) Sèng-keng kàu-gī mñg-tap kap soan-thoân sió chheh téng, 4) Pêh-oe-jī pò-chóa kap cháp-chi, 5) kî-tha iú-koan thiat-hák, sò-lí, si-ko, sió-soat téng tê-châi, 6) kò-jîn ê pit-kî iâh-sī phoe-sin.

Chū 19 sè-kí khai-sí, ū bē chió ê Pêh-oe-jī jī/sû-tián chhut-pán, ē-bîn tō kán-tan kí chit-kóá lē. Medhurst tī 1837 nî chhut-pán Hok-kiàn hong-giân jī-tián; Douglas bôk-su (Carstairs Douglas, 1830-1877) tī 1873 nî chhut-pán Ē Eng Tōa Sû-tián¹⁰; hiân-chhú-sî tī Tài-oân siōng phô-phiàn-ték sú-iōng ê Ē-mñg-im Sin Jî-tián¹¹ sī iû Campbell bôk-su (William Campbell, 1871-1918) pian-chip, tī 1913 nî iû Tài-lâm ê Kàu-hôe Kong-pò-siâ hoat-hêng (Lôa Éng-siōng, 1990; Âng Üi-jîn, 1993,1996). Chit pún jī-tián ū--lái chiàⁿ-miâ chò Kam Uî-lím Tài-gí Jî-tián, tī 2009 nî têng-sin chhut-pán.

Thâu chit pún Pêh-oe-jī ê sin-iok Sèng-keng Lán ê Kiù Chú Iâ-soKi-tok tī 1873 nî ê chhut-pán, Kû-iok Sèng-keng Kû-iok ê Sèng-keng tī 1884 nî chhut-pán. Tùi Pêh-oe-jī tī chá-kî ê Tài-oân kàu-hôe hông phô-phiàn sú-iōng ū chin tōa kòng-hiàn ê Pêh-oe-jī pò-chóa Tài-oân-hú-siâⁿ Kàu-hôe-pò¹² tī 1885 nî iû Barclay bôk-su hoat-hêng. Pêh-oe-jī chhut-pán-phín ê lâi-

9. Chhiūn kóng, bôk-chiân Tang-lâm-A, Jit-pún iâh-sî Bí-kok hia hái-gôa Lán-lâng-oe kàu-hôe só-iōng ê Sèng-keng hâm Sèng-si chha-put-to lóng sî Tài-oân Kàu-hôe Kong-pò-siâ chhut--ê.
10. Eng-bûn chheh-miâ: Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy, with the Principal Variations of the Chang-chew and Chin-chew Dialects.
11. Eng-bûn chheh-miâ: A Dictionary of the Amoy Vernacular Spoken throughout the Prefectures of Chin-chiu, Chiang-chiu and Formosa.
12. Tài-oân-hú-siâⁿ Kàu-hôe-pò kái-kòe kúi-nâ pái miâ, hiân-chhú-sî hō-chòe Tài-oân Kàu-hôe Kong-pò. Chit hûn pò-chóa kàu kah 1969 nî 3 goéh châh-chí lóng iōng Pêh-oe-jī hoat-hêng, í-âu chiah tī Tiong-kok Kok-bîn-tóng tók-chun Hôa-gí ê ap-lék hâ kái-iōng Tiong-bûn hoat-hêng. Chit kúi-nâ koh kai-sí tī pán-bîn lâi-té ū chit pô-hûn iōng Tài-gí-bûn su-siâ, chhiūn kóng “Pê-bû-oe” pán ū Pêh-oe-jī ê bûn-chiuⁿ.

iōng tû-liáu tit-chiap hām chong-kàu iú-koan chi-gōa, mā-ū chit-kóa kap kàu-gī khah bô koan-hē ê mih-á¹³. Chhiūn kóng, 1897 nî Gê Uî Lîm chhut-pán ê sò-hák-chheh *Pit-soàn* ê *chho-hák*; 1917 nî Tè Jîn-siū (G. Gushue-Taylor) chhut-pán ê *Lāi Gōa Kho Khan-hō-hák*¹⁴; 1925 nî Lōa Jîn-seng só-chhut-pán ê sió-soat *Án-niâ* ê *Bák-sái*; 1926 nî Tēⁿ Khe-phoàn só-chhut-pán ê sió-soat *Chhut Sí-Sòa*¹⁵; 1925 nî Chhòa Pôe-hóe só-chhut-pán ê siā-hōe phêng-lūn ê chheh *Cháp-hāng Koán-kiàn*. Chit-kóa chok-phín lóng-sī tī 1920-1930 nî-tāi Tân-oân hiong-thó bûn-hák lūn-chiàn í-chêng tō chhut-pán à. Hit-kóa thâu-khak lāi kan-taⁿ té Hán-jī ê Hán-jī kì-tek lī-ek-chiá kèng-jiân iáu khòaⁿ bē-chheng Péh-oe-jī ê tiōng-iàu-sèng kap sè-kài ê kiök-sè, iáu tī hia lūn-chiàn Tân-gí kám ū hoat-tō siá. Sīm-chi 1990 nî-tāi kàu taⁿ ê Tân-gí-bûn ūn-tōng kèng-jiân iáu ū bē chió lâng iáu teh thè Tân-gí chhōe Hán-jī pún-jī, chip-gî Tân-gí kám ē-tàng ēng Lô-má-jī siá. Che sit-chāi sī Hán-jī chì-siōng ê pi-ai hêng-ûi!

Thong-siōng, kàu-hōe ê sìn-tō-tī kàu-hōe óh ē-hiáu thák siá péh-oe-jī liáu, in ē kā chit thò Péh-oe-jī èng-

iōng tī jit-siōng seng-oáh tang-tiong, chhiūn kóng siá phoe hō-hāu-seⁿ cha-bó-kiáⁿ, siá jit-kì, iáh-sī chòe tōa-sè hāng tāi-chì ê pit-kì. Péh-oe-jī tī 1970 nî-tāi chìn-chêng tī Tân-oân ê kàu-hōe lāi-té iáu sòng hōng chin phó-phiàn ê sú-iōng (Chiúⁿ Úi-bûn, 2013). M̄-koh, liáu-āu in-ūi chèng-tī kap Kok-gí chèng-chhek ê éng-hióng, soah tāuh-tāuh-á lú-lâi-lú chió lâng sú-iōng. Sui-jiān Péh-oe-jī tūi phó-kip kàu-iök ê kòng-hiàn bô hun cha-poⁿ iáh cha-bóⁿ, Péh-oe-jī tūi lú-sèng hōe-iú ê éng-hióng ték-piát tōa. Tī Kó-chá tiōng lâm khin lú ê siā-hōe, it-poaⁿ cha-bó-lâng lóng chin hán leh ū ki-hōe siū Hán-bûn ê kàu-iök. Chit-ê hiān-siōng chit hong-bīn sī in-ūi bûn-hòa kè-tát-koan (tiōng lâm khin lú) ê bûn-tê, chit hong-bīn mā-sī keng-chè bûn-tê (Hán-jī pí Péh-oe-jī ke chin pháiⁿ óh). Chit-kóa cha-bó-lâng tī chiap-chhiok kàu-hōe liáu, tú-hó hō in thang hák-sip kán-tan ê bûn-jī kang-khū (Péh-oe-jī), ū siū kàu-iök ê ki-hōe. In m̄-nā thàu-kòe Péh-oe-jī hák-sip Sèng-keng ê kàu-gī, mā ē-sái hák-sip hiān-tāi ê tì-sek. Hiān-chhú-sī tī Tân-oân iáu ū chit-kóa lāu chit-pòe ê hōe-iú (ték-piát sī lú-sèng), m̄-bat Hán-jī, kan-tan ē-hiáu Péh-oe-jī (Chiúⁿ Úi-bûn, 2013).

13. Ē-sái chham-oát Lī Heng-chhiong 1994.

14. Eng-bûn miâ: The Principles and Practice of Nursing.

15. Lí Khîn-hōaⁿ ū kā hoan-ék chòe Hán-lô Tân-bûn-pán.

Sui-jiân Pêh-ōe-jī siōng-thâu-á sī ūi-tiōh thoân-kàu ê bôk-ték só-siat-kè, kàu taⁿ lâi í-keng bô hān-tēng tī biâu-siá kàu-hōe ê sū-bū niâ. Tī 1980 nî-tāi í-āu¹⁶, tùi-tiōh Tâi-oân chèng-tī ūn-tōng ê khai-tián, Tâi-oân ê pún-thó bûn-hòa-kài mā tián-khui Tâi-gí-bûn ūn-tōng, kiông-liát sò-kiû “chhui kóng Tâi-gí, chhiú siá Tâi-bûn”(Liäu Sûi-bêng, 2013; Si Chùn-chiu, 2015). Tī hiän-chhú-sî khah phô-phiàn ê 3 chióng Tâi-bûn su-siá hong-sek “choân Hân,” “choân Lô” kap “Hân Lô” lâi-té só-iōng ê Tâi-gí Lô-má-jī, chin chē thoân-thé iâh-sî kò-jîn tō sî sú-iōng Pêh-ōe-jī iâh-sî siu-kái-kòe ê Pêh-ōe-jī lâi chhut-pán Tâi-bûn chok-phín¹⁷. Chhiūn kóng, “Tâi-oân-jī,” “Tâi-bûn thong-sin” (台文通訊), “Tâi-bûn bóng pò” (台文罔報), kap “Tâi-ek 5% kè-ōe” (台譯 5%計劃)¹⁸ téng thoân-thé, tī Lô-má-jī ê pō-hûn lóng iōng thoân-thóng kàu-hōe Pêh-ōe-jī. In-ūi chham-ú Tâi-bûn siá-chok ê chok-chiá ê to-goân-hòa, Pêh-ōe-jī ê èng-iōng í-keng thoat-lî kòe-khì í kàu-hōe, thoân-kàu ūi chû ê tê-châi, mā piän kah chin to-goân.

Ùi thák siá lêng-lék ê kak-tō-lâi

khòaⁿ, Pêh-ōe-jī ê tī châ-kî ê Tâi-oân hoat-tián--khì-lâi, sit-châi m̄-sî ì-gôa ê tâi-chì. Pêh-ōe-jī lî-iōng kúi-ê iú-hân ê Lô-má jī-bó tō ē-sái biâu-siá só-ū ê Tâi-gí-sû, i ê hâu-lút sit-châi m̄-sî hit kúi bân-jī ê Hân-jī ē-tàng saⁿ pí-phêng ê. Tī kó-chá lóng-giáp siâ-hōe ê Tâi-oân, tâi-pō-hûn ê chò-sit-lâng pêng-sî chò-sit tō chò bôe-liáu ah, ná ū sî-kan thang khì oh siá Hân-jī. Pêh-ōe-jī ê chhut-hiän tú-hó hō chit-kóa ê-kha-chân ê chò-sit-lâng tī chin té ê sî-kan lâi tō oh ē-hiáu thák kap siá. Chhòa Pôe-hôe tī 20 nî-tāi ê sî tō tiám-chhut Hân-jī tùi chē-chê ê Tâi-oân-lâng lâi kóng sî hák-sip-siōng ê hū-tam; i chin chit pō-chú-tiuⁿ iōng Pêh-ōe-jī lâi tháu-pàng chheⁿ-mê-gû, hō khah chê lâng ē-hiáu thák kap siá thang cheng-ka chai-bat kap hák-bûn. I tī 1925 nî chhut-pán ê iōng Pêh-ōe-jī siá ê Cháp-hâng Koán-kiàn lâi-té kóng:

Pún-tó lâng lóng-kiōng ū saⁿ-pah lâk-cháp-bân lâng, kîn-kîn chiah chha-put-to jī-cháp-bân lâng ū hák-bûn, kiám m̄-sî chin chíó mah? Che sî sím-mih goân-in neh? Chit hâng, sî lán ka-

16. Iú-koan 1980 nî-tâi í-āu ê Tâi-gí-bûn ūn-tōng, ē-sái chham-oát Chiung (1999:33-49).

17. Iú-koan kok-sek ê Lô-má-jī, ē-sái chham-oát Iûn Ún-giân & Tiuⁿ Hák-khiam (1999).

18. Tī 1996 nî iû chit-tîn hái-lâi-gôa ê Tâi-oân siâu-liân-ke cho-sêng chit ê Tâi-ek 5% kè-ōe sió-cho', chit-ê kè-ōe tō-sî beh kâ chit-kóa khah ū-miâ ê sè-kài bûn-hák chok-phín hoan-ek chòe Tâi-bûn. Chü 1996 nî khai-sí, í-keng chhut-pán kúi 10 pún ê chheh à.

tī bē-hiáu khòan hák-būn tāng; chit hāng, sī siat-hoat ê lāng bō ū cháp-hun ê sēng-sim. Iáu koh chit hāng, chiū-sī beh óh hák-būn ê būn-jī giân-gú thài kan-kè hui-siōng oh-tit óh (Chhòa, 1925:14-15).

Sui-jiān Péh-ōe-jī pí Hán-jī khah ū hāu-lüt, it-poaⁿ-lāng soah tian-tó kā khòaⁿ-khin, tòng-chò kē-lō ē būn-jī, tì-sú kòe-khì Péh-ōe-jī tī kàu-hōe í-gōa ê siā-khu pēng bō hōng chin phó-phiàn ê chiap-siū kap sú-iōng. Ē chō-sēng chit-ê hiān-siōng, chú-iàu sī in-ūi ē-bīn chit 3 ê goân-in.

Te it, “Hán-jī chú-chái” ê siā-hōe-hòa ê kiat-kó. Hán-jī tī Hán-jī būn-hòa-khoan lāi-té kúi chheng-nî lâi lóng hōng chhái-ēng chò chèng-sek ê koaⁿ-hong būn-jī. Che bû-hêng-tiong éng-hióng tiōh lāu-péh-sèⁿ tūi Hán-jī ê khòaⁿ-hoat, jīn-ūi ū thák-chheh, ū hák-būn, beh chò-koan--ê tiōh-ài ē-hiáu thák siá Hán-jī. Hán-jī í-gōa ê būn-jī lóng-sī khah kē-lō; bō chuí-chún ê lāng teh óh--ê.

Tē jī, tūi Hán-jī ê kiat-kò kap kong-lêng ū gō-kái, soah lâi jīn-ūi Hán-jī ū “piáu-ì” ê kong-lêng, siōng ē-tàng piáu-tát Hán-gí. In-ūi chin chē lāng ū chit chióng bō chèng-khak ê koan-liām, soah jīn-ūi bō iōng Hán-jī tō bō hoat-tō lâi oân-chéng koh chèng-

khak ê piáu-tát in ê kháu-gí. M-koh, lú-lâi-lú chē ê gián-kiù, pau-koat gián-kiù Tang-A gí-giân chhut-miâ ê Hawaii Tāi-hák kàu-siū DeFrancis (1990) í-keng chí-chhut chit chióng koan-liām sī m̄-tiōh ê.

Tē saⁿ, chèng-tī-lát kan-siáp ê kiat-kó. Lô-má-jī ê sú-iōng siū chèng-tī-lát ap-peks ê hiān-siōng tī Tiong-kok Kok-bîn-tóng thóng-tī Tâi-oân ê sî-kî tek-piát bêng-hián. Hán-jī tūi Tiong-kok Kok-bîn-tóng chèng-koân lâi kóng sī Tiong-kok būn-hòa ê siōng-teng chi-it, êng Hán-jī í-gōa ê būn-jī lâi su-siá Tâi-gí téng-î sī ng tōa Tiong-kok ê chèng-tī hām būn-hòa khài-liām thiau-chiàn. Só-í Tiong-kok Kok-bîn-tóng bat iōng ah-pà ê chhiú-tōaⁿ kìm-chí Péh-ōe-jī ê sú-iōng, chhiūn kóng tī 1975 nî hā-lêng bùt-siu Péh-ōe-jī pán ê *Sin Lok* (siók-chheng Âng-phôe Sèng-keng).

6. Kiat-lūn

Tâi-oân ùi kháu-gí būn-hák chìn-tián kàu su-bīn-gí būn-hák, chit khai-sí tō-sī siū se-Au ê péh-ōe būn-hák ê éng-hióng chi-hā hām sè-kài chiap chòe-hóe. Tâi-oân tē it pái ê péh-ōe-būn thoân-thóng sī 17 sè-kí Hô-lân chiàm-niá sî-kî ê “Sin-káng-būn.” Tē jī pái ê péh-ōe-būn thoân-thóng sī

ùi 1885 nî Barclay bôk-su tī Tâi-lâm hoat-hêng Péh-oe-jī pò-chóá sìng-khí. “Péh-oe-jī” pí “Sin-káng-bûn” ê éng-hióng ke chin tōa, in-ūi chit-má iáu ū bē chió ê lâng teh thák siá Péh-oe-jī chok-phín.

Ū lâng jīn-ūi Lô-má-jī sī ūi-tiöh thoân-kàu chiah hoat-tián chhut--lâi-ê, só-í he mā-sī bûn-hák ê gí-giân, mā mā-sī choân-bîn ê bûn-jī. Chit chióng ê kóng-hoat kî-sít sī Hán-jī kì-tek lī-ek-chiá teh thè in ka-tī piän-kái ê chò-hoat. Lán tī chit phin¹⁹ lûn-bûn lâi-té ū kóng tiöh, sè-kài-siöng ê bûn-jī bô chit chióng chū khí-thâu tō-sī ūi-tiöh bûn-hák soah hoat-tián chhut--lâi-ê. Bûn-jī hē-thóng hông thêh lâi chò chhòng-chok bûn-hák ê kang-khū lóng-sī ūu-lâi chiah koh ka--khí-khì ê kong-lêng. Tī se-Au kok-ka, chong-kàu kái-kek í-āu chong-kàu sī chhiok-sú in bûn-jī phô-phiàn-hòa, kok-bîn bûn-hák sán-seng ê tiöng-iàu in-sò-chi-it. Nā-chún in-ūi Péh-oe-jī chit-khai-sí ū chong-kàu ê sek-chhái tō hó-têng i chiâⁿ-chò bûn-hák gí-giân, choân-bîn bûn-jī ê tē-ūi, án-ne se-Au kok-ka ê Tek-kok bûn-hák, Eng-kok bûn-hák, sîm-chì tang-hng ê Oát-lâm bûn-hák¹⁹ téng mā lóng bô hoat-tō-sêng-lip.

Ū lâng koh kóng, chá-kî chhui-sak Lô-má-jī ê jîn-sū lóng-sī “gōa-kok-lâng,” só-í Lô-má-jī sī gōa-kok-jī mā-sī Tâi-oân-jī. Nā-chún án-ne, Hán-jī mā mā-sī Tâi-oân-jī, in-ūi i sī Sím Kong-bûn téng hit-kóá Tiong-kok-lâng chah lâi Tâi-oân ê. “Arab sò-jī” mā mā-sī Tâi-oân-jī, in-ūi i sī Arab lâng hoat-bêng ê. Sit-châi kóng, bô-lûn Lô-má-jī, Hán-jī, Arab sò-jī, in lóng-sī Tâi-oân-lâng teh sú-iöng ê bûn-jī chit. Tîng-kú í-lâi, hák-kài chit khoán kan-taⁿ khòaⁿ-tâng Hán-jī, hut-liók Lô-má-jī ê sim-thài kap chok-ûi eng-kai tát-tit hoán-séng. Lán eng-kai iöng khah khui-khoah ê sim-heng lâi chiap-siū Lô-má-jī, mā-thang ēng “kheh-éh” ê Tiong-kok tē-hng chû-gî lâi pâi-thiat kok-chè thong-iöng ê Lô-má-jī. Chí-iàu sī ēng Tâi-oân bô-gí su-siá ê, bô-lûn sī iöng Lô-má-jī iáh-sī Hán-jī, in lóng-sī chiâⁿ-káng ê Tâi-oân bûn-hák!

【 Pún-bûn goân-pún siū-liók tī Chiúⁿ Úi-bûn 2005 “Gí-giân, Gîn-tông kap Khi sit-bîn” Tâi-lâm: Kok-lip Sêng-kong Tâi-hák. Chu-liáu keng-sin liáu téng khan tī chia. 】

19. Tī Oát-lâm, chá-kî sī iöng Hán-jī, mā-koh tī 1945 nî í-āu Hán-jī oân-choân hó-tong-chho mā-sī thoân-kàu-su siat-kè chhut-lâi ê Oát-lâm Lô-má-jī chû Quốc ngữ chhú-tâi. Bók-chiân, ēng Oát-lâm Lô-má-jī só-í chhòng-chok ê chok-phín chiâⁿ-chò Oát-lâm ê kok-bîn bûn-hák.

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羅馬字是台灣新文學的開基祖

蔣為文

1. 前言

無論是台灣派或者中國派，每當談論到台灣文學史，多數都是站在漢字的角度來看待台灣文學的發展。會有如此對台灣文學史的誤解，顯示這些漢字既得利益者若不是對台灣史不了解，就是故意掩蓋「羅馬字才是第一種出現於台灣的文學語言」這樣的歷史事實！

我們都知道，在歐洲人發現台灣之前，台灣是南島語系原住民的天下。當時的原住民並未發展出文字系統，所以他們的文學形式是以口傳方式來流傳。亦即，當時的台灣僅有口語文學（oral literature），尚無書面語文學（written literature）。台灣進入書面語文學的時代從荷蘭人佔領台灣後，使用羅馬字替平埔族人設計書寫系統，並設立學校才開始算起。有些中國人，像古繼堂（2003:26），他說台灣文學是從 1652 年沈光文漂流來台灣才開始發展起來。這根本是不了解世界史也不清楚台灣史所講出來一種荒唐笑話。他們並不了解，台灣在 1636 年就已經設立學習羅馬字的學校；早在沈光文來台之前，台

灣就有不少用羅馬字書寫平埔族語文的出版品（Heylen, 2001）。這些出版品和學校教育系統是促成羅馬字成為台灣文學史上第一個文學語言的重要因素！

羅馬字書寫系統在台灣的發展，大概可分做 2 個時期（Chiung, 2001）。第一個時期是荷蘭統治時代由荷蘭傳教士所設計，描寫平埔族語言的「新港文」（村上直次郎，1933）。這個時期大概從 17 世紀荷蘭佔領到 19 世紀初期。第二個時期是 19 世紀後半段到現今，由西方傳教士設計，主要在描寫台語的“Peh-oe-jī”（白話字）（蔣為文，2001、2013；董芳苑，2004；陳慕真，2007、2015）。白話字也稱為「教會羅馬字」或「台灣字」，它對於 19 世紀末 20 世紀初台灣的文化啟蒙、全民教育與文學創作有極大的影響和貢獻。因為用羅馬字來書寫的文字系統是屬於語音單位較小的音素文字，所以它有學習效率高、語意準確性高的特色。這種特色恰好符合白話書寫之基本需求。

因為「新港文」及「白話字」皆為音素文字，而且都是延續西歐近代國民文學白話書寫的模式，所以台灣文學一進入書面語時代就是以「白話」的「新文學」方式發展。那些用漢字文言文寫作之所謂的「舊文學」，其實是台灣受「鄭氏王朝」以及「滿清帝國」外來統治期間，受中國傳統文學影響之下的產物。台灣文學界皆習慣將台灣文學史上「鄭氏王朝」及「滿清帝國」時期的文學作品稱為「古典文學」或者「舊文學」，實在說，它們應該被稱做傳統漢詩、漢文。因為「古典文學」、「舊文學」其實是立於中國已經有幾千年漢字書寫傳統的歷史角度而謂之。若站在台灣的角度，台灣最早的書面語是用羅馬字書寫的新港文才對。

本論文將先分析文字與知識、權力的關係，再分析西歐白話文學對台灣的影響，接著舉例證明用羅馬字書寫的「新港文」及「白話字」才是台灣新文學的始祖。

2. 文字與知識權力的關係

難道文字一開始就是為了文學才發展出來嗎？當然不是！文字一開始都是操控於少數人的手

上，在中央集權的政治、宗教團體支持之下才發展出來的（Diamond, 1997:235）。

早期的政治組織為了卜卦、抽稅、行政等目的才發展出文字。比方說，我們所知最早的文字之一「Sumerian文字」（Sumerian cuneiform），它一開始僅僅是一些名詞和數字而已，主要是作為記帳的工具（Gelb, 1952:62）。又如，在中國漢字的形成過程當中，一開始是以卜卦為主要目的。

文字系統的設計並非一開始發展就已達完善，亦非一開始就適合文學創作。某種程度來說，文字的結構會影響它被拿來使用之用途。世界有名的文字學家 Gelb (1952) 提出，世界文字的分類應該就其文字符號所對應的語音單位之大小來做標準。在此標準之下，現存的世界文字大概有 3 類：「語詞音節文字」（word-syllabic systems¹）、「音節文字」（syllabic systems）以及「音素文字」（phonemic systems）。Gelb (1952) 又進一步指出，文字的發展是由大的語音單位演變到較小的單位，也就是說從「語詞音節」進到「音節文字」接著再到「音素文字」。

不同的語音單位的文字有何特

1.Gelb 傾向用“word-syllabic”，DeFrancis (1990) 傾向用“morphosyllabic”（詞素音節文字）。

色呢？一般來說，描寫較小的語音單位之文字系統有較佳的學習效率（Smalley, 1963:7）。這是因為我們人類的語言其實是由少數有限的音素（phonemes）透過排列組合所組成。所以只要用少數的文字符號來表達那些音素，就可以把無限的語詞紀錄下來。不僅較有效率之外，描寫較細的語音單位之文字系統也較為準確、並減少語意模糊的空間（蔣為文，2001）。

描寫較大的語音單位因為較缺乏效率也較不準確，所以一般民眾學習不易，致使難以普及化。由於它有難以普及化的特質，所以統治階級較容易利用對文字的掌控來壟斷知識及權力。以下就以漢字在漢字文化圈所扮演的角色來說明。

漢字是屬於一種語音單位較大的「詞素音節文字」。「文言文」是一種利用漢字來做書寫的特別文體，且它並不完全表記口語的話語。甲骨文時期的漢字主要是用於卜卦，甲骨文以後的時期主要用在行政及學術。當時的文言文可說是統治階級的統治工具。一般民眾若想學會文言文，首先就要先學漢字。不過，漢字是很沒有學習效率又極為不準確的文字，就像台語俗語所說的「漢字若 beh 學會 bat，嘴 chhiu 就打死結」，要把全部漢字學習齊全是很困難之事

（DeFrancis, 1996）。就算天資聰穎、運氣好的，投入許多時間把漢字學起來了，接下來他們還得讀那些用文言文寫的四書五經。這種用漢字文言文寫的古典經書，並非可自行在家自學便可習得。因為文言文是一種不表達口語、語意含糊的文體，所以學生一定要以課文內容向老師請教。也不是任意找位老師聽其解釋課文就可以達成！若找錯老師，不符合當權者的意思也不行。也就是說，那些用文言文寫的經書的「解釋權」其實是掌控在統治者手中；就算講你能讀漢字，你也不一定可以掌握當權者的心思。

這種統治者掌控經書解釋權的現象在「科舉制度」以後更加嚴重。因為各朝代皆將漢字做為正統、也將其列在科舉考試內，所以那些想當官、想通過考試的人就非學不可。當這些人考試入取、功成名就了，他們為了維護自身的利益，當然就繼續擁護漢字的正統地位。在時下的台灣，雖說已無「科舉制度」，不過這種文字既得利益的現象仍舊普遍的存在。接受外來政權「中華民國」的中文使用者們，在大中國的教育、行政體制的支持下，為了個人的既得利益對台灣語文施行打壓的種種現象，就如同以前中國的文言文舊勢力對胡適等人提倡中國白話文運動的打壓。

由於漢字文化圈長期借用「漢字」和「文言文」書寫方式，造成掌握漢字的文人統治階級與赤腳農工間的階級對立（蔣為文，1997）。換句話說，漢字不只不好學、不好寫，而且這種古典的「文言文」書寫方式和庶民們口語講的「白話」形式完全不同，造成古典經書的「解釋權」掌握在文人階級的手上。不識字的農民們平時農作繁忙，一刻不得閒，哪有時間可學寫漢字、學習古典文？這種情形最後演變成掌握漢字的統治者和不識漢字的被統治者之階級差別。

這種利用漢字文言文來維持自身既得利益的統治階級之情形一直到 19 世紀末，才在西歐帝國主義的威脅下，不得不改變。

3. 歐洲白話文學的發展及對台灣的影響

西歐地區自「西羅馬帝國」滅亡後，就進入所謂的「中古時代」（the Middle Age）。不同的學者對「中古時代」的詳細時間進程可能會有一些不同的見解。不過，一般來說「中古時代」大約是從公元 5 世紀到 15 世紀的這

段時間。「中古時代」給人最大的印象是 1) 神權統治 2) 封閉的封建社會 3) 沒什麼進步的科技（Davies, 1997:291）。在當時的中古時代，拉丁文（Latin）是掌控多數歐洲地區「羅馬天主教會」（the Roman Catholic Church）的正式語言（official language），用於行政、學術、教育和文學等方面（Crystal, 1992:223）。也就是說，當時的歐洲人平時在家是講他們當地的母語（vernacular language），然而在正式場合時，就必須用拉丁語溝通。拉丁文在西歐地區的地位就如同「文言文」在漢字文化圈裡所扮演角色一樣（Norman, 1988:83）。

拉丁文在西歐地區的正統地位一直到中古時代末期、文藝復興（Renaissances²）初期，特別是宗教改革（Reformations）出現後，才受到很大的挑戰。宗教改革以前，拉丁文被認定是神聖的語言、是接近上帝的唯一語言，且這種語言是操控在神職人員的手裡。不過，「馬丁路德」（Martin Luther, 1483-1546）提出宗教改革主張，他主張每一個信徒都可以用日常生活中的母語直接和上帝溝通，不需要透過神職人員居中翻譯。在這樣的信念之下，馬丁路德用他的母語

2. 有關文藝復興的開始和結束的時間，不同的學者略有不同看法。若照 Davies (1997:469) 的分期，大約是公元 1450-1670。

「德語」將《聖經》翻譯成德文版，並在 1522 年出版。

用母語來翻譯聖經、宣傳教義後來成為新教徒的基本信念，這樣的信念不只在德國流行，也風行至全西歐的基督教區域，甚至影響到日後西歐國家對海外殖民地的統治。

在西歐基督教世界裡，透過閱讀聖經，是一般人學會文字讀寫能力以進入書寫世界的重要途徑。在中古時代末期、文藝復興初期雖然漸漸開始有用各地方母語書寫的作品出現，像是 Dante (Dante Alighieri, 1265-1321) 的《神曲》，不過用母語來書寫、創作的觀念和實踐要等到宗教革命之後才有較大的進展。像是，馬丁路德在德國文學史上的重大貢獻就是將《聖經》翻譯做德文版。這部德文版的聖經被視為近代德語書面語的標準，確立「德語」作為近代德國文學的「文學語言」(余匡復，1996:51)。像這樣用母語來書寫、創作的做法後來被視為歐洲文藝復興時期很重要的文學特色之一，也是歐洲形成民族國家 (nation-state) 的國家認同中關鍵之要素 (Davies, 1997:482)。

當西歐國家向海外拓展勢力時，宣傳基督教義也是他們重要的工作之一。每當他們的傳教士到達一個當地尚未有書寫系統的地方，

就使用他們較為熟悉的羅馬字，來替當地語言創造一套書寫系統。譬如，荷蘭人 17 世紀來台灣時，由於那時的台灣原住民並沒有發展出文字，所以荷蘭傳教士就用羅馬字，替平埔族設計出我們現在通稱為「新港文書」的文字系統。

西歐傳教士到達的地方若已有文字系統，但該文字太艱深、太難學習的時候，傳教士也會使用羅馬字幫他們創造另外一套書寫系統。譬如，西歐傳教士到了越南的時候，雖然這個地方已有用漢字及喃字書寫的傳統，然而漢字與喃字實在太難學，所以他們用羅馬字為越南語創造新的文字系統。在越南的這套音素文字叫做 chữ Quốc ngữ (國語字) (蔣為文，2003)。

西歐傳教士傳進來這種以白話為書寫基礎的羅馬字，對漢字文化圈造成很大的影響。在 19 世紀，當西歐帝國主義侵略東亞的企圖越來越明顯，一些漢字文化圈的國家（包含中國、越南、韓國、日本等）為了對抗帝國主義，不得不提出一些富國強民的革新政策，其中一項要務就是教育改革。為了讓普羅大眾能夠接受基本的國民教育以便宣傳民主、科學並進一步反抗帝國主義，他們便廢除了過去漢字文言文的正統地位，改用以口語為書寫基礎的白話文。所以在漢字文化圈裡，白話文的發展其實是在西歐

帝國主義的強勢威脅下，各民族為了求生存所產生出來的現代書寫方式。

4. 新港文是台灣第一個文學語言

公元1492年哥倫布（Christopher Columbus）代表歐洲人第一次航行至美洲大陸；幾年後，葡萄牙探險家 Gama (Vasco da Gama) 在 1498 年經由「好望角」(The Cape of Good Hope) 開發了歐洲到印度的新航線。15世紀的結束剛好是新航線時代的開始。在亞洲，伴隨著新航線時代而來的是西歐的傳教活動、國際貿易與後來的殖民主義。

荷蘭人在 1579 年脫離了西班牙的統治、建立荷蘭共和國後，聯合英國逐漸形成了新的海洋霸權。荷蘭人本來要在 17世紀初佔領澎湖，作為和中國買賣的據點，但因為大明國強烈反對、抵抗，而沒成功。最後，明國與荷蘭達成停戰協議：荷蘭必須退出明國統治之下的澎湖；荷蘭若是要佔領不屬於明國的台灣，明國並不會干涉。因此，荷蘭人在 1624 年「轉進」台灣，少了明國兵的抵抗，相當輕易地就佔領了台灣。

「新港文」是台灣史上首次出現有系統的文字，它所描寫的語言主要是那時荷蘭佔領的大本營—台

南平埔族「Siraya」（西拉雅族）的語言。雖然「新港文」從 17世紀就在台灣出現、使用，有一些文獻如《諸羅縣志》、《下淡水社寄語》，也都曾記載這種「紅毛仔字」，不過一直等到 19世紀發現了所謂的「番仔契」，才有辦法實際證實「新港文」的存在。

經濟資源的剝削與基督教義的傳播是荷蘭統治台灣的兩大目的。甘為霖牧師 (Rev. William Campbell, 1871-1918) 在他的著作《荷蘭統治下的台灣》(Formosa under the Dutch) 中記載道：「那時候，他們（荷蘭人）不只很會做生意、賺很多錢，還成功地推廣教育和基督教義；一個荷蘭傳教士就有能力經營管理好幾間學校，收超過 5,000 人加入教會做基督徒。」(Campbell, 1903:vii)

當時傳教的方法之一，就是透過當地的語言來傳授教義。為了要使用當地語言，傳教士就利用羅馬字設計了一套可以描寫當地語言、又簡單好學的文字系統，便是羅馬字書寫系統。這套書寫系統，一方面能幫傳教士紀錄、學習當地的語言，一方面用當地語言書寫的聖經和基督教義的書也可以讓當地人輕鬆地看懂、瞭解。「新港文」就是這樣邏輯下產生的文字。台南一帶的平埔族在荷蘭人傳教的影響之下，便逐漸學會用羅馬字來讀寫他

們自己的語言。荷蘭人也因為傳教的需要，出版了一些羅馬字教材，把一些基督教義的書和聖經翻譯成「新港文」。譬如說，Jacobus Vertrecht所編的《Favorlang語信仰個條書³》，由 Daniel Gravius翻譯的荷蘭、新港文對照的《馬太福音⁴》等，這些書面資料都成為當時台灣發展書面語文學很重要的基礎。

在國姓爺（Koxinga；鄭成功）趕走荷蘭人之後，雖然「漢字」成為當時的官方文字，不過羅馬字式的「新港文」仍在民間流傳使用了一段時間。當 Siraya語逐漸消失的時候，我們才在 19世紀末發現他們過去曾使用羅馬字的證據，這些證據就是一些用「新港文」寫的古文件。其中有些整張只用「新港文」書寫，也有「新港文」和「漢字」混合對照書寫的。這些古文件，大部分是買賣、抵押、或者出租的契約（村上直次郎，1933:IV）。由於這些古文件大多在「新港」（現今臺南市新市區）地區發現，所以學者把它叫作「新港文書」，一般民眾有些稱為「番仔契」（賴永祥，

1990:125-127）。在這裡，我們把這時期的「羅馬字書寫系統」統稱為「新港文」。

根據村上直次郎（1933:XV）的研究，現存的新港文書大概有 141 件⁵。在這數百件的文書裡，最早的是 1683 年所寫的，時間最晚的是 1813 年。可見至少在 19 世紀初仍有 Siraya族人會寫「新港文」。

雖然台灣史上首次的白話文書寫傳統到 19 世紀初就失傳了，不過不久後的 19 世紀後半期，另一個羅馬字系統「白話字」承接了這個白話文的工作。

5. 白話字是近代台灣白話文運動的始祖

如果我們將 19 世紀以後的歷史列入近代史，白話字就可以說是台灣近代史上白話文運動的始祖。白話字不只影響了 19 世紀末期、20 世紀初期的台灣人民，甚至還影響了當代台灣母語文學的發展。

學界對於台灣新文學發展的起始點一般都認定是在 1920 年

3.由甘為霖（William Campbell）於 1896 年重印。

4.原書標題 Het Heylige Euangelium Mathei en Jonannis Ofte Hagnau Ka D'Illeg Matiktik, Ka na Sasoulat ti Mattheus, ti Johannes appa. Overgefeft inde Formosaansche tale, voor de Inwoonders van Soulang, Mattau, Sinckan, Bacloan, Tavokan, en Tevorang. 詳細請參閱 Campbell, 1888；賴，1990:121-123。

5.最近這幾年，蔡承維和李壬癸又再發表了數十件新發現的文件。

代（葉石濤，1993:28；林瑞明，1996:2；游勝冠，1996:18；梁明雄，1996:149；河原功，2004:134；中島利郎，2003）。他們的論點通常認為台灣新文學是受到 1) 中國五四運動，或者 2) 日本現代文學的影響而發展起來的。這種講法其實是從漢字的角度來看台灣文學史的發展。其實，台灣近代的白話文學、新文學的發展從 1885 年 Barclay 牧師（Thomas Barclay 巴克禮，1849-1935）在台南發行白話字報紙《Tâi-oân-hú-siâⁿ Kàu-hōe-pò》（台灣府城教會報）的時候就建立基礎了！當那些漢字既得利益者還在新舊文學論戰、台灣語文論戰的時候，台灣文學史上早就出現了不少白話文作品和作家，像是偕叡廉（1882-1963）、柯設偕（1900-1990）、林茂生（1887-1947）、鄭溪泮（1896-1951）、賴仁聲（1898-1970）、蔡培火（1889-1983）（黃佳惠，2000；蔣為文，2011；廖瑞銘，2013；施俊州，2015）。

事實上，台灣書面語文學一開始就是受世界文學的影響，在歐洲的白話國民文學刺激之下所發展出來的文學。所謂的中國五四運動或者日本現代文學，不過是台灣受世界文學影響一段時間之後，另外又出現兩個影響台灣文學的支流而已。中國五四運動也許對一些讀漢

學書籍的人有刺激性的影響，然而就台灣文學史來看，白話字對台灣白話文運動的影響還是最早的。

以下我們就舉例來看白話字對台灣新文學的貢獻。

有人說，「追風」在 1922 年發表的〈她要往何處去〉是台灣新文學史上第一篇小說（古繼堂，2003:78）。這其實是對台灣史不瞭解而造成的大錯誤。我們如果翻開 Barclay 牧師創辦的《台灣府城教會報》，就會發現在 1922 年已經有很多以台語白話字書寫的現代小說。譬如，1886 年 1 月《台灣府城教會報》第 7 期有一篇小說叫做〈Jit-pún ê koài-sū〉（日本的怪事）（蔣為文，2011）。這篇小說並沒有註明作者，內容主要是講一個貪心的旅館老闆被一個佯裝作老狐仙的客人騙錢的故事。這篇小說不但比「追風」早，也比「賴和」第一篇小說〈鬥熱鬧〉（1926）早了 40 年，甚至比中國五四運動倡導者魯迅的白話小說〈狂人日記〉（1918）或胡適的〈文學改良芻議〉（1917）早了三十多年！

除了創作作品，也有翻譯自歐洲童話的文學作品，譬如 1915 年第 366 期刊載了格林童話〈灰姑娘〉的台語版，號做〈Thô-thòaⁿ-á〉。

除了有小說之外，也有散文和報導文學的作品。像是 1886 年 2 月

《台灣府城教會報》第 8期有一篇〈Pak-káng Má ê sin-bûn〉（北港媽祖的新聞），1887年第 20期有一篇〈Tī Hêng-chhun-koān kiâⁿ-iû thoân-tō〉（在恆春縣遊歷傳道）。

不僅如此，也有一些時事報導，像 1912年 6月第 327期的一篇

〈Kong-phòa tōa-chūn〉（攻破大船），主要在講「鐵達尼號」沈船事件。

整體來看，《台灣府城教會報》從 1885年到 1969年以白話字出版的這段期間，其內容可以分為以下 12類：（黃佳惠，2000）

1	宗教議題	5	科學新知	9	教會和學校通訊
2	道德勸說	6	人物傳記	10	個人書信
3	台、西新聞	7	專題報導	11	原住民
4	天文地理	8	遊記見聞	12	文字和語言的探討

白話字之所以能在台灣被普遍使用並對台灣白話文學造成這麼大的影響，其中的大功臣之一就是Barclay牧師（Rev. Thomas Barclay 巴克禮，1849-1935）。Barclay牧師 1849年在 Scotland 的 Glasgow 市出生，他 1875 來到台灣傳教，1935 年在台南逝世，總共在台灣貢獻了 60 年歲月。Barclay 牧師引進印刷術、印刷機，創立印刷所「聚珍堂」（俗稱「新樓書房」），開辦第一份白話字報紙《台灣府城教

會報》，設立教育機構「臺南神學院」，重新翻譯新、舊約聖經，編印《廈英大辭典增補》（潘稀祺，2003；Band, 1936）。Barclay 牧師對白話字教育的貢獻和對台灣文學的影響如此之大，他可以說是「台灣白話字文學之父」、近代「台灣新文學的開基祖」！

Barclay 牧師於 1885 年發行的第一期《台灣府城教會報》中提到為什麼他要推行白話字：

Khó-sioh lín pún-kok ê jī chin oh, chió chió lâng khòan̄ ē hiáu-tit. Só-i goán ū siat pát-mih ê hoat-tō, ēng pēh-oē-jī lâi in-chheh, hō lín chèng-lâng khòan̄ khah khoài bat... Lâng mā-thang phah-sng in-ūi i bat Khóng-chú-jī só-i mā-bián óh chit-hō ê jī; ia mā-thang khòan̄-khin i, kóng sī gín-á só-thák--ê (Barclay, 1885).

可惜你們本國的字（漢字）很難，很少人看得懂。所以我們想了別種辦法，用白話字來印書，讓你們眾人看了比較容易學…人們不要想說他懂孔子字（漢字）就不必學這種字；也不要輕看它，說它是孩童在讀的。

白話字既然這麼重要，那麼它的源流是怎樣呢？台灣的白話字可以說是源自東南亞唐人⁶（或稱華人）和西歐傳教士合作的成果。

在18及19世紀之際，滿清帝國對西洋傳教士採取敵意、排斥的

對外政策。因此許多傳教士選擇將有唐人移民的東南亞當作前進基地，再等候機會到清國傳教。譬如，公元 1817 年，滿懷理想的 Medhurst (Walter Henry Medhurst 麥都思，1796-1857) 來到麻六甲傳教（賴永祥，1990；洪惟仁，1993c）。Medhurst 先在麻六甲的英華學院（Anglo-Chinese College）負責印刷業務，後來又陸續到檳城（Penang）、新加坡及巴達維亞等地傳教。他在巴達維亞傳教期間編撰了《福建方言字典⁷》並於 1837 年完成出版。這本字典是現存保留最完整也最早的西方傳教士編撰的、描寫「咱人話⁸」（Lán-lâng-oe）的羅馬字字典（洪惟仁，1993c, 1993d）。福建方言字典就如同「得路」（Alexandre de Rhodes）於 1651 年出版第 1 本越南羅馬字辭典「越南、葡萄牙、拉丁語 3 語對照辭典⁹」一樣，是匯集眾人的研究成果的第一本有系統的羅馬字書寫字典。

當傳教士在東南亞建立前進基地並透過當地唐人的協助下設計出咱人話的羅馬字書寫系統後，這套

6. 早期東南亞當地的華人移民常自稱為唐人 (Tâng-lâng)。二十世紀初中華民國成立後才逐漸改稱華人。
7. 英文書名 A Dictionary of the Hok-kèèn Dialect of the Chinese Language, According to the Reading and Colloquial Idioms。這本字典於 1832 編寫完成，1837 正式出版。
8. 泛指分布在福建南部、廣東東部、台灣及東南亞的「閩南語」。依據東漢許慎的《說文解字》的解釋，「閩」是東南方蛇種、野蠻民族。由於閩字有歧視的意涵，故本文不採用閩字，改以菲律賓華人常用的咱人話。咱人話在台灣的習慣稱法為台語或台灣話。
9. 原文 Dictionarium Annamiticum, Lusitanum et Latinum。越南話俗稱「Việt-Bồ-La」（越葡拉）。

書寫系統就進一步被介紹到台灣及福建。

自從荷蘭撤退以後，在台灣來自西方的傳教活動就安靜了下來。直到19世紀後半才又開始在台灣普遍起來。1858年的時候清國和外國簽定「天津條約」，正式允許外國傳教士到中國傳教。當時台灣被清國殖民統治，由於天津條約的關係，也開放讓外國人來傳教。就是在這樣的歷史因素下，天主教和基督教陸續到台灣傳教。當中最積極推行白話字的「長老教會」於1865年由「馬雅各」醫生（James L. Maxwell, 1836-1921）帶頭，正式在今日的臺南設立傳教的本部（徐謙信，1995:6-8；賴永祥，1990:277-280）。

在歷經一百多年的發展後，台灣從原本是白話字文化的邊陲，逐漸變成白話字文化的重鎮¹⁰。當初孕育出白話字的東南亞華人地區反而逐漸衰退、被華語文取代。福建也因歷經戰亂、文革、人口變遷、推廣普通話等因素而幾乎不再使用白話字。

「白話字」起初是為了傳教的

目的才發展出來的。因此早期「白話字」極大部份的使用與出版皆與宗教有關。一些使用白話字的出版品或是個人的使用大概可以分成6類：1) 白話字教材 2) 白話字字典、詞典 3) 聖經、教義問答和宣傳小冊子等 4) 白話字報紙、雜誌 5) 其他有關哲學、數理、詩歌、小說等題材 6) 個人的筆記或信件。

自19世紀開始，有不少的白話字字（詞）典出版，以下簡單舉幾個例子。Medhurst在1837年出版《福建方言字典》；Douglas牧師（Carstairs Douglas杜嘉德，1830-1877）於1873年出版《廈英大辭典¹¹》；今日在台灣使用最普遍的《廈門音新字典¹²》是由Campbell牧師（William Campbell甘為霖，1871-1918）編輯，於1913年由台南的教會公報社發行（賴永祥，1990；洪惟仁，1993、1996）。該字典後來正名為《甘為霖台語字典》於2009年重新出版。

第一本白話字的新約聖經《我們的救主耶穌基督的新約¹³》於1873年出版，舊約聖經《舊約的聖經¹⁴》於1884年出版。對於白話字

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- 10.譬如當代東南亞、日本、美國等海外咱人話教會所使用的聖經與聖詩幾乎都是台灣教會公報社所出版。
 - 11.英文書名 Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy, with the Principal Variations of the Chang-chew and Chin-chew Dialects。
 - 12.白話字書名 Ī-mâng-im Sin Jī-tián。英文書名 A Dictionary of the Amoy Vernacular Spoken throughout the Prefectures of Chin-chiu, Chiang-chiu and Formosa。
 - 13.白話字書名 Lán ê Kiù-chú lâ-soi. Ki-tok ê Sin-iok。
 - 14.白話字書名 Kū-iok ê Sèng Keng。

在早期台灣教會被普遍使用大有貢獻的白話字報紙《台灣府城教會報¹⁵》於 1885 年由 Barclay 牧師發行。白話字出版品的內容除了直接與宗教有關之外，也有一些和教義較不相關的內容。¹⁶比如說，1897 年倪為霖（Gê Uî Lîm）出版的數學書籍《筆算的初學¹⁷》；1917 年戴仁壽（G. Gushue-Taylor）出版的《內外科看護學¹⁸》；1925 年賴仁聲（Lōa Jîn-seng）所出版的小說《母親的眼淚》；1926 年鄭溪泮（Tēn Khe-phoàn）所出版的小說《出死線²⁰》；1925 年蔡培火（Chhòa Pôe-hóe）出版的社會評論書籍《十項管見²¹》。這些作品都是在 1920~1930 年代台灣鄉土文學論戰以前就出版了。那些腦中只有漢字的漢字既得利益者居然看不懂白話字的重要性，以及世界的潮流，仍在論戰台語哪有辦法書寫。甚至，1990 年代至今的台語文運動竟然還有不少人在為台語尋找漢字本字、質疑台語是否能用羅馬字書寫。這

實在是漢字至上的悲哀行為！

通常，教會的信徒在教會學會讀寫白話字之後，他們會將這套白話字運用在日常生活當中，像是寫信給兒女、寫日記，或是各種大小事的筆記。白話字在 1970 年代之前在台灣的教會中還算是十分普遍被使用（蔣為文 2013）。不過，之後因為政治和「國語政策」的影響，卻漸漸愈來愈少人使用。雖然白話字對普及教育的貢獻不分男女，白話字對女性教友的影響特別大。在過去重男輕女的社會，一般女性都很少有機會接受漢文教育。這個現象一方面是由於文化價值觀（重男輕女）的問題，一方面也是經濟效益問題（漢字比白話字更難學）。

一些婦女接觸教會之後，正好讓他們能學習簡單的文字工具（白話字）、有受教育的機會。他們不僅透過白話字學習聖經教義，也能夠學習現代知識。目前在台灣仍然有些老一輩的教友（特別是女性），不識漢字、只懂白話字（蔣

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15. 《台灣府城教會報》刊名改過好幾次，現在叫作《台灣教會公報》。這份報紙至 1969 年 3 月止都以白話字發行，之後在中國國民黨獨尊華語的壓力下才改用中文發行。這幾年又開始在版面中有一部份以台語文書寫，像是「父母話」版有白話字的文章。
16. 可參閱呂興昌 1994。
17. 白話字書名 Pit Soàn ê Chho Hák。
18. 白話字書名 Lāi Gōa Kho Khàn-hō-hák；英文名 The Principles and Practice of Nursing。
19. 白話字書名 Án-niâ ê Bák-sái。
20. 白話字書名 Chhut Sí-Sòaⁿ。李勤岸已經將其翻譯成漢羅台文版出版。
21. 白話字書名 Cháp-hāng Koán-kiàn。

為文 2013)。

雖然「白話字」一開始是為了傳教的目的來設計，時至今日已經不僅僅限於描寫教會事務。在 1980 年代以後，²²對應台灣政治運動的開展，台灣的本土文化界也展開台語文運動，強烈訴求「口說台語、手寫台文」(廖瑞銘 2013；施俊州 2015)。今日較普遍的 3 種台文書寫方式「全漢」、「全羅」，以及「漢羅」裡面所用的台語羅馬字，許多團體或個人就是使用白話字或是修改過的白話字來出版台文作品。²³譬如「台灣字」(Tâi-oân-jī)、「台文通訊」、「台文罔報」、以及「台譯 5% 計劃」²⁴等團體，在羅馬字的部份皆使用傳統教會白話字。由於參與台文寫作的作者的多元化，「白話字」的應用已經跳脫過去以教會、傳教為主的題材，也呈現出相當多元的內容。

由讀寫能力的角度來看，白話字能在台灣早期發展起來並非意外。白話字利用幾個有限的羅馬字母就能夠描寫所有的台語語詞，它的效率性絕非那幾萬字的漢字能夠比得上的。過去農業社會的台灣，

大多數的農民平日務農就忙不完了，哪有時間可以去學寫漢字。白話字的出現正好讓一些基層的農民在很短的時間內就學會讀、寫。蔡培火在 20 年代就指出漢字對許多台灣人而言是學習上的負擔；他更進一步主張以白話字解放文盲，讓更多人能夠讀、寫，以便增加學問、知識。他在 1925 年以白話字出版的《十項管見》裡面說：

Pún-tó lâng lóng-kiōng ū saⁿ-pah lák-cháp-bān lâng, kīn-kīn chiah chha-put-to jī-cháp-bān lâng ū hák-būn, kiám mī-sī chin chió mah? Che sī sím-mih goân-in neh? Chit hāng, sī lán katī bē-hiáu khòaⁿ hák-būn tāng; chit hāng, sī siat-hoat ê lâng bō ū cháp-hun ê sēng-sim. Iáu koh chit hāng, chiū-sī beh oh hák-būn ê būn-jī giân-gú tài kan-kè hui-siông oh-tit oh (Chhòa, 1925:14-15).

本島人總共有 360 萬人，才將近差不多 20 萬人有學問，難道不會太少嗎？這是什麼原因呢？一方面是因為我們自己不看重

22. 有關 1980 年代以後的台語文運動，可以參閱 Chiung (1999:33-49)。

23. 有關各樣的羅馬字，可以參閱楊允言 & 張學謙 (1999)。

24. 在 1996 年由一群海內外的台灣年青人組成一個台譯 5% 計劃小組。這個計劃就是要將一些較著名的世界文學作品翻譯成台文。自 1996 年開始，已經出版過幾 10 本書。

學問，另一方面，則是處理的人不夠用心。此外，所要學的學問的文字言語太艱深非常難學。（蔡，1925:14-15）

雖然白話字比漢字更有效率，一般人反倒輕視它、當作下等的文字，以致過去在教會外的社區白話字並不被普遍接納和使用。之所以形成這個現象，主要是因為以下三個原因。

首先，「漢字主宰」的社會化結果。幾千年來漢字在漢字文化圈中皆被採用為正式官方文字。無形中影響了一般百姓對漢字的看法，認為受過教育、有學問、要當官的人就要懂得讀寫漢字。漢字以外的文字都是較下等、沒水準的人在學的。

第二，對於漢字的結構和功能有所誤解，因而以為漢字有「表意」的功能，最能適切表達漢語。許多人因為抱著這種不正確的觀念，而認為不使用漢字就無法完整地、正確地表達他們的口語。然而，愈來愈多的研究顯示，包含以研究東亞語言著名的 Hawaii大學教授 DeFrancis (1990) 已經指出這種觀念是錯誤的。

第三，政治力干涉的結果。羅馬字的使用受到政治力壓迫的現象在中國國民黨統治台灣的時期特別

明顯。「漢字」對於中國國民黨政權而言是中國文化的象徵之一，以漢字以外的文字書寫台語等於是向大中國的政治、文化概念挑戰。所以中國國民黨曾以蠻橫的手段禁止使用白話字，像 1975年曾下令沒收白話字版的《新約》（俗稱紅皮聖經）。

6.結論

台灣從口語文學進展到書面語文學，一開始就是受到西歐的白話文學影響而與世界接軌。台灣首次的白話文傳統是 17世紀荷蘭佔領時期的「新港文」。第二次的白話文傳統是由 1885年 Barclay牧師在台南發行白話字報紙開始。「白話字」比起「新港文」影響更大，至今仍有不少人在閱讀、書寫白話字作品。

有人認為羅馬字是為了傳教才發展出來的，所以不算是文學，也不算是全民的文字。這樣的說法其實是漢字既得利益者替自己辯解的做法。在本篇論文中我們曾提到，世界上沒有一種文字是一開始就為了文學而發展出來的。文字系統被拿來作為創作文學的工具都是後來才附加上去的功能。在西歐國家，宗教改革之後宗教是促使他們文字

普遍化、國民文學產生的重要因素之一。如果因為白話字起初的宗教色彩就否定它作為文學語言、全民文字的地位，這樣說來西歐國家的德國文學、英國文學，東方的越南文學等也都無法成立²⁵。

有人又說，早期推廣羅馬字的人士都是「外國人」，所以羅馬字是外國字不是台灣字。照這樣的說法，漢字也不算台灣字，因為它是沈光文等那些中國人帶來台灣的文字。「阿拉伯數字」也不是台灣字，也不應該用，因為那是阿拉伯人發明的數字。老實說，無論羅馬字、漢字、阿拉伯數字，它們都是台灣

人所使用的文字之一。長期以來，學界這種僅重視漢字、忽略羅馬字的心態和作為應該好好反省。

我們應該要以更寬廣的心胸來接受羅馬字，不能以「狹隘」的中國地方主義來排斥國際通用的羅馬字。只要是以台灣母語書寫的，不論是羅馬字或漢字，它們都是道地的台灣文學！

【原文收錄於蔣為文 2005 《語言、認同與去殖民》。台南：國立成功大學。內容更新後重新刊載於此。】

25. 在越南，早期是使用漢字，不過在1945以後漢字完全被當初也是傳教士設計出來的越南羅馬字 chữ Quốc ngữ取代。今日，使用越南羅馬字所創作的作品成為越南的國民文學

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Péh-oē-jī as Intangible Cultural Heritage of Taiwan

Wi-vun Taiffalo Chiung



1. Introduction

In May 2013, the Festival on Taiwanese Romanization was held in Tainan to celebrate the centennial anniversary of William Campbell's Taiwanese Dictionary, which was published in Romanized Péh-ōe-jī¹ (白話字). Péh-ōe-jī literally means ‘the scripts of vernacular speech’, in contrast to the complicated Han characters of classical Han writing. It was introduced into Taiwan by Western missionaries in the second half of the nineteenth century (Lai 1990; Chiung 1999; Klöter 2005:89; Chang 2015). Therefore, it is usually called “Church Roman Scripts.” Although Péh-ōe-jī was originally devised for religious purposes, it is no longer limited to religious applications after the contemporary Tâi-bûn movement rose in the late 1980s.

Péh-ōe-jī has been adopted by many Tâi-bûn promoters as the Romanized writing system to write Taiwanese. Therefore, it is also called “Tâi-oân-jī” or Taiwanese Scripts by the promoters.

Although Taiwan is currently a Hanji (Han characters)-dominated society, once Romanization was the unique and first writing system used by the populace in Taiwan. Romanization in Taiwan prior to 1945 can be divided into two eras. The first era of Romanization is Sinkang writing, and the second Romanization is Péh-ōe-jī writing. Sinkang scripts were a Romanized system for writing the vernacular of the indigenous Siraya tribes during the Dutch occupation (1624-1661) of Taiwan in the seventeenth century. Nowadays, the language of Siraya

1. For details about the sound system and spellings in Péh-ōe-jī, see Chiung 2003 and Cheng 1977.

has become nearly extinct and only a very limited number of researchers could read the manuscripts written in Sinkang. Thereafter, the classical Han writing was adopted as an official language, and Koa-á-chheh (歌仔冊) was treated as the popular writing for the public during the Koxinga (鄭成功 1661-1683) and the Qing Empire (清 1683-1895) occupations. In the second half of the nineteenth century, another Romanized system, Peh-oē-jī, was devised by missionaries to write Taiwanese. It plays important roles in three aspects: 1) cultural enlightenment, 2) education for all people and 3) literary creation in colloquial Taiwanese. Although Peh-oē-jī was originally devised for religious purposes, it is no longer limited to religious applications, especially after the contemporary Tâi-bûn (Written Taiwanese) movement rose since the late 1980s. Peh-oē-jī has been adopted by many Tâi-bûn promoters to write Taiwanese either in either Roman-only or a hybrid Han-Lo

styles. In short, Peh-oē-jī is not only the foundation of Romanization of modern Taiwanese colloquial writing, but is also the intangible cultural heritage of Taiwan.

2. Sociolinguistic settings in Taiwan

Taiwan is a multilingual and multiethnic society with a total of 23 million in population in 2013. Generally speaking, there are four primary ethnic groups: indigenous (1.7%), Thòi-vân-ngìn or Hakka (12%), Tâi-oân-lâng or Taiwanese² (73.3%), and post war Chinese immigrants (13%) (Huang 1993:21). The mother tongue of the Tâi-oân-lâng people is called Tâi-gí (台語), the Taiwanese language in Taiwan. It is also occasionally called Hô-ló-oē, Lán-lâng-oē or Bân-lâm-oē (Southern Min³)

Although Taiwanese was originally brought from Southern Hokkien in China to Taiwan, it is not exactly the same as Southern Min of

2. Huang adopted the term Southern Min instead of Tâi-oân-lâng.

3. ‘Min’ is the abbreviation of Hokkien province in China. In addition, it is a pejorative name with the meaning ‘barbarians with snake origin,’ according to Chinese classical dictionaries. Therefore, this term is not widely accepted by Taiwanese people (Chiung 2015).

today. For example, although Choan-chiu and Chiang-chiu were originally two major varieties of Southern Min, they gradually merged and became a new “non-Chiang non-Choan” (不漳不泉) vernacular after they were brought to Taiwan (Iwasaki 1913; Ong 1957:3-5, 1987:18-23; Ang 1992a, 1992b:71⁴). Moreover, they were greatly influenced by the languages of indigenous plain tribes, and particularly by the Japanese language during the Japanese ruling period (Ong 1957:44-45). For instance, ‘Tá-káu’ (former name of Kaohsiung city), ‘Tâi-oân’ (current name of Taiwan), ‘má-se’ (drunken) and ‘Báng-kah’ (a place name in Taipei) are cognates from Formosan Austronesian languages. In addition, ‘chù-bûn’ (ちゅうもん to order), ‘sú-sih’ (すし Japanese sushi), ‘se-bí-loh’ (セビロ a suit), ‘ò-bah’ (オーバー an overcoat) are loanwords in Taiwanese coined from Japanese. In short, this new “non-Chiang non-Choan” language has been widely called ‘Tâi-gí’ or ‘Tâi-oân-ōe,’ which all mean the ‘Taiwanese language’ by

the Taiwanese people since the early twentieth century (Chiung 2015:62).

Taiwanese could be written in different orthographies. Currently, there are three major writing systems: 1) Roman-only, or exclusive use of Roman scripts, 2) Han characters only, which means exclusive use of Hanji; and 3) Han-Lo ‘Hanji with Roman script,’ which means a combination of Hanji with Roman scripts (Cheng 1990:219-237; Ong 1993a; Tiun 1998:230-241; Chiung 2001; Klöter 2005).

Thòi-vân-ngìn and Tâi-oân-lâng are the so-called sinicized Han people. In fact, many of them are descendants of intermarriage between Sinitic immigrants and local Formosan Austronesians during the Koxinga and Qing periods (Brown 2004:149). Mainlanders were the soldiers, dependents, and refugees who moved to Taiwan from China around the 1940s with Chiang Kai-shek’s political regime ROC. Mandarin Chinese is the lingua franca among the Mainlanders. Although Thòi-vân-ngìn, Tâi-oân-lâng, and Mainlanders

4. There are some differences between Choan-chiu and Chiang-chiu, such as /koe/ vs. /ke/ to represent the same meaning of word ‘chicken.’

were all immigrants originally from China, they have different national identities. Research conducted by Ông (1993) and Corcuff (2004) have revealed that most of the *Tâi-oân-lâng* and *Thòi-vân-ngìn* people identify themselves as Taiwanese. However, more than half of the Mainlanders still identified themselves as Chinese (Chiung 2007a:110).

At the end of World War II, Chiang Kai-shek, the leader of the Chinese Nationalists (KMT) took over China (excluding Manchuria), Taiwan, and French Indo-China north of 16° north latitude on behalf of the Allied Powers under General Order No.1 of September 2, 1945 (Hodgkin 1981:288; Peng & Ng 1995:60-61; Chiung 2007:110-111, 2008). In accordance with this order, Chiang sent troops to Taiwan and Vietnam. After Japanese forces were disarmed, Chiang was requested by Ho Chi Minh and French power to withdraw his troops from Vietnam in 1946. However, Chiang's troops remained in Taiwan even though the well-known February 28 Revolution occurred in 1947 (Kerr 1992; Su 1980:749-801; Ong 1993b:157-162). Simultaneously, Chiang Kai-shek was fighting against the Chinese Communist Party in

Mainland China.

In 1949, Chiang's troops were completely defeated and then pursued by the Chinese Communists. At that time, Taiwan's national status was supposed to be dealt with by a peace treaty among the nations at war. That is the Treaty of Peace with Japan signed by 48 nations at a later time in San Francisco in September 1951. However, because of Chiang's defeat in China, Chiang decided to occupy Taiwan as a base and from there he would fight to recover the Mainland (Kerr 1992; Ong 1993b; Peng & Ng 1995; Su 1980). Consequently, Chiang's political regime Republic of China (ROC) was renewed in Taiwan and has remained there since 1949.

Chiang claimed that Taiwan was a province of China, and ROC was the only legitimate government of China even though the People's Republic of China (PRC) was established in Beijing by the Chinese Communist Party (CCP) in October 1949. Due to Chiang's control of Taiwan, his mortal enemy, the communist leader Mao Zedong, also claimed that Taiwan was a part of PRC. In fact, both KMT and CCP used to support Taiwan to become an independent state from the Japanese during the 1920s and 1930s

(Siau 1981). Nevertheless, the current relation between Taiwan and China remains a political issue to solve. From the perspective of the people in Taiwan, many public opinion polls done lately have shown that the majority of the Taiwanese people are more likely to support Taiwanese independence. For example, the polls conducted by Taiwan Thinktank in July 2014 revealed that 82.9% of the subjects agreed that Taiwan and China are two countries independent from each other⁵.

Monolingual Mandarin Chinese policy was adopted during ROC's occupation of Taiwan (Huang 1993; Heylen 2005). Taiwanese people were forced to learn Mandarin Chinese and to identify themselves as Chinese through the national education system (Cheng 1996; Tiun 1996; Hsiau 1997:307). Consequently, research has revealed that a language shift toward Mandarin is in progress (Lu 1988:73; Young 1989:55; Chan 1994:iii). In response to ROC's Chinese language policy, the promoters of Taiwanese have protested against the monolingual policy and have demanded vernacular education in

schools. This is the so-called 'Tâi-bûn Ùn-tōng' or 'Taiwanese language movement' that has substantially grown since the second half of the 1980s (Hsiau 1997; Erbaugh 1995; Li 1999; Lim 1996; Chiung 1999, 2007; Klöter 2005).

3. From missionary scripts to Taiwanese scripts

The origin of Péh-ōe-jī could be traced back to the achievements of cooperation between Western missionaries and ethnic Chinese (Tîng-lâng) in Southeast Asia. In the 18th and 19th centuries, the Qing Empire adopted hostile policies toward Western missionaries. Therefore, Southeast Asia was usually chosen by missionaries as the base prior to their missionary activities in China, people such as Robert Morrison (1782-1834) and Walter Henry Medhurst (1796-1857) of the London Missionary Society.

In 1817, Medhurst arrived in Malacca (Lai 1990; Ang 1993d; Li 2015). He taught at the Anglo-Chinese College and was in charge of the

5. Press release available at Taiwan Thinktank<<http://www.taiwanthinktank.org/chinese/page/5/62/2840/0>>

printing business. At a later time, he also preached in several areas such as Penang, Singapore, Batavia (present-day Jakarta) and Shanghai. During the period in Batavia, he compiled A Dictionary of the Hok-kèèn Dialect of the Chinese Language and later it was published in Macao in 1837. This dictionary is considered the first existing Romanized dictionary of Lán-lâng-ōe (Southern Hokkien) compiled by western missionary (Ang 1993d, 1993e⁶). The role of Medhurst's dictionary for Lán-lâng-ōe is somewhat similar to Alexandre de Rhodes's dictionary for Vietnamese.

Once the Peh-oe-jī laid the foundation in Southeast Asia, it further spread to Hokkien and Taiwan. In 1864, James L. Maxwell (1836-1921) of the Presbyterian Church of England came to Taiwan for the first time. Thereafter, he founded the first Presbyterian church in Tainan in 1865. When he was in Tainan, he found that the indigenous Siraya tribes used to use Romanized Sinkang scripts for more than a hundred years even though the Dutch had left Taiwan.

It convinced him that Romanization was helpful to Bible reading for the Taiwanese people. Therefore, Peh-oe-jī, which once was acquired by Maxwell, was introduced to Taiwan. In addition to Maxwell, missionaries such as Rev. George Leslie Mackay (1844-1901), Rev. William Campbell (1841-1921), and Rev. Thomas Barclay (1849-1935) made contributions to the promotion of Peh-oe-jī in Taiwan. Due to the many contributions of missionaries and Taiwan's different social backgrounds from China, Taiwan eventually has become the society where Peh-oe-jī is more flourishing than in Southeast Asia or Hokkien. At present, Taiwan possesses the greatest number of users and plentiful cultural products of Peh-oe-jī in the Peh-oe-jī cultural sphere (Chiung 2012, 2013a). For example, the Peh-oe-jī bibles and hymnals used by people in Hokkienese/Chinese churches in Malaysia were mainly printed by the Taiwan Church Press.

Generally speaking, Peh-oe-jī made important impact in three significant aspects: 1) cultural

6. It was also reported that the earliest development of Peh-oe-jī was contributed by the Spanish missionaries of Mania in the early 17th century (Klöter 2002 & 2004; Tiuⁿ 2015).

enlightenment, 2) education for all people and 3) literary creation in colloquial Taiwanese (Chiung 2013b:111, Chiung 2011:ix).

Those applications and publications of Péh-ōe-jī since the nineteenth century can be summarized in the following six categories: 1) textbooks, 2) dictionaries, 3) religious literature, including the translation of the Bible, catechisms, and religious tracts, 4) newspapers, 5) private note-taking or letters, and 6) other publications, such as physiology, math, and novels (Chiung 2005:36, 2012)⁷.

Missionaries' linguistic efforts on the Romanization are reflected in various Romanized dictionaries. In addition to the publication of Walter H. Medhurst's *A Dictionary of the Hok-kèèn Dialect of the Chinese Language*, there are several remarkable dictionaries compiled by missionaries.

Carstairs Douglas's *Chinese-English Dictionary of the Vernacular*

or Spoken Language of Amoy of 1873 is regarded as an influential dictionary on the orthography of Péh-ōe-jī. After Douglas's dictionary, most Romanized dictionaries and publications followed his orthography with little or no changes (Ang 1993b:1-9, 1993a). George L. Mackay's *Chinese Romanized Dictionary of the Formosan Vernacular*, which was considered the first dictionary to focus on the vernacular spoken in Taiwan, was completed in 1874 and printed in Shangha in 1891i. William Campbell's dictionary *Ē-mâng Im Sin Jī-tián* or *A Dictionary of the Amoy Vernacular Spoken Throughout the Prefectures of Chin-chiu, Chiang-chiu and Formosa*, first published in 1913, was the first Péh-ōe-jī⁸ dictionary published in Taiwan. It is the most widely used Romanized dictionary in Taiwan (Lai 1990; Ang 1996). This dictionary has been reprinted and renamed as *Kam Uî-lím Tâi-*

7. Some publications may be available at the website of Memory of the Written Taiwanese, which was initiated by Iûn Ún-giân. This site is located at <<http://ip194097.ntcu.edu.tw/>>

8. This dictionary was scanned and available at <<http://ip194097.ntcu.edu.tw/memory/TGB/>> Memory/TGB>

9. This dictionary was digitized and available at <<http://taigi.fhl.net/dick>>

gú Jī-tián or William Campbell's Taiwanese⁹ Dictionary since 2009.

Generally speaking, missionaries' dictionaries were using the Amoy vernacular as the criteria by the early twentieth century. Thereafter, the vernacular spoken in Taiwan gradually became the criteria. For example, The Amoy-English Dictionary and English-Amoy Dictionary, published by The Maryknoll Language Service Center in Taichung in 1976 and 1979, are two such dictionaries. Their vocabularies and pronunciation systems are mainly based on the local Taichung vernacular even though 'Amoy' was named. The publisher had to use 'Amoy' rather than 'Taiwanese' was due to the factor that Taiwan was under ROC's martial law from 1949 to 1987. At a later time, they were republished as Taiwanese-English Dictionary in 2001 and English-Taiwanese Dictionary in 2013, respectively¹⁰.

In addition to dictionaries, the Bible is regarded as an important medium for the standardization of written Taiwanese. There were two major contributors to the completion

of the Taiwanese Romanized Bible: Dr. James L. Maxwell and Rev. Thomas Barclay. Dr. Maxwell was the first medical missionary to Taiwan in 1865. Under his supervision, Lán ê Kiù-chú Iâ-so' Ki-tok ê Sin-iok, the first Romanized Taiwanese New Testament was published in 1873, and Kū-iok ê Sèng Keng, the Taiwanese Old Testament, was published in 1884. They were both printed in the UK (Lai 1990). Their revised editions were completed by Rev. Barclay. The revised New Testament was published in 1916. Later, the Revised Old Testament along with the revised New Testament were collected together and published in 1933. The 1933 Barclay edition of the Bible is the most widespread Romanized Bible in Taiwan (Niu 2013). In short, the Taiwanese Bible of Barclay and Maxwell plays the same role as Martin Luther's translation of the Bible from Latin into the German vernacular.

Amoy vernacular was regarded as the criteria for compiling the Bible by both Maxwell and Barclay. Thereafter, all editions of the Bible were translated in the Taiwanese

10. This dictionaries are available at <<http://www.taiwanesedictionary.org>>

vernacular. For example, the Ko-Tân edition of Colloquial Taiwanese New Testament¹¹, which was mainly translated based on the vernacular spoken in the central Taiwan areas, was completed by the Maryknoll Society in 1972 (Niu 2005; Lim 2005). This Bible is also called ‘Âng-phôe Sèng-keng’ or ‘Red Cover Bible’ because of the color of its front cover. It was expected to fulfill the needs of modern Taiwanese speakers. Unfortunately, it was seized by the ROC regime in 1975. It was later transcribed into Han-Lo version by Lîm Chùn-iök and published by the Taiwan Church Press in 2005¹².

Several revised or newly translated editions of the Bible in Taiwanese were published again after the martial law was lifted in Taiwan. During this period, the Taiwanese Bibles were published in three ways: 1) Roman-only, 2) Han-only, and 3) Han-Lo hybrid. For example, Hiān-tāi Tâi-gú Sin-iok Sèng-keng, or The Today's Taiwanese New Testament, which was

translated directly from Greek into Romanized Taiwanese based mainly on northern Taiwanese varieties, was published by the Bible Society in Taiwan in 2008 (Li 2010:74-75)¹³. It was later published again in the Han-Lo version in 2013 (Tiuⁿ 2014:16-17). Recently, Choân-bîn Tâi-gí Sèng-keng or The Common Taiwanese Bible, which was revised from the 1933 Barclay's edition and transcribed into southern Taiwanese accents, was completed in 2013. It contains three versions: 1) Roman-only, 2) Han-Lo, and 3) Han-Lo plus Ruby functions¹⁴. The Roman-only and Han-Lo editions were officially published in 2015. In addition to Roman-only and Han-Lo editions, Taiwanese Bible in Han characters “台語漢字本聖經” was published in 1996 for the first time. This Hanji edition was merely transcribed from Barclay's edition into Han characters.

In addition to dictionaries and the Bible, newspapers and other

11. Ko-Tân Tâi-oân Péh-ōe Sèng-keng Ék-pún 高陳台灣白話聖經譯本。

12. Its original texts are available at <<http://taigi.fhl.net/list.html>>, and sound archives are available at <http://bible.fhl.net/new/audio_hb.php?version=6>

13. The Bible was copyrighted in 2007 and published in 2008. For the comparisons of different editions of Taiwanese Bible, readers may refer to Niu (2005) or Iuⁿ (2013).

14. Three versions of Common Taiwanese Bible are available at <<http://taigi.fhl.net/list.html>>. Three versions of Common Taiwanese Bible are available at <<http://taigi.fhl.net/list.html>>

publications are also important in the promotion and standardization of written Taiwanese. The first modern newspaper *Tâi-oân-hú-siâⁿ* Kàu-hōe-pò (Taiwan Prefectural City Church News) was published monthly by Rev. Barclay in July 1885 (Tiuⁿ 2005; Tan 2007). This newspaper was published in Péh-ōe-jī until March 1969. Thereafter, it was shifted to Mandarin Chinese under the political pressure from ROC.

In order to print Taiwanese Roman scripts, which contain some distinctive features and tone marks, a state-of-the-art printing machine was imported. The first printing machine in Taiwan was donated by Dr. James L. Maxwell in 1880. It was transported from Scotland to Taiwan in 1881. This printer was operated for printing Taiwan Prefectural City Church News and other publications in Péh-ōe-jī. This printer was in operation from May 1885 until the 1960s. After the printer was imported, the first publishing house in Taiwan, known

as Chū-tin-tōng or Sin-lâu Bookstore, was established in Tainan by Rev. Barclay in 1884. It was later called the Taiwan Church Press¹⁵.

Although Taiwan Prefectural City Church News was a religion-oriented newspaper, it also contained a variety of articles, such as those on aspects of literature, history, culture and science (Ng 2000; Chiung 2011; Si 2015). For example, a short story entitled as “Jit-pún ê koài-sū” (an oddity in Japan) and a travel note “Pak-káng Má ê sin-bûn”(news on the goddess Pak-kang Ma) were published in 1886¹⁶.

In addition to newspapers, there were some other publications, such as Pit Soàn ê Chho. Hák (Fundamental Mathematics) by Úi-lím Gê in 1897, Lāi Gōa Kho Khàn-hō-hák (The Principles and Practice of Nursing) by G. Gushue-Taylor in 1917, the novel Chhut Sí-Sòaⁿ (Line between Life and Death) by Khe-phoàn Tēⁿ in 1926, and the collection of commentaries Cháp-hāng Koán-kiàn (Opinions on Ten Issues) by Pôe-hóe Chhòa in 1925¹⁷.

15. It was originally located nearby library of Tainan Theological College and Seminary and the current Sin-lâu Street in Tainan. Nowadays, Taiwan Church Press located in Youth Road was built in 1983 with donation from German church.

16. Articles in this newspaper were digitized and researchable at <<http://210.240.194.97/nmtl/dadwt/pbk.asp>> Some photos of these publications are available at <<http://www.de-han.org/pehoeji/exhibits/index.htm>>

17. Some photos of these publications are available at <<http://www.de-han.org/pehoeji/exhibits/index.htm>>

Due to the successful promotion of written Taiwanese in the second half of nineteenth century, it had contributed to the emergence of Taiwanese new literature, which was written in accordance with the Taiwanese colloquial vernacular rather than traditional classical Han writing (Chiung 2005:35). Comparing to the May Fourth New Culture Movement of 1919 in China, Taiwanese people had experienced colloquial writing decades earlier than the Chinese people. This is one of the reasons why the development of modern literature in Taiwan is quite different from that in China.

Usually, the religious believers apply Péh-oē-jī writing to their daily life after they acquire the skill of Romanization. For example, they may use Péh-oē-jī as a skill of note taking or writing letters to their children or friends in addition to reading the Bible. Péh-oē-jī was widely used among the church people in Taiwan prior to the 1970s (Chiung 2012, 2013a). Among its users, women were the majority. Most of these women did not command any other form of literacy except Péh-oē-jī. Even today, there are still a few among the older

generations, especially women, who read only Péh-oē-jī (Chiung 2012, 2013a).

Why did Péh-oē-jī declined severely in the 1970s? It is the consequence of the ROC colonialism. Because of the Nationalist leader Chiang kai-shek's defeat in China, Chiang decided to occupy Taiwan as a base from which to fight back and reclaim the Mainland. Consequently, Chiang's political regime Republic of China (R.O.C) resurrected in Taiwan and has remained since 1949. The ROC government adopted the Monolingual Mandarin Chinese policy forcing the people to learn Mandarin Chinese and to identify themselves as Chinese by using the national education system as a propagandistic tool. In consequence, language use shift toward Mandarin.

Although Péh-oē-jī was originally devised for religious purposes, it is no longer limited to religious applications after the contemporary Tâi-bûn movement rose in the late 1980s (Chiung 1999:42, 2005:40). Péh-oē-jī has been adopted by many Taiwanese promoters to write Taiwanese either in Roman-only or Han-Lo styles. For example, famous Taiwanese

periodicals such as *Tōi-oân-jī* (Taiwanese Scripts), *Tâi-bûn Thong-sin* (TBTS Newsletter), *Tâi-bûn Bóng Pò* (Bong Newspaper), and *Hái-ang* (Whale of Taiwanese Literature)台灣文藝 all adopt *Péh-ōe-jī* as the Romanization for writing Taiwanese. Moreover, academic Journal, such as *Journal of Taiwanese Vernacular* accepts *Péh-ōe-jī* as an official writing. In addition, professional organizations such as *Tâi-oân Lô-má-jī Hiáp-hōe* (Taiwanese Romanization Association) was organized in August 2001 for the promotion of writing in fully Romanized Taiwanese¹⁸. *Tâi-bûn Pit-hōe* (Taiwanese Pen), the literary society of Taiwanese writers for the promotion of literary creations in Taiwanese vernacular, was established in 2009. The Center for Taiwanese Languages Testing at National Cheng Kung University was established in 2010¹⁹. In addition, professional conferences on *Péh-ōe-jī* entitled “International Conference on Taiwanese Romanization” have been organized every two years since 2002. They all recognized *Péh-ōe-jī* as the official orthography for Taiwanese.

In short, the *Péh-ōe-jī* was the foundation of the Romanization of modern Taiwanese colloquial writing. Even though there were several different schemes of Romanization for writing Taiwanese, many of them were derived from *Péh-ōe-jī*²⁰. *Péh-ōe-jī* and its derivatives are the most widely used Romanization even today.

4. Linguistic evaluation of the *Péh-ōe-jī*

Smalley (1963:34-52) has proposed five criteria of an adequate writing system. We may examine the *Péh-ōe-jī* writing system based on Smalley's criteria listed as follows: (in order of importance)

1. Maximum motivation for the learner, acceptance by its society, and controlling groups such as the government.
 2. Maximum representation of speech.
 3. Maximum ease of learning.
 4. Maximum transfer.
 5. Maximum ease of reproduction.
- All the strengths and weaknesses

18. For details about the sound system and spellings in *Péh-ōe-jī*, see Chiung 2003 and Cheng 1977.

19. Huang adopted the term Southern Min instead of *Tâi-oân-lâng*.

20. For more information about different Romanized schemes, see Iûn 1999

of Péh-ōe-jī come from its nature of phonemic writing. In terms of efficiency, the ease of learning to read and write Péh-ōe-jī becomes a higher motivation than Hanji for its learners. In the former agricultural society, most people were peasants who labored in the fields all day long, and they had little interest in learning complicated Han characters. In contrast to Han characters, the ease of learning Péh-ōe-jī provides those farmers a good opportunity to acquire literacy. This is one of the reasons why there are a certain amount of people who do not command any abilities in Han characters besides Péh-ōe-jī (Chiung 2012, 2013a). Although Péh-ōe-jī has maximum motivation for individual learners, it may not have the same motivation for the Han dominated society and government. Chiung's (1999, 2001) empirical studies of 244 college students' attitudes toward various contemporary Taibun writing schemes have revealed the fact that Mandarin and Hanji educated college students tend to favor Han characters more than Roman scripts. As for the attitudes of the Chinese KMT government, Péh-ōe-jī was not only excluded from the national education

system, but was also restricted in its daily use. For instance, the romanized Sin Iok (New Testament) was once seized by KMT in 1975, because Hanji was considered the only national orthography, and romanization was regarded as a challenge to KMT's Chinese nationalism.

To have a maximum representation of speech usually requires a good linguistic analysis on the language before devising its orthography. Campbell's “Ē-mñg Im Sin Jī-tián” of 1913 has shown the achievement of missionaries' linguistic knowledge on Amoy or Taiwanese (Chiung 2003:109, 2013b). Campbell's choice of symbols for representing Taiwanese consonants and vowels are listed in tables 1, 2, 3 and 4 based on their articulation manners and places. Tone marks are listed in table 5. In Campbell's dictionary, he uses a total of 24 symbols to represent 23 Taiwanese phonemes (i.e. consonants and vowels), and those symbols consist of only 17 roman letters. Campbell's analysis and choice of symbols are pretty accurate and efficient at some certain levels in terms of modern linguistics. For example, he primarily assigns a single letter (except

/ch/) to a phoneme. The letters he assigned to sound segments are very close to the IPA system (International Phonetic Alphabet), which is adopted by many contemporary linguists for transcribing linguistic data. If it is difficult to avoid having two letters representing a phoneme, he tries to

make the symbol easy and have rules to follow up. For example, ‘h’ indicates ‘aspiration’ when it is attached to p, t, k, or ch, and it represent glottal stop when it occurs in the final position of a syllable. Other than these two situations, ‘h’ refers to a glottal fricative sound.

Table 1. Symbols for Taiwanese consonants in Peh-ōe-jī.

		bi-labial	alveolar	velar
		-asp/+asp	-asp/+asp	-asp/+asp
voiceless	stop	p/ph	t / th	k/kh
voiced	stop	b		g
voiceless	C. fricative			h
voiceless	G. fricative		s	
voiceless	affricate		ch/chh	
voiced	affricate		j	
voiced	lateral		l	
voiced	nasal	m	n	ŋ

Table 2. Symbols for Taiwanese consonants in Pêh-ōe-jī.

	IPA	Conditions	Examples
b	/b/		bûn ‘literary’
p	/p/		pí ‘compare’
ph	/p ^h /		phoe ‘letter’
l	[d]	Elsewhere	lí ‘you’
	[l]	Followed by a	lâi ‘come’
t	/t/		tê ‘tea’
th	/t ^h /		thâi ‘kill’
g	/g/		gí ‘language’
k	/k/		ka ‘plus’
kh	/k ^h /		kha ‘foot’
h	[h]	Initial only	hí ‘happy’
	[?]	Coda only	ah ‘duck’
s	/s/		sì ‘four’
ch	/ts/		chi ‘of’
chh	/ts ^h /		chha ‘bad’
j	/dz/		jit ‘sun’
m	[m]		mî ‘noodles’
	[m̩]	Syllabic	m̩‘no’
n	/n/		ni ‘milk’
ng	[ŋ]		âng ‘red’
	[ŋ̩]	Syllabic	ñg ‘yellow’

Table 3. Symbols for Taiwanese vowels in Peh-oe-jī.

	front	central	back
high	i		u
mid	e	o	o'
low		a	

Table 4. Symbols for Taiwanese vowels in Peh-oe-jī

POJ	IPA	Conditions	examples
a	/a/		ta ‘dry’
i	/i/		ti ‘pig’
u	/u/		tú ‘meet’
e	/e/		tê ‘tea’
o'	/o/		o‘balck’
o	/ə/	Elsewhere	to ‘knife’ koh ‘more’
	/o/	With any coda except h ([?])	tong ‘East’ kok ‘state’

Table 5. Taiwanese tones in comparison with Vietnamese CQN and Chinese

Categories	君 [kun] gentle	滾 [kun] boil	棍 [kun] Stick	骨 [kut] bone	裙 [kun] skirt		近 [kun] near	滑 [kut] glide
Numerical categories	1	2	3	4	5	6	7	8
Tone marks in Péh-ōe-jī	unmarked	'	'	unmarked	^		-	'
Péh-ōe-jī samples	kun	kún	kùn	kut	kún		kūn	küt
Numerical tone values	44	53	31	3	12 or 213*		22	8
IPA tone values	˥	˧	˨	•	˨˩		˧	•

*There are two varieties in Taiwanese tone 5: a low-rising tone with tone values 12, and a falling-rising tone with tone value 213 or 313. The younger generation are more likely to possess the falling-rising feature.

Overall, Campbell's choice of phonemic symbols is pretty good. The only controversial part is the alveolar voiceless affricate sounds. What Campbell distinguishes between 'ch' and 'ts' is actually 'phonetic' rather

than 'phonemic' differences. In his orthography, 'ch' occurs if followed by a front vowel, and 'ts' occurs in any other situation. It is clear that 'ch' and 'ts' are in a complementary distribution. That is to say, he

could choose either ‘ch’ or ‘ts’ to represent the phonetically different but phonemically identical segments.

In addition to the choice of phonemic symbols, the spelling in Campbell’s dictionary is also pretty simple. His fundamental principle of spelling is to do phonemic transcriptions of spoken language. That is, to write down what you hear phonemically. His second principle is to treat Pēh-ōe-jī as an independent orthography once the spelling of words are confirmed, instead of a supplementary phonetic tool to the learning of Han characters. In Campbell’s opinion, the spelling of the romanized Bible (1873) was considered the official orthography of Pēh-ōe-jī. Therefore, as Campbell described in the preface of his dictionary, “none of the current words whose spelling differ from that of the standard were taken in.” He made efforts to maintain that existing Pēh-ōe-jī orthography. The issue of the spelling of Pēh-ōe-jī is still controversial among some of its users today. For example, people have tried to replace the existing forms such as ‘ian,’ ‘oa,’ and ‘eng,’ with ‘en,’ ‘ua,’ and ‘ing.’

The spelling rules of Pēh-ōe-jī

are pretty easy. In general, there is a one-to-one relationship between orthographic symbols and phonemes. After phonemes are represented, tone marks are imposed to the nuclei of syllables and a hyphen ‘-’ is added between syllables, such as ō-kóe-khiau (芋粿曲 Taiwanese cake). Because Taiwanese is a tone language with rich tone sandhi, there can be several ways to represent tones. In the design of Pēh-ōe-jī, the base tone or underlying tone of each syllable is chosen and represented by its tone mark. For example, ‘Taiwanese cake’ must be represented by its underlying form ō-kóe-khiau rather than surface form ö-koe-khiau (this is the form in actual pronunciation).

Although romanized Pēh-ōe-jī has the strengths of maximum representation and efficiency, many people suspect its capacity of being used as an independent orthography because they thought that romanization is too deficient to differentiate homophones. Such questions on the romanization of Asian languages have been raised for a long time since the nineteenth century in the Hanji cultural sphere (cf. DeFrancis 1990; Hannas 1997; Chen 1999). As matter of fact, romanization

can differentiate homophonous morphemes as well as Han characters. It just depends on how the spelling of the romanization is devised in order to make semantic distinctions. For example, in English, see and sea are spelled in different ways to refer to different things with the identical pronunciation. To, too, and two is another example from English. As for Taiwanese, for example, Kho-kun (科根) is proposed by Kheng-Chiu Tan as a system to write Taiwanese. Basically, Tan defines 60 categories with 60 simple symbols to refer to different semantic categories of words. He adds a symbol to each romanized Taiwanese word, so readers can distinguish the different meaning from the same pronunciation of the words. Although adding rules or affixes to spelling may increase the capacity of differentiating homophones, it can also increase the degree of difficulty in spelling, and thus reduce the efficiency and ease of learning the romanization. To what extent these methods will be applied to a Romanized writing just depends on how the designers evaluate their costs and benefits.

Maximum of transfer is another virtue of Péh-ōe-jī. Since Péh-

ōe-jī consists of roman letters, and roman script is the most widespread orthography (Zhou 1997:3) among the world's writing systems, Péh-ōe-jī users will have a more knowledgeable approach to the orthographies of other Romanized languages such as English.

From the perspective of the reproduction of orthography, reproducing Romanized Péh-ōe-jī is even easier and more efficient than Han characters (recalling that there are a total of 47,035 characters in the Kangxi Dictionary). Compared to the small amount of roman letters and diacritic marks in the Péh-ōe-jī writing, Han characters are much more difficult to be reproduced such as in typographic composition (DeFrancis 1996:19-21). In the information age, although personal computers can easily reproduce Han characters, dealing with Han characters still involves more troubles than dealing with roman scripts, such as compatibility, OCR, and machine translation.

5. Conclusion

In 2003, The Convention for the Safeguarding of Intangible Cultural

Heritage²¹ was passed by the UNESCO General Conference. The definition of “intangible cultural heritage” was defined in article 1 of the convention, as follows:

The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. The “intangible cultural heritage”, was further manifested in article 1 in the following domains:

- (a)oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- (b)performing arts;

- (c)social practices, rituals and festive events;
- (d)knowledge and practices concerning nature and the universe;
- (e)traditional craftsmanship.

In accordance with the definition of The Convention for the Safeguarding of Intangible Cultural Heritage, Pēh-oē-jī and the Taiwanese language are definitely qualified as intangible cultural heritage in Taiwan.

Today, there are twenty three million of populations in Taiwan. About 80% of them speak Taiwanese. However, the Taiwanese people are forced by the Chinese ROC government to be educated in Chinese rather than in Taiwanese. In accordance with the spirits of Universal Declaration of Linguistic Rights (1996), Convention for the Safeguarding of the Intangible Cultural Heritage (2003) and the Universal Declaration on Cultural Diversity (2001), Taiwanese language and Pēh-oē-jī are not only the intangible cultural heritage for the Taiwanese people, but also for all human beings!

21.The texts of convention are available at
<<http://unesdoc.unesco.org/images/0013/001325/132540e.pdf>>

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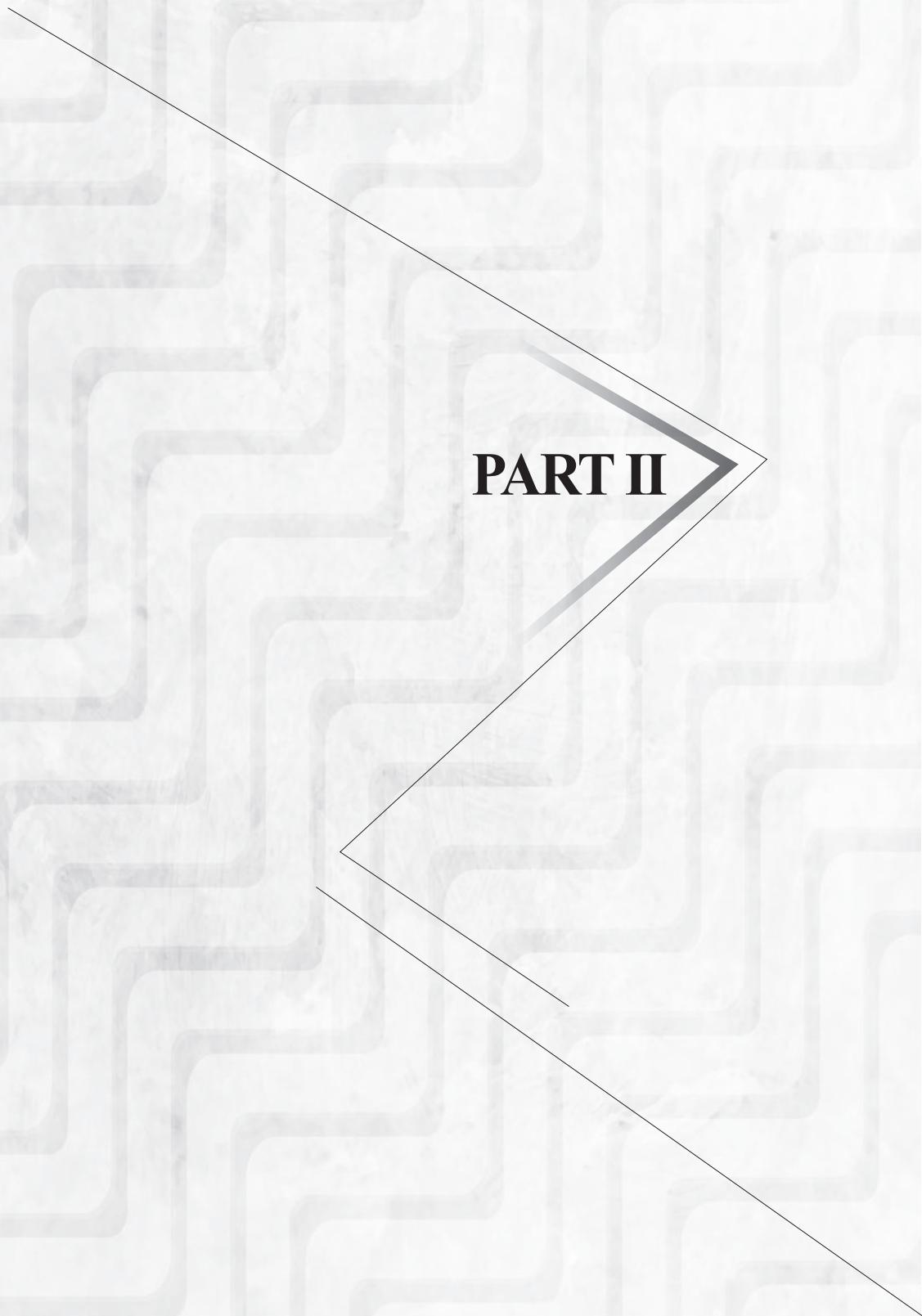
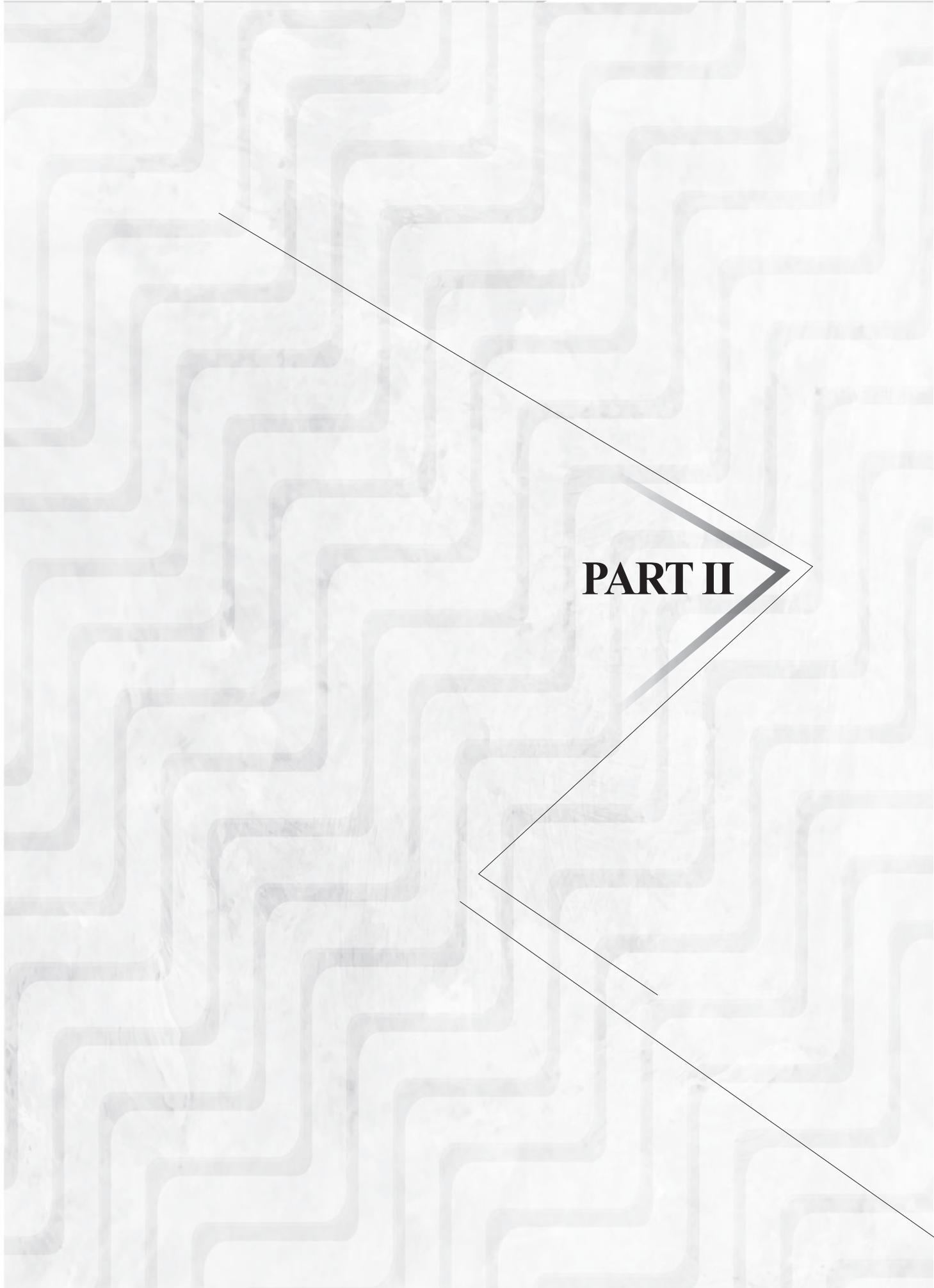
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PART II

Kóng Lán ê Kò-sū: Pēh-ōe & Jī & Bûn-hák

講咱 ê 故事：白話・字・文學

Our Stories: Colloquialism, Scripts
and Literature



Kóng

講 咱 ê 故 事

Péh-oe-jī bùn-hák ték tiān

白 話 · 字 · 文 學 特 展

Exhibition of Taiwanese Romanization Literature

Lán

ê

2015.08.18 > 2016.01.06

國立臺灣文學館展覽室B

Kò-Sú

Chu-üi kui-kun gun chóng chhiá*, Tái-oân bùn-hák kóng lin thia*,
Sû-sû hâng-hâng lóng û-iâ*, thâu thâr' kah bóe chai hun-miâ.
Siliu-kai Tái-oân peh-oe-jī, pô hō tak-ke lái chai-ki,
Kóng-kó hō lán thia* chhiú-bí, koh bat bùn-hák thi* ti-hî.

諸位貴君阮總請，台灣文學講恁聽。
事事項項擺有影，頭聽到尾知分明。
紹介台灣白話字，報予逐家來知機。
講古予咱聽趣味，闡揚文學添智慧。

【歌仔頭】

Koa-á-thâu

諸位貴君阮總請， Chu-ūi kùi-kun gún chóng chhiáⁿ,
 台灣文學講恁聽， Tâi-oân bûn-hák kóng lín thiaⁿ,
 事事項項攏有影， Sū-sū hāng-hāng lóng ū-iáⁿ,
 頭聽到尾知分明。 Thâu thiaⁿ kah bóe chai hun-miâ.

紹介台灣白話字， Siāu-kài Tâi-oân pêh-ōe-jī,
 報予逐家來知機， Pò hō ták-ke lâi chai-ki,
 講古予咱聽趣味， Kóng-kó hō lán thiaⁿ chhù-bī,
 閣捌文學添智慧。 Koh bat bûn-hák thin tì-hūi.

(周定邦 著・月琴唸歌)

The beginning of the welcome ballads

You are all invited.

Let me sing the songs about Taiwanese literature.

They are all truths.

You won't understand it unless you sit back and listen.

Let me introduce Pêh-ōe-jī.

Let you know all the secrets.

All stories are so interesting.

It expands your knowledge in Taiwanese literature.



Siáⁿ-mih sī Péh-ōe-jī ?

Péh-oe-jī sī chít khoán kō La-teng jī-bó lâi siá Tâi-gí ê bûn-jī, 19 sè-kí ê sî iû thoân-kàu-su siat-kè chhui-hêng--ê, m̄-chiaih-lâng mā kā kiò-chò Kàu-höe Lô-má-jī (kán-chheng Kàu-lô).

Keng-kòe pah-nî ê hoat-tián kah tong-tai ê Tân-bûn ūn-tōng liáu, Péh-oe-jī í-keng chhiau-oát kàu-hōe ê sú-iōng hoān-ûi, chiān-chò choân-bîn ê Tân-gí bûn-jī, só-í mā hō-lâng hō-chò Tân-oân-jī.

CHHÒNG-SÈ-KÌ

什麼是白話字？

白話字（Pēh-ōe-jī、POJ）是一種以拉丁字母書寫台語的文字，由於是 19 世紀時由傳教師創造推行，因此也被稱為教會羅馬字（Kàu-hōe Lô-má-jī，簡稱教羅）。歷經百年的發展及當代的台文運動後，白話字已超越教會的使用範圍，成為全民的台語文字，故也被稱為台灣字。



Photo by C.U.B (蔣為文)

What is Péh-ōe-jī ?

Péh-ōe-jī literally means the scripts of vernacular speech, in contrast to the complicated Han characters of classical Han writing. It was introduced to Taiwan by Western missionaries in the second half of the nineteenth century. Therefore, it is usually called “Church Roman Scripts.” Although Péh-ōe-jī was originally devised for religious purposes, it is no longer limited to religious applications after the contemporary Tâi-bûn movement was raised in the late 1980s. Péh-ōe-jī has been adopted by many Tai-bun promoters as the Romanized writing system to write Taiwanese. Therefore, it is also called “Tâi-oân-jî” or Taiwanese Scripts by the promoters.



Photo by C.U.B, model from Cheng Ho Cultural Museum Malacca.

Péh-oe-jī ê khí-khiàn

Tâi-oân ê Péh-oe-jī ē-sái kóng sī Tang-lâm-A Tâng-lâng (mā ū lâng hō-chò Hôa-jîn) hām se-Au thoân-kàu-sū háp-chok ê sêng-kó.

白話字的起源

白話字的起源來自西方傳教士與東南亞的唐人移民的合作成果。



The origin of Péh-oe-jī

The origin of Péh-oe-jī could be traced back to the achievements of cooperation between Western missionaries and ethnic Chinese (Tâng-lâng) in Southeast Asia.

Tī 18 kap 19 sè-kí hit chūn, Boán-chheng Tè-kok tùi Se-hng ê thoân-kàu-sū chhái-chhú ték-ì kap pâi-thiat ê tùi-gōa chèng-chhek. Só-pái ū bē-chio thoân-kàu-sū soán-ték ū Tâng-lâng i-bîn ê Tang-lâm-A chò chiân-chìn ki-tē, thèng-hāu hó sî-kî chiah koh khì Chheng-kok thoân-kàu.

十八、十九世紀之際，大清帝國對於西方宣教師的傳教事業將常採取敵對的政策。因此許多宣教師均選擇東南亞為前進清國的宣教基地。

In the 18th and 19th centuries, the Qing Empire adopted hostile policies toward Western missionaries. Therefore, Southeast Asia was usually chosen by missionaries as the base prior to their missionary activities in China, people such as Robert Morrison (1782-1834) and Walter Henry Medhurst (1796-1857) of the London Missionary Society.





Photo by C.U.B

Chhiūn kóng, tī 1817 nî, phō-tiōh lí-sióng ê Medhurst (Walter Henry Medhurst, 1796-1857) lái kàu Malaka thoân-kàu. Medhurst seng tī Malaka ê Eng Hôa Hák-īn (Anglo-Chinese College) hū-chek in-soat giáp-bū, āu--lái koh sio-sòa khì Penang, Singapore kap Batavia (In-nî ê Jakarta) hit kóa só-chāi thoân-kàu.

譬如，公元 1817 年，滿懷理想的「麥都思」（Walter Henry Medhurst，1796-1857）來到麻六甲傳教。麥都思先在麻六甲的英華學院（Anglo-Chinese College）負責印刷業務，後來又陸續到檳城（Penang）、新加坡及巴達維亞等地傳教。

In 1817, Medhurst arrived in Malacca. He taught at the Anglo-Chinese College and was in charge of the printing business. At a later time, he also preached in several areas such as Penang, Singapore, Batavia (present-day Jakarta) and Shanghai.



Malaka ê Eng Hôa Hák-īn.

麻六甲的英華學院。

Anglo-Chinese College in Malacca

Photo from Wikimedia Commons..

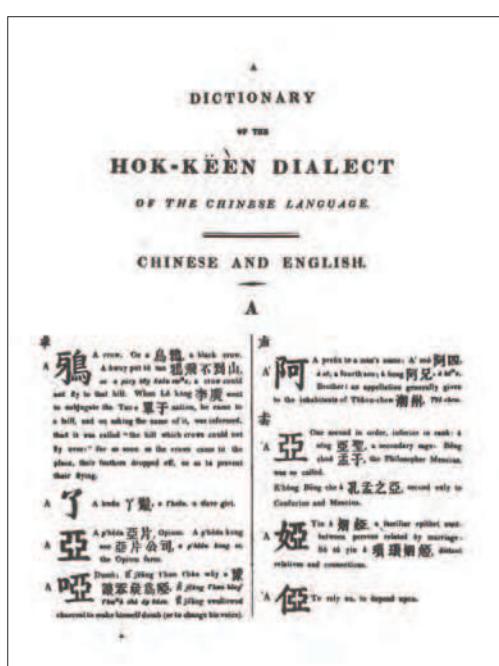
Medhurst tī Batavia ê sî-chūn ū pian-siá “Hok-kiàn Hong-giân Jī-tián” koh tī 1837 nî oân-sêng chhut-pán. Chit pún jī-tián sī hiān-chūn pó-liû siōng oân-chéng mā siōng chá ê Se-hng thoân-kàu-sū pian-siá, teh biâu-siá “Lán-lâng-ōe” ê Lô-má-jī jī-tián.

麥都思在巴達維亞傳教期間編撰了《福建方言字典》並於1837年完成出版。這本字典是現存保留最完整也最早的西方傳教士編撰的、描寫「咱人話」(Lán-lâng-ōe)的羅馬字字典。

During the period in Batavia, Medhurst compiled A Dictionary of the Hok-kèèn Dialect of the Chinese Language and later it was published in Macao in 1837. This dictionary is considered the first existing Romanized dictionary of Lán-lâng-ōe compiled by western missionary.



Medhurst kap Tâng-lâng.
麥都思與華人。
Medhurst and ethnic Chinese.
Photo from Wikimedia Commons.

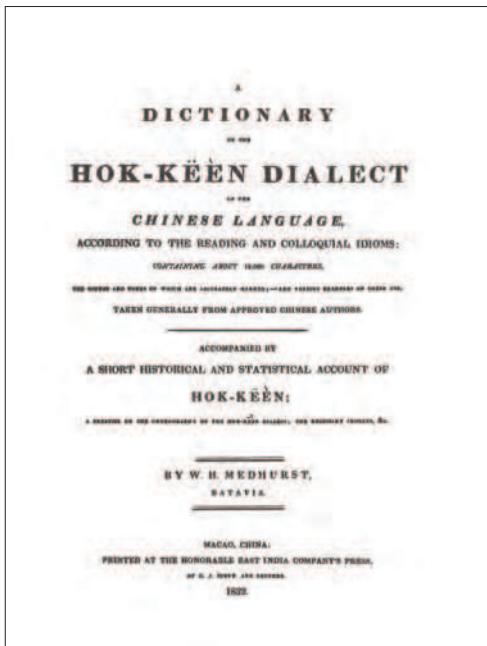


Hok-kiàn Hong-giân Jī-tián.
福建方言字典。
Medhurst's dictionary.
Photo by C.U.B.

Hok-kiàn Hong-giân Jī-tián tō chhin-chhiūn Alexandre de Rhodes tī 1651 nî chhut-pán thâu 1 pún Oát-lâm Lô-má-jī sù-tián “Oát-lâm-gí, Phô-tô-gâ-gí, kap Latin 3 Gí Tùi-chiàu Sû-tián” kāng-khoán, sī chip chèng-lâng ê gián-kiù sêng-kó ê thâu 1 pún ū hē-thóng ê Lô-má-jī su-siá sù-tián.

福建方言字典就如同「得路」（Alexandre de Rhodes）於 1651 年出版第 1 本越南羅馬字辭典《越南、葡萄牙、拉丁語 3 語對照辭典》一樣，是匯集眾人的研究成果的第一本有系統的羅馬字書寫字典。

The role of Medhurst's dictionary for Lán-lâng-oe is somewhat similar to Alexandre de Rhodes's dictionary for Vietnamese, that is Dictionarium Annamiticum Lusitanum et Latinum.

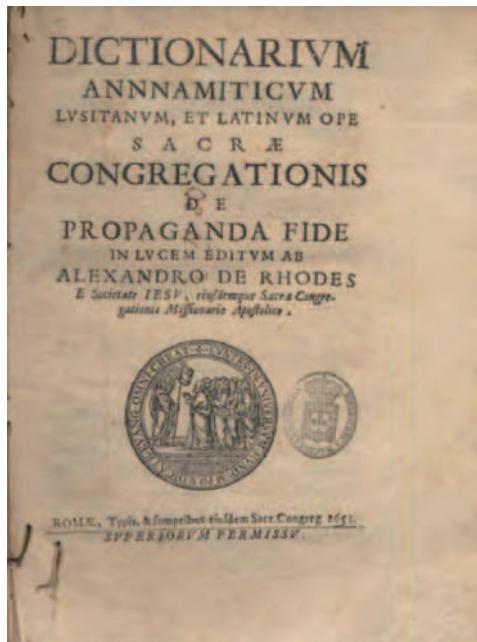


Hok-kiàn Hong-giân Jī-tián.

福建方言字典。

Medhurst's dictionary.

Photo by C.U.B.



Alexandre ê Oát-Phô-La jī-tián.

得路的越葡拉字典。

Alexandre de Rhodes's dictionary.

Photo from Wikimedia Commons.

Tng thoân-kàu-sū tī Tang-lâm-A kiàn-lip chiân-chìn ki-tē koh thàu-kòe tong-tē Tâng-lâng ê tau-saⁿ-kāng siat-kè chhut Lán-lâng-oe ê Lô-má-jī su-siá hē-thóng liáu, chit thò su-siá hē-thóng tō hōng siāu-kài kàu Tân-oân kap Hok-kiän.

當傳教士在東南亞建立前進基地並透過當地唐人的協助下設計出咱人話的羅馬字書寫系統後，這套書寫系統就進一步被介紹到台灣及福建。

Once the Péh-oe-jī laid the foundation in Southeast Asia, it further spread to Hokkien and Taiwan.



2013 nî Tē it Kài Tân-oân Lô-má-jī Bûn-hò-a-cheh.

2013年第一屆台灣羅馬字文化節。

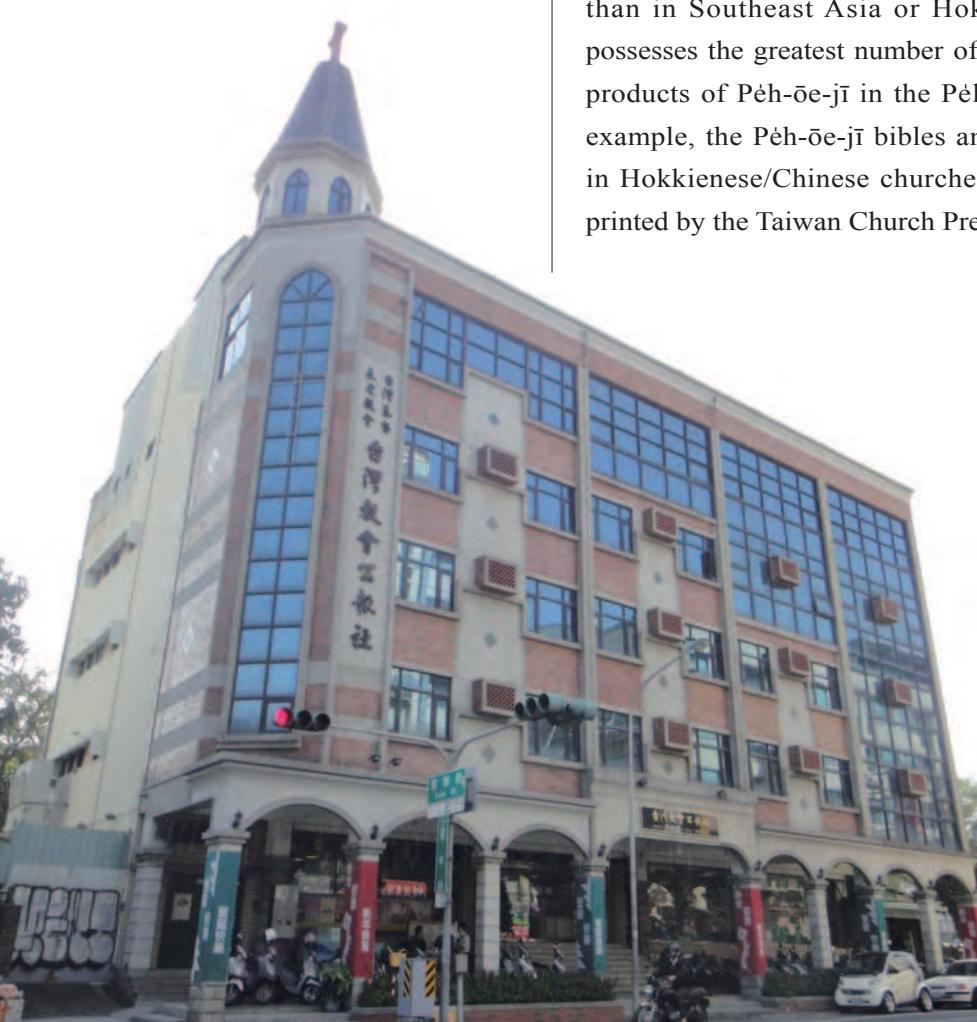
Festival on Taiwanese Romanization in 2013.

Photo by C.U.B

Keng-kòe pah-gōa-tang ê hoat-tián, Tân-oân ùi goân-té sī Péh-ōe-jī bûnhòa ê gōa-ûi, soah tâuh-tâuh-á piànn-chòe Péh-ōe-jī bûnhòa ê tiong-sim kap tiōng-tìn. Tong-chho pū chhut Péh-ōe-jī ê Tang-lâm-A Hôa-jîn tē-khu soah tian-tò soai-thè khì hō Hôa-gí-bûn chhú-tāi. Hok-kiàn mā in-ūi keng-lék chiàn-loān, bûnhòa tōa-kek-bēng, jîn-kháu piànn-chhian kap thui-kóng Phô-thong-ōe hia-ê in-sò soah kiông beh bô teh iōng Péh-ōe-jī ah.

在歷經一百多年的發展後，台灣從原本是白話字文化的邊陲，逐漸變成白話字文化的重鎮。當初孕育出白話字的東南亞華人地區反而逐漸衰退、被華語文取代。福建也因歷經戰亂、文革、人口變遷、推廣普通話等因素而幾乎不再使用白話字。

Due to the many contributions of missionaries and Taiwan's different social backgrounds from China, Taiwan eventually has become the society where Péh-ōe-jī is more flourishing than in Southeast Asia or Hokkien. At present, Taiwan possesses the greatest number of users and plentiful cultural products of Péh-ōe-jī in the Péh-ōe-jī cultural sphere. For example, the Péh-ōe-jī bibles and hymnals used by people in Hokkienese/Chinese churches in Malaysia were mainly printed by the Taiwan Church Press.



Tân-oân Kàu-hōe Kong-pò-siā.
台灣教會公報社。
Taiwan Church Press.
Photo by C.U.B.

Péh-oe-jí thoân-pò lō-sòan.

白話字傳播路線。

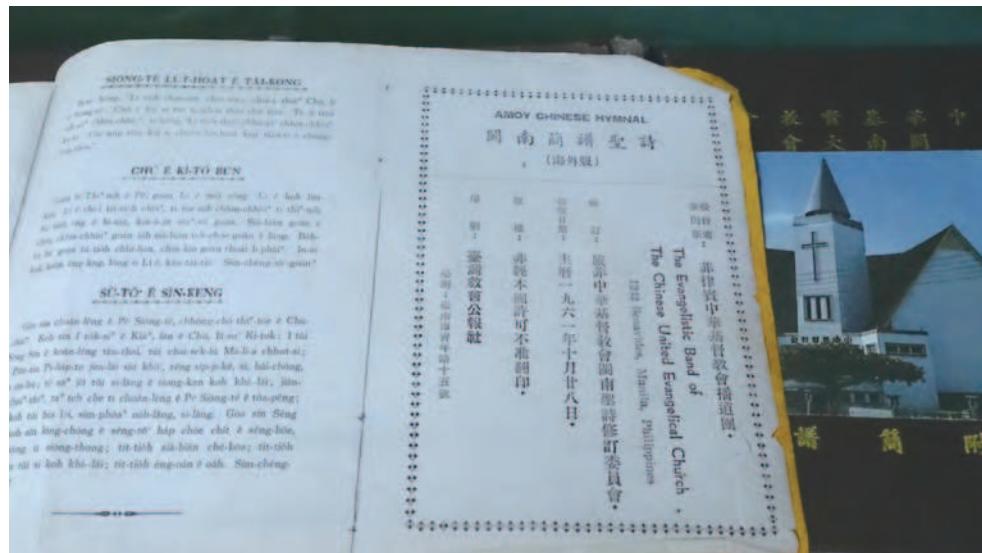
Routes of Péh-oe-jí's distribution.

- - - - 20 sè-kí í-chêng/二十世紀以前 /Prior to 20th Century.

_____ 20 sè-kí í-āu/二十世紀以後 /After 20th Century.

Map drawn by C.U.B. by using Google Maps.





Kàu-hōe lāi-té iōng ê Peh-oe-jī Sèng-si sī Tâi-oân in--ê.
該教會的白話字聖詩是台灣教會公報社印製。

Amoy Chinese Hymnal in Peh-oe-jī was printed in Taiwan.
Photo by C.U.B.



Má-lái-se-a Muar ê Lán-lâng-oe kàu-hōe.
馬來西亞麻坡教會仍有使用咱人話做禮拜。
A Lán-lâng-oe church in Muar, Malaysia.
Photo by C.U.B.



Penang ê Wesley Kåu-höe.
馬來西亞檳城衛斯理教會
Penang Wesley Methodist Church.
Photo by C.U.B.





Penang Chiang-chiu Höe-koán.

檳城漳州會館。

Nanyang Cheang Chew Association in Penang.

Photo by C.U.B.



Penang Hok-tek Chèng-sîn Biō.

檳城福德正神廟。

Hock Teik Cheng Sin Temple in Penang

Photo by C.U.B.



Penang Hok-tek Chèng-sîn Biō.

檳城福德正神廟。

Hock Teik Cheng Sin Temple in Penang.

Photo by C.U.B.



Penang Liōng-san-tōng Khu-kong-si.

檳城龍山堂邱公司。

Khoo Kongsi in Penang.

Photo by C.U.B.





Muar Chiang Choān Kong-hōe.
麻坡漳泉公會。
Chiang Chuan Association, Muar.
Photo by C.U.B.



Muar ê tiàm-thâu khang-páng.

麻坡的店面招牌。

Shop signs in Muar.

Photo by C.U.B.





Penang ê tiàm-thâu khang-páng.

檳城的店面招牌。

Shop signs in Penang.

Photo by C.U.B





Tâg-lâng liāu-lí 'kóe-á-tiâu' ê bô-kâng
馬來西亞的唐人料理粿條的不同拼字。
Different spellings of Hokkien cuisines in Malaysia.
Photo by C.U.B





Tâng-lâng liāu-lí ê miâ-chheng.
馬來西亞唐人料理的名稱。
Names of Hokkien cuisines in Malaysia.
Photo by C.U.B



Tâi-gí VCD/DVD tī Má-lâi-se-a chin siū hoan-gêng.

台語 VCD/DVD 在馬來西亞很受唐人喜愛。

Taiwanese VCD/DVD were sold in Malaysia.

Photo by C.U.B





Pō-hūn ê bōng-hâng ū iōng Lô-má-jī (tī Singapore).

部分墓園也有用羅馬字（攝於新加坡）。

Roman scripts were shown in some graves (in Singapore).

Photo by C.U.B





Iōng Tâng-lâng-miâ hō ê ke-lō-miâ (tī Sin-san).

用唐人首領陳旭年命名的街路名（攝於馬來西亞新山）。

A street named after Hokkien merchant Tan Hiok Nee (in Johor Bahru, Malaysia).

Photo by C.U.B

Péh-ōe-jī tī Tâi-oân ê tèng-kin

Kong-goân 1864 nî, Eng-kok Tiúⁿ-ló Kàu-hōe ê i-liâu soan-kàu-su Má-ngá-kok (James L. Maxwell, 1836-1921) thâu-pái lâi Tâi-oân. Keh-tíng-nî, I chhōa-thâu chèng-sek tī hiān-chhú-sî ê Tâi-lâm siat-lip thoân-kàu ê pún-pō.

白話字在台灣的釘根

公元 1864 年，屬於英國長老教會的醫療宣教師「馬雅各」來到台灣並於 1865 年正式在臺南設教堂傳教。



The early period of Péh-ōe-jī in Taiwan

In 1864, James L. Maxwell (1836-1921) of the Presbyterian Church of England came to Taiwan for the first time. Thereafter, he founded the first Presbyterian church in Tainan in 1865.

Thài-pêng-kéng Má-ngá-kok Ki-liām Kàu-hōe.

太平境馬雅各紀念教會。

Thai-peng-keng Maxwell Memorial Church in Tainan.

Photo by C.U.B

Thài-pêng-kéng Má-Ngá-kok Kì-liām Kàu-hōe.

1865 nî iû Má Ngá-kok i-seng chhòng-lip, goân-chí tī Jîn-ài-ke 43 hō, bôk-chiân tī Kong-hîng-lō 6 hō. Kàu-hōe lâi ū siat bûn-bût-koán, ū kóa Pêh-oē-jî bûn-bût. Mā iáu ū hōe-iú teh iōng Pêh-oē-jî Sèng-keng.

太平境馬雅各紀念教會 (臺南市公園路 6 號)

1865 年由馬雅各醫生創立，原址在仁愛街 43 號，目前位於公園路 6 號。教會內有設文物館，收藏著白話字文物。仍有不少會友使用白話字聖經。

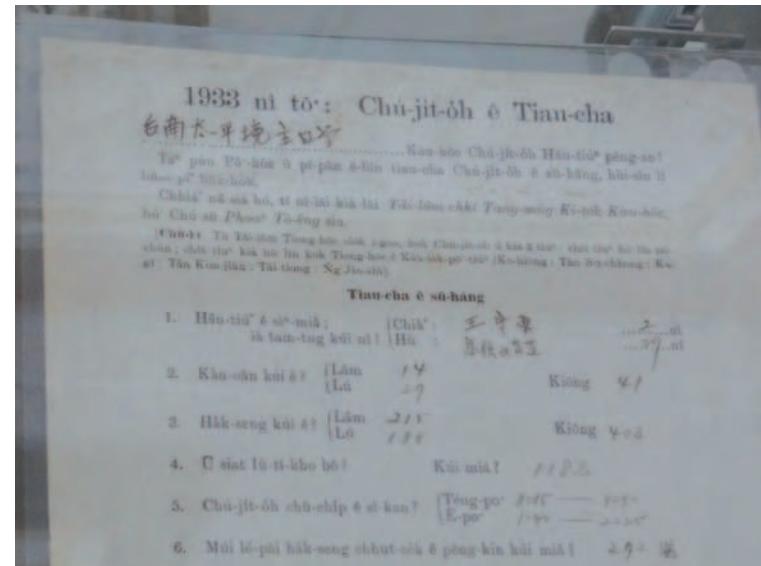


Thai-peng-keng Maxwell Memorial Church in Tainan.

It is currently located at no. 6, Park Road. It was originally founded by Dr. Maxwell on Jîn-ài Street in 1865. There is an historical exhibition room in the church. Some people still use Romanized Taiwanese Bible.

Bûn-bût-koán lâi-té ê Má Ngá-kok tiau-siōng.
文物館內的馬雅各雕像。

The statue of Maxwell in the exhibition room.
Photo by C.U.B

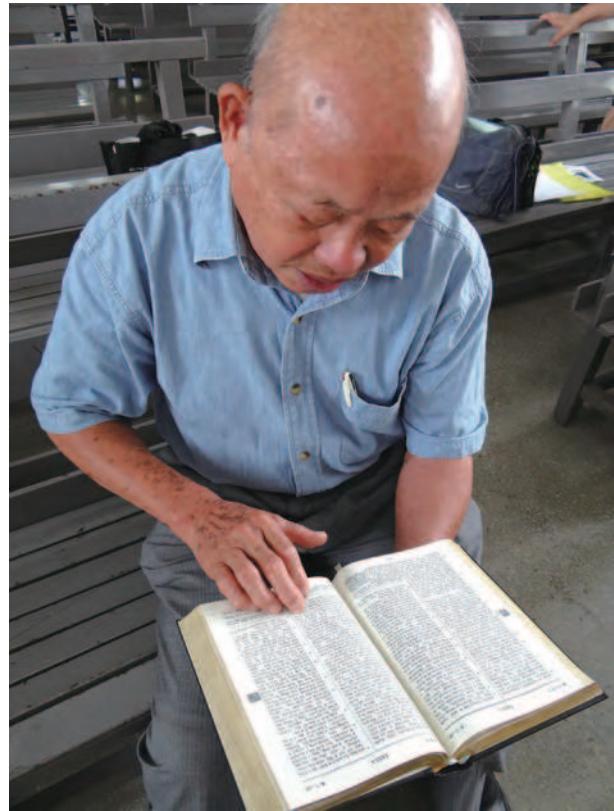


Bûn-bút-koán lâi-té siu-chông ê bûn-bút.
文物館內收藏的白話字文物。

POJ Teaching materials collected at the exhibition room.

Photo by C.U.B





Hōe-iú sī-hoān thák POJ Sèng-keng.

會友示範閱讀白話字聖經。

A church member was reading Romanized Taiwanese Bible.

Photo by C.U.B

Lý iêu è Nhị-Ấu, thè-hin, hi-Mang Tông, bô-khu su, hêng-Tông
bô i-chết hoan-ni lín-linh, khô bô hoa-tô thonchii. Chò-chit-khô lín-
hêng è Mang-thêc, ủi-tiêc ôn-ni lâm-lang ống-ống è khôn-te-kí sî
i-hêng bô lê-êng, bô kêt-tât è lâp, nô ảm-ni sii: Tung-Tiên Sî lú
oâk lú ut-hut-sú, Phân-hoé-sít.

Khê-ti sin-giêng è lip-tiêc, gác bô chán-sêng trêng, bô chô-kang,
bôc-thân-khâi, khô-si khâk, bô tông-phát bô kêt-tât.

Sóng-tê sói sii-sù hê-lang è ủ chin-zhôe chin-zhôe hóp-bin,
hô-lán ủ hin hoph-hù è oâk-miâ: tay-siân ủ thiêc. Chò-kang
è lêng-lêk, tach khâk tróng-lâu-è ủ su-sii è lêng-lêk, ủ kô-seif,
ủ sim-lêng ủ lêng-hün, ủ shin-heng iú-hêng, ủ thiêc: sim ủ oâk-miâ
...lêng-lêng. Chiak è tông-hô lán chiak-hô ủ kêt-tât. (chin-khô-siak,
lán khâk-khô siu-tiêc chiak è lâk-kam-siâ, Sóng-tê)

Li iâu oâk-têc li-è kíp-si-Sun Shin-heng Peng-iú Yêu li-è kêt-tât
tê-tiêc khong-siu Shin-heng Kap iú-hêng che liu-si li-è kêt-tât

Li iâu ủ him-siêng tach-hiêng gê-sút him-siêng tach-hu sian è lêng-
lêk, che khô-si li-è kêt-tât,

Li iâu è siu-têi-chi, che khô-si li-è kêt-tât,

Li iâu è an-ùi lêng, che khô-si li-è kêt-tât,

Li iâu è úi sê-têi, kô-hoc Sê-hoc Mui-tai è lêng, peng-iú lâi
tai-tai, che khô-si li-è kêt-tât. (yô-hui 15 siu-têng kí-to Sî
phân-lâp-è)

Li iâu è sî-pôe kíi Nhị-thô, hô-kê-kíi hoa-hi-che khô-si li-è
kêt-tât.

Li iâu è Nhị-Pêng-iú, Nhị-Piñ thôu-boé khai-kông, in hoanh-i, lì-iâ-hochi,
che khô-si li-è kêt-tât.

Li iâu è hok-dip-hochiêc tê-chi, khon-kê tach-hiêng è chû-hoc, che
khô-si li-è kêt-tât.

Li è hêng-pâi Sóng-tê che khô-si li-è kêt-tât,

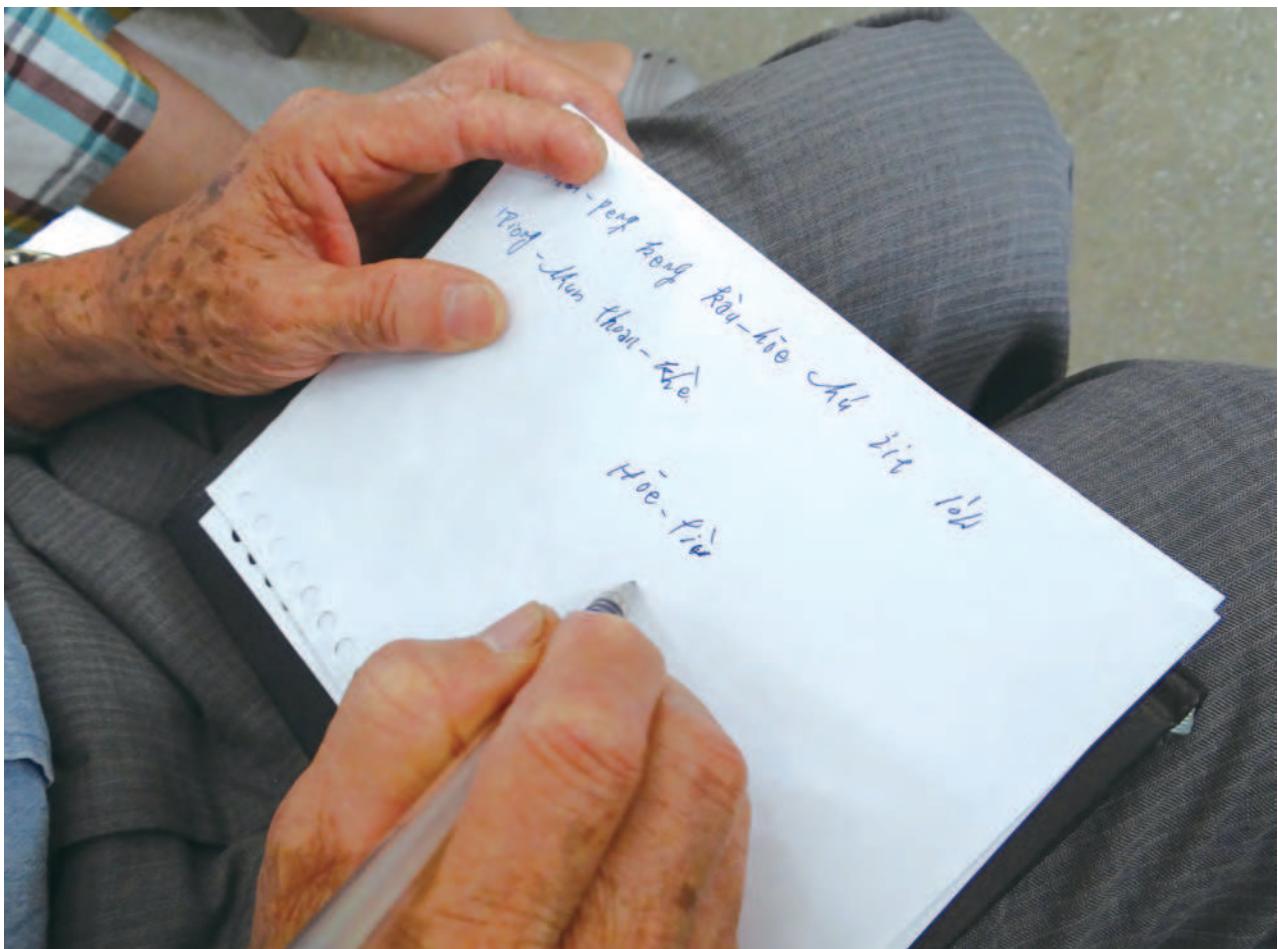
Li ...iâu-ú chin-hoc kêt-tât.
ú chin-hoc Shin-hi kú-ni tê-ú PT-khô è lâu-lay fo iâu-pêng-bin
sô-kong chiak è kêt-tât Sê-lêng kô-kang lâu-lay bô kêt-tât?

Hōe-iú sī-hoān thák siá POJ pit-kì.

會友示範讀寫白話字筆記。

A church member was showing notes in Romanized Taiwanese.

Photo by C.U.B



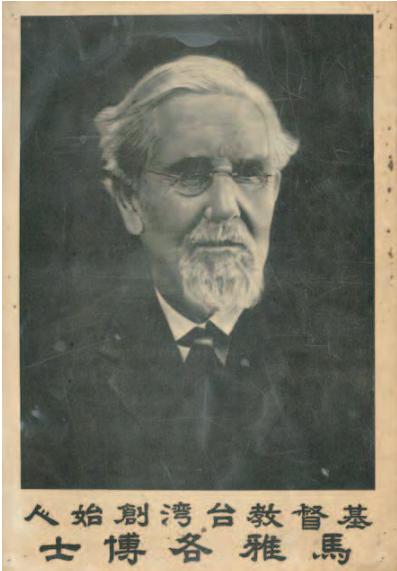


Photo from Wikimedia Commons.

Má Ngá-kok i-liâu soan-kàu-su (1836-1921)

Tí 1 pái chin chhiàng-suh ê ki-hoe hō·Má Ngá-kok hoat-hiān Siraya bat iōng Sin-káng bûn-jī. Che hō·i chin tōa ê khé-hoat, siong-sìn Lô-má-jī tùi hōe-iú thák Sèng-keng ū chin tōa ê pang-chān. Só·í, i tō kā Pêh-ōe-jī siāu-kài lâi Tân-oân koh khai-sí hoan-ék Pêh-ōe-jī Sèng-keng. Chiap-sòa i āu-piah ê Má-kai, Kam Uî-lîm hām Pa khek-lé lóng tâu-jip Pêh-ōe-jī ê tèng-kin sū-kang, chóng-sìng hō·Pêh-ōe-jī tī Tân-oân puh-íⁿ seⁿ-thòaⁿ.

醫療宣教師「馬雅各」

在一次偶然的機會裡馬雅各發現西拉雅族曾使用羅馬字書寫新港文書的歷史。他因而啟發靈感，深信羅馬字對於推動信徒閱讀聖經有極大的幫助。因此他將白話字引進到台灣並開始翻譯白話字聖經。繼馬雅各之後，馬偕牧師、甘為霖牧師及巴克禮牧師等相繼投入白話字的推動，終於使得白話字在台灣落地生根並逐漸壯大。

Rev. James L. Maxwell (1836-1921)

When he was in Tainan, he found that the indigenous Siraya tribes used to use Romanized Sinkang scripts for more than a hundred years even though the Dutch had left Taiwan. It convinced him that Romanization was helpful to Bible reading for the Taiwanese people. Therefore, Pêh-ōe-jī, which once was acquired by Maxwell, was introduced to Taiwan.



Tām-chúi kū-ke ê Má-kai tiau-siōng.

淡水老街的馬偕雕像。

The statue of Mackay in the street of Tamsui.

Photo by C.U.B

Má-kai bōk-su (1844-1901)

Canada Tiúⁿ-ló Kàu-hōe ê Má-kai bōk-su tī 1871 nî 12 goéh té thâu-pái lâi kàu Tân-oân. Keh-tíng-nî 4 goéh i tī Tām-chúi siat-lip pák-pō' ê thâu 1 keng Tiúⁿ-ló kàu-hōe, tiōh-sī Tām-chúi Kàu-hōe.

「馬偕」牧師 (1844-1901)

來自加拿大長老教會的馬偕牧師於 1871 年 12 月初次抵達台灣。隔年 4 月馬偕設立北台灣最早期的長老教會 -- 淡水教會。

Rev. George Leslie Mackay (1844-1901) In December

1871, Mackay of the Canada Presbyterian Church came to Taiwan for the first time. In April 1872, Mackay established the Tamsui Church, the first Presbyterian church in northern Taiwan.

Tām-chúi Kai-i-koán kap lé-pài-tēng.
淡水偕醫館及教堂。

Tamsui Church.

Photo by C.U.B





Má-kai kò-hiong ê Má-kai ki-liām-pi.

馬偕故鄉的馬偕紀念碑（加拿大）。

Mackay monument in Canada at Woodstock.

Photo by C.U.B

Má-kai kā i óh Tái-gí ê pit-kì chéng-lí chò Tiong-se Jī-tián. Chit pún jī-tián tī 1874 nî oân-sêng pian-chip, tī 1891 nî úi-thok Siöng-hái Bí-hôa Su-koán in-soat chhut-pán. Che sī thâu 1 pái thoân-kàu-sū i Tái-oân-oe chò phiau-chún sóchhut-pán ê jī-tián.

馬偕將其學習台語的筆記整理成《中西字典》，該字典於 1874 年完成編輯，1891 年委由上海美華書館印刷出版。這是第一部傳教士以台灣話為標準所出版的字典。



George L. Mackay's Chinese Romanized Dictionary of the Formosan Vernacular, which was considered the first dictionary to focus on the vernacular spoken in Taiwan, was completed in 1874 and printed by American Presbyterian Mission Press in Shanghai in 1891.

Tiong-se Jī-tián.

《中西字典》

Chinese Romanized Dictionary of the Formosan Vernacular.

Photo by C.U.B

Chòe-āu ê Khiā-ke

Má-kai chok-sû

Lí Khe-jiân chok-khek

Góa choân-sim só thiàⁿ-sioh ê Tân-oân
 Góa ê chheng-chhun lóng-chóng hiàn hō lí
 Góa choân-sim só thiàⁿ-sioh ê Tân-oân
 Góa it-seng ê hoaⁿ-hí lóng tī chia
 Góa choân-sim só thiàⁿ-sioh ê Tân-oân
 Góa ê chheng-chhun lóng-chóng hiàn hō lí
 Góa choân-sim só thiàⁿ-sioh ê Tân-oân
 Góa it-seng ê hoaⁿ-hí lóng tī chia

Góa tī hūn-bū tiong khòaⁿ-kiⁿ soaⁿ-niá
 Ủi hūn toing khiah-khang koan-bōng tōa-tē
 Pho-lōng tōa-hái tiong iâu-oán ê tui-hōaⁿ
 Góa i-ài tī chia thiàu-bōng tō-sū
 Góa choân-sim só thiàⁿ-sioh ê Tân-oân
 Góa ê chheng-chhun lóng-chóng hiàn hō lí
 Góa choân-sim só thiàⁿ-sioh ê Tân-oân
 Góa it-seng ê hoaⁿ-hí lóng tī chia

Góa sim bē-thang koah-lī ê Tân-oân
 Góa ê jîn-seng lóng-chóng hiàn hō lí
 Góa sim bē-thang koah-lī ê Tân-oân
 Góa it-sè ê khoài-lók lóng tī chia
 Hi-bāng góa jîn-seng ê sòa-bóe-chām
 Tī tōa-éng phah hōaⁿ ê hiáng-siaⁿ tōng
 Tī tek-nâ iô-tāng im-iáⁿ ê lai-bīn
 Chhōe tiōh góa it-seng chòe-āu khiā-ke
 Góa sim bē-thang koah-lī ê Tân-oân
 Góa ê jîn-seng lóng-chóng hiàn hō lí
 Góa sim bē-thang koah-lī ê Tân-oân
 Góa it-sè ê khoài-lók lóng tī chia
 Góa choân-sim só thiàⁿ-sioh ê Tân-oân

最後的倚家

馬偕作詞

李奎然作曲

我全心所疼惜的台灣
我的青春攏總獻予你
我全心所疼惜的台灣
我一生的歡喜攏佇遮
我全心所疼惜的台灣
我的青春攏總獻予你
我全心所疼惜的台灣
我一生的歡喜攏佇遮

我佇雲霧中看見山嶺
對雲中隙孔觀望大地
波浪大海中遙遠的對岸
我意愛佇遮眺望島嶼

我全心所疼惜的台灣
我的青春攏總獻予你
我全心所疼惜的台灣
我一生的歡喜攏佇遮

我心袂通割離的台灣
我的人生攏總獻予你
我心袂通割離的台灣
我一世的快樂攏佇遮

希望我人生的繼尾站
佇大湧拍岸的響聲中
佇竹林搖動陰影的內面
揣著我一生最後倚家

我心袂通割離的台灣
我的人生攏總獻予你
我心袂通割離的台灣
我一世的快樂攏佇遮
我全心所疼惜的台灣

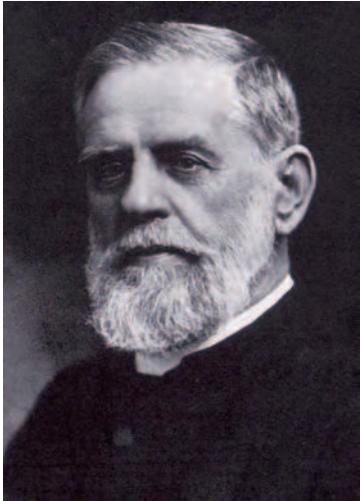


Photo from Wikimedia Commons.

Kam Uî-lîm bôk-su (1841-1921)

Kam Uî-lîm, Scottish Tiúⁿ-ló Kàu-hōe bôk-su, 1871-1917 nî tī Tâi-oân kang-chok. 1891 nî 10 goéh chhòng-pān Hùn Kó-Tâng, sī Tâi-oân tē-it ê bông-jîn kàu-iók ki-kò. Kam Uî-lîm ē-sái sìng sī Tâi-oân-hák ê khai-ki-chór, tù-chok bē-chiô, chhiūⁿ-kóng Ī-mâng Im Sin Jī-tián, Hô-lân Thóng-tū-hā ê Tâi-oân, Tâi-oân Soan-kàu ê Sêng-kong, Formosa Sò-biâu, têng khek ka Eng-gí hoan-ék Siraya-gi Má-thài Hok-im, hia--ê, sī chit ê siū lâng tiōng-sī ê hák-chiá.

甘為霖牧師 (1841-1921)

甘為霖，蘇格蘭長老教會宣教師，1871-1917 年於台灣宣教。1891 年 10 月創辦「訓瞽堂」（現此時台南啟聰學校前身），為台灣第一個盲人教育機構。甘為霖牧師可算是台灣學的開基祖，著作豐富，譬如《廈門音新字典》、《荷蘭統治下的台灣》、《台灣宣教之成功》、《素描 Formosa》，重刻加英譯西拉雅語《馬太福音》等，是一位備受肯定的台灣學研究者。

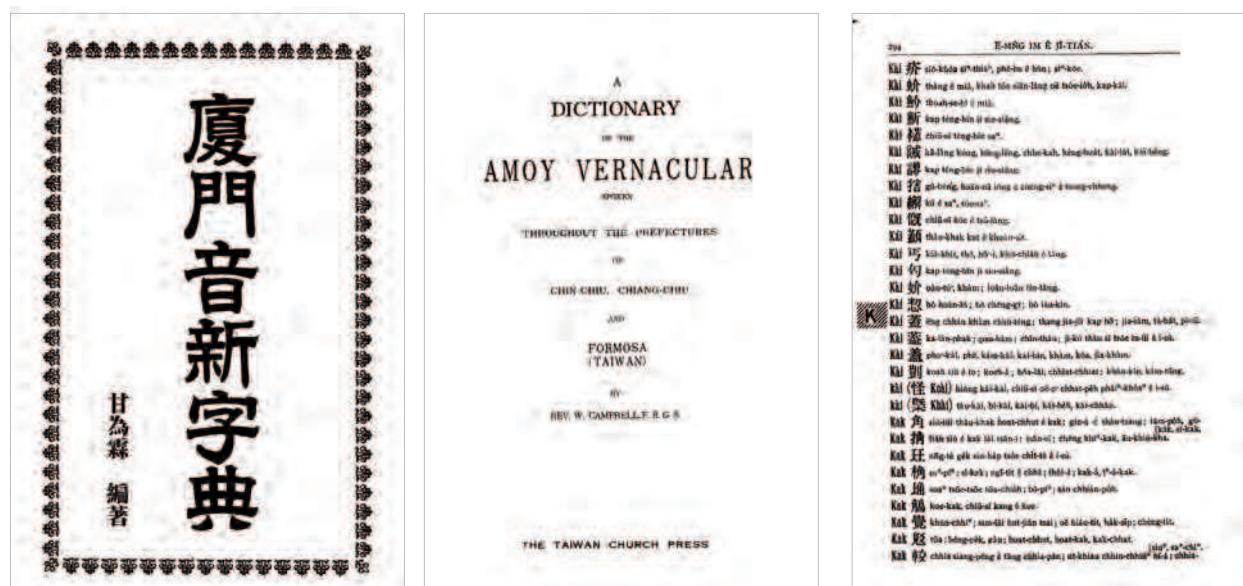
Rev. William Campbell (1841-1921)

William Campbell, a Scottish Presbyterian missionary to Taiwan during 1871 and 1917. He was the founder of Taiwan's first school for the blind in October 1891. He was a pioneer and authority on Taiwan studies, especially on the Dutch era. Many of his books are still reprinted and cited, such as A Dictionary of the Amoy Vernacular Spoken throughout the Prefectures of Chin-chiu, Chiang-chiu and Formosa (a.k.a. Kam's Dictionary), Formosa under the Dutch, An Account of Missionary Success in the Island of Formosa, Sketches from Formosa, and The Gospel of St. Mathew in Formosan Sinkang Dialect.

Kam Uî-lím tī Tâi-lâm chāi-tē-lâng Lím Gím-seng hām Tân Tōa-lô ê pang-chān chi-hā pian-siá Pêh-oe-jī kang-khū-chhēh Ī-mâng Im Sin Jī-tián (kán-chheng Kam Jī-tián). Chit pún jī-tián tī 1913 nî chhut-pán, sī Tâi-oân Kàu-hōe Kong-pò-siā thâu 1 pái hoat-hêng ê Pêh-oe-jī jī-tián, mā sī Tâi-oân bōk-chiân siōng phó-phiàn liû-thoân sú-iōng ê Pêh-oe-jī jī-tián. Chit pún jī-tián tī 2009 nî tēng-sin pian-in koh chià̄n-miâ chò Kam Uî-lím Tâi-gú Jī-tián.

甘為霖在台南本地人林錦生、陳大鑼的協助下編撰白話字工具書《廈門音新字典》(簡稱「甘字典」)。該字典於 1913 年出版，是台灣教會公報社第一本發行的白話字字典，也是台灣目前最普遍流傳使用的白話字字典。該字典於 2009 年時重新編印並正名為《甘為霖台語字典》。

William Campbell's dictionary A Dictionary of the Amoy Vernacular Spoken Throughout the Prefectures of Chin-chiu, Chiang-chiu and Formosa, first published in 1913, was the first Romanized Taiwanese dictionary printed in Taiwan. It is the most widespread Romanized dictionary in Taiwan. This dictionary has been reprinted and renamed as William Campbell's Taiwanese Dictionary since 2009.

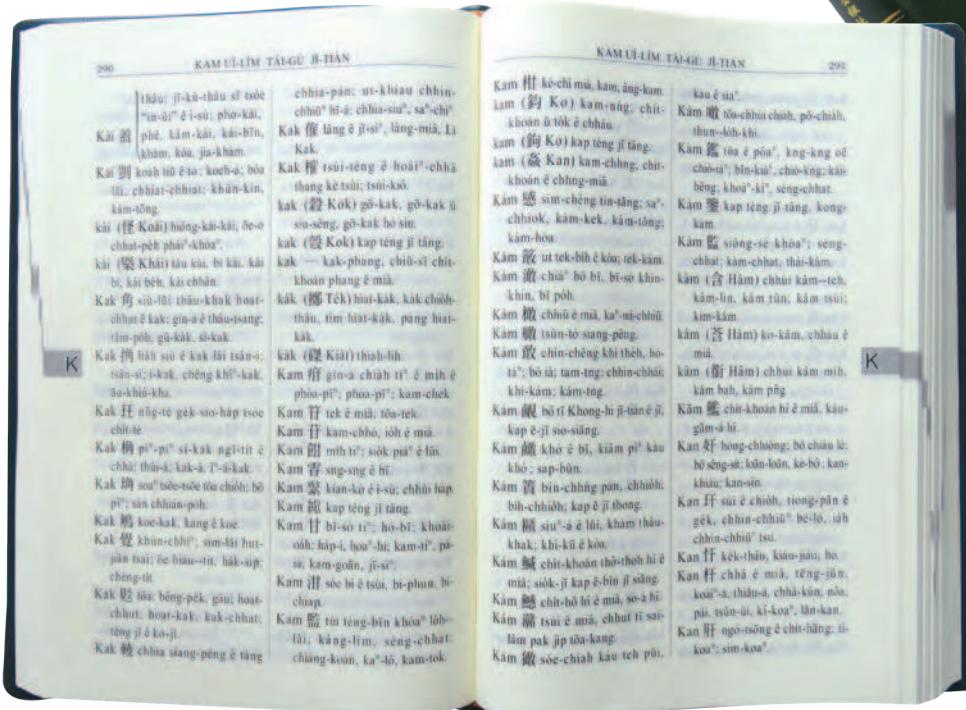


Ē-mâng Im Sin Jī-tián (1997 nî).

《廈門音新字典》(1997年版)。

William Campbell's dictionary (ed. of 1997).

Photo from Memory of Written Taiwanese.

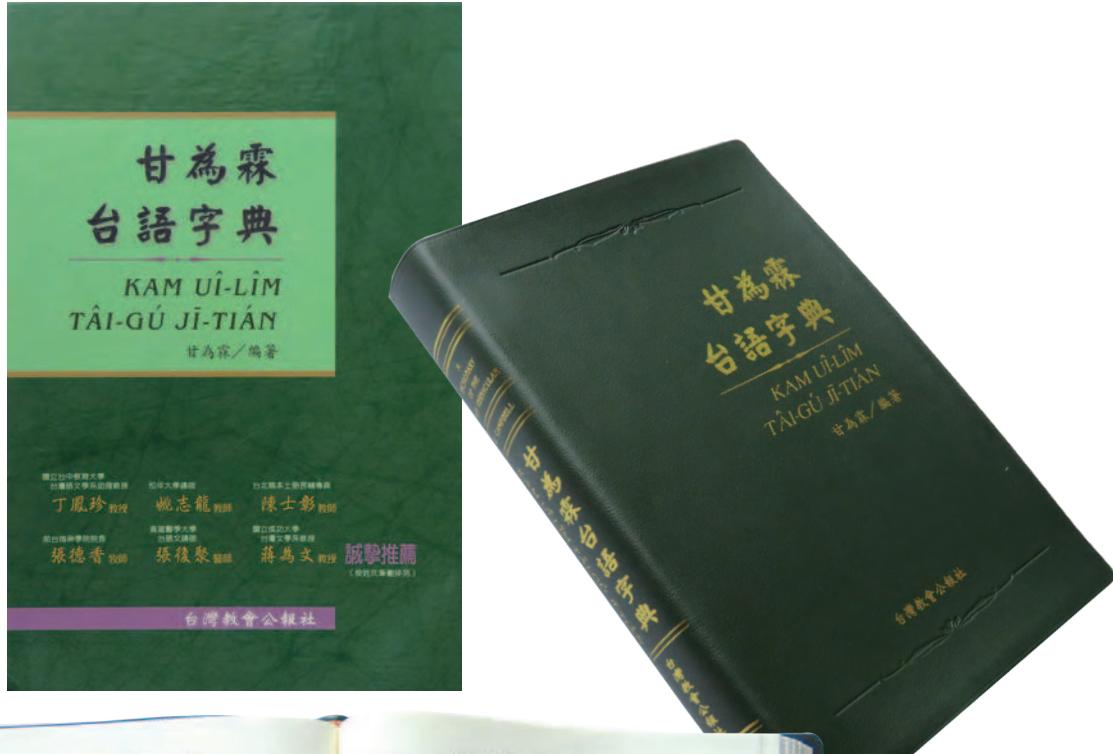


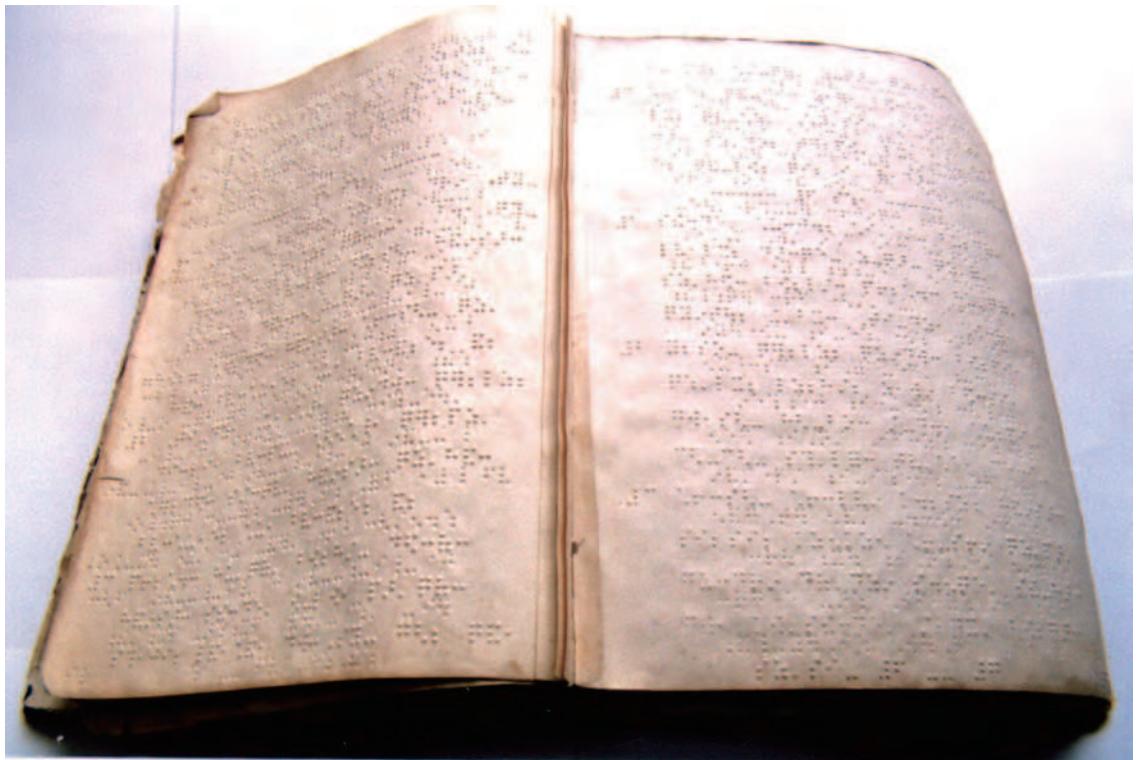
Kam Uí-lím Tâi-gú Jí-tián (2009).

《甘為霖台語字典》(2009).

William Campbell's Taiwanese Dictionary (2009).

Photo by C.U.B



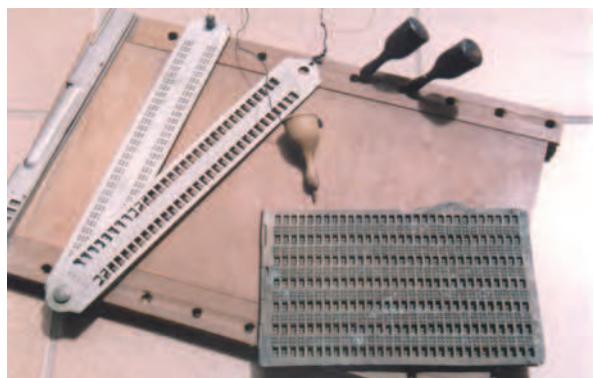
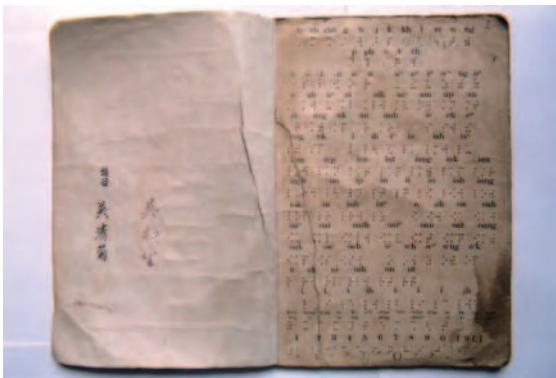


Tâi-oân-jī tiám-jī Sèng-keng

台語點字聖經。

Blind Scripture in Taiwanese

Photo by C.U.B





Bông-jin chok-ka lû Êng-khun kap i ê Tân-bûn chok-phín.
盲目作家尤榮坤及其台文作品。

Blind writer lû Êng-khun and his literary works in Taiwanese.
Photo by C.U.B



Photo from Wikimedia Commons.

Pa Khek-lé bók-su (1849-1935)

Pa Khek-lé, Eng-kok Tiúⁿ-ló Kàu-hōe phài lâi Tân-oân ê soan-kàu-su, tī Tân-oân kang-chok 60 tang (1875-1935), tâi-kut tī Tân-lâm, tùi chhui-hêng Péh-ōe-jī chin ū kòng-hiàn. I siat-lip Tân-oân tē-it keng tâi-hák Tân-lâm Sîn-hák-m̄ (ēng Tân-gí kàu-hák), chhòng-siat Tân-oân tē-it hūn pò-chóá Tân-lâm-hú-siān Kàu-hōe-pò, siat chhut-pán-siā Chū-tin-tōng lâi chhui-hêng Péh-ōe-jī, tēng-sin hoan-ék Tân-gí Sèng-keng, cheng-pó Ī-Eng Tân-sû-tián téng.

巴克禮牧師 (1849-1935)

巴克禮，英國長老教會派來台灣的宣教師，於台灣工作 60 年（1875-1935），過世後埋葬於臺南基督教墓園。他對推行白話字及台灣早期教育有極大貢獻。他設立台灣第一間大學——臺南神學院（以台語教學）、創設台灣第一份報紙《台灣府城教會報》，設出版社「聚珍堂」來推行白話字，重新翻譯台語聖經，增補廈英大辭典等。

Rev. Thomas Barclay (1849-1935)

Rev. Thomas Barclay was originally from Scotland. He had served as an important missionary for 60 years (1875-1935) in Taiwan. He buried in Tainan after he passed away. His major contributions includes 1) founder of Tainan Theological College and Seminary (teaching in Taiwanese), the first college in Taiwan, 2) publisher of Taiwan Prefectural City Church News, the first newspaper in Taiwan, 3) founder of Chū-tin-tōng (nowadays, Taiwan Church Press), 4) Bible translations in Taiwanese, and 5) supplement to Dictionary of the Amoy Colloquial Language.



Tâi-lâm Sîn-hák-īn kap Pa Khek-lé tiau-siōng.

台南神學院及巴克禮雕像。

Tainan Theological College and Seminary and Barclay statue.

Photo by C.U.B

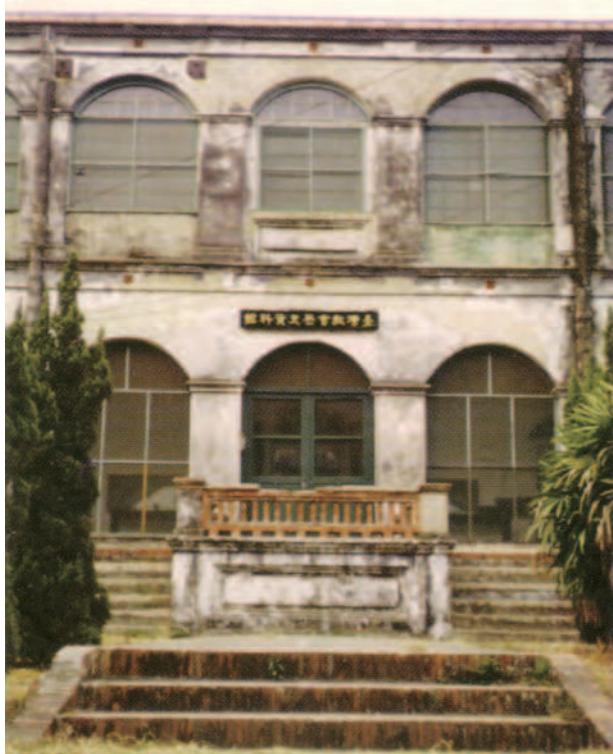


Pa Khek-lé tiau-siōng hām chham-koan-chiá.

巴克禮雕像與參觀者。

Barclay statue and visitors.

Photo by C.U.B



Pa Khek-lé bók-su tòa ê só-chāi goân-māu.

巴克禮牧師故居原貌（曾為台灣基督長老教會歷史資料館）。

Rev. Thomas Barclay's residence.

照片由台南神學院提供

Pa Khek-lé bók-su tòa ê só-chāi ūi-chí.

巴克禮牧師故居遺址現狀。

Remains of Rev. Thomas Barclay's residence.

Photo by C.U.B





Oát-lâm hák-chia lâi chham-koan (2013).

越南學者前來參觀 (2013)。

Visitors from Vietnam (2013).

Photo by C.U.B

Tâi-lâm Sîn-hák-īn

Eng-kok soan kàu-su ūi-tiōh pôe-ióng thoân-tō-chiá, 1876 nî tī Tâi-lâm siat-líp Tâi-hák, iû Pa Khek-lé bók-su chò thâu-chit-jīm hāu-tiúⁿ. 1913 nî kái-miâ Tâi-lâm Sîn-hák-hāu, 1948 nî í-lâi hō-chò Tâi-lâm Sîn-hák-īn. Che sī Tâi-oân kàu-iók-sú siōng tē-it keng ū hiān-tāi se-iûn bûn-bêng su-tiâu kap tâi-hák kàu-iók pún-chit ê hák-hú. Kàu-hák sî, só sú-ēng ê gí-giân chû-iàu sī Tâi-gí, kàu-châi chin chōe sī sú-ēng Pêh-oe-jī. Chiàn-āu hòk-hāu, Ng Chiong-hui īn-tiúⁿ kā i kiän-siat chòe ī-it ēng Tâi-oân-oe kàu-hák ê ko-téng hák-hú, mā siat-téng Tâi-gí Lô-má-jī chòe pit-siu, pit-giáp chéng it-téng ài thong-kòe kiám-téng.

台南神學院

英國宣教師為了培養傳道者，於 1876 年在臺南設立「大學」，並由巴克禮牧師擔任首任校長。「大學」於 1913 年更名為「臺南神學校」，1948 年再更名為「臺南神學院」。這是台灣教育史上第一間具備現代西洋文明思潮與大學教育本質的學府。早期教學時所使用的語言主要是台語，教材多使用白話字。戰後復校，黃彰輝院長把它建設為唯一以台灣話教學的高等學府，也設定台語羅馬字為必修，畢業前一定要通過檢定。

Tainan Theological College and Seminary (TTCS)

It was established by Rev. Barclay in 1876. It was the first modern higher education university in Taiwan. Its major language for teaching is Taiwanese. It used to be closed during war time. After World War II, Taiwan was occupied by the Chinese ROC regime. Under the Mandarin language policy of ROC, all schools were forced to adopt Mandarin as the official language. However, Rev. Ng Chiong-hui, the first Taiwanese president of TTCS during 1949-1965, refused to do so. Instead, he adopted Taiwanese as the major teaching language. All students had to learn Romanized Pêh-oe-jī. This policy has become a tradition of TTCS since then.



Oát-lâm hák-chiá lái chham-koan (2013).

越南學者前來參觀 (2013)。

Visitors from Vietnam (2013).

Photo by C.U.B



Hāu-hâng lâi chhiū-á kán-kài ū iōng Tâi-oân-jī.
台南神學院校內的樹木簡介有使用台灣字。

Taiwanese scripts were written on campus signs.

Photo by C.U.B



Tang-m̄ng Pa Khek-lé Kì-liām Kàu-hōe

1903 nî iû Pa Khek-lé bôk-su ê hu-jîn, Elisabeth A. Turner chhòng-lip.

東門巴克禮紀念教會（東門路一段 187 號）

1903 年由巴克禮牧師 ê 夫人 Elisabeth A. Turner 創立。

Tainan East Gate Barclay Memorial Church

Founded in 1903 by Elisabeth A. Turner, the wife of Rev. Barclay.



Photo by C.U.B



Chú-jit-óh kà Tân-oân-jī.
主日學教台灣字。
Teaching Taiwanese scripts on
Sunday School.
Photo by C.U.B



Hōe-iú iōng Tân-oân-jī ê Sèng-si.
會友使用台灣字聖詩。
Hymns in Taiwanese scripts.
Photo by C.U.B

Tâi-oân Kàu-hōe Kong-pò-siā

Kū-miâ Chū-tin-tōng, mā hō-chò Sin-lâu Chheh-pâng, 1884 nî iû Barclay bôk-su chhòng-lip. Goân-lái tē-chí tī bôk-chiân Tân-lâm Sin-hák-īn tō-su-koán piñ-á, oá Sin-lâu-ke ê só-chāi. Bók-chiân ê Kong-pò-siā tī Tân-lâm-chhī Chheng-liân-lō 334 hō, sī 1983 nî iû Tek-kok hōe-iú koan-chhī khí--ê.

台灣教會公報社（青年路 334 號）

舊名聚珍堂，也稱為新樓書房，最早於 1884 年由巴克禮牧師創立。原來地址在目前台南神學院圖書館旁邊，靠近新樓街的位置。目前位於青年路的公報社是 1983 年由德國會友捐錢興建。

Taiwan Church Press

As known as Sin-lâu Bookstore, it was originally named Chū-tin-tōng, which was established by Rev. Barclay in 1884. It was originally located nearby library of Tainan Theological College and Seminary and the current Sin-lâu Street in Tainan. Nowadays, Taiwan Church Press located in Youth Road was built in 1983 with donation from German church.



Photo by C.U.B



Chū-tin-tōng ê ūi-chí (2012 nî)
聚珍堂的遺址 (2012年)
Historical site of Chū-tin-tōng (year 2012)
Photo by C.U.B



Chū-tin-tōng ê ūi-chí (2004 nî)
聚珍堂的遺址 (2004年)
Historical site of Chū-tin-tōng (year 2004)
Photo by C.U.B

Chū-tin-tōng ê goân-māu
聚珍堂的原貌
Original building of Chū-tin-tōng
照片由台灣教會公報社提供





Lâm Lú hák-seng lâi chham-koan (2016).

台南女中學生來參觀 (2016)。

Visitors from Tainan Girls Senior High

School (2016).

Photo by C.U.B



Oát-lâm hák-chia lâi chham-koan (2013).

越南學者前來參觀 (2013)。

Visitors from Vietnam (2013).

Photo by C.U.B



Kong-pò-siā siu-chōng ê Tâi-oân-jī bûn-bût.

公報社收藏的台灣字文物。

Cultural relics of Taiwanese scripts collected in Taiwan Church Press.

Photo by C.U.B





Tē 1 kài Tâi-oân Lô-má-jī Bûn-hò-a-cheh tī Kong-pò-siā khai-bō.
第一屆台灣羅馬字文化節於教會公報社開幕（2013）。

Opening ceremony of 1st Festival on Taiwanese Romanization.

Photo by C.U.B





Kong-pò-siā hók-khek Tân-oân siōng chá ê in-soat-ki.
公報社複刻台灣最早的印刷機供民眾體驗。

A wood duplicate of Taiwan's first printing machine.

Photo by C.U.B





Lâm Lú hák-seng lâi chham-koan.

台南女中學生前來參觀。

Visitors from Tainan Girls Senior High School.

Photo by C.U.B



Choân Tân tē-it tài in-soat-ki

Kong-goân 1880 nî Má Ngá-kok i-seng (Dr. James L. Maxwell) ūi tiōh Tân-oân ê bûn-jī sū-kang hōng-hiàn chit tài in-soat-ki. Chit tài in-soat-ki tī 1881 nî ùi Scotland ūn kàu Tân-lâm. Hit tong-sî choân Tân-oân bô lâng ē-hiáu chhau-chok chit tài, ūi-tiōh kái-koat chit ê bûn-tê, Barclay bôk-su ték-piát koh cháu tíng-khì Scotland ê in-soat kong-si hák-sip pâi-pán in-soat ê hoat-tō. Tíng-lâi Tân-oân liáu, Barclay bôk-su chhin-chū an-chng, koh iōng chit tài lâi in Tân-oân-hú-siâⁿ Kàu-hōe-pò kap kî-thaⁿ ê Pêh-ōe-jī chhut-pán-phín. Chit tài ki-hài tī Kong-pò-siā tài-khài iōng kàu 1960 nî-tâi bóe-kî chiah thè-hiu.

全台第一台印刷機

公元 1880 年馬雅各醫生為了台灣的文字事工而奉獻了這台印刷機。這台印刷機於 1881 年從蘇格蘭運到臺南。當時全台灣無人知道如何組裝與操作這台機器。為解決這個問題，巴克禮牧師特別回去蘇格蘭的印刷公司學習排版印刷的技術。回來台灣後，巴克禮牧師親自安裝，並用這台機器來印台灣府城教會報及其他白話字出版品。這台印刷機在公報社一直服務到 1960 年代末期才退休。目前這台印刷機暫藏於長榮中學的校史館。

First printing machine in Taiwan

The first printing machine in Taiwan was donated by Dr. James L. Maxwell in 1880. It was transported from Scotland to Taiwan in 1881. This printer was operated for printing Taiwan Prefectural City Church News and other publications in Pêh-ōe-jī





Lûi Bûn-kheng tiúⁿ-ló (1931-) kap Tân Khèng-an tiúⁿ-ló (1936-) sī siōng-bóe 1 phoe iōng kòe chit tái ki-hái ê pâi-pán jîn-oân.

雷文卿長老 (1931-) 與陳慶安長老 (1936-)
是最後一批用過這台印刷機的排版人員。

Lûi Bûn-kheng and Tân Khèng-an were the last two workers who used to operate it at Taiwan Church Press.

Tân Khèng-an tiúⁿ-ló kap siu-chóng tī Tióng-êng Tiong-ôh ê choân
Tâi tē-it tái in-soat-ki.
陳慶安長老與收藏在長榮中學的全台第一台印刷機。
Tân Khèng-an and the printer

Photo by C.U.B



Lûi Bûn-kheng tiúⁿ-ló kap Tân Khèng-an tiúⁿ-ló

雷文卿長老與陳慶安長老

Lûi Bûn-kheng and Tân Khèng-an

Photo by C.U.B



Oâh-jī ìn-soat liû-têng

活字印刷流程

Movable type printing process



1. Chhiú-kó su-siá 手稿書寫 (Original manuscript)

Manuscripts

2. Khioh-jī 撿字 Pick up the words

3. Pâi jī-pôaⁿ 排字盤 (Typesetting)

(Between lines of text, wooden pieces are used to separate the characters)



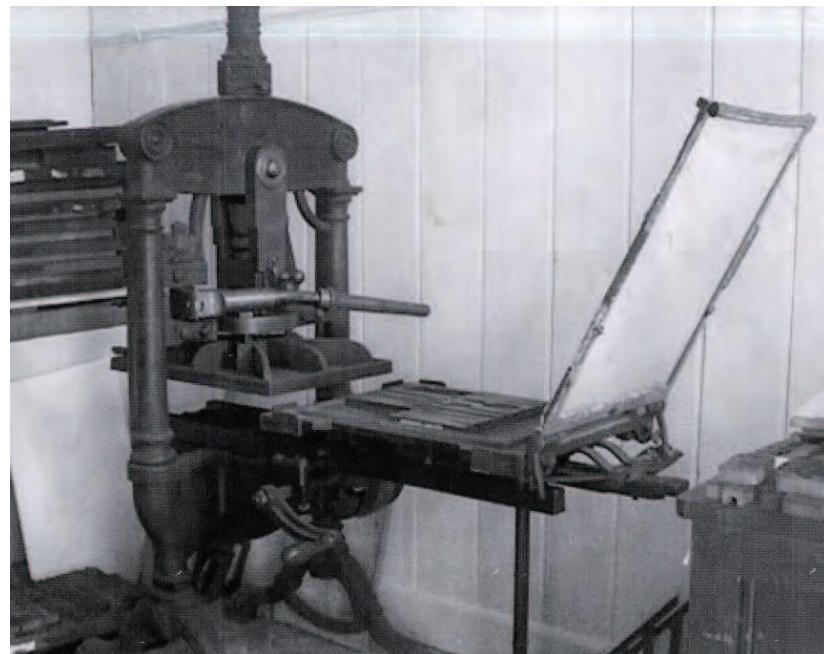
照片由台灣教會公報社提供



4. Chiáh iû-bák 上油墨 Ink



照片由台灣教會公報社提供



5. Ap-in in-soat 壓印印刷 Print

6. Chhut-khan 出刊 Done



Tâi-oân-hú-siâⁿ Kàu-hōe-pò

Kong-goân 1885 nî iû Barclay bôk-su chhòng-khan, Chū Tin Tông ìn-hêng. I tī 1932 nî kái-miâ hō-chò Tâi-oân Kàu-hōe Kong-pò, hoat-hêng kàu chit-má. Chit hün pò-chóa kàu 1969 nî 3 goéh tē 1049 kî kap 1050 kî ê háp-tèng-pún chí lóng ūi-chhî Pêh-oē-jī chhut-pán. Í-āu in-ūi Tiong-hôa Bîn-kok gōa-lâi chèng-koân ê Tiong-kok-gí chèng-chhek ê ap-lèk soah kái chò Tiong-bûn chhut-pán. Bôk-chiân tak kî lóng ū ūi-chhî 1 pán Tâi-bûn-pán.

台灣最早的報紙《台灣府城教會報》

公元 1885 年由巴克禮牧師創刊，聚珍堂印行。該報紙於 1932 年更名為《台灣教會公報》，目前仍繼續發行中。這份報紙從第一期到 1969 年 3 月第 1049 期與 1050 期合訂本為止均以白話字（台灣字）出版。之後因為中華民國外來政權的中國語政策壓力而改為中文出版。目前每期仍維持有台文版的部分版面。

Taiwan Prefectural City Church News

It was Taiwan's first newspaper published in Romanized Taiwanese Pêh-ōe-ji since 1885 until March 1969. Thereafter, it was shifted to Mandarin Chinese under the political pressure from colonial regime ROC.

TÂI-OÂN-HÚ-SIÂM KÀU-HÔE-PÒ.

TE IT TIU'

KONG-SU XI n̄, 6 goēh.

Tâi-oân-hú-siâm & Kàu-su māng Kàu-hôe-lái & hia'-ti chí-moai' pêng-an :
Goán Siōng-tè siú'-sù lín tái-ke tōa in-tián.

Goán kde-lái chit-pêng sī in-üi ài thôan Thian-kok & tō-lí, hò läng bat Siōng-tè lái tit-tiôh klu. Só thôan & tō-lí lóng sī Sèng-chheh só kà-si-e ; nā' m̄-sī Sèng-chheh & tō-lí, goán m̄-ká' kóng. Só-i goán tauh-tauh khó-khang lín tiôh thák-chheh lái khòa' Sèng-keng, ng-bâng lín ná'-kú ná'-bat Siōng-tè & tō-lí ; iā m̄-bián tek-khak oá-khò Bók-su á-ei Thôan-tō-lí & läng lái kóng tō-lí hò lín thia' ; in-üi lín pún-sin khòa' Sèng-chheh, siu Sèng-sin & kám-hòa, sui-jiān bō läng lái kà-si, lín iáu kú & chai Siōng-tè & chí-i. Khó-sioh lín pún-kok & jí chin oh, chió chió läng khòa' & hiáu--tit. Só-i goán ú siat pát-mih & hoat-tó, éng péh-oé-jí lái in-chheh, hò lín chèng-läng khòa' khah khoài bat. Iā kin-lái ti chit-â Hú-siâm goán ú siat chit-â in-chheh & khí-khû, thang in-jí chhin-chhiū' chit hō & khoán-sit. Ta' goán ng-bâng lín chèng-läng beh chhut-lát oh chiah-é péh-oé-jí ; aú-lái goán nā' in sím-mih chheh lín lóng & hiáu--tit khòa'. Läng m̄-thang phah-sng in-üi i bat Khóng-chú-jí só-i m̄-bián oh chit-hō & jí ; iā m̄-thang khòa'-khin i, kóng sī gín-á só thák-e. Nng-iu' & jí lóng ú ló-éng ; put-kò in-üi chit-hō khah-khoài iā khái-béng, só-i läng tiôh tái-seng thák-i. Aú-lái nā' beh sòa thák Khóng-chú-jí sī chin hō ; chóng-sí péh-oé-jí tiôh khah tái-seng, kia'-liú nā' m̄-thuk, lín bē hiáu--tit khòa' goán pát-jít só in-â. Só-i goán khó-khang iā chèng-läng, jíp-kàu f-kip thia' tō-lí & läng, lám-hū ló-iù, bat-jí, f-kip-jí & läng lóng-chóng tiôh kín-kín lái oh. Chhin-chhiū' án-ní' lín chhiū' & hiáu--tit thák chit-hō & Kàu-hôe-pò kap góa-chheh kap Sèng-chheh. ng-bâng lín-& tō-lí ná'-chhim, lín-& tek-héng ná'-chiáu-pi.

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Tâi-oân-hú-siaⁿ

Sin Chú ê làng nā heng-ōng hó-giāh ê sī, chiū kóng in ū hok-khī; kàu tû-tiōh chhi-liān kan-khō, chiu kā in thô-khùi hoân-ló. Lán tiōh kiu Siōng-tè hōr lán tâi-ke khah gáu thé-thiap Kiu-chú ê chéng.

Jit-pún ê Koài-sū.

Chha-put-to cháp-ni-chéng, tî Jit-pún ê chng-sia ū chit-lâng khi hioh tî hit kheh-tiâm, tî hia chiâh hó-mlh, iā tòa hó só-châi, chhiaⁿ làng lài chhoe-siau chhiuⁿ-khek, lim-chiu khoài-lók chittiuⁿ. Kàu beh khùn ê sī, hoan-hù tiâm-chú, kah i bin-á-chài 11 tiâm cheng tiôh klo i chhfⁿ. Hit ê tiâm-chú chiu chiau i-ê oē, kàu hit-si jip-khi beh klo i; khòaⁿ-kiⁿ bñ-chhng-chéng soan-chhut chit-ki hōr-lí bōe, hut-jian kiaⁿ kàu bē-kòr-tit, súi-sí cháu-chhut-lái, phah-sng hit-ê làng-kheh tek-khak sī iau-kohi. Ka-tí teh siuⁿ-kioch m̄-kó ū hoan-hù i, nā bō klo i, iū kiaⁿ-liáu hōr i kōe-siâu khian-chek. Ko-put-chiong koh-châi jip-khi, chiu khòaⁿ hit-ê làng-kheh ché tî bin-chhng, teh chiâh hun. Hit-ê làng-kheh khòaⁿ-kiⁿ tiâm-chú sim-sin tah-hiahⁿ, chiu mñg i, Lí ū jip-lái chia khòaⁿ-kiⁿ sáⁿ-hđe? Tái-seng tiâm-chú m̄-káⁿ kóng, kan-ta the-si kóng, Bô--ah, Bô--ah! Hit-ê làng-kheh koh kóng, Lí tek-khak ū khòaⁿ-kiⁿ sím-mih--leh; lí tiôh bêng-bêng kā góa kóng. Hit-ê tiâm-chú jiàn-áu chiah kâ i kóng láu-sit, Góa ū khòaⁿ-kiⁿ chit-ki hōr-lí bōe. Hit-ê làng-kheh chiah in i kóng, Hm̄-hn̄, lí taⁿ i-keng ū khòaⁿ-kiⁿ, góa put-hóng sít-chái kâ lí kóng. Góa chiu-sí láu hōr-lí, sióng-si tiâm tî soaⁿ-nhî; chit-tiáp lái chia sī

beh pân tâi-chi. Lí só-khòaⁿ só-thiaⁿ chit-hō sū, li tùan-toàn m̄-thang kâ làng kóng. Lí nā kó-jiân án-ni, siôk-hôr lí put-lûn ū chíⁿ hē tî biô--nhî, góa beh hōr lí ke chit-pôe. Kóng liáu chiu chò i khísin, lóng bô pðaⁿ-iⁿ só-hùi hōr i; hit ê tiâm-chú iā m̄-káⁿ kâ i thén. Thèng-hau kàu bin-á-chài chiu chin-chiaⁿ thêh 50 chíⁿ hē tî biô--nhî chhi-khòaⁿ; kàu áu-jlt lái khòaⁿ, kó-jiân ū piⁿ chit-pah. Hé kàu kúi-ná jit, iú-goân sī án-ni, châi hit-ê tiâm-chú put-chí chhiu-sim lah. Sim-koâⁿ ná tham, kàu lô-bóe chiu khioh kàu 100 khôr; koh khi hê hia. Kàu bin-á-chài khi khòaⁿ, m̄-nâ bô ke, hâm i ka-tí-ê iñ sôa bô--khî. Iáu-kú m̄-sí-sim, chiu koh khi hê chit-pái, keh-jit khi-khòaⁿ, iú-goân sī bô--khî. Kàu hit-tiáp, chiu chiai-koh sī hōr kong-kùn phah-phian--khi; hit-ê làng sêng-sít m̄-sí hōr-lí, put-kò sī chai in ū tûi-tiông hit-ê khian-sing, sói-chhœ chit-ê phâng lái choán-chiâh--i.

Tiôh sio-thiaⁿ.

Kín-lái ū chit-ê Bók-su khl kàu Lám-hái ê Hái-sû beh sún kàu-höe. Hit-tab sin Chú ê làng chin ài thiaⁿ i kóng tó-lí, tit-tít teh-beh bián-kóng i kóng. Ná-sí hit-ê Bók-su lái bô lôa-kó, bat bô lôa ché ôe, pún-chiaⁿ m̄-káⁿ kóng; chóng-sí chiah ê làng chhin-chhiuⁿ bô-beh pàng i soah. Só-i siuⁿ-tiôh chái-chá Sù-tô Iok-hán kàu put-chí láu ê sī, chha-put-to bô khùi-lát thang kóng-ôe, iáu-kú ū chit-kù ôe teh khó-khng hák-seng, chiu chiong hit-kù lái kâ in kóng;—Sè-kiaⁿ, lín tiôh sio-thiaⁿ. Chit-ê sī góa ê tó-lí, sī té-te hōr lín khanh ê ki-tít.

ⁿJit-pún ê koài-sū,” Tâi-oân-hú-siaⁿ Kàu-höe-pò tê 7 kî (1886/1).

(日本的怪事) 《台灣府城教會報》第7期 (1886年1月)。

“An oddity in Japan,” on issue 7 of Taiwan Prefectural City Church News (Jan. 1886).

Kàu-hōe-pò.

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làng lài jin-chōe sin Kiu-chú. Thia^a chit-hō siau-sit, sia^a làng m̄ kóng che sī chéng-pún hó-lí-lōr ê hoat-tō?

Lán tióng-kan ū sín-mih làng beh khí óh án-ni lái kia^a?

Pak-káng Má e Sin-bûn.

(Sí Chiu Pō-há ki-é.)

Ka-gí siók Pak-káng ū chit-keng bio, mà kio Tiâu-thian-keng, lái-tiong ū chit-sin Jí-má, hō-chò Thian-siōng Sèng-bó, sī thong Tái-oân tē-it ū mia-sia^a-é; làng nā beh chhia^a chit-sin Jí-má lái kèng, chit-jit tióh sa^a-kho-gin, 100 jit tióh 300 kho, chē-chío-jit tióh chiàu-shg. Kū-ní, peh-goéh-kan, Ka-gí sia^a-lái-góa ták kéng-hün ū khí chhia^a, éng chē-ché kò-sū lāu-jiát; iū mê-jit chò-hí hàn-kèng, khai-chí^a chin-ché kàu bē-shg-tít. Ka-gí sia^a pak-mñg-góa Un-sio-chhù-kéng sī lō-bóe chhia^a lái kèng, kèng-liáu tióh sòa chhia^a khí hêng. Tháu chit-jit chhia^a, làng chiu chò-hí siang-pé^a-täu, koh tim phau-sia^a chin lāu-jiát; tē-ji-jit, tē-sa^a-jit iā-sí án-ni; tē-si-jit beh sàng khí hêng Pak-káng-bio. Kng kàu Sin-káng hioh-khùn, kio-lái pút ū tháu-khui, kàu koh khí-sin é sī, bē kí-tit pák. Kàu Pak-káng khe è khàm-téng, beh lōh khàm-é, Må-chó-pò tòi kio-lái ū khíh-líh khók-lók pöh-löh-khí, siak tī khàm-é. Kng è làng kón^a-kín khioh, hē tī kio-lái, koh kng-khí. The^a-pái è làng cháu chò-chéng khí pô hōe-siu^a. Kng kàu-üi, hōe-siu^a chiu giām-siong, kah làng khí phah ló-kio tháu-ke, ló-chú, kap chéng phò-hóy,

kóng, Lán è Chó-má hō Ka-gí è làng kng-khí chau-that, seng-khu giām gó-siong. Aū-lái chiong hiah-é kio-pan, kap sòng-khi hêng è làng, lóng pák-lák-khí-lái, lêng-jiók, khó-chhó in. Iā ū sia-phoe hō thong Ka-gí chhia^a Má-chó è tháu-láng, kóng tióh khí Pak-káng kā in chò-chio, á-sí khí Bi-chiu khai-gán chhia^a-sin, kóng sín tióh-kia^a tò-khi lah. Ka-gí è tháu-láng hōe-phoe kóng, nā beh-soah chiu án-ni soah, nā m̄, mē-ní in m̄ chhia^a. Ta^a hiah-é kio-pan ū làng pàng-tò-lái; chóng-sí chit-é sū-chéng m̄-chái aū-lái beh kàu-nău kàu àn-chhia^a-iū^a. Koh ū chit-é Un-sio-chhù làng, kúi-nă-cháp ní chéng siàu-liām beh kàu bio khí sio-kim, kàu hit-tiáp iā kap in khí; kim sio-liáu, iā hō làng pák chò-tui. Kái-nā mē-jit iau, kōa^a; iā kàu pàng tò-lái è sī, chin m̄-kam-goān; ū phái^a-chhùi chiu-chó, kóng i kàu-sí iā m̄-kèng hit-hō ehha-tháu-á, iā beh hoan-hù i-é hō-è m̄-thang pài-pút, chin-chia^a bē pō-pí làng; bē kòe-tit in jlp-kàu è làng kóng püt sī chhá-tháu-á bō sia^a. Iā ū-láng hì-láng kóng, ká^a-sí khò^a-káng-goéh mē-jit è hí, bō bin, ti kio-lái ài khün tuh-ka-chōe, chiah poáh-löh-khí: ū làng kóng, ká^a-sí chhùi-ta, kàu khe beh lóh-lái chiah-chhúi. Góa sū^a i bō khò^a-hí, iā bē chhùi-ta lim-chhúi, put-kò sī chhá è siōng, siók sī-é mih, bō sin, bē sia^a, làng kèng i hók-sái i, sit-chái sī gōng kàu-kék; ng-bâng làng tui án-ni chhé^a-gō, chhin-chhiú^a hit-é làng kóng pún-sin m̄-pài, iā beh hoan-hù i-é hō-è m̄-thang pài: sī goán-é sim só-ài.

Aū-lái ū thia^a-kl^a kóng, Ka-gí sia^a ū tē 30 kho-gin hō hōe-siu^a khí chò-chio: tāi-chí chiu án-ni soah.

“Pak-káng Má ê sin-bûn,” Tâi-oân-hú-siân Kàu-hōe-pò tē 8 kî (1886/2).

(北港媽的消息) 《台灣府城教會報》第8期 (1886年2月)。

“News on the goddess Pak-káng Má,” on issue 8 of Taiwan Prefectural City Church News (Feb. 1886).

KÀU-HÖE-PO

II

Lâm-pō· Thoân-tō-höe.

Lâm-pō· Thoân-tō-höe tī 9 goéh 20 hō (Kū-lék 8 goéh 12) beh chū-chip tī Ki-âu-ke Lé-pái-tiāng. Chhiá" Lâm-pō kap A-káu-thia"-siók è chèng tōng-liâu tiōh chiáu kàu; tī höe-kí beh sòa khui tai Ián-soat-höe, chhiá" liát-üi tiōh ü-pí.

Thô-thòá"-á.

Bó kok ü hia"-ti nûng lâng chò tiâu-lâi è bún-ko". Hia"-ko ü se"-chit-é cha-bó-kiá" miâ kiò Pó-siân. Kau 14 hōe, Pó-bó lóng kóe-óng, chiú hó in chek chhōa kbi chiáu-kó. Sió-ti iá ü se"-nûng-é cha-bó-kiá"; chit-é miâ kiò Pó-chu, chit-é miâ kiò Pó-gék. Pó-chu chit si 12 hōe, Pó-gék 13 hōe. Iu lâu-pê chit-si sin-thé ti-pé", chiú si koa" höe-ke ióng-pé".

In chím chin thiêt" i nûng è cha-bó-kiá", mui jit kan-ta kó se-chng. Pó-siân mui-jit hau-li chhú-chiáh sé i-chen", iá tiôh keng thô-thòá", ti-kau seng-khu siông-siông ü thô-thòá" è là-sám, sòa ká i kiô-chò Thô-thòá"-á. Chóng-si hiah-nih tiôh-bóa iáh m-bat siû-khi, súng si chin hó lú-tek. Tùi lái in chek tau 7 ni kú, i nûng è sió-môe chng-thá" súi-súi êng-êng i lóng m-bat kheng-bun, ka-tí ták jit jin-chit li-ke.

Chit-si tî-tiôh Thâi-chú beh chhōa-bó, tiú thong-kok è chái-sek-lú, tiôh lái hó i chhiá". Hit-tiâp in nûng è sió-môe ché chhia beh khit hú Thâi-chú è ián-siâk. Thô-thòá"-á ká in chím pín i iá ái khit; in chím kap i nûng è sió-môe lóng hiám i kóng, "Lí-chit pán iá ká" thi kí hiám kóng beh khit, chin bê kiän-siâu leh!" Hó in chím kap nûng-é sió-môe chek-pí, bin áng-áng chiu koh jíp-khit thô-thòá"-keng, báksái ná lóh-hó, chóng-si m-ká" hau jihut sia".

Hot-jian ü chit tiu" bé-chhia ché chit-é

chin lâu è hú-jin-lâng lái, mang Pó-siân kóng, "Háu siá"-sú? Góa si lí è chó-má chai lí è kan-khó, ta" lí iá thang khâ-hú Thâi-chú è ián-siâh." Chiú chhong koái"-á loâh Pó-siân è seng-khu, chek-si pi"-chò chhêng chin siú è si-tiú; iá êng koái"-á phah nûng té chhôh, chek-si pi"-chò chit siang gék-é, chit hoan-húi kóng, "Lí kui tiôh m-thang kòe 12 tiám túg-lâi!" Pó-siân pâi-siá chó-má ché chhia chiú khit. Chóng-si hit-si läng lóng i-keng teh lim-chiáh lái!

Thâi-chú khoái"-kí" Pó-siân bí chhut bông-góa, pún-sin thêh hó mih hó i chiâh, chiâh poâ"-sék liáu, khœ"-kí teh-beh 12 tiám, Pó-siân chiú khí-sin chhut-khit; chin kú lóng bô koh lái, Thâi-chú chin iu-bûn, si-kè lóng chhôe bô, iá m-chai i è se"-miâ chû-chi, Åñ-lái khoái"-kí" tolí-kha chit-siang gék-é, chiú chhong gék-é chhe Khim-chhe kbi ták só-chai hó chái-sek-lú è cha-bó-gín-ná chhêng, ná chhêng tú-bô hit-é chiú-si Thâi-chú-hui. Khim-chhe nái-chí chek-si khit.

Hit-tiâp Pó-siân túg-lâi kau chhù iau-bôe 12 tiám, i-chit" iú-goân pi"-chò kap kú-si tâng, in chím lóng m-chai i khí hú Thâi-chú è ián-siâh. I nûng-é sió-môe kau 4 tiám chià" túg-lâi, chiú ká in niâ kóng, "Kiu-á-jit khòá"-kí" chit-é chin-sái, pi slau-lú iá"-kde chin ché" Pó-siân ti thô-thòá"-keng à"-thân chhut-lai khòá" kóng, "Kiám tû chhin-chiú gúa?" Pó-chu, Pó-gék chin siú-khi, cæk-pí i kóng, "Li chit-é ná kui, iá teh hé kiän-siâu." Sòa bô-i bô-i koh kiu-jip thô-thòá"-keng.

Keh jit Khim-chhe lái kau in cau, kio ná ü chái-sek-lú lóng tiôh lái ché chhêng gék-é, chhêng ná tú-hó, chiú-si chò Thâi-chú-hui. Pó-chu, Pó-gék khòá" tiôh gék-é khah sè, chiú tî lâi-bin châm chit-té kha-chit", kín-kín chhong pi"-chhat hó, chiú beh lái chhêng. Khim-chhe khòá"-kí" kóng, "M-thang phah lú-sám gék-é, in-üi lí è kha m-si chü-jian-é iúu teh lán-hoch leh." Pó-siân ti

"Thô-thòá"-á," Tâi-oân-hú-siâ" Kau-höe-pò tê 366 kí (1915/9).

(塗炭仔) (灰姑娘) 《台灣府城教會報》第 366 期 (1915 年 9 月)。

"Cinderella," on issue 366 of Taiwan Prefectural City Church News
(Sept. 1915).

Kong-phòa Tōa-chūn.

Khah óa Pak-kék hia ū lōh-seh ná-chún tī khah lám-pêng ū lōh-hō ê khoán. Lūn hit ê seh ū só-chái sī chiu chhim ; téng-bin ê seh ū teh é-té-ê, ti-kau téng khok-khok, chiahⁿ-chó peng. Hit hō peng ū chiām-chiām lāu-lōh kē ná-chhiń-chhińⁿ chò chit tiāu peng ê hō. Hit hō peng-hō ū bān-bāu chin-chéng kāu hái-nih. I-keng kāu hái-khün peng chiu chhíng-jíp chui-nih, chhun khah ting chiu tōa té peng chhíng-khì phú tī hái-nih. Só chhíng-tung ê peng, lāng kiô chò peng-soaⁿ ; ū-sí chám-jian tōa té, li bái-bin kúi cháp tng koán, iā tī hái-lái kúi-ná pah-tng chhim. Lūn hiah ê peng-soaⁿ hō chui lāu, iā hō hong phah kāu khah lám-pêng, tú-tiōh khah sió-lō ê só-chái chiu ū-ūn-á iúⁿ-khí.

Bōe iúⁿ ê tái-seng, hiah ê peng-soaⁿ sī chò hái-bin chún-chiah ê tōn gúi-hiám. Sái-chún-é mé-hung-sí khòa bē tiōh, ū-sí chún kháp-tiōh peng-soaⁿ ná-chún lē-tiōh chioh-tháu, sòa tim-lóh-khí kāu hái-té.

Chái se-lék 4 goéh 14 mē, tī Tōa-sai-úⁿ óa Bí-kok hit-tah, ū thiⁿ-é bān-kok té-it tōa chiah chún kháp-tiōh hit hō peng-soaⁿ. Hit chiah sī Eng-kok chún hō-kioⁿ "Titanic" : sī-bān gō-ehheng tun tōa. Tùi Ke-làng sái kān Sin-hōh hiān ê chún sī kan-ta lák-ehheng-gōa tun, án-ní hit ê "Titanic" pí in sī chhah-put-to chhit pōe khah tōa. Hit-tiáp tái-khai û 2200 lāng tī chún-lái, chún khiock bó liám-piⁿ tim-lóh-khí, iú-goân phû chui-bin ehla-put-to 4 tiám-cheng-kú. In súi-sí kóng bó-soaⁿ-tián kiò pát chiah chún lái kiú. Léng-gōa kúi-ná chiah chih-tiōh in ê tián-pò, chiu kóaⁿ-kín sái khí in hia, khó-siōh hù bō-tiōh ; kāu ū chiu kan-ta khòeⁿ kúi-ná chiah kiú miá chún, kiú óa 800 lāng, ki-ú 1400 lāng si-khí. Tōa chún i-keng tim-lóh-khí.

Tí chún-nih ū kim-tiāu tát \$1,000,0000. Chún ê kē-chíⁿ sī chhah-

put-to \$1500,0000. Hit chiah chún sī sin-sin-é, hit-tiáp súg sī in thàu-chhōa kòe hái. Chún-chiah chhien lóng m̄-bat tú-tiōh biāh-nih tōa ê chai-hō. Ú chit hāng sit-chái hō lán thang kám-siā Sióng-tè, chiu-sí in tái-ke sui-jiān tú-tiōh biāh-nih gúi-hiám ê sū, iáu-kú ū chhiau tō-lí lái kiá. Chiú-sí tī Se-kok Ki-tok ê tō-lí kú-kú liú-thong, só-i tī chún-nih chiah ê làng m̄-sí kan-ta tī-kā-tí ái tit-tiōh kiú, hoán-tng kam-goán saⁿ-nih, hō hū-jin-làng kap gín-á seng lōh chún-á tit-tiōh kiú, au-lái nā ū ū chiu cha-por-é chiah jíp chún. Áu-ní tit-tiōh kiú ê làng khah ché sī hū-jin-làng kap gín-á. Che sit-chái sī hián-béng hiān-é làng chit-tái kōe chit-tái ū tit-tiōh Ki-tok ê kā-sí, iā ū-sí kui tī khang-khang.

Sió-hák-hāu.

Kin-ní Tái-lám Thài-péng-kéng Sió-hák-hāu ê hák-seng, ū nūng pah góa láng. Úi-tiōh kāu-sek khah éh, iú-koh bō sim-mih tú-hó é sian-síⁿ kāu-giáh thang kā, chiu m̄ kāⁿ siu siuⁿ-chē. Nā beh bō án-ní ê put-piān, chiu ū nūng pah sī gó chhuk láng.

Báng kāu se-lék 9 goéh tī Chiang-hòá ê tit ke siat chit keng sió-oh, put-kō hú-khó iáu-bōe chhut-lái.

Tí chháu-té kúi ū ê thoân-tō sian-síⁿ ū siat sió-oh kā gín-á. Kiám-chhái ū kāu-hōe léng-gōa chhiehⁿ sian-síⁿ lái kā. Chhiaⁿ kā hit hō sió-oh é sian-síⁿ kap thoân-tō-é siá phoc kā Tióng-óh hau-tiúⁿ thong-tikúi-ná hāng.

1 Ú kúi ê hák-seng? Hun lám-lú.

2 Choán-jit ū kā a-sí pò-a-jít, chhiaⁿ kóng-béng.

3 Ú kā sim-mih chhēh? Chhin-chhiúⁿ Hán-bún sim-mih chhēh? Kok-gí sim-mih chhēh? Poh-oe sim-mih chhēh? Ú kā soán-sút bō?

4 Ú kā sim-mih pát mih?

5 Tí lín è sió-oh ū sim-mih pát mih é siau-sít? Chhiaⁿ kī-lóh-khí.

"Kong phòa tōa-chún," Tāi-oān-hú-siāⁿ Kāu-hōe-pò tē 327 kî (1912/6).

(攻破大船) 《台灣府城教會報》第327期(1912年6月)。

"The ship sank," on issue 327 of Taiwan Prefectural City Church News (June 1912).



Peh-oē-jī Bûnhák Soán-chip, Kok-lip Tâi-oân Bûnhák-koán chhut-pán (2011).

《台語白話字文學選集》，國立臺灣文學館出版 (2011)。

Selected literary works in Peh-oē-jī, published by National Museum of Taiwan Literature in 2011.

Tâi-gí Péh-oē-jī Sèng-keng

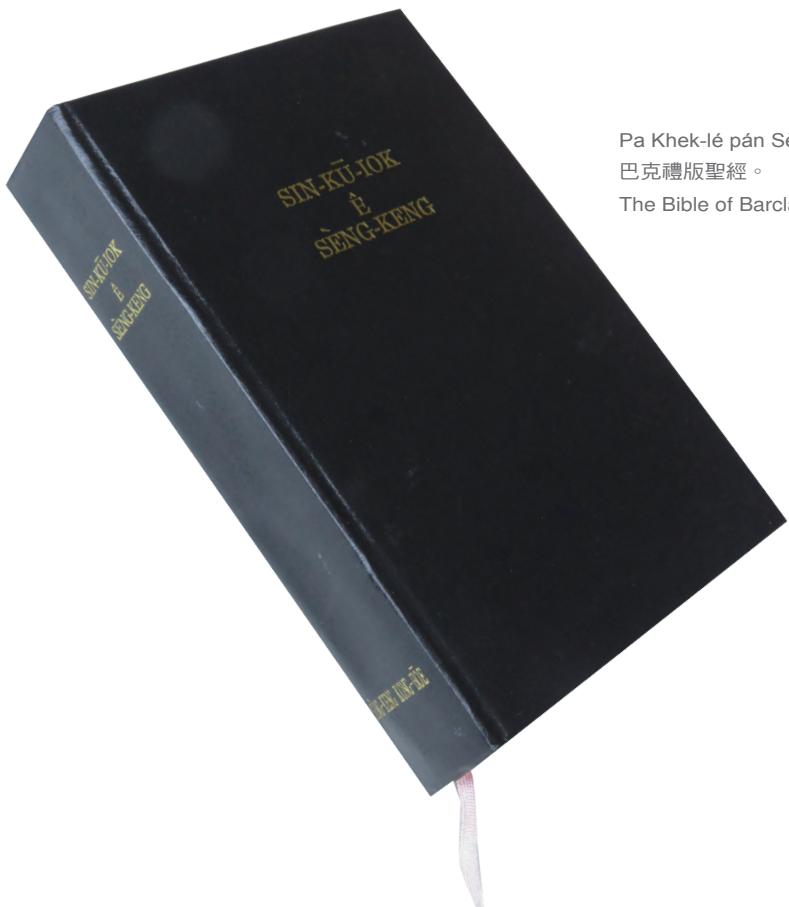
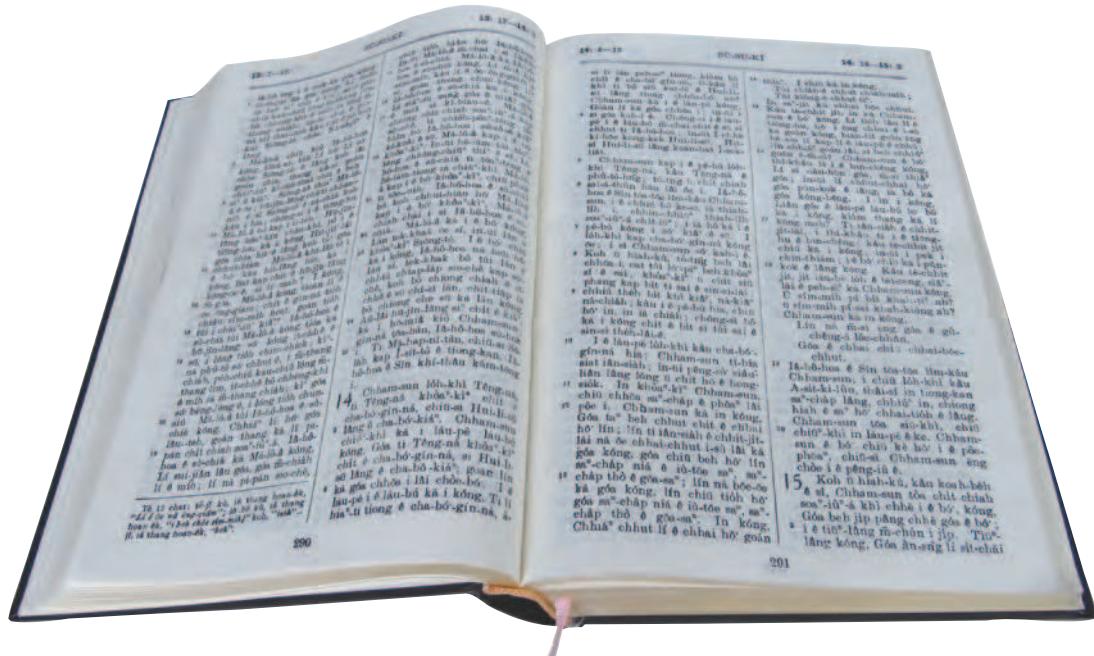
Tâi-gí Sèng-keng ē-tàng oân-sêng, ū 2 ūi tōa kong-lô-chiá, in sī Má Ngá-kok i-seng kap Pa Khek-lé bōk-su. Tī Má-Ngá-kok ê kèm-tok chi-hā, thâu pún ê Ē-mñg-khiuⁿ Sin-iok tī 1873 nî chhut-pán, Kū-iok tī 1884 chhut-pán, in lóng tī Eng-kok ìn-soat. Āu-lài Eng-kok Kàu-hoē koh úi-thok Pa Khek-lé bōk-su tēng-sin hoan-ék, hun-piat tī 1916 nî chhut-pán Sin-iok, tī 1933 nî chhut “Sin-kū-iok ê Sèng-keng.” Chit-ê pán-pún mā hō-chò Pa Khek-lé pán Sèng-keng, sī Tâi-oân siōng phó-phiàn teh sú-iōng ê Péh-oē-jī Sèng-keng.

台語白話字聖經

台語聖經的翻譯出版歸功於二位大功勞者，就是馬雅各醫生與巴克禮牧師。在馬雅各的監督下，第一本廈門腔新約於 1873 年出版，舊約於 1884 年出版，這兩本均於英國印刷。後來英國教會又委託巴克禮牧師重新翻譯，分別於 1916 年出版新約，1933 年出版《新舊約的聖經》。這個版本也稱為巴克禮版聖經，是台灣最普遍使用的白話字聖經。

Taiwanese Romanized Bible

There were two major contributors to the completion of Taiwanese Romanized Bible. They were Dr. James L. Maxwell and Rev. Thomas Barclay. Under the supervision of Dr. Maxwell, the first Romanized New Testament was published in 1873, and the Old Testament was published in 1884. They were both printed in the UK. Their revised edition was completed by Rev. Barclay. The revised New Testament was published in 1916. Revised Old Testament along with the revised Old Testament was published in 1933. The Bible of Barclay edition of 1933 is the widespread Romanized Bible in Taiwan.



Pa Khek-lé pán Sèng-keng.

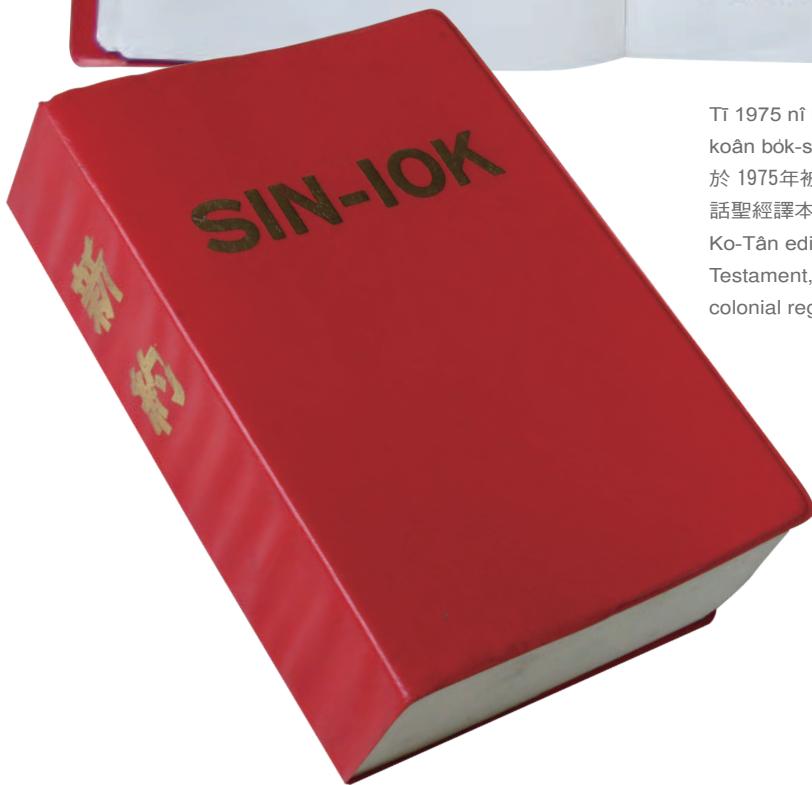
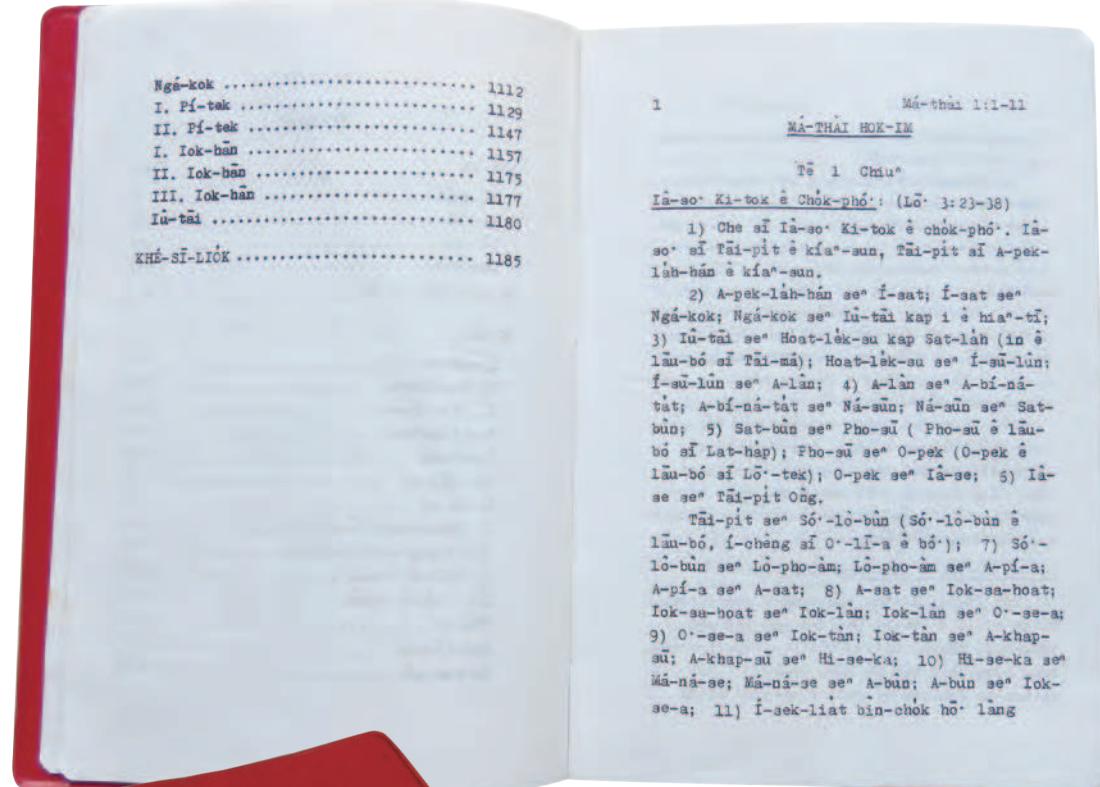
巴克禮版聖經。

The Bible of Barclay edition.

CHHÒNG-SÈ-KÌ

- 1 Goân-khí-thâu Siōng-tè chhòng-chò thi^a kap tōe. Tōe si khang-khang hūn-tūn; chhim-ian è bin-chiū^a o-ám; Siōng-tè è Sín-ün-tóng ti chái-bin. Siōng-tè kóng, Tiōh ū kng, chiū ū kng.
- 2 Siōng-tè khòa^a kng, sī hó; Siōng-tè chiong kng ám pun-khui.
- 3 Siōng-tè kiò hit è kng chòe Jit, kiò ám chòe Mi. Ú è-hng ū chá-khí, sī thâu chit-jit.
- 4 Siōng-tè kóng, Chiah è chái è tiong-kan tiōh ū kiong-chhong, chiong chái kap chái pun-khui.
- 5 Siōng-tè chiū chò kiong-chhong, lái hūn-khui kiong-chhong-é è chái kap kiong-chhong-téng è chái; chiū ū án-ni. Siōng-tè kiò kiong-chhong chòe Thi^a. Ú è-hng ū chá-khí, sī tē-jí jit.
- 6 Siōng-tè kóng, Thi^a-é chiah è chái tiōh chū-chip kau chit só-chái, ta-tōe tiōh chhut-hiān; chiū ū án-ni. Siōng-tè kiò ta-tōe chòe Tōe; kiò chū-chip è chái chòe Hái; Siōng-tè khòa^a-i sī hó.
- 7 Siōng-tè kóng, Tōe tiōh hoat-chháu, f-kip kiat-chí è chhái-soe, kap chiāu-lūi sī^a kē-chí è chhiū, hit lāi-bin i è chí, ti tōe-chiū^a; chiū ū án-ni. Tōe chiū hoat-chháu, kap chiāu-lūi kiat-chí è chhái-soe, kap chiāu-lūi sī^a kē-chí è chhiū, lāi-bin ū i è chí, Siōng-tè khòa^a-i sī hó. Ú è-hng ū chá-khí, sī tē-sa^a jit.
- 8 Siōng-tè kóng, Thi^a-nih è kiong-chhong tiōh ū hoat-kng è thé, lái hun-piat jit-mi; iā thang chòe tiāu-thâu, sū-kùi, jit, ní; iāh hō in chòe kng-thé ti thi^a è kiong-chhong, chio-kng ti tōe-chiū^a; chiū ū án-ni. Siōng-tè chiū chò tōa è kng-thé nng-é; tōa
- 9 è kng-thé lái kóan jit-si, sōe è kng-thé lái kóan mi-si; iā cho chhiū-sin. Siōng-tè hē in tī thi^a-nih è kiong-chhong, hō in chiò kng ti tōe-nih; iā beh kóan i jit mi, hun-piat kng ám. Siōng-tè khòa^a-i sī hó. Ú è-hng chá-khí, sī tē-si jit.
- 10 Siōng-tè kóng, Chái tiōh si^a-thòa^a chòe-chòe ū oah-miā è tóng-bút; chiāu pe ti tōe è téng-bin, thi^a-nih è kiong-chhong.
- 11 Siōng-tè chiū chhòng-chò hái-nih è tōa-hí, f-kip chái só si^a chòe-chòe ū oah-miā è tóng-bút, koh chiāu i è lūi, koh chhòng-chò ták-iū^a è pe-chiāu, chiāu i è lūi;
- 12 Siōng-tè khòa^a-i sī hó. Siōng-tè sū-hok in, kóng, Tiōh si^a-thòa^a ke-thi^a chin-chòe, chhiong-máa ti hái-nih è chái, iā hō chiāu-chiah si^a-thòa^a chòe-chòe ti tōe-nih. Ú è-hng ū chá-khí, sī tē-gō jit.
- 13 Siōng-tè kóng, Tōe tiōh si^a è oah-miā è tóng-bút, chiāu i è lūi, cheng-si^a, thang-thòa, tōe-chiū^a è chái-siù, chiāu i è lūi;
- 14 chiū ū án-ni. Siōng-tè chiū chò tōe-chiū^a è chái-siù chiāu i è lūi, cheng-si^a chiāu i è lūi, tōe-chiū^a it-chhè è thang-thòa chiāu i è lūi; Siōng-tè khòa^a-i sī hó.
- 15 Siōng-tè kóng, Lán tiōh chò lāng chhin-chhiū^a lán è siōng, chiāu lán è khōan; hō in kóan-lí hái-nih è hí, thi^a-nih è chiāu, kap cheng-si^a, kap chōan-tōe, f-kip tōe-chiū^a teh sō è thang-thòa.
- 16 Siōng-tè chiū chhòng-chò lāng chhin-chhiū^a I ka-ki è siōng,

Té 20 chat: "chiāu", pún-bún, "ú sít è lūi". Kqb, "kiong-chhong", pún-bún, "kiong-chhong è bin".



Tí 1975 nî hō Tiong-hôa Bìn-kok góa-lái chèng-koân bok-siu ê Âng-phôe Sèng-keng.

於 1975 年被中華民國政權沒收的《高陳台灣白話聖經譯本》(俗稱紅皮聖經)。

Ko-Tân edition of Colloquial Taiwanese New Testament, which was seized by the ROC colonial regime in 1975.

**Hä-so' Ki-tok è Ka-phô**
(Lk 22:15)

1 Che si lä-so' Ki-tok è ka-phô.
Hä-so' si Tai-pit è hô-tai, Tai-pit
si A-pekk-läh-hän è hô-tai.
2 A-pekk-läh-hän si' I-sat, I-sat si' Ngå-kok. Ngå-kok si' Ii-tai kap
i è hin-tu. Hö-tai tu Thanh-mä si'
Hoat-lek-su kap Siâ-lah, Hoat-
lek-su si' Hi-su-lün, Hi-su-lün si'
A-lün, 'A-lün si' A-bi-nä-tät, A-
bi-nä-tät si' Nå-sün, Nå-sün si'
Sat-bün, 'Sat-bün tu Lat-hap si'
Pho-a-su, Pho-a-su tu Löt-tek si'
O-pi-tek, O-pi-tek si' lä-se, 'lä-se
si' Tai-pit-on.

Tai-pit tu O-li-a è bö si' Sö-lö-
bün, 'So-lö-bün si' Lö-pho-äm,
Lö-pho-äm si' A-pi-a, A-pi-a si'
A-sat, 'A-sat si' Lok-ss-huat, lok-
sa-huat si' Lok-län, Lok-län si'
O-se-a, 'O-se-a si' Lok-tän, Lok-tän
si' A-hap-su, A-hap-su si' Hi-se-ka,
'Hi-se-ka si' Ma-nä-se, Ma-nä-se
si' A-mö-sü, 'A-mö-sü si' Lok-se-a,
'L-sek-lät-läng siu chhian-soa khi
Pa-pi-lün è si, Lok-se-a si' lä-ko-ni-
a kap i è hin-tu.

3 Siu chhian-soa khi Pa-pi-lün
i-äu, lä-ko-ni-a si' Sat-hap-thiat,

Sat-hap-thiat se Sö-lö-pa-pek, 'Sö-
lö-pa-pek si' A-pi-ut, A-pi-ut si'
I-li-a-kim, I-li-a-kim si' A-sö, 'A-
sö si' Sat-tök, Sat-tök si' A-kim,
A-kim si' I-tut, 'I-tut si' I-ti-a-sat,
I-ti-a-sat si' Ma-tan, Ma-tan si'
Ngå-kok, 'Ngå-kok si' lok-sek,
lok-sek si' Ma-li-a è tiông-hu; hu è
chheng-chhöe Ki-tok è lä-so' si' tun
chin è Ma-li-a si' è.

4 'An-ni, túi A-pekk-läh-hän kau
Tai-pit long-chong ü chap-si tai,
tui Tai-pit kau siu chhian-soa khi
Pa-pi-lün ü chap-si tai, tuo siu
chhian-soa khi Pa-pi-lün kau
Ma-li-a mä ü chap-si tai.

Iä-so' Ki-tok è Chhut-si
(Lk 2:17)

5 Hä-so' Ki-tok chhut-si è keng-ke si'
an-ni: i è län-bu Ma-li-a i-keng kap
lok-sek têng-hun, tau-bé kiat-hun
chhü tu Seng Sin hoái-in. 'I è bi-
hun-hu lok-sek si chheng-tit è läng,
bô à hó i ti chheng-läng è bin-chheng
kian-siü, siu-beh am-tiong kän-tü
hun-tok. 'I teh siu chit-è tài-chi è
si, ti bin-häng tiung. Chú è thü-sái
tui i chhun-hian, kóng. 'Tai-pit è hô-
tai lok-sek, m-bän kia*, tioh chhöe
Ma-li-a jip-ming chhöe bö, in-ü i so'

17.10 "An-ni" à i chhian-pün si' "A-bün".

Hiān-tāi Tâi-gú Sin-iok Sèng-keng (2008).
台灣聖經公會出版的《現代台語新約聖經》
(2008)。

The Today's Taiwanese New Testament,
which was published by the Bible Society in
Taiwan in 2008





Choân-bîn Tâi-gí Sèng-keng (Sin-iok hù Si-phian 2015).

全民台語聖經協會出版的《全民台語聖經》(新約附詩篇、箴言白話字版 2015)。

The Common Taiwanese Bible (New Testament with Psalms and Proverbs), which was published by the Common Taiwanese Bible Association in 2015.

Má-thài 1:20

Má-thài Hok-im

I-é-su Ki-tok ê Ka-phô (*Lk 3: 23-38*)

1 Che sî I-é-su Ki-tok ê ka-phô, I-é-su sî Ta-bit ê kiáⁿ-sun, Ta-bit sî A-bu-la-hâm ê kiáⁿ-sum.
 2 A-bu-la-hâm seⁿ I-sak; I-sak seⁿ lâ-kop; lâ-kop seⁿ lô-tah kah i ê hiaⁿ-tî; 3 lô-tah tûi Thâ-mal seⁿ Hoa-lê-suh kah Cha-lâh; Hoa-lê-suh seⁿ È-su-lóm; È-su-lóm seⁿ A-lâm; 4 A-lâm seⁿ A-mi-ná-tap; A-mi-ná-tap seⁿ Nâ-sòng; Nâ-sòng seⁿ Sal-mòng; 5 Sal-mòng tûi Lâh-háp sî seⁿ Pho-oh-chuh; Pho-oh-chuh tûi Lû-thuh seⁿ O-biat; O-biat seⁿ I-é-sái; 6 I-é-sái seⁿ Tâi-pít ông:
 Ta-bit tûi U-lî-a ê bô seⁿ Sô-lô-móng; 7 Sô-lô-móng seⁿ Lô-bo-ám; Lô-bo-ám seⁿ A-bi-a; A-bi-a seⁿ A-sah;
 8 A-sah seⁿ lô-sa-hoat; lô-sa-hoat seⁿ Io-lâm; Io-lâm seⁿ O-chi-a; 9 O-chi-a seⁿ Iok-tân; Iok-tân seⁿ A-hâ-chuh; A-hâ-chuh seⁿ Hi-che-kia; 10 Hi-che-kia seⁿ Mâ-ná-se; Mâ-ná-se seⁿ Am-móng¹; Am-móng seⁿ Iô-si-a. 11 I-su-la-el jîn-bîn hô lâng liâh kâu Ba-bú-lóng ê sî, Iô-si-a seⁿ È-kho-nî-a kah i ê hiaⁿ-tî.
 12 I-su-la-el jîn-bîn hô lâng liâh kâu Ba-bú-lóng liáu-âu, È-kho-nî-a seⁿ

Sa-la-thi-el; Sa-la-thi-el seⁿ Cho-lô-ba-bel; 13 Cho-lô-ba-bel seⁿ A-bi-ut; A-bi-ut seⁿ È-lî-a-kim; È-lî-a-kim seⁿ A-choul; 14 A-choul seⁿ Sa-tok; Sa-tok seⁿ A-khim; A-khim seⁿ È-lí-ut; 15 È-lí-ut seⁿ È-lî-a-chal; È-lî-a-chal seⁿ Má-thàn; Má-thàn seⁿ lâ-kop; 16 lâ-kop seⁿ Mâ-lí-ah ê tiông-hu lô-sé-huh; hô lâng kiô-chò Ki-tok ê I-é-su, sî tûi chit-ê Mâ-lí-ah seⁿ ê kiáⁿ.
 17 Án-ne tûi A-bu-la-hâm kâu Ta-bit, chóng-kiöng cháp-si tâi; tûi Ta-bit kâu I-su-la-el bîn-chök hô lâng liâh-khi Ba-bú-lóng mā ū cháp-si tâi; tûi I-su-la-el bîn-chök hô lâng liâh-khi Ba-bú-lóng kâu Ki-tok ê chhut-si, mā ū cháp-si tâi.

I-é-su Ki-tok ê Chhut-si (*Lk 2: 1-7*)

18 I-é-su Ki-tok ê chhut-si ki tî è-té: I ê lâu-bû Mâ-lí-ah i-keng kah lô-sé-huh têng-hun, iáu-bôe kiat-hun, chiû tûi Sêng-Sin lâi hoái-în. 19 I ê tiông-hu lô-sé-huh sî Siöng-tè só kah-i ê gî-lâng, bô ai kong-khai hô i kiän-siâu, siû beh thau-thau-á kái-tû hun-iok. 20 Tng teh siû ê sî, ū Chú ê thiⁿ-sài tî i ê bîn-bâng tiông chhut-hiän, kóng, “Ta-bit ê kiáⁿ-sun — lô-sé-huh, m̄-bián kiaⁿ, lî tiôh chhōa Mâ-lí-ah kòe-mñg

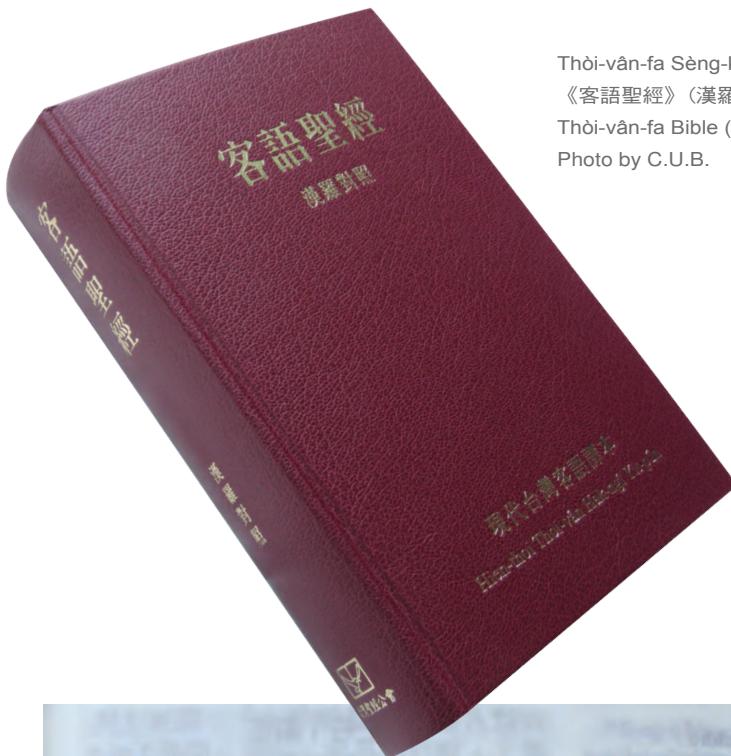
¹ Û ê chhau-pún sî A-mô-su.



Choân-bîn Tân-gí Sèng-keng hoat-piáu-hōe (2015/10/24).
《全民台語聖經》出版感恩禮拜。

Thanksgiving worship for newly released The Common Taiwanese Bible.





Thòi-vân-fa Sèng-keng (Hàn-jī-Lô-má-jī tui-chiàu, 2012 nî).

《客語聖經》(漢羅對照版，2012年)。

Thòi-vân-fa Bible (a.k.a. Hakka Bible, 2012).

Photo by C.U.B.

創世記

簡介

《創世記》原來个意思係「開始」；係記載宇宙創造个經過、人類个來源、罪惡捲世間苦難个開始；同時記載上帝樣般捲人類來往。全書做得分做兩大部份：

一、一章到十一章記載宇宙創造个經過、捲人類早期个歷史，包含亞當、夏娃、該隱、亞伯、挪亞捲大水、巴別塔這兜故事。

二、十二章到五十章記載以色列祖先个歷史。最先描寫因為信心捲順服出名个亞伯拉罕，接等係佢个儘仔以撒、孫仔雅各（也喊做以色列）、捲雅各十二個儘仔，就係以色列各支族該兜族長个歷史，特別看重約瑟个經歷，並雅各捲佢其他儘仔樣般帶等家屬去埃及住个故事。

本書毋單淨記載人物，過較重要个係講到上帝个作為。一開始講到上帝創造宇宙，

CHHÓNG-SŪ KI

Kién-kie

Chhóng-sú Ki ngien-lòi ke yi-su he “khóï-sú”; he ki-chai yi-chhiu chhóng-chho ke kín-ko, ngin-lui ke lòi-ngién, chhui-ok lâu sú-kien khú-nan ke khóï-sú; thùng-sú ki-chai Song-ti ngióng-pân lâu ngin-lui lòi-vông. Chhiòn-sú cho-tet fún-cho lióng thai phu-fun:

Yit. Yit-chhóng to súp-yit chhóng ki-chai yi-chhiu chhóng-chho ke kín-ko, lâu ngin-lui chó-khi ke lit-sú, pâu-hâm Â-tông, Ha-vâ, Kâi-yún, Â-pak, Nô-â lâu thai-súi, Pâ-phét-thap liá-têu ku-sú.

Ngi. Súp-ngi chhóng to ríg-súp chhóng ki-chai Yi-set-liët chú-siën ke lit-sú. Chui-siën mèu-siá yín-vi sin-sim lâu sun-fük chhut-miàng ke Â-pak-lâ-hón, chiap-tén he ki ke lai-é Yi-sat, sún-é Ngâ-kok (ya ham-cho Yi-set-liët), lâu Ngâ-kok súp-ngi ke lai-é, chhiu-he Yi-set-liët kok ki-chhuk ke-têu chhuk-chhóng ke lit-sú, thit-phét khon-chhung Yok-sit ke kín-lit, pin Ngâ-kok lâu ki khi-thâ lai-é ngióng-pân tai-tén kâ-sük hi Âi-khip hét ke ku-sú.

Pún-sú m tân-chhiang ki-chai ngin-vút, ko-kha chhung-yeu ke he kóng-tó Song-ti ke chok-vi. Yit

Tióng-êng Tiong-ôh

Tióng-êng Tiong-ôh 1885 nî chhòng-li p, goân-miâ Tiúⁿ-ló-kàu Tiong-ôh, goân-ì sī beh chòe Sîn-hák-hāu ê ū-pī hák-hāu. Jit-pún thóng-tī tioing-kî chiâⁿ-chòe Tân-oân-lâng ê seng-hák koán-tō, i-chhî êng Tân-gí chìn-hêng kàu-iök, kàu kah 1930 nî-tái tī Jit-pún chèng-hú ê ap-lék hā, put-tek-put kái-êng Jit-gí kàu-iök. Chiàn-āu koh kái iōng Pak-kiaⁿ-oē kàu-iök.

長榮中學

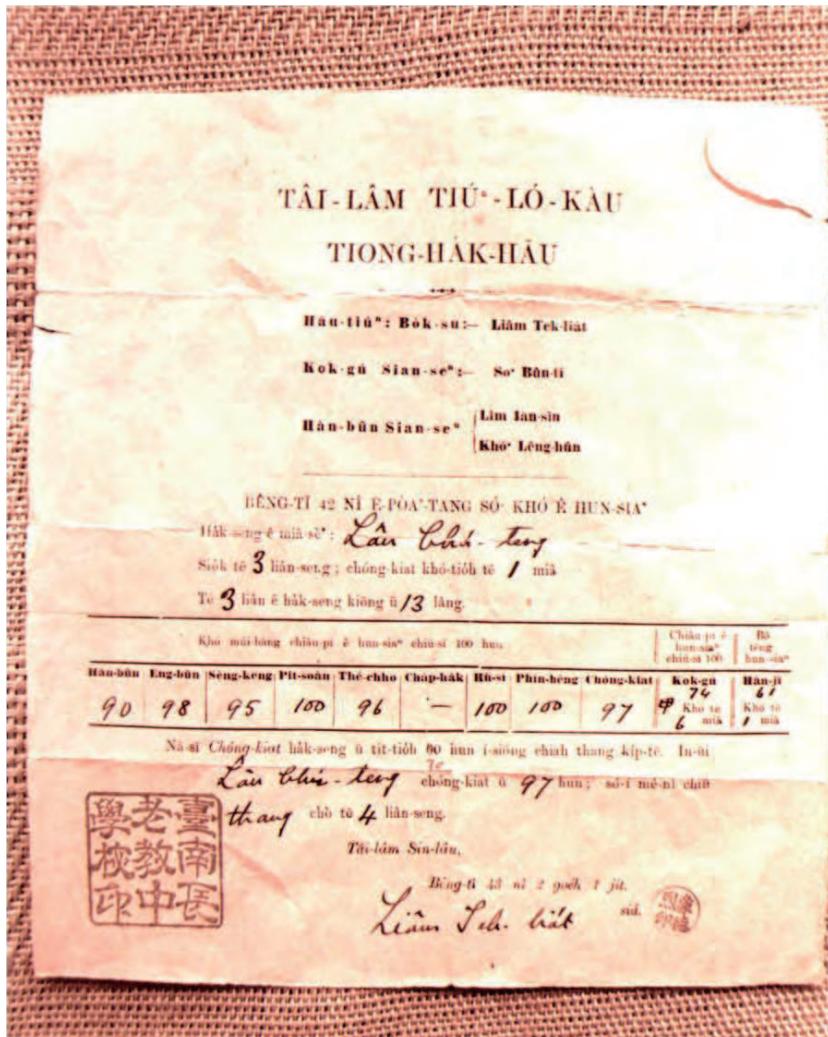
長榮中學 1885 年創立，原名「長老教中學」，原意是作為神學校的預備學校。日治中期為台灣人的升學管道，維持用台語進行教育，直到 1930 年代在日本政府壓力下，不得不改用日語教育。戰後又在壓力下改為北京話教育。

Chang Jung Senior High School

It was originally founded in 1885 as a preparatory school for Tainan Theological College and Seminary. At present, it is a normal high school teaching in Mandarin.

Photo by C.U.B.





Tióng-êng Tióng-hák châ-kî sêng-chek-toan (1910 nî).

長榮中學早期台灣字成績單 (1910年)。

A transcript in Romainized Taiwanese (year 1910).

Tâi-oân Ki-tok Tiúⁿ-ló Lék-sú Chu-liāu-koán

Ui-tiōh siá Tâi-oân Ki-tok Tiúⁿ-ló Kàu-hōe Pah-nî-sú, Ng Bú-tong bôk-su (chiàn-āu tē-it ūi Tiúⁿ-ló Kàu-hōe Chóng-hōe chóng-kàn-sū) siu-chip chin chē sú-liāu. Chiah-ê sú-liāu tī 1965 nî thâu-chit-pái tián-chhut. Chia-ê sú-liāu tī 1976 nî i-kau Tâi-lâm Sîn-hák-īn, khng tī Pa Khek-lé kū-chhù kái chng ê bûn-bût-koán. 1988 nî, bûn-bût-koán nî-kú sit-siu, ài thiah-tû, bûn-bût chū án-ne chiām-sî chhian-tùi Tióng-êng Tiong-oh Hāu-sú-koán. Chit-ê koán-chōng ū bē-chiō Peh-oe-jī bûn-bût.

台灣基督長老教會歷史資料館

為了撰寫《台灣基督長老教會百年史》，黃武東牧師（戰後第一位長老教會總會總幹事）收集了許多史料。這些史料於 1965 年首次展出。之後於 1976 年移交台南神學院，並以巴克禮牧師故居充當文物館。1988 年，文物館年久失修而拆除，文物自此暫時存放在長榮中學校史館（第二實習大樓的五樓）。目前位於長榮中學的資料館收藏有不少白話字文物。

Historical Archives of The Presbyterian Church in Taiwan

The archives contains Peh-oē-jī printing machine, publications and materials related to history of The Presbyterian Church in Taiwan. The original purpose for collecting the materials by Rev. Ng Bú-tong was to compile the book entitled A Centennial History of The Presbyterian Church of Formosa. These materials were first open to the public in 1965. In 1976, they were moved to Barclay's residence at Tainan Theological College and Seminary. When the residence was seriously damaged, these materials were removed to Chang Jung Senior High School in 1988.

Tióng-êng Tiong-oh Kàu-hoē Sú-liāu-koán (tī 5 lâu).

長榮中學教會史料館（在 5F）。

Historical Archives Museum (on 5F) at Chang Jung Senior High School.

Photo by C.U.B.





Kàu-hoē Sú-liāu-koán lāi-té.
長榮中學教會史料館內。
Inside Historical Archives Museum
Photo by C.U.B.



Cháp-jī háp-sò

Khah-chá kō Péh-oe-jī óh sò-hák ê sî-tāi, in-ūi tī sò-hák ê kè-sng-ah-sī jit-siōng seng-oáh ê lī-iōng, ū kóa kè-sng sī cháp-jī chìn-ūi, chhin-chhiūn sî-kan, só-pái ài kì kàu cháp-jī háp-sò, kài-sêng chit-chūn ê “Kiú-kiú sêng-hoat-pió”.

十二合數

早期使用白話字學習數學的年代，由於數學的計算或日常生活中的運用，某些場合需使用十二進位，如時間的計算等，因此必須背誦到 12×12 ，如同現今的「九九乘法表」。

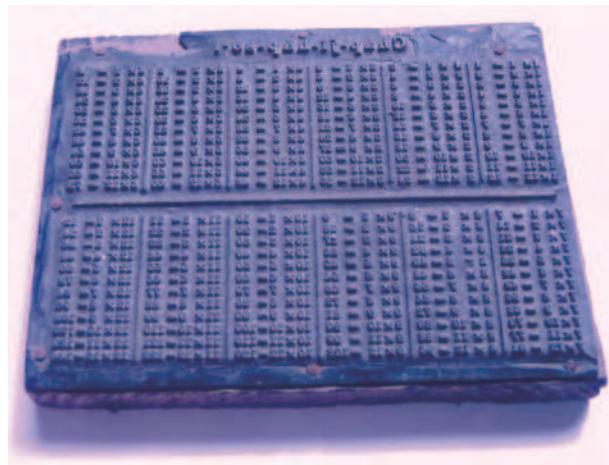


Photo by C.U.B.



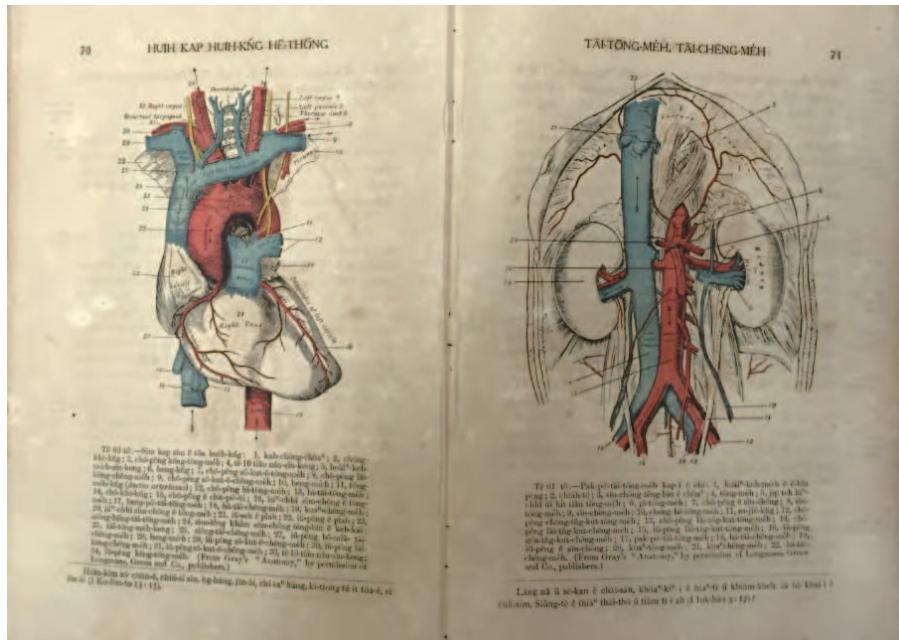


Pit Soan ê Chho Hak (1897)

《筆算的初學》。

A textbook on math.

56	PIT-SOAN E CHHO-HÁK.	57	KHUI PENG-HONG.
	kiú-pe!		
8.	Ú nung-líap kiú; chít-líap è tit-kéng 1 chhioh 8, iú koh chít-líap è tit-kéng 6 chhioh. Tosa pí soan-khah tóu kui-pe!	Tek 2.	
		Tek 27.	
9.	Kiám-chhái Tso-kín è tit-kéng 26-000 li. Jit è tit-kéng 8. Ú nung-líap kiú tang-hau mao 8. Chít-líap è tit-kéng 4 chhioh 2, iú koh chít-líap è tit-kéng 6 chhioh. Tosa líap pí soe- láp khah tang kui-pe!	Tek 28.	
56	PIT-SOAN E CHHO-HÁK.	57	KHUI PENG-HONG.
167/1326	8	1749/15741	8
1159	4	15741	4
445/3915	42/123	445/36160	23/25-4560(22-879)
3584	84	31969	23/25-4560(22-879)
4567/36160	411241	45749/419169	411241



Lāi Goā Kho Khàn-hō-hák (1917)

《內外科看護學》。

The Principles and Practice of Nursing.



Péh-ōe-jī tiōng-iàu chok-ka & chhui-sak-chiá

巴克禮之後已故白話字重要作家 & 推動者

Péh-ōe-jī writers & promoters



Lîm Bō-seng phok-sū (1887-1947)

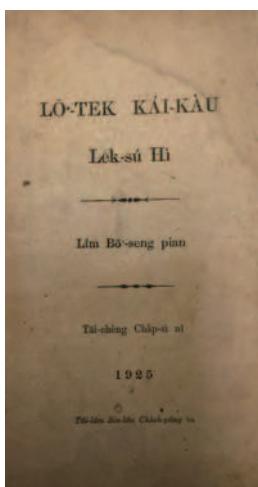
Tâi-lâm chhut-sì, tē-it ê thêh tiōh Jit-pún Tang-kiaⁿ Tāi-hák hák-sū, Bí-kok Columbia Tāi-hák phok-sū ê Tâi-oân-lâng. Phok-sū lûn-bûn chò Tâi-oân kàu-iök gián-kiù, bat tī Tióng Tiong, Sêng-tâi, kap Tâi-tâi kà-chheh. Bat tī Tâi-oân Kàu-höe Kong-pò iōng POJ siá “sin Tâi-oân-oe tîn-liát-koán” choan-nôa. 228 ê siū-lân-chiá. Peh-oē-jī tù-chok ū kék-pún “Lō-tek Kái-kàu Lék-sú Hì.”

林茂生博士 (1887-1947)

出生於臺南，第一個獲得日本東京大學學士、美國哥倫比亞大學博士的台灣人。博士論文主題為台灣教育研究，曾任教於長榮中學、成大與台大。曾於台灣教會公報用白話字寫新台灣話陳列館專欄。二二八的受難者。白話字著作有劇本《路得改教歷史戲》。

Dr. Lîm Bō-seng (1887-1947)

Born in Tailam. The first Taiwanese who achieved BA degree from Tokyo University Japan and PhD degree from Columbia University USA. He used to write a column entitled New Taiwanese Language Showcase on Taiwan Church News. He was one of the victims in Taiwan's 228 uprising against Chinese ROC in 1947. Peh-oē-jī tù-chok ū kék-pún “Lō-tek Kái-kàu Lék-sú Hì.”



Lō-tek Kái-kàu Lék-sú Hì (1925).

林茂生著《路德改教歷史戲》。

A literary work by Lîm Bō-seng.

英、台諺語對照

NO	英語俗諺	台灣俗諺 (Péh-ōe-jī)	台灣俗諺 (漢羅)
1	The pot calls the kettle black.	Ku chhiò pih bō bōe.	龜笑鱉無尾。
2	The more haste, the worse speed.	Kín pháng bō hó se, kín kè bō hó ta-ke.	緊紡無好紗，緊嫁無好 ta-ke。
3	Birds of a feather flock together.	Lêng kau lêng, hōng kau hōng, ún-ku kau tòng-gōng.	龍交龍，鳳交鳳，癟狗交 tòng-gōng。
4	Too many cooks spoil the broth.	Chē gû tāh bō pùn.	Chē 牛踏無糞。
5	While there's life there's hope.	Chit ki chháu, chit tiám lō.	一枝草，一點露。
6	Every man to his trade.	Lám-lám bé, chit pō that.	Lám-lám 馬，一步踢。

第 1, 2, 3 項引自

林茂生，〈英台俗語〉，《台灣教會公報 596 卷》，1934.11，台灣
教會公報社。

第 4, 5, 6 項引自

林茂生，〈英台俗語〉，《台灣教會公報 597 卷》，1934.12，台灣
教會公報社。



Chhòa Pôe-hóe (1889-1983)

Hûn-lîm Pak-káng chhut-sì, bat tī Tâi-lâm Tē-jī Kong-hák-hāu (hiān-sî Lip-jîn Kok-siō) kà-chheh, tam-jīm Tâi-oân Bûn-hòa Hiáp-hōe choan-bū lí-sū ê sî tī Tâi-lâm chhui-sak Pêh-oē-jī. Tiōng-iàu Pêh-oē-jī tù-chok *Cháp-hāng Koán-kiàn* (1925).

蔡培火 (1889-1983)

雲林縣北港出生，曾任教於臺南第二公學校（現在的立人國小）。曾擔任台灣文化協會專務理事，於臺南推動白話字。重要白話字著作《十項管見》(1925) 等。

Chhòa Pôe-hóe (1889-1983)

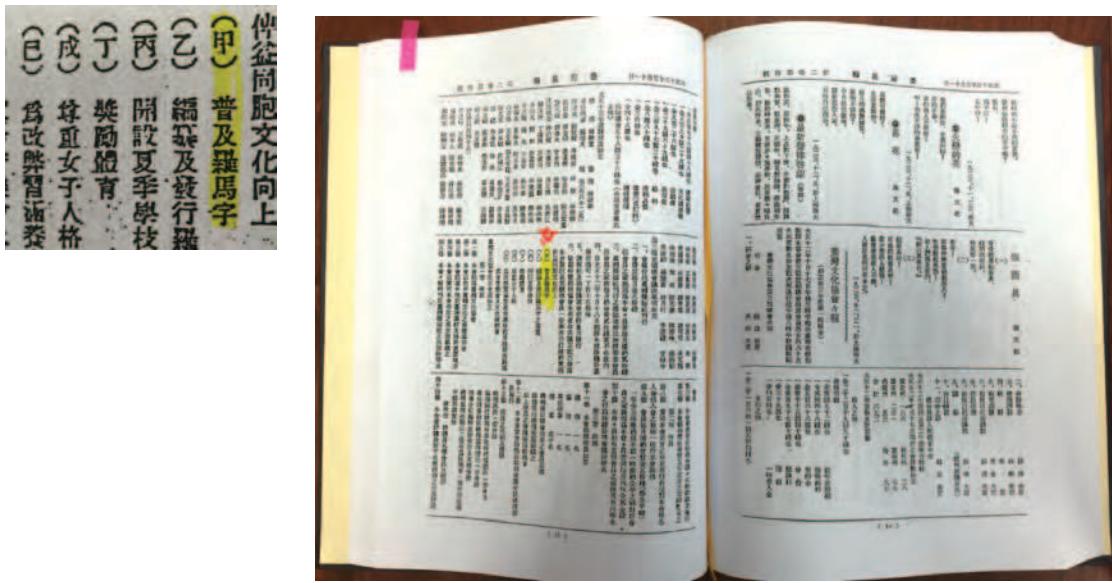
Born in Pak-káng, Hûn-lîm. He used to teach at Tailam Second Public Elementary School. He was the leader of Taiwanese Culture Association and an active promoter of Pêh-oē-jī in the 1920s. His important book Opinions on Ten Issues was published in 1925.



Tâi-oân Péh-oe-jī tē-it-kái gián-kiù-hōe (1929).

台灣白話字第一回研究會 (1929)。

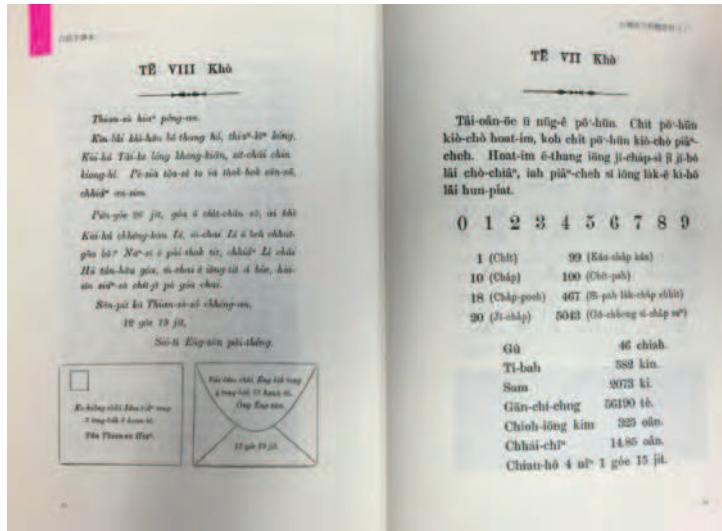
Workshop on Taiwanese Peh-oe-jī (1929).



Tâi-oân Bîn-pò koan-hē Tân-oân Bûn-hòa Hiáp-hōe chhui-sak Pêh-oē-jī ê pò-tō (1923).

臺灣民報 1923年第二卷第四號〈台灣文化協會第三屆定期總會決議事項〉

A report on the third regular meeting of Taiwan Cultural Association (1923).



(摘自《蔡培火全集六：台灣語言相關資料（下）》)

Péh-ōe-jī kàu-châi.

白話字教材。

A Péh-oe-jī textbook by Chhòa Pôe-hóe

(摘自賴淳彥 1999《蔡培火的詩曲及彼個時代》)

Péh-ōe-jī koa.

白話字歌。

A song of Pèh-ōe-jī by Chhòa Pôe-hóe

Lán Tân-oân	咱台灣
<p style="text-align: center;">Chok sū kap chok khek: Chhòe Pôe-hóe</p> <p>Tâi-oân, Tân-oân lán Tân-oân, Hái chin khoah, soaⁿ chin koân, Tōa-chûn sió-chûn ê lō-koan, Hñg lâi lâng-kheh kóng lí súi, Jit-goát-thâm, A-lí-san, Chháu-bák put-sî chhiⁿ thiàu-thiàu, Péh-lêng-si kòe chíi-chhân, Chúi-gû kha-chiah o'-chhiu kiò, Thái-pêng-iûn siōng Hô-pêng-ehhoan, Hái chin khoah, soaⁿ chin koân.</p> <p>Bí-lê-tó sī pó-khò, Kim gîn tōa-chhiū móa soaⁿ ô, Bán-tê gín-á chhiùn san-ko, Siang-tang tiū-á koah bē liáu, Kóe-chí hî seⁿ khah chē thô, Tong-sî Bêng-tiâu Tîn Kok-sèng, Ài kiù kok, kiàn tè-to, Khai-khún keng-êng tōa kè-bô, Siōng-thian ték-piát saⁿ khòaⁿ-kò, Bí-lê-tó sī pó-khò</p> <p>Ko-sa-tó thiⁿ chin chheng, Sai kîn Hok-kiàn-séng, Kiú-chiu tang-pak pêng, Soaⁿ-lái hiaⁿ-tî iáu sè-hàn, Chek-á-hóe òaⁿ tiān-teng, Tâi-ke sim-koan tióh hô-pêng, Chiöh-thâu khioh-óâ lâi saⁿ-këng, Tang-iûn Sûi-sû ún-tàng sêng, Hûn kék péh, soaⁿ kék bêng, Ko-sa-tó thiⁿ chin chheng.</p>	<p style="text-align: right;">作詞作曲： 蔡培火</p> <p>台灣 台灣 咱台灣 海真闊山真懸 大船小船的路關 遠來人客講你 日月潭阿里山 草木不時青跳跳 白鵝鸞過水田 水牛尻脊烏秋叫 太平洋上和平村 海真闊山真懸</p> <p>美麗島是寶庫 金銀大樹滿山湖 挽茶園仔唱山歌 雙冬稻仔割袂了 果子魚生較濟塗 當時明朝鄭國姓 愛救國建帝都 開墾經營大計謀 上天特別相看顧 美麗島是寶庫</p> <p>高砂島天真清 西近福建省 九州東北爿 山內兄弟猶細漢 燭仔火換電燈 大家心肝著和平 石頭扶倚來相拱 東洋瑞士穩當成 雲極白山極明 高砂島天真清</p>

4

TÀI-OÂN

Lán Tái-oân

doh = d. (Chhòa Pôe-hóe)

—Lento.—

| d : r + d : r.f | m : d.r + m :- | d:- r + m :- s | d' : l.d' + s :- |

1. Tài-oân, Tài-oân lán Tài - oân, Hái chin khoah, Soaⁿ chin koân,
 2. Bí - lē - tó sī pó - khò', Kim, gín, tōa-chhiū kui soaⁿ ô',
 3. Ko - sa - tó thiⁿ chin chheng, Sai - kīn - Hok-kiàn-séng.

| d' : d'.l + s : d'.l | s,s:d.r + m :- | m : s + l : s | d'.l:s.l + s :- |

Tōa-chhün sió-chhün ê lō - koan, Hāng lāi lāng-kheh kóng lí suí,
 Bán tē gín-á chhiūn san-ko, Siang-tang tiū - koah bē liáu,
 Kiú - chiu tang - pak pêng, Soaⁿ - lāi hiaⁿ - tī iáu sè - hàn.

| s : r + m.f:m.r | d : r.m + d :- | d' : t.l + s : s | d'.d' : l.d' + s :- |

Jit-goát - thâm, A - lí - san, Chháu-bák put - sī chhiⁿ thiàu-thiàu,
 Hái-kháu lāng o - lo - so', Tong - sī Bêng-tiâu Tiⁿ-kok - sèng,
 Chek-á - hóe oān tiān - teng, Tāi - ke sim - koaⁿ tiōh hô - pêng.

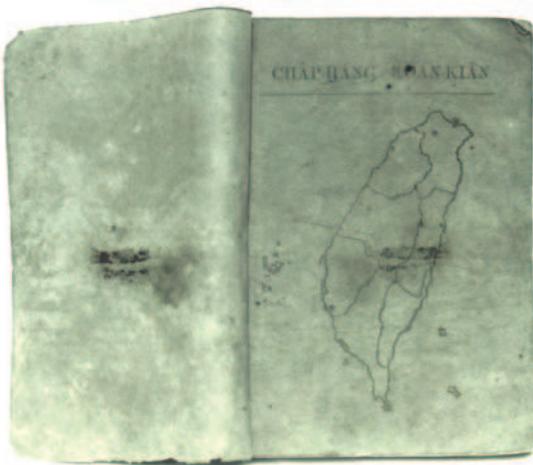
| d.d:d.r + m : d' | l.s:m.s + m :- | s.l : d' + m : d'.l | s : d.r + m :- |

Péh-lêng - si kèo chuí-chhân, Chúi-gû kha-chiah o - chhiu kiò,
 Ài kiú kok, kiàn tè - to', Khai-khún keng-êng tōa kè - bō',
 Chiòh-thâu khioh-óá lâi saⁿ - kēng, Se - iūn Sūi - sū ún-tàng sêng.

| s : r.m + s :- l | d' : l.d' + s :- | s : r + m.f:m.r | d : r.m + d. :- ||

Thài-pêng - iūn siōng Hô-pêng - chhoan, Hái chin khoah Soaⁿ chin koân,
 Siōng-thian ték-piát saⁿ khòan - kò', Bí - lē - tó sī pó - khò',
 Hûn kék péh, - soaⁿ kék bêng, Ko - sa - tó thiⁿ chin chheng.

Pò-miâ, Phiau-gú kap | tiōh ài tsai chèng hiaⁿ-chí ê l-kiàn, chhiáⁿ
 tái-ke họaⁿ-hí siá lâi tsò chham-khó.



Chap-häng Koán-kiän (1925).

蔡培火著《十項管見》(1925)。

Opinions on Ten Issues (1925).

Photo by C.U.B.

14 CHAP-HÄNG KOÁN-KIÄN

läng ê tai-chi; tiöh bat chin khoah, só-i tiöh ü hak-bün, ü tl-sek chiah ê ēng-tit. Taⁿ lán tai-ke chai, lán Tai-oân ê hū-jin-läng kiám m-si hak-chiu läng m-bat "It-ji" si chlt-och mah? Iah ta-po-läng kui-läng ü thák-chheh neh? Ai-ah! Si-sò piän liáu-liü! Lán tai-ke iáu-kú si hak-chiu o-ám-ü khah chéh. Áu-ní khòaⁿ, tai-ke chái-jünⁿ m-biän kan-khoⁿ ê ēng-tit! Lán sít-chái si sit ká-sí, lán ê thâu-khak-ogⁿ lai si läng khang-khang. Tai-oân hiän-kim si chái tl-sek ki-hung ê si-chün lah!

4. Taⁿ tiöh kin-kín phö-kip Lô-má-jí!!

Sé-kan khek-khek teh oñ-sin, sì-sé f-keng piän-oäⁿ liáu, chóng-sí lán Tai-oân ê Pún-tó läng, hia-tí chí-nöe, iáu-kú si chiäu kú-khoán, bê-thang èng sì-sé? Che si in-ní sit kau-iök bô hak-bün sót ti-ê; lán f-keng bêng-pök liáu. Taⁿ lán tiöh koä-kín lái chí-heng lán ê kau-iök. Lán chit häng kau-iök ê tai-chi, m-si chlt-si chlt-khek só chò è-thang lán, tiöh ài chin-kú ê khó-sim, chiah chit-süt-å-ó-tit kiän-kong-häu. Jit-pün. Tò-kok-léng Tai-f-chêng, siü-chu-pang kú-sek ê kau-iök bat Hän-bün. Hän-hák è läng sì bô lóa-chéh. Hiän-kim m-chhiän sin ü cháp-bän läng á-bó? Góa teh giâu-gi, Chéh läng Tai-f-üü; Chóng-tok-hú ü sin-siat chéng-chéngⁿ è hak-häu; kau-taⁿ siü chit khoán kau-iök, óbⁿ sin hak-bün è läng, chhim-chhiän bô-lün it-chhiⁿ shg chái-lai, iá-káⁿ bô thang chiuⁿ cháp-bän, che-sí góa è chhui-siöng phah-sing káⁿ-bô siüⁿ tóu cheng-chha. Pún-tó läng läng-kiòng ü saⁿ-pah lák-cháp-bän läng, kin-kín eniah chha-put-to ji-cháp-bän läng ü hak-bün, kiám m-si chin chioⁿ mah? Che sì sim-nih goän-in neh? Chit häng, si lán ka-tí bê-hiäu khòaⁿ hak-bün täng; chit häng, si siat-hoat è läng bô ü

TÂI-OÂN KAP LÔ-MÁ-JÍ

15

cháp-hün ê sêng-sim. Iáu koh chit häng, chiü-si beh ôh hak-bün ê bün-ji giän-gú thài kan-ké huï-siöng oh-tit ôh.

Tú-tiöh hiän-sí ê kóng-hóng, chhú-khl tai-ke tek-khak-tùi kau-iök ô chin jiät-sim chiah tiöh. Tán-sí chit häng bün-ji kap giän-gú tiöli koh chit hoan ê tón chhim-siüⁿ tóu giän-kün. Tai-oân kap Tióng-kok ê óng-lái tek-khak bê ēng-tit keh-tng khì, só-i Hän-bün si toän-toän bê ēng-tit phang-sak. Tai-oân läng iú si Jit-pün ê peh-sòⁿ, só-i Jit-pün ê Kok-gú iá-si tek-khak tiöh ài ôh. M-kú Hän-bün si chin oh, Kok-gú iá si chin lán, koh-chái chit nüng häng kap Tai-oân-oe läng si bô koan-hë. Chit ê läng beh sió-khoa cheng-thong chit nüng khoán giän-gú bün-ji, chl-chio tiöh ài cháp-ní è kang-hu; thang kóng si chin täng è tän-thâu. Siäu-liän gin-ná chü sê-hän ôh-khl, chü ü ng-bangⁿ è sêng-kong; hiän-sí m-bat ji ê tön-läng beh lái ôh, phah-sing ôh kau si iá kán-bé-chiaⁿ.

Hiän-kim chái lán Tai-oân eng-kai khî hak-häu thák-chheh è siäu-liän gin-ná, pêng-kin chit pah läng tional chiah saⁿ-cháp-saⁿ läng khî thák-chheh; aü-chhiü lák-cháp chhit läng sì tiöh chò bô hak-bün è kha-siäu. Thang chai, hiän-kim chái Tai-oân ê gin-ná siüⁿ häng sì iáu bô hak-häu thang thák-chheh, kiän m-si chin khó-lín mah? Nâ kóng kau ji-cháp hòe, saⁿ-cháp hòe, i-siöng ê ta-po cha-bó, bô ki-höe thang chia-pín hak-häu-ê sì mói-sl-ké. Chiah è jí, saⁿ-cháp hòe i-siöng ê läng, chiaⁿ-chiaⁿ sì teh keng-êng hiän-kim è Tai-oân. Chiah-è m-bat hak-bün m-bat tai-chi, Tai-oân beh thài è oñ-siu chhn-pö? Iah chit-chün è siäu-liän gin-ná sì aü-tai beh keng-êng Tai-oân è jin-chái, chiah-è chit-chün bô hak-häu thang thák-chheh, aü-lái beh-thài ü jö-êng? Áu-ní Tai-oân beh-thài ü hiòng-siöng è jit,

Óh-jī koa

Koa Úi-su tù

A-chōtiām-tiām teh khòaⁿ chheh,
A-kong ku-ku teh bong hē,
A-má siōng-siōng teh chhe ké,
A-pa jit-jit teh pháu-bé.

Chhun hē chhiu tang hun sù-kùi,
Tang sai lâm pak chòe sì-ūi,
Nî géh jit sî kì lék-kui,
Jîn-bîn tong-bùt bô siāng lūi.

學字歌

柯維思 著

阿祖 tiām-tiām teh 看冊，
阿公 ku-ku teh 摸蝦，
阿媽常常 teh 炊粿，
阿爸日日 teh 跑馬。

春夏秋冬分四季，
東西南北做四位，
年月日時記曆規，
人民動物無 siāng 類。

Kó-bú lâng óh-jī koa

Koa Úi-su tù

Kóáⁿ-kín bat jī óh jī-bó,
Seng thák a, i, o, e, o[’],
Í-āu ka-kī koh kè hō,
Chit pái gō-jī chin tú-hó.

I ū lâ-á lí ū ô,
In ū e-á líñ ū ô,
I chèng hiuⁿ-ko líñ chèng ô[’],
Góa ài chhī lô kiam phah hó.

鼓舞人學字歌

柯維思 著

趕緊 bat 字學字母，
先讀 a, i, o, e, o[’]，
以後家己 koh 過和，
Chit pái 五字真 tú 好。

伊有蜊仔 lí 有蚵，
In 有鍋仔 líñ 有壺，
伊種香菇 líñ 種芋，
我 ài 飼鱸兼 phah 虎。

Tēn Khe-phoàn bok-su (1896-1951)

Chhut-sì tī Éng-khong Gô-kî-thâm, 1926 nî chhut-pán Pêh-oē-jī sió-soat.

鄭溪泮牧師 (1896-1951)

出生於臺南市永康「蜈蜞潭」，1926 年出版著名白話字小說《出死線》。

Rev. Tēn Khe-phoàn (1896-1951)

Born in Gô-kî-thâm, Éng-khong, Tân-lâm. His famous novel Line between Life and Death was published in 1926.



Lōa Jin-seng bok-su (1898-1970)

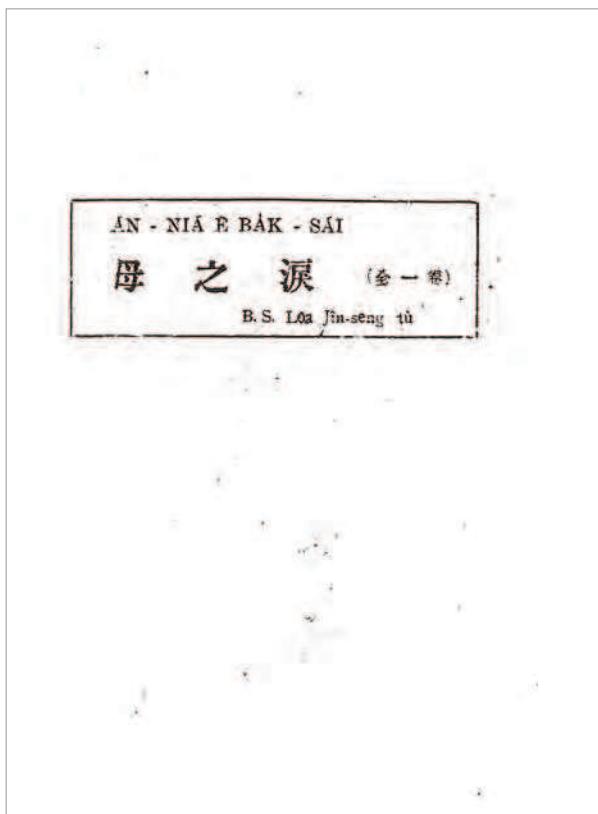
Tâi-tiong chhut-sì, pún-miâ Lōa Thih-iûn. Ú chin chē Pêh-ōe-jī chok-phín, chhiūn kóng Án-niá ê Bák-sái (1924), Eñg Kha-chiah Ng Siōng-tè (1939), Khó-ài ê Siû-jîn (1960).

賴仁聲牧師 (1898-1970)

出生於台中，本名賴鐵羊。著有許多知名白話字作品，譬如《俺娘的目屎》(1924)、《用尻脊向上帝》(1939) 及《可愛的仇人》(1960) 等。

Rev. Lōa Jin-seng (1898-1970)

Born in Taitong (Taichung). His famous works include Án-niá ê Bák-sái (1924), Eñg Kha-chiah Ng Siōng-tè (1939), and Khó-ài ê Siû-jîn (1960).



賴仁聲



Bū-hong It-sim-hōe kap Iûⁿ Chúi-sim

It-sim-hōe sī Iûⁿ Chúi-sim (Lím Hiàn-tōng ê khan-chhiú) ê tōa-hàn hāu-seⁿ Lím Phan-liōng tī 1932 nî 2 goéh chhe 2 tī Bū-hong chhòng-lip ê bûn-hòa cho-chit, tùi Pêh-ōe-jī ê sè-siōk-hòa chhui-sak ū chin-tōa ê pang-chān.

霧峰一心會會員與楊水心

一新會是楊水心（林獻堂的夫人）的長子林攀龍於 1932 年 2 月 2 日在霧峰創立的文化組織，他們的宗旨是想促進台灣文化的建設，推廣白話字是他們主要的活動之一，對白話字的世俗化有很大的影響。

It-sim-hōe Association and Ms. Iûⁿ Chúi-sim

It-sim Association was founded by Lím Phan-liōng, the son of Iûⁿ Chúi-sim (wife of Lím Hiàn-tōng), in Bū-hong in February 2, 1932. This association was one of important organizations to promote Pêh-ōe-jī to people outside churches.



Ông Iók-tek phok-sū

Tâi-lâm chhut-sì, 228 í-āu liû-bông Jit-pún. Jit-pún ê Tân-tòk ūn-tōng ê thâu-lâng. I sī tē-it ê siū hiān-tāi gí-giân-hák hùn-liān, gián-kiù Tân-gí lâi theh tiōh Tang-kiaⁿ Tân-hák phok-sū hák-ūi ê Tân-oân-lâng. I kòe-sin chêng kong-khai chú-tiuⁿ kè-siok iōng Péh-ōe-jī.

王育德博士 (1924-1985)

出生於台南，二二八以後流亡日本，在日本倡導台獨運動。他是第一位具備現代語言學訓練、研究台語而獲得東京大學博士學位的台灣人。他於去世前曾公開主張繼續使用白話字。他創辦「台灣青年社」及其機關刊物《台灣青年》，重要著作有《台灣：苦悶的歷史》、《台灣話研究卷》等。首位主張「漢羅合用」，對戰後台語文書寫標準化有極大貢獻。

Dr. Ông Iók-tek (1924-1985)

Born in Tailam. He went to Japan after his brother was killed in the 228 uprising. During his stay in Japan, he was the important leader for Taiwanese independence. He was the first Taiwanese trained in modern linguistics and was granted a PhD degree with dissertation on Taiwanese language by Tokyo University.

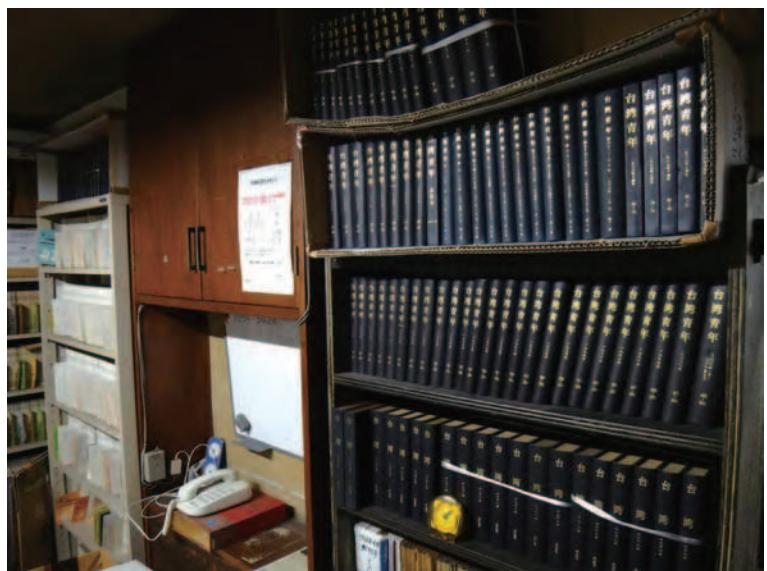


Ông lók-tek tī Tang-kian ê kū-chhù.

王育德在東京的故居。

Ông lók-tek's former residence in Tokyo

Photo by C.U.B.



Tīn Jî-giòk bòk-su (1922-2014)

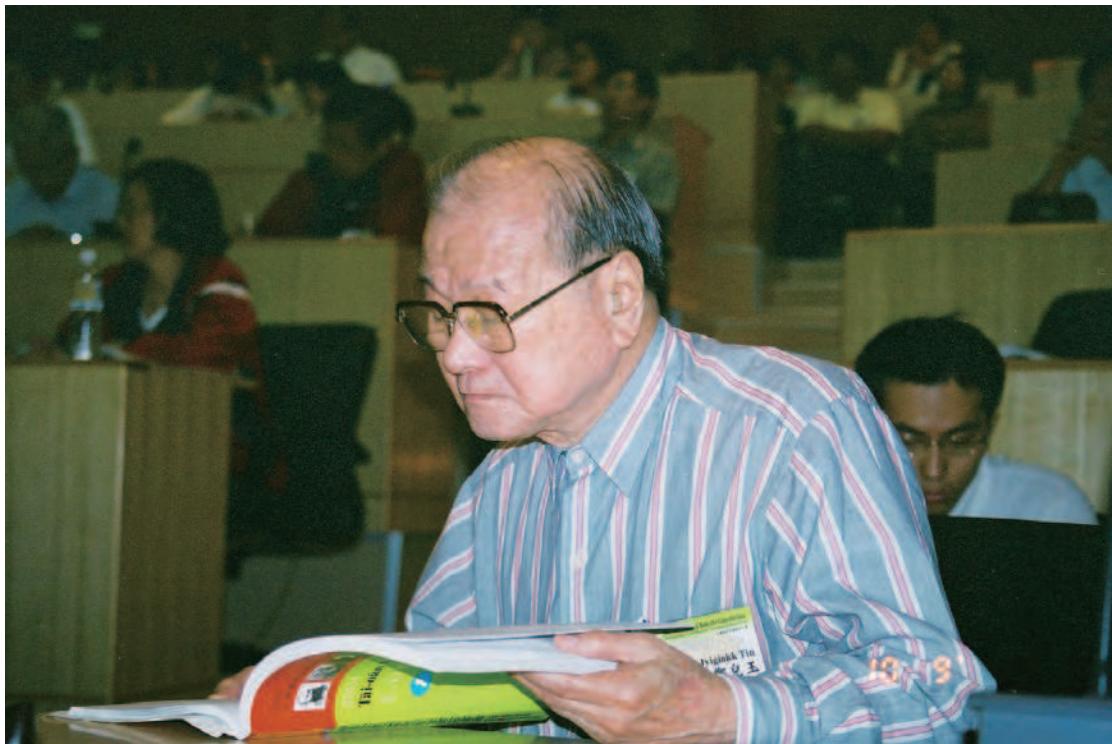
Pīn-tong Tang-káng chhut-sì, Tâi-lâm Sîn-hák-īn kàu-siū thè-hiu. Bat khí-chhó Tiúⁿ-ló Kàu-hōe “Jîn-koân soan-giân” kap “Sìn-gióng kò-piát,” koh tī Tâi-lâm Sîn-hák-īn khai-siat Tâi-gí bûn-hòa kàu-sek. Tâi-oân Lô-má-jī Hiáp-hōe ê êng-ū lí-sū-tiúⁿ.

鄭兒玉牧師 (1922-2014)

出生於屏東東港鎮，任教於臺南神學院社會研究所。曾起草長老教會〈人權宣言〉及〈信仰告白〉，1994 年於臺南神學院開設台語文化教室，2001 創立台灣羅馬字協會，全力推動台灣母語化建設，〈台灣翠青〉是他有名的歌詞作品，是民間版的台灣國歌，對台灣母語運動有極大的貢獻，是白話字運動先行者。

Rev. Tīn Jî-giòk (1922-2014)

He was born in Tang-káng, Pīn-tong. He was a professor at Tainan Theological College and Seminary. He participated in drafting the “Declaration of Human Rights” and “Confession of Faith” of the Presbyterian Church.





Chiàn-āu kàu taⁿ ê hoat-tián

戰後至當代的發展

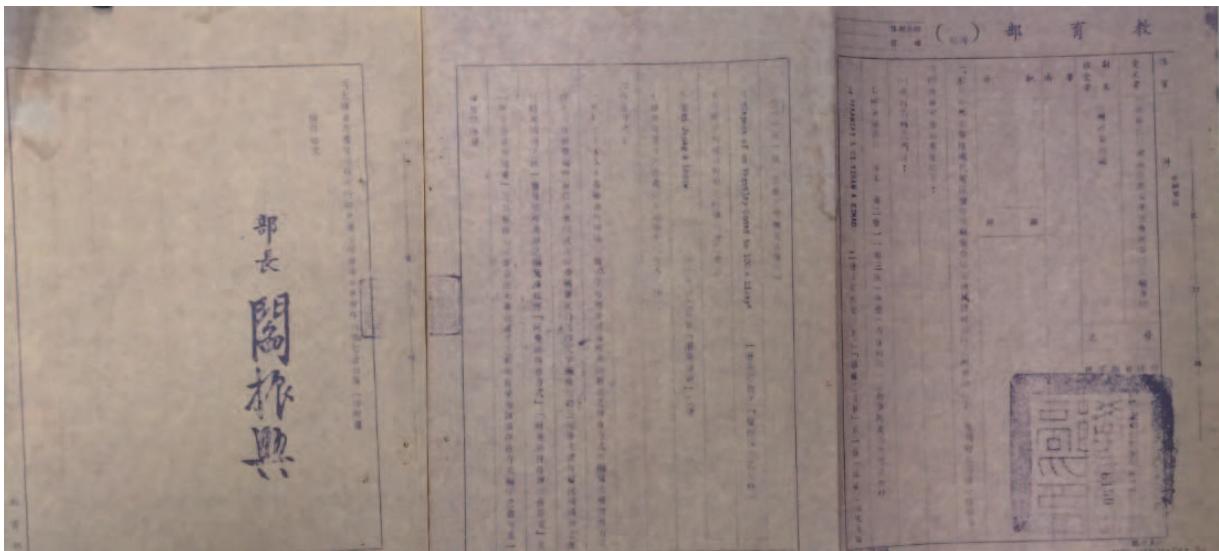
After World War II



Tiong-hôa Bân-kok gōa-lâi chèng-koân tá-ap Tân-gí kap Tân-oân-jī.

中華民國政權曾打壓台語及羅馬字。

Taiwanese and Roman Scripts were once suppressed by the ROC alien



**用羅馬字拼成方言
有礙推行國語**

教廳通知教會禁止
（新亞社訊）政府當局擬各教會利用羅馬字母拼寫方言，以宣傳基督教義，並選派國語督導會委員協助，用國語督導會督辦，以利傳教。本省各教會對山地傳教，即用羅馬字母拼寫日語、閩南語、廣東語等，已行之久。日前，又用羅馬字母拼寫閩南語。

教育部會商討，決定一面加以禁止，一面由各教會派員協助督辦。

中央教育部、台省民政部、教育廳等，單位在該處通知國語推行委員會會商討，決定一面加以禁止，一面由各教會派員協助督辦。

Kìm chí Tâi-qí kap POJ ê sim-bûn hâm kong-bûn.

禁止台語及羅馬字的新聞報導及公文。

Newspaper reports on this issue.

四、三等測候所每日八次（時間同乙）或六次（六、九、十二、十四、十八、二十一）。
丁、四等測候所每日三次（六、十四、二十一）。

戊、雨量站每日一次（九時）。

第六條 各級測候所應用各種紀錄表式另定之。

第七條 摄氏改為三等以上之測候所，應拍發氣象電報供中央氣象局分析天氣及預報之用，氣象電報之次數、時間、電碼，由中央氣象局另定之。

第八條 頭等測候所每日廣播及預報天氣至少一次，其時間應就環境需要呈報中央氣象局決定之。

第九條 各級測候所每月將觀測結果於次月十日前逕送中央氣象局查核，由中央氣象局彙編公佈，並函送有關機關。

第十條 凡關於氣象測候之技術事項，應以中央氣象局各項規定為標準。

第十一條 本辦法自公布日施行。

字辨音，早經禁止在案。如仍有發現，自應切責取緝。三、特函會照。四、本件副本抄送行政院秘書處」。

二、令仰遵照。

臺灣省政府令

中華民國四十三年七月九日
（註）府民地管字第2295號

事由：關於耕種承領人死亡者之處理，令仰遵照。

各縣市（局）政府：

一、依實施耕者有其田條例承領人耕種承領人死亡者之處理，經本府呈奉行政院

臺四丙內字第2755號令後示如次：

(1) 耕地承領人死亡後，如部份繼承人非從事耕作者，應將其應繼分照原承領

地價課與從事耕作之其他繼承人。
(2) 耕地承領人死亡後，如其全部繼承人均非從事耕作者，應由政府照原地價

（即承領人已繳之地價）收回，另行公告放領。

二、令仰遵照辦理。

主 席 嚴 家 澄

政令主管類

民 政 局

中華民國四十三年七月九日
（註）府長一字第六二九二號

臺灣省政府令

中華民國四十三年七月九日
（註）府長一字第六二九二號

臺灣省政府教育廳令

中華民國四十三年七月七日
（註）教五字第3078號

臺灣省政府教育廳令

事由：據中央氣象局為學校及社教團體召募兒童宣傳教義授福馬字應否予以禁止一案，函請查照。

一、准內政部內民字第511209號函：「一、准行政院秘書處六月一日通知單
以：「臺灣省政府呈為宗教團體召集兒童宣傳教義授福馬字應否予以禁止
」一案，奉交內政部核辦。二、各教會召集未成年兒童宣傳教義時，教授福馬

省立各級學校 省立各社教機關
各縣市政府 陽明山管理局

臺灣省政府公報

四十三年秋字第十一期

一六三

Tâi-oân Séng-chèng-hú Kong-pò kong-kò (1954 nî, Chhiu-kùi, 11 kî)

台灣省政府公報 1954 年秋 11 期公告。

Taiwan Provincial Government Gazette (issue 11, year 1954).

臺灣省政府公報

四十四年冬字第十六期

一八二

臺灣省政府令

中華民國四十四年十月十七日
(財政)府民二字第九四〇九號

專四、為基督教會教徒羅馬字拼音，令仰取備具報。

臺南縣政府：

一、准教育部臺四四社字第一二八六四號函：「一、據報臺南善化鄉耶蘇基督教

會全以羅馬字拼音傳教，不用漢文，尤其不識漢字兒童反崇尚羅馬字，全臺教

友之多，影響國民教育至大，政府對此影響，應加限制，不能許可外國文字來

破壞我國基本教育等情。二、查羅馬字使用範圍早有本部規定。至對於用羅馬

字傳教，並經貴省政府於四十二年七月六日以四二府民字第二八一九四號通飭

比照日文整理辦法處理有案。三、特函請查明糾正見復爲荷」。

二、查教授羅馬字拼音，早經本府四三府民一字第六一九二三號令通飭禁止在案

。該縣善化鄉耶穌基督教會，仍以羅馬字拼音傳教，殊有未合，仰即查明，嚴

予取緝具報。

三、令仰遵照。

四、嗣後凡有新舊羅馬字拼音書，並抄發各縣市政府（局）。

主 席 嚴 家 淹

財 政 麗

臺灣省政府令

中華民國四十四年十月十八日
(財政)府財貿字第九三五三四號

專田、為外匯辦法自九月十日起施行一事，令希知照。

（註）本辦法由行政院外匯委員會核准，並正印定。公營事業及進口器材物資申請辦法

本府所屬各公營事業機構：

一、准 行政院外匯貿易審議委員會四四外貿審專字第六三六四號函：「一、
為簡化並調整外匯折算率起見，經本會第廿九次會議通過自九月十日起，所有
進口結匯及拿出匯款均按照銀行賣出匯率，加結匯防衛捐及結匯證質結售（其
自行附繳結匯證明書者，免付結匯證質）即555+23+60122%。二、該
項外匯折算率調整後，前訂「公營事業機構進口器材物資申請結購外匯審核辦
法」已不適用，茲特修正訂定「公營事業機構進口器材物資申請結購外匯辦法
」一稿，自九月十日起實施。三、茲檢附公營事業機構進口器材物資申請結購
外匯辦法一份，請查照辦理，並請轉知所屬單位」。

二、特抄附前項辦法一種，令希知照。々

主 席 嚴 家 淹

公營事業機構進口器材物資申請結購外匯辦法

- 一、公營事業機構進口器材物資向 行政院外匯貿易審議委員會申請結購外匯，
依本辦法辦理之。
- 二、公營事業機構進口原料器材經 行政院外匯貿易審議委員會核准後，向臺灣
銀行按銀行賣出匯率結購外匯，並附繳同額之結匯證明書。
- 三、公營事業機構進口器材物資向 行政院外匯貿易審議委員會核准後，應按銀行賣
出匯率結購外匯，並附繳同額之結匯證明書。
- 四、公營事業及貿易機構進口器材物資結購外匯，一律加征結匯防衛捐。
- 五、公營事業及貿易機構進口器材物資結購外匯之結匯證明書，得茲結匯日臺灣銀
行公告之統一證明書價格向臺灣銀行購買之。
- 六、公營事業及貿易機構進口器材物資經核准結購之外匯，應於核准之日起兩個
月內向臺灣銀行辦理結匯手續，逾期即予註銷，但因事實困難，無法如期結匯
，得由 行政院外匯貿易審議委員會核准酌予延長，至多以兩個月為限。
- 七、本辦法自四十四年九月十日起實施。

總統令 中華民國十九年五月廿一日
（四九）台號（一）氣字第二二九號
文大考 行政院
一、司法院四十八年十二月卅日「（四八）院當（參）一案第五〇九號
呈：「馬祖海防處法院逕至再訴狀定，該處行駁狀公一審判決書當
由原狀呈，至為特此佈行。」
二、馬祖海防處公。除令外，據該處附列決書，今付該處查照轉
行。 聞

二、急求民營轉手，俟令復外，並發原所判決狀，今令當院民營轉手，附利決審三份。
總統府公報 第一〇八九號

特此令聞。凡有外事，當依各該部會之辦法辦理。惟本件係涉外事，應由外交部會專司其事。特此令聞。



Tâi-oân Gí-bûn Goéh-pò (1977 nî tî Bí-kok chhòng-khan)

《台灣語文月報》(1977年於美國創刊)。

Taiwan Linguistic & Cultural Monthly (first issue published in 1977, in the USA).



Tî Bí-kok chhui-sak Tâi-gí-bûn ūn-tōng ê Tēn Liōng-úi kàu-siū (chiàn-pêng).

在美國推動台語文運動的鄭良偉教授(右邊)。

Professor Robert Cheng (on right hand side).





Tí Bí-kok chhui-sak Tâi-gí-bún ūn-tōng ê Tēn Liōng-kng (tò-pêng).

在美國推動台語文運動的《台文通訊》首屆發行人鄭良光(左邊)。

TBTS founder Tēn Liōng-kng (on left hand side).





Tī Canada Toronto chhui-sak Tāi-gí-bûn ūn-tōng,
chēng Tāi-bûn Thong-sìn Toronto pian-chip-pō sêng-oân.

在加拿大推動台語文運動的前《台文通訊》多倫多編輯部成員。

Former TBTS editors in Toronto Canada.

Photo by C.U.B.



Tang-kiaⁿ ê Tāi-gí kàu-hōe.

東京的台語教會。

A Taiwanese Church in Tokyo Japan.

Photo by C.U.B.



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文學・語言・生活 Tâi-bûn Thong-sin BONG-pò



血沃 ê 母語樹—記二二一世界母語日 / 周定邦 台灣 ê 驕傲 / 林納華
銃口下 ê 白牡丹 / 江蕙世 二月天 ê 雨傘樹 / 李文正 食味人生之夏 / A-hi
台語文運動 iáu 未成功 --leh , 哪 thang 停睏 ? / 廖瑞鋐 核電五段 / 何信翰
橫貫台灣 - Ui 鹿港到花蓮 / 賴朝和 Tshiūn 風 tsiah 飛 ê kuân / 董淑連

Lí Kang-khioh Tái-gí Bûn-kàu Ki-kim-hōe (1996 sêng-lip).

財團法人李江却台語文教基金會於 1996 年成立。
Lí Kang-khioh Taiwanese Language Foundation (established in 1996).



Tâi-oân Lô-má-jī Hiáp-hōe (2001sêng-lip).

社團法人台灣羅馬字協會於 2001 年成立。

Taiwanese Romanization Association (established in 2001).

Photo by C.U.B.



Tâi-oân Lô-má-jī Hiáp-hōe ê oáh-tōng.

台灣羅馬字協會的活動剪影。

Events of Taiwanese Romanization Association.

Photo by C.U.B.





Tai-oân Lô-má-jī Hiáp-hōe ê oáh-tōng.

台灣羅馬字協會的活動剪影。

Events of Taiwanese Romanization Association.

Photo by C.U.B.





Tâi-oân Lô-má-jī Hiáp-hōe chú-pān ê Sè-kài Tân-gí Bûn-hòa-iān (2015 hip).

台灣羅馬字協會主辦的世界台語文化營。

World Taiwanese Culture Camp held by Taiwanese Romanization Association.





Ko-hiōng Lô-má-jî Hiáp-hōe hoat-hēng ê Tâi-oân-jî kî-khan.

高雄羅馬字協會發行的《台灣字》期刊。

Journal of Taiwanese Scripts.

Thâu jîm hōe-tiúⁿ Tiuⁿ Hók-chû.

首任會長張復聚。

First chairperson of the Association.





Tâi-lō-hōe tē 7 kài lí-sū-tiúⁿ, Tâi-lâm-chhī chhī-gī-oân Lí Bûn-chèng tī gī-hōe iōng Tâi-oân-jī chit-sûn-kó.

台灣羅馬字協會第七屆理事長、台南市李文正議員於市議會使用台語羅馬字質詢稿。

Lí Bûn-chèng, the 7th chairperson of TLH and the member of Tainan city council adopted Taiwanese scripts for interpellation.





Tân-bûn Pit-hoē tī 2009 nî sêng-lip.
台文筆會於 2009 年成立。
Taiwanese Pen (established in 2009).





Sêng-tāi Tâi-oân Gí-bûn Chhek-giâm Tiong-sim tī 2010 nî sêng-lip.

國立成功大學台灣語文測驗中心於 2010 年成立。

Center for Taiwanese Languages Testing (CTLT) at National Cheng Kung University (established in 2010).



Síá tōa-jī oáh-tōng.

寫大字 (毛筆字)活動。

An event held by CTLT.

Photo by C.U.B.



Tân Sè-hiàn tāi-su siá Lô-má-jī tōa-jī.
台灣書法大師陳世憲書寫羅馬字大字(毛筆字)。
An event held by CTLT.
Photo by C.U.B.

Chhùi kóng Tân-gí, chhiú siá Tân-oân-jī, hēng-hok bān-bān nî

喙講台語、手寫台灣字、幸福萬萬年

Speak and write in Taiwanese and
happy forever



Iâu Chí-liōng tiún-ló kap in ê ka-chók sêng-oân.
姚志龍長老及其家族成員。

Iâu Chí-liōng and his family members
Photo by C.U.B.



Hoan-hí iōng Tân-oân-jī.

歡喜用台灣字。

Happy with Taiwanese scripts.

Photo by C.U.B.



【歌仔尾】

Koa-á-bóe

故事到遮欲扯擺， Kò-sū kàu chia beh chhé-pái,

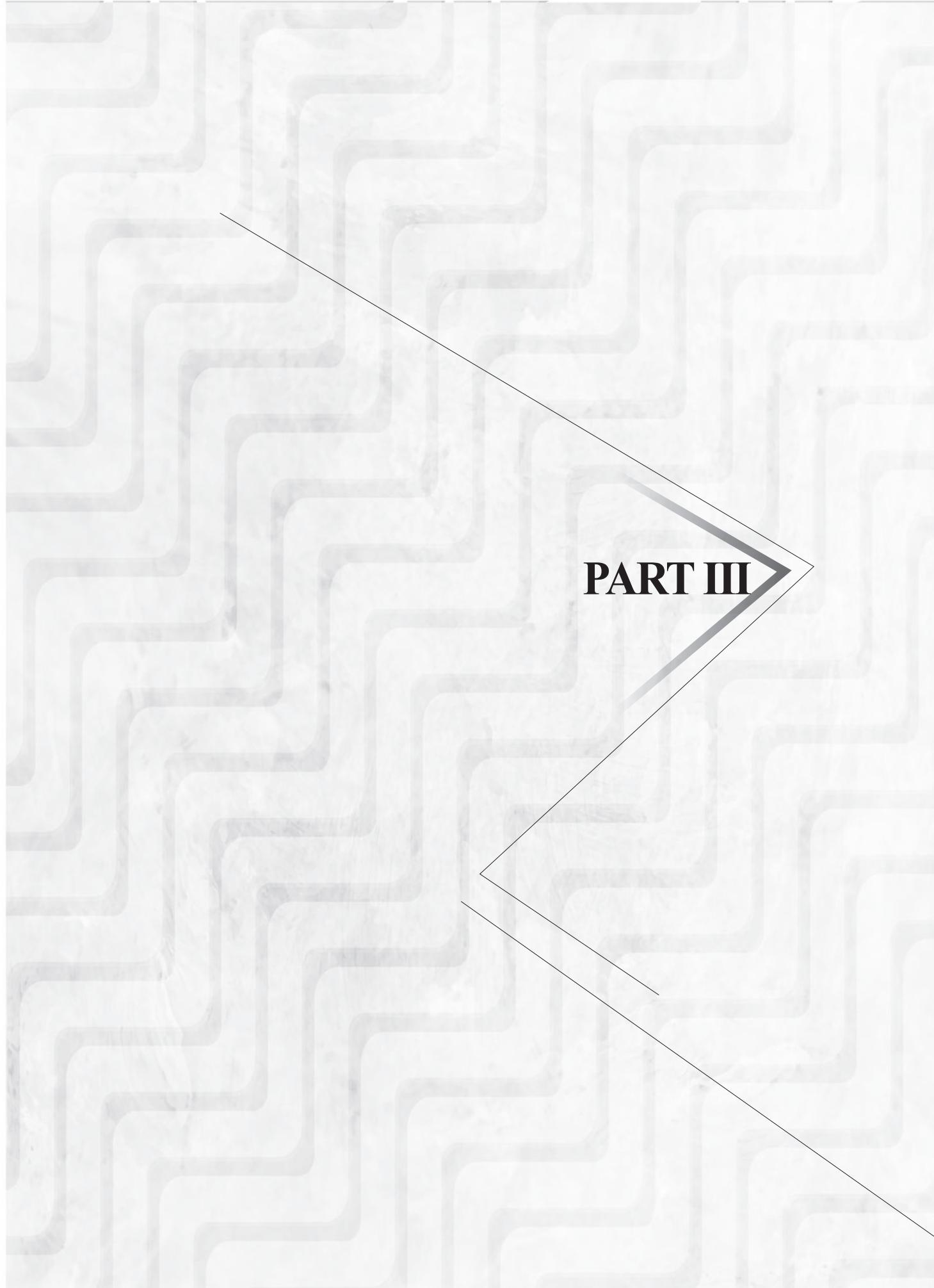
相添智慧佇心內， Saⁿ-thiⁿ tì-hūi tī sim-lāi,

祝咱勇健合應該， Chiok lán ióng-kiān háp eng-kai,

歡迎參觀閣再來。 Hoan-gēng chham-koan koh-chài lâi.

(周定邦 著•月琴唸歌)





PART III

Bāng-lō Chu-goân 網路資源 Online Resources

Miâ-chheng 名稱 Titles

成大台灣語文測驗中心
台語教學資源網

愛疼惜台語文學展網路版
(臺灣文學館)

台語文數位典藏資料庫
(臺灣文學館)

台灣白話字文獻館

台語文記憶

台語信望愛綜合網站

信望愛台語聖經查詢

甘字典查詢

W. Campbell's Dictionary

台語辭典 (台日大辭典台語譯本)
查詢 Taiwanese-Japanese Dictionary

台文 / 華文線頂詞典
Taiwanese-Chinese Dictionary

台語文 / 中文辭典
Taiwanese-Chinese Dictionary

Tē-chí 網站位址 Address

<http://ctlt.twl.ncku.edu.tw/kauhak/index.htm>

<http://nmtldig.nmtl.gov.tw/taigi/index.htm>

<http://xadm.nmtl.gov.tw/dadwt/pbk.asp>

<http://pojbh.lib.ntnu.edu.tw/script/index.php>

<http://210.240.194.97/memory/TGB/mowt.asp>

<http://taigi.fhl.net/>

<http://taigi.fhl.net/list.html>

<http://taigi.fhl.net/dick/>

<http://taigi.fhl.net/dict/>

<http://210.240.194.97/iug/Ungian/soannteng/chil/Taihoa.asp>

<http://210.240.194.97/q/q.asp>

Thák Sòa--loh 延伸閱讀 Further Readings

- 方耀乾 2012 《台語文學史暨書目彙編》。高雄：台灣文薈。
- 台灣基督長老教會總會編 2003 《白話字基礎教材》。台北：台灣基督長老教會總會。
- 呂興昌 1995 〈白話字中的台灣文學資料〉，《台灣詩人研究論文集》，頁 435-462。台南：臺南市立圖書館。
- 李勤岸 2010 《白話字文學：台灣文化 kap 語言文學 ê 互動》。台南：開朗雜誌社。
- 施俊州 2012 《臺語文學導論》。台南：台灣文學館。
- 施俊州 2015a 《台語作家著作目錄》。台南：國立台灣文學館。
- 施俊州 2015b 《台語文學發展年表》。台南：國立台灣文學館。
- 張妙娟 2005 《開啟心眼：《台灣府城教會報》與長老教會的基督徒教育》。台南：人光出版社。
- 陳慕真 2007 《漢字之外：《台灣府城教會報》kap 台語白話字文獻中 ê 文明觀》。台南：人光出版社。
- 陳慕真 2015 《白話字的起源與在台灣的發展》。博士論文：國立臺灣師範大學。
- 黃佳惠 2000 《白話字資料中的台語文學研究》。博士論文：臺南師院。
- 黃玲玲 2010 《*Tīn Jyi-giokk Bók-su ê Bûn-hòa Su-sióng kap Chhui-tōng: 1961~2002 Bó-gú Siá-chok só·Hián-chhut--ê*》。碩士論文：國立成功大學。

- 董芳苑 2004 〈台語羅馬字之歷史定位〉，《台灣文獻》，第 55 卷第 2 期，頁 289-324。
- 廖瑞銘 2008(編)《愛 .疼 .惜：2008 台語文學展專輯》。台南：國立台灣文學館。
- 廖瑞銘 2013《舌尖與筆尖 --台灣母語文學的發展》。台南：國立台灣文學館。
- 潘稀祺 2003《為愛航向福爾摩沙—巴克禮博士傳》。台南：人光。
- 潘稀祺 2004《台灣盲人教育之父：甘為霖博士傳》。台南：人光。
- 蔣為文 2005《語言、認同與去殖民》。台南：成功大學。
- 蔣為文 2007《語言、文學 kap 台灣國家再想像》。台南：成功大學。
- 蔣為文 2011 (編)《台語白話字文學選集》(一套五冊)。台南：台灣文學館。
- 蔣為文 2011《民族、母語 kap 音素文字》。台南：成功大學。
- 蔣為文 2014《喙講台語 手寫台文》。台南：亞細亞國際傳播社。
- 穆伊莉 2010《白話字文獻 nih ê 族群報導書寫研究—用《台灣府城教會報》(1885-1942) 作範圍》。碩士論文：國立成功大學。
- 賴永祥 1990《教會史話》第一輯。台南：人光。

Péh-ōe-jī hoat-tián sî-kî sū-kiāⁿ kap sî-kan pió 白話字發展時期事件時間軸 Timeline of Péh-ōe-jī's Development

時期年份	內容	Lōe-iōng	
荷蘭統治	17世紀	荷蘭統治台灣，為了宣教，以羅馬字設計西拉雅族母語文字，此套文字於新港社盛行故稱為「新港文」。	Hô-lân thóng-tī Tâi-oân ê sî, in ūi-tiöh soan-kàu ê lî-piān, kō Lô-má-jī siat-kè 1 thò “Sin-káng-bûn.”
清國統治	1818	英國基督教傳教士馬禮遜於麻六甲開辦英華學院，擬定漢語羅馬字方案。	Eng-kok Ki-tok-kàu thoân-káu-sū Má-lé-sùn (Robert Morrison) tī Melaka siat Eng-hôa Hák-īn, gí-tēng Hán-gí Lô-má-jī hong-àn.
	1837	傳教士麥都思先在麻六甲的英華學院負責印刷業務，後來又陸續到檳城	Medhurst seng tī Malaka ê Eng Hôa Hák-īn hū-chek in-soat giáp-bū, āu--lâi koh sio-sòa khì Penang, Singapore kap Batavia hit kóa só-châi thoân-kàu. I tī Batavia ê sî-chūn ū pian-siá “Hok-kiän Hong-giân Jî-tián” koh tī 1837 nî oân-sêng chhut-pán.
	1850	美國歸正教會的打馬字、養雅各、羅帝等人，首先在廈門的教會學校教授白話字，開啟白話字的教學之門。	Bí-kok Kui-chèng kàu-hōe ê Táⁿ-má-jī(John Van Nest Talmage), Ióng Ngá-kok (Dr. James H. Young) kiau Lô-tè (Rev. Elihu Doty) in thâu-chit-ê tī Ê-mâng ê kàu-hōe hák-hâu kà Péh-ōe-jī, phah-khui Péh-ōe-jī kàu-hák ê mâng.
	1865	英國長老教會第一位駐台灣宣教師馬雅各醫生來台，於臺南設立傳教本部，並開始在臺南推行白話字。	Eng-kok Tiúⁿ-ló kàu-hōe thâu-chit-ê tòa Tâi-oân ê soan-kàu-su Má Ngá-kok (James Laidlaw Maxwell) i-su lái Tâi-lâm siat thoân-kàu pún-pō, khai-sí tī Tâi-lâm chhui-sak Péh-ōe-jī.
	1875	從蘇格蘭來台的巴克禮牧師，1875年在打狗登陸，之後移到臺南，積極推動白話字，並構思白話字出版部門、印行白話字的教學教材。	Ùi Scotland lái Tâi-oân ê Pa Khek-lé (Thomas Barclay) bôk-su tī 1875 nî ùi Takao khí-soa, āu--lâi koh lái Tâi-lâm, khai-sí chek-kék chhui-sak Péh-ōe-jī, koh kò-su siat Péh-ōe-jī chhut-pán pō-mâng, in Péh-ōe-jī kàu-hák kàu-châi ê kè-ék.

日本統治	1880	英國教會總會透過馬雅各宣教師，捐給台灣第一部白話字印刷機。同時，巴克禮回到英國學習印刷技術。	Eng-kok kàu-hōe chóng-hōe thàu-kòe Má Ngá-kok soan-kàu-su, koan chit tái Péh-ōe-jī in-soat-ki hō-Tâi-oân. Pa Khek-lé tñg-khì Eng-kok ôh chhau-chok in-soat-ki ê ki-sút.
	1884	巴克禮返回台灣成立新式印刷機構：台南聚珍堂（俗稱新樓書房）。	Pa Khek-lé tñg-lâi Tâi-oân, sêng-lip sin-sit ê in-soat ki-kò : Tâi-lâm Chū-tin-tông (Siök-chheng “Sin-lâu chheh-pâng”).
	1885	7月（光緒 11年 6月），巴克禮牧師在台南聚珍堂創辦台灣第一份報紙《台灣府城教會報》正式發行。	Chhit--goéh, Pa Khek-lé bôk-su tî Tâi-lâm Chū-tin-tông chhòng-pân ê Tâi-oân tē-it hûn pò-chóa Tâi-oân Hú-siâⁿ Kàu-hōe-pò chèng-sek hoat-hêng.
	1920 年代	台灣文化協會推行白話字運動。白話字於教會外開始傳播。	Tâi-oân Bûn-hòa Hiáp-hōe chhui-sak Péh-ōe-jī ūn-tōng. Péh-ōe-jī tî kàu-hōe gōa khai-sí thoân-pò.
	1929	蔡培火創立「台灣白話字研究會」，舉辦「白話字講習會」。林獻堂家族於霧峰成立一新會，後在霧峰地區推廣白話字。	Chhòa Pôe-hóe chhòng-lip “Tâi-oân Péh-ōe-jī gián-kiù hōe”, kí-pân “Péh-ōe-jī káng-sip hōe.” Lím Hiàn-tông ka-chók tî Bû-hong sêng-lip It-sin-hōe, chhui-sak Péh-ōe-jī.
	1942	中日戰爭，台灣總督府下令《台灣府城教會報》停刊。	Tiong-Jít chiàn-cheng, Tâi-oân Chóng-tok-hú hā-lêng Tâi-oân Hú-siâⁿ Kàu-hōe-pò thêng-khan
	1949	228事件後，王育德先生於日本創立「台灣青年社」，從事台灣獨立運動並鑽研台灣語言。	228 sū-kiān liáu-āu, Ông Iók-tek sian-siⁿ tî Jit-pún chhòng-lip “Tâi-oân Chheng-liân-siā”, chiông-sû Tâi-oân tok-lip ūn-tōng, koh gián-kiù Tâi-oân gí-giân.
中華民國戒嚴統治	1950	國民政府以阻礙「國語（華語）運動」推行為由，禁止人民使用台灣本土語言，並下令禁止教會使用白話字。	Kok-bîn chèng-hú nôa-thâu chhui-sak “Kok-gí ūn-tōng”, kìm-chí jîn-bîn sú-iōng Tâi-oân pún-thôr gí-giân, koh lóh bêng-lêng kìm-chí kàu-hōe sú-iōng Péh-ōe-jī.

中華民國解嚴後	1969	王育德先生以《閩音系研究》獲得東京大學文學博士，並出版《台灣語入門》、《台灣語初級》等，提出台語文「漢羅合用」主張。 《台灣府城教會報》（今《台灣教會公報》）改用中文出版發行。	Thâu-chit-ê Tân-gí phok-sū Ông Iók-tek sian-sin thêh tiöh Tang-kiaⁿ tāi-hák bûn-hák phok-sū ê hák-üi, thê-chhut Tân-gí-bûn “Hàn-Lô háp-ēng” ê chú-tiuⁿ. Tân-oân Hú-siâⁿ Kàu-hōe-pò (chit-má ê Tân-oân Kàu-hōe kong-pò) kái kō Tiong-bûn chhut-pán hoat-hêng.
	1973	Embree以白話字所編的《台英辭典》於香港發行，在 1973 年被沒收、禁止進口。	Embree kō Péh-ōe-jī pian ê 『Tâi-Eng Sû-tián』 tī Hióng-káng hoat-hêng, 1973 nî hō Kok-bîn chèng-hú bùt-siu, kìm-chí chìn-kháu.
	1975	天主教馬利諾會與基督教台灣長老教會新譯的台語、泰雅語聖經（紅皮聖經）被中國國民黨政權沒收、查禁。	Thian-chú-kàu Maryknoll hōe kap Ki-tok-kàu Tân-oân Tiúⁿ-ló kàu-hōe sin ék ê Tân-gí Thài-ningá-gí Sèng-keng (Âng-phôe Sèng-keng) hō Kok-bîn-tóng chèng-koân bùt-siu cha-kím.
	1984	教育部函請內政部，阻止教會使用白話字傳教，其他雜誌若刊登白話字亦遭查禁。	Kàu-iók-pō hâm chhiáⁿ Lâi-chèng-pō, phòachām kàu-hōe sú-iōng Péh-ōe-jī thoân-kàu, kō Péh-ōe-jī chhut-pán ê cháp-chì mā-lóng cha-kím.
	1987~	台灣解嚴後，台語文運動復甦，眾多台語文運動者成立台語文基金會、社團、編輯台語文雜誌、開班授課、舉辦世界台語文化營，推廣白話字及台灣母語文學。	Tân-oân kái-giâm liáu-āu, Tân-gí-bûn ūn-tōng iā tī chit-sî hōe-hûn, chē-chē Tân-gí-bûn ūn-tōng-chiá háp-lék phah-piàñ, sêng-lip Tân-gí-bûn ki-kim-hōe, siā-thoân, pian-chip Tân-gí-bûn cháp-chì, khui-pan kà Tân-gí-bûn, kí-pān Sè-kái Tân-gí Bûn-hòa-iâñ, chhui-sak Tân-oân-jī kap Tân-bûn bó-gí bûn-hák.
	1996	李江却台語文教基金會成立。	Lí Kang-khioh Tân-gí Bûn-kàu Ki-kim-hōe sêng-lip.
	2001	主張使用傳統白話字的台灣羅馬字協會成立。	Chú-tiuⁿ sú-iōng thoân-thóng Péh-ōe-jī ê Tân-oân Lô-má-jī Hiáp-hōe sêng-lip.
	2009	主張用台灣語文創作台灣文學的台文筆會成立。	Chú-tiuⁿ iōng Tân-oân ōe-bûn chhòng-chok Tân-oân bûn-hák ê Tân-bûn Pit-hōe sêng-lip.

楊蕙如簡介

台南藝術大學博物館學碩士，現任職於國立台灣文學館研究助理，並就讀於國立成功大學創意產業設計研究所博士班。專長視覺傳達設計、博物館溝通與詮釋及觀眾研究。從事藝文展覽規畫經歷已逾 10 年，協助博物館在變動的社會環境中發掘、整合、推動及傳遞自身的價值與特色，範圍橫跨美學、人文與社會領域。

展覽經歷：

《歌詩傳奇—歌仔冊捐贈展》、《講咱 ê 故事—白話字文學特展》、《歷史與文學特展》、《看不見的春光—王昶雄捐贈展》、《男孩女孩與花—王家誠捐贈展》等。

周定邦簡介

學 歷：成功大學台灣文學研究所碩士

經 歷：台文筆會理事、台灣羅馬字協會理事、台灣說唱藝術工作室團長

現 職：國立台灣文學館助理研究員

著 作：台語七字仔白話史詩《義戰噍吧哖》、《桂花怨》；長篇台語七字仔《台灣風雲榜》、短篇歌仔數十篇；台語詩集《起厝兮工儂》、《斑芝花開》、《Ilha Formosa》；台語劇本《孤線月琴》；布袋戲劇本《英雄淚》、《台灣英雄傳：決戰噍吧哖》及碩士論文《詩歌・敘事 kap 恆春民謠：民間藝師朱丁順研究》；台譯劇本《神姊奏鳴曲—Macbeth詩篇》(原著 William Shakespeare 之《Macbeth》)、《Soah局》(原著 Samuel Beckett 之《Endgame》)、《虛幻的遊戲》(原著 Rabindranath Tagore 之《Mayar Khela》)、《Lysistrata：查甫人伶查某人的戰爭》(原著 Aristophanes 之《Lysistrata》)、《跤步聲》(原著 Samuel Beckett 之《Foot falls》)、《椅 á》(原著 Eugène Ionesco 之《Les Chaises》)、《閨雞》(原著張文環之《閨雞》)等。

得獎經歷：南瀛文學獎、鹽分地帶文藝獎、阿却賞台語文學獎、海翁台語文學獎、高雄縣傳統戲劇優良劇本優等獎（首獎）、台南縣政府〈南瀛之歌〉歌詞甄選第一名、台南文學獎台語小說第

一名、劇本入圍台灣文學獎等，國藝會補助文學創作、出版計畫，教育部母語文學創作獎劇本小說類第一名，教育部推展本土語言傑出貢獻個人獎，彭明敏文教基金會 2008「台灣研究」學位論文獎助學金最佳碩士論文獎，臺南市文化局推薦參加文化藝術薪傳獎民俗音樂獎選拔，恆春民謡大賽榮獲個人競賽成人組第一名、詩詞徵稿組第一名、月琴創意組第一名，布袋戲劇本《台灣英雄傳之決戰噍吧哖》與王藝明掌中劇團合作，入選 2013 國藝會布袋戲專案補助。

蔣為文簡介

美國德州大學語言學博士，現為台灣國立成功大學台灣文學系教授、台灣語文測驗中心主任、越南研究中心主任、台灣羅馬字協會理事長、台文筆會秘書長。

Chiúⁿ Úi-bûn sī Bí-kok Texas Tāi-hák gí-giân-hák phok-sū, bōk-chiân tam-jīm Kok-lip Sêng-kong Tāi-hák Tâi-oân Bûn-hák-hē kàu-siū, Tâi-oân Gí-bûn Chhek-giām Tiong-sim chú-jīm, Tâi-oân Lô-má-jī Hiáp-hōe lí-sū-tiúⁿ kah Tâi-bûn Pit-hōe pì-su-tiúⁿ.

Wi-vun Taiffalo Chiung obtained his Ph.D degree in linguistics from the University of Texas at Arlington, USA. He is professor of linguistics in the Department of Taiwanese Literature, and the director of Center for Taiwanese Languages Testing at the National Cheng Kung University in Taiwan. He is also the chairperson of Taiwanese Romanization Association, and Secretary-General of Taiwanese Pen.

Kám-siā

Ē-té thê-kiong bûn-bût, iáⁿ-im, chu-sûn, pang-chân lán phong-phài chit-ê tián-lám ê tan-ūi kap lú-sû, sian-siⁿ. (Chiàu hàn-jī pit-oéh ê sūn-sī pâi)

「講咱 ê 故事 展覽活動 (2015/8/18~2016/1/6) 感謝以下單位及個人提供
文物、影音、諮詢協助充實本展覽

Tan-ūi 單位

大順教會
中央研究院臺灣史研究所檔案館
太平境教會
台灣文藝雜誌社
台灣基督長老教會
台灣教會公報社
台灣羅馬字協會
李江却台語文教基金會 長榮中學
前衛出版社
財團法人台灣基督教宣教基金會
高雄市政府文化局
國立成功大學台灣語文測驗中心
滅火器樂團
萬芳高中合唱團
蕭泰然文教基金會

Kò-jîn 個人

丁榮林 王育德家屬 王昭華 王興武 呂美親 杜信龍 周佳穎 林裕凱
邱偉欣 高月員 張學謙 張復聚 陳豐惠 黃天橫 黃玲玲 黃哲彥
楊允言 劉玉鶯 劉青雲家屬 蔣為文 鄭良光 鄭兒玉家屬 鄭進明
蘇蕙蘿 朱忠宏 陳明仁 陳逸凡 陳慕真 趙莉珍 呂興昌 龔顯宗
穆伊莉 施俊州 林太歲

Chhek-tián thoân-tūi 策展團隊

指導單位：文化部

主辦單位：國立臺灣文學館

共同主辦：臺南市政府文化局

協辦單位：台灣教會公報社、台灣基督長老教會、高雄市政府文化局

統籌指導：陳益源

展覽統籌：陳秋伶 顧敏耀

展覽策辦：周定邦 楊蕙如

文物保護：辜貞榕

展場設計製作：鉅奇數位科技股份有限公司

NOTE

NOTE