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2013 Kaohsiung Lantern Festival

©English translation: Lin Fang-ju
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Kaohsiung's 13th Lantern Festival was a great success and ended with a glorious fireworks display at Glory Pier. This year, the festival overlapped with Valentine's Day and therefore the themes of love and happiness were adopted. To add to the romantic spirit of the festival Venetian Gondolas were commissioned to take visitors on tours of Love River. Taiwan's Bunan tribe mans the boats and serenade passengers with love songs. Another of this year's highlights was an array of international exhibits including beautiful lanterns from Japan, Thailand and Nepal etc.

Kaohsiung is also Taiwan's only harbor which presents firework shows. This year's show included circulating fire trees, Mayor Chen Chu's face, Moon Jellyfish, Dashu Lychees and the Ciaotou Flower Field. The fireworks lit up the harbor and were accompanied with a magnificent sound and light show. Master of Ceremonies on opening night was celebrity host Janet Hsieh, who accompanied singer Yen-j with her violin.

高雄燈會是全台唯一擁有海港優勢，以環港高空煙火為亮點。
Kaohsiung's Lantern Festival features Taiwan's only harbor firework show!



the old Rail Tunnel, creating a romantic and uplifting ambiance. Exhibits integrated state-of-the-art technology and environmentally-friendly materials. Thousands enjoyed the exhibits at the harbor and the nightly firework sound and light shows. Taiwan's first Gondola boat rides will continue to operate until April 17th. The

Lantern Festival begins on the last day of Chinese New Year and lasts for a week. This year Mayor Chen Chu announced Lantern Festival exhibits would also be held in Cishan, Gangshan and Fo Guang Shan. Artistic lights were also exhibited throughout Kaohsiung's metropolitan area, creating a festive and romantic

atmosphere. According to Shu-Te University's statistics, almost 4,600,000 people in attended the exhibits in Cishan, Gangshan and the Love River, which was an increase of 300,000 people from last year. The Lantern Festival generated 2,100,000,000 in revenue.

Fantastic LED fairy lights adorned

rides begin from the west side of Wufu Bridge at the Love River. The hours of operation are Monday to Friday 4:30 pm - 8:30 pm and 1:00 pm - 9:00 pm on weekends. Come and enjoy the beautiful voices of the Bunan people from Namasia. For bookings call 0980-579-027.



國際特色燈展
International lanterns exhibits



愛河畔推出全台第一與唯一的貢多拉船(Gondola)，伴隨原民天籟美聲。
Taiwan's first Gondola boats on the Love River, serenading passengers

全國唯一 港灣燈會 + 三山燈會 高雄賞燈 愛·幸福

◎文/盧怡如 ◎攝影/鮑忠暉

今年(2013)年邁入第13年的高雄燈會藝術節，在光榮碼頭煙火璀璨絢爛中圓滿畫下句點。樹德科技大學統計，自2月10日~24日燈會期間，旗山、岡山、愛河區域之參觀人數約460萬人次，較去年成長30萬人次，創造約21億元的觀光產值。

今年春節適逢2月14日西洋情人節，高雄燈會以「愛·幸福」為主軸，結合國際與在地特色：有日本、泰國、尼泊爾等各國特色花燈、鐵道橋

「Dios Mio 驚奇聲光劇場」、浪漫的威尼斯貢多拉遊船，與金字招牌—全臺唯一的「環港煙火」等，以及舊鐵道營造的奇幻海底隧道燈海及4個以「愛」為主題的造型藝術燈，更為燈會增添幸福與浪漫；還有「三山燈會」—旗山、岡山、佛光山，讓大高雄從山城到港灣處處張燈結彩，充滿年味。這也是市府首次把全臺著名的佛教聖地—佛光山納入燈會系列活動。

高雄市長陳菊表示，高雄燈會從旗山、岡山、佛光山接力展開，而愛河沿岸燈區則涵括國際、在地產業特色花燈與愛情主題造型燈等，以及多重視覺及聽覺饗宴，還以科技、更環保的概念，首度創新推出鐵橋燈光秀，並在原住民浪漫的歌聲中乘坐貢多拉船遊愛河，最適合天下有情人前來創造異國風情的浪漫

回憶。

全國唯一環港煙火除了「環港火樹」、「花媽圖像」，更研發馳名全臺的高雄在地物產意象煙火樣式—「海月水母」、「大樹玉荷包」、「橋頭花海」等，五彩煙花重現花卉概念輪番點亮港灣夜空，搭配壯闊的音樂節奏，讓人感受屬於海港的燦爛與幸福。這也讓旅遊生活頻道名主持人Janet聞名前來採訪，並在開幕當晚上台以小提琴為歌手嚴爵伴奏。

此外，高雄燈會率先引進全臺灣第一與唯一的貢多拉船(Gondola)，由那瑪夏區布農族原住民勇士划槳搖櫓，吟唱遠古的原民浪漫情歌，天籟美聲伴隨著愛河波光粼粼，彷彿置身威尼斯水上風情！

《貢多拉船》

預約售票專線：0980-579-027(即日起至4月7日)

搭乘點：愛河五福橋旁 河西綠園道邊

時間：週一至五 16:30-20:30pm、週休二日 13:00-21:00pm



Chang Bo-ren's Chemical Free White Shrimps

◎English translation: Peng Hsin-yi

◎Photos by Lin Yu-en

Due to its long coastline, many of Kaohsiung's districts have developed a variety of aqua-culture businesses. In Mituo District, many of the employees are an aging demographic. Currently the district worker's median age is sixty. However, there is one younger gentleman named Chang Bo-ren, who has recently returned to work in his family's shrimp farming business.

Mr. Chang previously worked in an office and never imagined he would follow in his father's footsteps. He made his decision to return home in 2010 when he witnessed the destruction of Typhoon Fanapi. During the storm, he felt helpless as he watched his father pace up and down as water levels outside began to rise and spilling over the barriers. The typhoon destroyed his family's livelihood when it washed their shrimp ponds away. Mr. Chang felt that it was then that he got the calling to help his father rebuild his business and decided that he would carry on their family business. Mr. Chang's family has been shrimp farming for generations. He was aware of the risks involved, such as severe weather, but didn't previously realize what back-breaking work it is. Even during typhoons, farmers must go out to inspect their ponds.

"We need more young people to join our ranks, which can only be done if the business reasonably profitable and that there is future in it," Mr. Chang commented. He has already upgraded his family's business by creating a website and making the farm chemical free, while still maintaining the market price. He also takes orders directly from the customers and now ships directly to the customers instead of going through traditional wholesalers. Mr. Chang is now working towards obtaining the certificate, which he

believes will attract a more health-conscious consumer.



張博仁的白蝦
Chang Bo-ren's white shrimps

Shrimp Farming Methods

White shrimp has an established market price and although it has a high mortality, it is considered to be a very good aqua-cultural product. Although each crop starts out as 800,000 lavas, only 2 to 10% grow to full size. Usually shrimp farmers keep milkfish or mullet in order to bring higher yields. White shrimp mature in three months and weigh from 10 to 12 grams. They become premium grade shrimps at five to six months and weigh as much as 30 grams per head.

Mr. Chang has adopted chemical free farming techniques. His chemical-free white shrimps have received

許下一頁養殖業風華 張博仁的無毒白蝦

◎文/侯雅婷 ◎攝影/林育恩

彌陀區為高雄沿海養殖重鎮之一，養殖戶平均年齡約為60多歲，2年前，張博仁返鄉接下家族養殖事業，讓人好奇是什麼原因促使這位年輕人放棄，被認為環境相對優渥的辦公室工作？關鍵正是2010年南台灣災情最慘重的919水災。

張博仁形容919那晚，水漫過了養殖池，望著外頭打拼多年的身家財產全泡在



捕撈白蝦
Harvesting white shrimp

Kaohsiung City Marine Bureau's Certification of Origin and will soon receive the Executive Yuan's Committee of Agriculture, Traceable Agricultural Product (TAP). This certificate guarantees the product was raised under strict, monitored conditions and ensures product safety.

Mr. Chang has a background in bioengineering and is currently utilizing his knowledge. He engineers his own photosynthetic bacterium which he uses in water quality control. This has resulted in a healthier, larger shrimp. His shrimps are now free of all chemicals throughout the maturation process. Shrimps are sampled periodically and strict records are maintained. Some drugs are still necessary in the process; however, shrimps are not harvested until they can no longer be traced. Mr. Chang can guarantee his customers the freshest shrimp and only remove the shrimps from the ponds when he has orders to fill. Live shrimps are immediately dumped into a freezer for approximately three to four hours, so they maintain a springy texture and delicious taste. Mr. Chang puts as much care into the upkeep of the grounds as he does in water quality. He uses a mower instead of herbicide to get rid of weeds and in



白蝦重達10至12克
White Shrimp weigh from 10 to 12 grams

prevent contaminates.

Mr. Chang believes that although shrimp farming is hard work, it is well worth it. He feels his products are playing an important part in reviving Mituo District's reputation as one of the best aqua-cultural regions in Taiwan. He is glad customers can enjoy a high quality shrimp, at a reasonable price. Customers can now order directly from his website or call him on his cellphone at 0987321230. Above all, he hopes to see more young people start aqua-culture businesses.



張博仁
Chang Bo-ren

委會的生產履歷，取得認證代表養殖戶的生產過程皆受到監控，讓消費者食的安心。

張博仁具生物工程背景，自製光合菌，即以生物製菌，改善養殖池內的水質，白蝦體質自然變得更好。但究竟什麼是無毒的蝦？指的是養殖過程受到監控，養殖戶會不定期抽檢送驗並記錄工作報表，養殖的白蝦不吃任何化學物質，嚴格把關水產品用藥安全和停留期。考量運送至消費者手上能夠保持白蝦最佳鮮度，使白蝦保有彈性和紮實度，他在接到訂單後才會打撈白蝦，一打撈上岸，立即在活體狀態放進零下20度的冰箱至少3~4小時，要把白蝦凍透，即便白蝦稍有短時間退冰也不影響其保鮮品質。不單只有養殖池內的環境得悉心照料，養殖池周圍的雜草也只能使用割草機整平而不能使用化學除草劑，避免養殖池有被污染的可能。

張博仁說他最開心彌陀區的養殖實力被看見，讓消費者以合理的價格享有優質的水產品，並吸引年輕人投入這個產業。

水裡，只見父親在房子裡坐立難安，講起這一段他有滿滿的感慨。家中自祖父輩時代就開始養殖業，他說，這行遇上了颱風等不可知的天氣，還是在裝置有重電的養殖池裡巡邏，承擔的風險不可謂不大；他意識到，養殖產業需要有新血承接。

「養殖產業欲吸引年輕人返鄉，須創造出合理利潤，讓人看得到未來！」張博仁如此說。為了讓優質的水產品以合理價格販售出去，避免被盤商剝削，養殖業者應設法建立銷售通路。留在漁塢的張博仁架設網站平台販售無毒白蝦，從生產端直接接觸客戶，另外，他也打定主意取得白蝦認證，售價並不比一般市場販售的白蝦高，期以消費者能接受的合理價格打開市場。

養殖白蝦專業領路

白蝦養殖存活率低，價格趨於穩定，以放養80萬尾蝦苗而言，存活率僅有2%到10%，因此會混養其他魚類，比如虱目魚或烏魚。白蝦生長3個月後，重達10至12克，即可捕撈，特級白蝦約重30克，生長時間長達5至6個月。

養殖一池白蝦，裏裏外外都是學問。張博仁養殖的無毒白蝦，已取得高雄市政府海洋局的水產養殖產地認證標章，2013年也可望取得農

哪裡買？

張博仁 0987321230

The Blooming Roses of Mountain City Rose Park in Liouguei

©English translation: Tan Shu-chun ©Photos by Lu Yi-ru, Pao Chung-hui

Roses are symbolic of love, affection and friendship and are an economically valuable enterprise. Currently, Taiwan exports roses to many countries around the world. Roses generally have a short life span, however Mountain City Park in Liouguei utilize techniques of rosebush grafting in order to grow longer lasting tree roses. Tree roses are divided into categories with standard tree roses of 24, 36 and 48 inches and mini tree roses of 18- 24-inches. In Taiwan they are usually found in local markets and resemble Floribunda roses. Weeping tree roses are taller Floribunda roses, with heights that usually exceed 48 inches and exhibit a waterfall of flowers when in bloom.

Kun-Huang Wang is the director of Mountain City Rose Park and is devoted to improving tree rose horticulture techniques. He was the first person to bring modern tree rose horticulture to Taiwan. He has also adapted techniques to meet local needs and environmental conditions. He has not only improved techniques but also developed anti-heat, disease resistant rootstocks. Wang is passionate about the rose tree industry and hopes to maximize production in Taiwan by grafting the world's best tree roses.

The grafting process begins with a carefully selected rootstock that are taken from the nursery and transplanted to the fields for one year. The tree rose is then cut and



ablactated, transforming them into tree roses. They are then sent for winter rooting and grafting over spring. After a month and a half, the grafted plants are planted in fields and rose suckers are trimmed off. The plants are trimmed regularly and maintained with regular weeding, fertilizers and insecticides. After one and half to two years, the roses bloom and are ready for harvest. Export licenses require a year of inspections before they can be sent overseas.

Tree rose farmers are constantly

developing new types of tree roses. They are always competing to develop more unique and novel species. Tree roses are easy to grow and capable of year-round blooms. Vintage types are also popular and economically valuable. Admission to Mountain City Rose Park is free to the public. Visitors can come and enjoy the colorful roses and learn about tree rose horticulture

Mountain City Tree Rose Park

Telephone: (07) 689-4864

Address: No.58-57, Zhongjhuang Road, Zhongsing Village, Liouguei District



透過嫁接園藝技術，讓玫瑰生長在如樹型般的枝節上，蛻變成生命力更強、壽命更長的「樹玫瑰」。

Longer lasting tree roses, grown with grafting techniques.



樹玫瑰 六龜山城的愛情物語

◎文/盧怡如
◎攝影/盧怡如、鮑忠暉

有「愛情之花」美稱的玫瑰，被視為為美和真愛的化身，擁有愛情、純潔的愛、美好等花語，是最常用來表達情意的禮物，只是花開有期，保存不易。為了保留這份獨特的美麗，六龜「悠遊山城樹玫瑰」透過接穗與砧木的嫁接園藝技術，讓玫瑰生長在如樹型般的

枝節上，使玫瑰蛻變成生命力更強、壽命更長的「樹玫瑰」。

樹玫瑰主幹高度是固定的，只會變得更粗壯，一般分為3類：主幹高度24、36、48吋的標準型，植株觀賞高度正好平行或略低於視線；18~24吋的迷你型，此類型目前國內普遍比較接受中輪多花品種；48吋以上垂枝型，垂枝品種枝條細軟多花，整株成熟時花開如瀑布般美麗。

樹玫瑰是園藝中的高經濟作物，國外已有悠久的歷史，目前國內多仰賴進口，不僅成本高，還需檢疫一年才能出售；這也是悠遊山城負責人王坤煌投入樹玫瑰植栽的原因。「除了引進樹玫瑰栽

培技術外，更研發適合本地市場之栽植工法，因應環境需求與差異並加以改進，並研究耐熱抗病之砧木品種。為了改善樹玫瑰的產量，陸續引進世界上之最新優秀品種，作為樹玫瑰之接穗，以期作為市場優勢之產品。」王坤煌聊起最愛的玫瑰，臉上滿是熱情。

王坤煌更示範樹玫瑰嫁接技術。他解釋，首先選擇適合的砧木品種，並在田間培養約一年的時間，等砧木粗壯之後以高壓或扦插方式取得成活的樹玫瑰主幹，於冬至春季施行嫁接，約一個半月後接穗成活，再剪除砧木吸芽後，將樹玫瑰置田間施行施肥、除草、修剪、噴藥等管理，約一年半至兩年左右即可。他說，國內追逐更新的玫瑰品種，而樹玫瑰在相似度極高的玫瑰盆栽中，格外顯得獨特、新穎，且種植容易、花期長

U字芽接(圖左起)

- 1.將樹皮以U形切開
- 2.將芽接在上U字形開口
- 3.用芽接帶包好捆緊，露出生長點
- 4.在同一樣木多接幾個芽，預計三週後開始抽芽

Grafting a rose bud

- 1.Cutting U-shape onto tree rose
- 2.Grafting a bud onto the curve
- 3.Creating spaces for buds to grow
- 4.Multiple buds blossoming on one rootstock

達全年，身價更隨種植年度而攀升，越老越美麗、越有價值感，相當具有競爭力。

悠遊山城開放部分園區，提供民眾免費參觀，讓遊客感受樹玫瑰強韌的生命力與色彩奔放帶來的感動。

悠遊山城樹玫瑰 (07)689-4864
六龜區中興里中庄58-57號



樹玫瑰品種繁多，個個爭奇鬥豔

Rose Trees come in several different varieties, all of which capture attention.

A Hundred Years of Fire and Earth – San-he Tile Kiln

◎English translation: Peng Hsin-yi
◎Photos by Pao Chung-hui

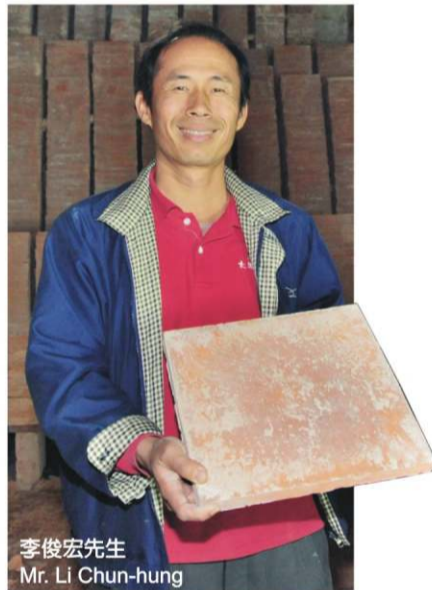


Tile production used to be the most prominent industry in Kaohsiung. Dashu's soil is mostly fine-grain natural clay, the raw material for bricks and tiles. Because deposits are close to the surface and can be exploited easily, the entire district was devoted to the manufacture of bricks and tiles. The industry's heyday was the 1950s when as many as 20 tile workshops and 80 kilns produced bricks and tiles around the clock. However, as cities developed and high-rise buildings became the norm, people stopped constructing houses with tile roofs. The workshops disappeared one by one. Today, only two tile workshops still operate in Taiwan: Liuchia Tile Kiln in Tainan and San-he Tile Kiln in Dashu.

San-he was founded in 1918. The current owner is Mr. Li Chun-hung, the fourth-generation kiln master. Bearing knowledge and experience accumulated through a hundred years of fire and clay, San-he continues to produce red tiles of the type that used to, but no longer, cover the roof of every Taiwanese house. Well lit thanks to skylights, it has two kinds of kiln: a rectangular kiln and two "turtle" kilns. The latter resemble igloos in terms of shape if not color. These kilns are precious antiques in their own right, and

there are trade secrets and gems of professional knowledge which took the Li family a century to perfect.

The turtle kilns are almost seven meters high and gigantic inside, whereas the rectangular kiln is much smaller. The turtle kilns are used for tiles, while the rectangular kiln is specifically for baking bricks. The mechanism for baking tiles is similar to that of baking bricks, but the production process for tiles is a bit more complicated and takes longer. When tiles are made, the clay is first shaped in molds. The unfired tiles are then left to dry for about a month before experienced kiln masters pile them up inside of the kiln. This is where knowledge and experience are crucial. Every element can affect the quality of the whole kiln, and is taken into consideration: the size and thickness of each brick or tile, where they are placed, and how much space there should be between each one to ensure even heat distribution. Firing begins with the burning of wood; the temperature is kept



李俊宏先生
Mr. Li Chun-hung

製瓦百年大家 三和瓦窯

◎文/侯雅婷 ◎攝影/鮑忠暉

瓦窯業曾為大樹區具代表產業之一，當地土質細密，在地面上即可取得煉磚瓦所須的自然黏土，於是形成瓦窯聚落，50年代發展至最巔峰，最高紀錄有20幾家瓦窯場、80幾座瓦窯。隨著社會變遷與建築型態改變，磚瓦需求遽減，全台仍在生產中的瓦窯廠僅剩高雄的「三和瓦窯」和另一家台南的瓦窯廠。

三和瓦窯自1918年開始製瓦，迄今傳承至第四代李俊宏，以百年製瓦功力，繼續生產著記憶中代表台灣的朱紅色磚瓦。走進三和瓦窯的瓦寮，光線從紅瓦屋頂的撒了下來，瓦寮一隅矗立著1座四角窯和2座龜仔窯，古蹟級的瓦窯透著學問。

相較於龜仔窯，四角窯容納空間小許多，專門用以燒磚，燒製期約耗時1個月；而龜仔窯容納空間高度約為7米；四角窯和龜仔窯煉瓦過程大致相同，只是龜仔窯疊窯時複雜度更高，煉製期

程更長。龜仔窯煉瓦時，須先待堆疊的土坯陰乾，耗時約1個月，之後疊窯費時1星期，疊窯的每一個步驟更是經過



龜仔窯疊窯
Piling up the brick and tiles inside the turtle kiln



瓦寮一隅
San-he's workshop

relatively low, around 300 degrees Celsius (572° F), for about 30 days. By the end of that stage, the tiles are dried inside and out. Only then does the kiln master switch to burning rice husks. This fuel boosts the kiln's temperature to 1,050 degrees Celsius (1922° F) for another 40 days. The work is not over even after the fire has been extinguished. The bricks and tiles need to stay inside the kiln so they cool slowly. The temperature inside gradually evens out, ensuring each piece is baked to perfection. The firing is grueling work; the kilns are watched every hour of the day, workers being divided into three groups and serving in shifts to monitor and adjust the fire. When break the kiln's

seal, the kiln master knocks out only one of the seal's bricks, so the heat inside is gently released. This allows the temperature inside to adjust slowly before the whole seal is broken and removed. Mr. Li says he can knock a piece of tile with his knuckle, and from the sound it makes – as well as its color and luster – tell if the firing has been successful. Today, San-he is a trusted supplier of red bricks and tiles for customers restoring or maintaining heritage sites or buildings which are national treasures.

Mr. Li sees San-he as more than just trying to keep a family business running. He has become very aware of his role as the living heir of a faded tradition, and in



旗山天后宮使用三和的紅瓦
Cishan Tianhou Temple in Cishan using red roof-tile from San-he

recent years he has begun to experiment by offering guided tours, tile-making experience courses, and using clay to make other arts-and-crafts products so this ancient material can grow new roots into the lives of modern Taiwanese people.

專業判斷後的縝密安排，老師傅須就不同類型和厚度的磚、擺放位置、預留火路(磚與磚間的空隙)以及火候掌控，全憑經驗，這些都攸關一爐磚瓦煉製的成

敗。之後再以木材連續窯燒30天，以300度低溫烘乾土坯，再以稻殼燒40天，溫度提昇至1050度後，土坯煅煉成磚，再以磚塊封窯2星期，使諾大的窯洞，從上到下堆疊的磚瓦均能透過慢熱的作用熟透。煉瓦時火不能斷，一天三班，每班三個工作人員，確保窯火運作順暢。拆窯時，會先敲開第一塊磚，讓熱氣慢慢釋出，再將封住的牆面拆掉。李俊宏談起，他會用手背輕敲瓦片，聽聲音和看色澤來判斷煉瓦是否成功。這個極度仰賴人力的工作，每個步驟全憑累積的經驗和智慧，煉製出朱紅色的磚瓦，成了古蹟、古厝修復的建材來源。

肩負著百年家業，李俊宏基於一份使命感，繼續窯場運作，他意識到，此舉記錄下凋零的瓦窯業，同時透過瓦窯文化導覽、動手做瓦等課程，以及開發磚雕工藝品等方式，將磚雕工藝應用於生活，開創出百年瓦窯廠的另一種可能，讓在地的瓦窯業在這片土地繼續下去，就像是不曾間斷的窯火一般。

Neimen Song Jiang Battle Array

◎English translation: Peng Hsin-yi ◎Photos by Chang-Chian Ying-hao, Pao Chung-hui

The Song Jiang Battle Array in Neimen is a very special cultural event, which is celebrated on Guanyin and Buddha's birthdays in March. It has been ranked as one of Taiwan's top twelve festivals, attended by many tourists and anticipated by locals. It also features a festive parade of characters that come from folklore, myths, historical events and religious stories. This allows for these stories to be passed down through the generations.

There are several theories regarding the origins of the Song Jiang Battle Array. Most historians believe it originated in China in the Ming Dynasty. Mr. Chen Ceng-sian from the Ruohan Cultural Historical Studies Center, explained when the Ming Dynasty fell, General Jheng Cheng-gong retreated to Taiwan with what remained of the Ming military. They set up camps in Youying (present day Neimen). The Ming military disbanded, became civilians and developed enclaves. Neimen is surrounded by mountainous terrain and isolated from other enclaves. The residents were often raided by bandits and savages and therefore organized a militia group to protect the village. It is theorized an annual parade was established to give thanks for Guanyin and Buddha's protection on their Birthdays.

The Song Jiang Battle Array gradually evolved from a military parade into a festival. People began participating in the array, dressed up like classical Chinese literature heroes such as Shui Hu Zhuan. This added a theatrical element to the parade and eventually became more about local entertainment. However, to remain true to its roots, the array is always led by a soldier carrying a flag. Participants in the parade carry a variety of weapon such as axes, spear-daggers (a pole with a blade that is longer than a dagger attached at the top), staffs, scimitars, swords, daog-

scimitar (a single blade similar to the scimitar but shorter) and chicken-whips. The chicken-whips are unique to the Song Jiang Battle Array and made by splitting a bamboo into fine strips. The whips, which were originally used to herd chickens and symbolic of the early days when life was more difficult, therefore giving them prominent significance in the array. There are many routines that are carried out during the array, with the most complicated being the two hour "Bagua Array" (Eight Trigrams). Several Arrays have also developed; one of which being the "Flag Array" where the leader carries a flag. Another variation is the lion, dragon or crane dances known as "Lion Array", "Dragon Array" or "Crane



宋江兵器
Song Jiang weapons

Array".

The Neimen Song Jiang Battle Array brings to life the ongoing struggles of the ancestors. "It is truly a humbling experience" says Mr. Chen. "By fully appreciating the lives of our forefathers of three-hundred years ago, we become the bearers of their hope and dreams. We become responsible for passing them down to generations who will be around in three-hundred years from now". Mr. Chen is not alone in these sentiments, currently Neimen has twenty-six arrays that are sponsored by local temples and organized by local residents. Neimen is the official home of Taiwan's battle arrays.

The 2013 Song Jiang Array Festival will take place on March 30th, at the Shunsian Temple. The program will include a parade with several local arrays, creative arrays from local colleges and followed by Holy Sedans carrying statues of Guanyin and Buddha.



依2013內門宋江陣官網統計，目前內門宋江陣陣頭約有26隊，密度冠全臺，故內門又有「宋江窟」之稱。Neimen has around 26 battle-array troupes, more than anywhere else in Taiwan and making the district the capital of Taiwan's battle-array Culture.

Banquets prepared by many local banquet chefs always follow. Director Lin Yi-an of Neimen Elementary School shares some protocol for visitors to follow if they attend the festival. First and foremost, do not walk into an array while it is in progress. Do not cross the road while the array is passing by or stand in the middle of the road while the Array is approaching, as it is regarded as blocking the array and causing a disturbance.

情義參天 內門宋江陣的文化藝術饗宴

◎文/盧怡如 ◎攝影/張簡英豪、鮑忠輝

每年3月配合觀音佛祖誕辰舉辦的「內門宋江陣嘉年華」，為臺灣十二項重大節慶之一，活動融合人物、故事、文化、民俗、宗教、歷史與創意等元素，不僅為內門宋江陣增添多元面貌，同時也賦予高雄在地民俗文化嶄新的價值。

「內門宋江陣」起源眾說紛云，學界認為應與明代軍事訓練有關，「明末清初鄭成功率軍來台，並於『右營』（即現在的內門）屯兵駐紮，清康熙年間施琅擊敗明鄭軍隊後，部分官兵遂落地生根，在內門居住下來。」羅漢門文史尋根工作室陳聰賢老師娓娓道來。「因內門四周崇山峻嶺，先民常遭土匪搶劫，

各村落為抵禦外侮，紛紛自行設館自衛；同時配合觀音佛祖遶境，為感謝神明護佑，遂在神佛駕前表演最擅長的『宋江陣』以表虔誠。」

演變至今，內門宋江陣融合「水滸傳」的劇情故事，成為結合傳統武術和民俗技藝的廟會陣頭。宋江陣成員人手一樣兵器，有頭旗、雙斧、官刀、齊眉棍、雙刀、雙劍、鐮刀、雞掃等。其中雞掃為內門宋江陣獨有之兵器。陣式則隨各區域的演練而不同，其中最具威力的是「八卦陣」，完整的一套打完則需二個多小時。除了「跋頭旗」（頭旗從頭到尾猛力的搖個不停）的宋江陣外，還有「跋獅頭」的宋江獅陣、「跋龍頭」

的宋江龍陣和「跋白鶴」的宋江鶴陣。

「瞭解內門宋江陣的背景淵源，可感受先人開墾的筚路藍縷與樸實、虔誠，讓自己的生命往前推展300年。」陳聰賢老師感性地說。除了歷史背景因素，因社區民眾的凝聚力和廟宇的大力支持，內門宋江陣現有26個陣頭，內門也因此獲得「臺灣陣頭之鄉」的美譽。

今年宋江陣嘉年華將於3月30日內門順賢宮舉行，活動內容包括文武大會陣頭串演、大專院校創意陣頭大賽、觀音佛祖聖駕遶境、內門總舖師饗宴等。內門國小林義安主任提醒，觀看宋江陣有兩大禁忌：一是禁止民眾入陣或從中穿越，因表示破陣之意；二是不可擋住正門或中道。



有「藝陣之鄉」美譽的內門，是臺灣民俗藝陣文化重要的篇章，也傳承那份「情義參天」的意涵。Battle arrays are an indispensable part of Taiwan's folk culture, rich in heroic meaning.

Liouguei Planting a Tree of Hope

©English translation by Lin Yi-chun ©Photos by Pao Chung-hui

Selling Fairy Cakes to Improve Local Children's Learning Environment

Sow the seed of hope in a soil of dreams, feed it with care and water it with enthusiasm, then see the Tree of Hope thrive inch by inch. People in Liouguei hope to see the Tree of Hope shade local children on their journey of learning and enrich them with the power of knowledge.

After the havoc caused by 2009's Typhoon Morakot, many local businesses and activities ground to a halt in Liouguei. It not only hit the district's tourism industry hard, but also exposed the area's disadvantaged learning environment, a result of rural-urban disparity. Touched and inspired by the internet mini-film "Tree Hope," Liouguei's Mountain Village, Flowers and Good Life Association launched the Plant a Tree of Hope in Liouguei Project. It hopes to unite local resources and make the most of local produce to create a hand-made specialty that can be sold to benefit Liouguei. Surpluses generated by the project will be used to improve local children's learning environment.

Following the success of its turtle-shaped Gueiwang cakes in 2011, the association has launched a new Liouguei souvenir product in 2013. The new delicacies are called Fairy cakes in honor of a legendary celestial being



called Fairy Huang who, it is said, encouraged the Hakka ancestors of Liouguei's modern-day inhabitants to dig irrigation canals (such as Fairy Canal) in the fertile soil at the foot of Shibalouhanshan (Mount Eighteen Arhats). The cake is the result of numerous trials and improvements. The pastry is kneaded with rose petals and roselle flower conserves, and there are three different fillings. The latter use Liouguei's own dried longans, mangoes and plums, together with pineapples from Gaoshu Township in Pingtung County, to create mouthwatering cakes. Each mouthful of the generous sweet filling is a delight which does not stick in your teeth. The pastry is dense yet crispy; it releases a burst of

fragrance when chewed.

A lot of thought was put into the cakes' packaging. Because the association hopes it can become a specialty souvenir, it presents the cake as something that can be either given as a gift or taken home to enjoy. The outer box has a picture of Fairy Huang with a festive shade of red as the background. It is therefore perfect as a Lunar New Year gift. Two sides of the box feature cartoon depictions of the Eighteen Arhats (followers of the Buddha who

attained enlightenment), while the other two show Liouguei's local sights. Inside the gift box, the cakes are individually wrapped, and the opening of each wrap is shaped like butterfly wings. The wrap is decorated with the logo of Fairy Huang riding a buffalo, Paulownia flowers, and a cartoon of one of the Eighteen Arhats. Each box contains nine Fairy cakes; gift boxes come in white and black editions, and to obtain a complete set of the Eighteen Arhats, people can purchase both at the same time.

To order: 07-6892256



藤枝山茶是自然農法栽種的原生種茶，茶葉屬輕發酵，香氣濃郁富層次感，茶色呈現金黃、琥珀色，是促進會力推的產品。
Tengjih Tea is grown in nearby Taoyuan and cultivated by biodynamic agriculture. The leaves, which are processed by fermentation, give off a rich aroma. The tea's color is golden and accented by caramel-like tones.

The origins of the place names Liouguei District and Mount Eighteen Arhats

From the east bank of Laong Creek, the ridge of Mount Eighteen Arhats looks like the Eighteen Arhats striking different kung fu poses. From the north, the mountain resembles six turtles; in Chinese, Liouguei means "six turtles."

六龜與十八羅漢名稱的由來

十八羅漢山橫看成嶺側成峰，遠近高低各不同，站在荖濃溪東側，山形猶如十八羅漢各展武功架勢，從北方望去狀似六隻龜盤踞於此。

酥脆的口感，咀嚼後，更散發出一股獨特清香。

仙人餅的包裝更是不馬虎！為了呈現「六龜」在地伴手禮，希望送禮、自用兩相宜，所以在設計上特別用心，禮盒的盒面是黃仙人的圖樣與喜慶的紅色，正好適合年節送禮，兩側有兩組Q版的十八羅漢，另兩側取「六龜」字面意涵，都是象徵六龜在地意象；內小盒包裝上的美麗蝴蝶，振翅欲飛，還有仙人騎牛的LOGO、油桐花與Q版羅漢。一盒仙人餅有九個，每一個的羅漢造型都不同，為了完整呈現十八羅漢，更設計黑、白兩種禮盒，一次購買一組，可以湊齊十八羅漢。

預購專線：07-6892256



六龜種希望樹

仙人餅盈餘 改善孩童學習環境

◎文/盧怡如 ◎攝影/鮑忠暉

播下希望的種子，以夢想為沃土、關懷當養分、熱情來灌溉，讓希望樹一點一滴成長茁壯；期盼在綠蔭的呵護下，陪伴著六龜區的孩童學習，展現知識的力量。

莫拉克風災後，百廢待舉，不但重創六龜觀光，也凸顯當地因城鄉差距而處

於弱勢的學習環境。受到網路上微電影「希望樹」的感動與啟發，六龜山城花語美好生活促進會發起「在六龜種一棵希望樹」圓夢計畫，藉由凝聚六龜在地力量，運用當地農特產品，以手工研製、開發，並將銷售所得扣除成本及店家利潤後，全部投入圓夢計畫，希望改善當地學童教育學習環境。

促進會繼2011年以「龜王餅」大受好評之後，今（2013）年推出六龜伴手禮一「仙人餅」，「仙人」之名取材六龜地區的傳說故事：早期黃仙人帶領客家先民開墾水圳（仙人圳），灌溉十八羅漢山下良田。餅皮透過不斷地嘗試、改良，最後加入玫瑰花瓣、洛神蜜餞與酥皮擀製而成；內餡有三種口味，分別是以六龜在地龍眼、芒果乾、梅子等食材，加上屏東高樹鄉的土鳳梨，咬一口就能感受內餡紮實飽滿不黏牙、外皮綿密



Friend from afar — Jackie Sorkin, Candy Queen from Hollywood

◎English translation by Lin Fu-ju ◎Photo by Pao Chung-hui

Jackie Sorkin, the Candy Queen from Hollywood, is having a sweet and colorful exhibition of 38 candy sculptures made out of 300,000 pieces of candy at Pier-2 Art Center. The exhibition will continue until April 21. Children and adults who have visited the exhibition have all enjoyed the cheerful energy of the candy.

Twenty staff members were mobilized and preparations for the exhibition took over four months. Each sculpture comes with a description noting the types of candy used and the number of candies each exhibit contains. Jackie likes to use traditional methods to execute certain things, so she designates people to keep records of each exhibit. The production team must pay close attention to detail.

When asked how to create a flourishing company, Jackie humorously said she does not have a degree from a candy university. She is completely self-taught. She also thanked her husband for his support. In 2009, her husband was laid-off and with no savings, Jackie began to sell her ideas and promote herself. This passionate CEO of the candy empire

started her business with a family party and a US \$400 budget.

Jackie gives every job her all. Today, her client list includes entertainment giants such as Oprah Winfrey and Disney. Jackie believes her clients hire her because they believe she is an interesting and cool person. She encourages people to embrace work with enthusiasm and believe in themselves. In her opinion, a lot of people have a lot of ideas, but it is important to carry them out.

Accompanied by her parents and colleagues, this is Jackie's first visit to

Asia. They are a close-knit group and have really enjoyed seeing how the local people live. They jog by the Love River, have visited Fo Guang Shan, tried buns, dim-sum, ramen and hot stir-fried dishes. Jackie was very happy about the enthusiastic responses that she has received from the people in Kaohsiung towards the exhibit. She has been so touched by the people's kindness that she plans to extend her business in Asia and have a home here.



有朋自遠方來 好萊塢糖果天后Jackie Sorkin

◎文/侯雅婷 ◎攝影/鮑忠暉

「好萊塢糖果天后」Jackie Sorkin 4月21日前在高雄駁二藝術特區，展出以30萬顆糖果創造出甜蜜繽紛的38件糖果雕塑，前來參觀的大、小朋友彷彿感染了糖果的快樂能量，樂陶陶地探索著。

Jackie表示，這場展覽動員了20名工作人員，耗時4個月。每件作品都會載明使用了哪種糖果以及數量，Jackie說有些事情她喜歡用傳統的方法來執行，因此有專人負責計算，Jackie要求製作團隊每件事都要講究細節。

當被問起，如何開創出如日中天的糖果事業？Jackie幽了自己一默說，她並沒有糖果大學的學歷，一切都靠自學而來，她感性地謝謝先生的支持。她談道，2009年，先生失業，夫妻倆在沒有存款的情況下，Jackie開始推銷她的點子，同時也推銷她自己，這位充滿熱情活力的糖果公司執行長，從接下第一筆美金400元的家庭聚會開始，總是全力以赴，到今天，客戶包括好萊塢的歐普拉和迪士尼等。Jackie表示，要讓客戶相信你是一個很有趣且很酷的人，才會願意把事情交付予你，她強調，要對工作懷抱著

熱情以及相信自己。Jackie說，很多人有很多想法，但是要設法去實踐夢想，短短一席話，道出成就一番事業的熱情。

此行是Jackie首次造訪亞洲，同行的還有Jackie的父母親和有如家人般的工作夥伴，一行人在愛河畔跑步，也造訪了佛光山，大啖100元熱炒店、包子、飲茶和拉麵，體驗自在的庶民生活。她非常開心地表示，高雄民眾對她的作品熱情的回應，著實讓她感動萬分，也悄悄地許下心願，希望能在亞洲成功發展事業，擁有一個家。

Linyuan's Mini-Abalone Expert: Lin Sheng-mo

◎English translation: Peng Hsin-yi

◎Photo by Lu Yi-ru

Linyuan, one of Kaohsiung's coastal districts, is famous for mini-abalone aquaculture. But it was not always so, and the man who started it all is not even a native of Kaohsiung. Mr. Lin Sheng-mo grew up in Taiwan's northeast, and got his start in the mini-abalone business when he was 18. He was so passionate about the trade that he traveled all over Taiwan, searching for the ideal environment. He settled in Kaohsiung, becoming the first mini-abalone farmer in Linyuan. He eventually became an authority revered by his peers.

The heyday of Kaohsiung's mini-abalone industry was around 2001, when as many as 200 farmers worked to give this part of Taiwan a greater mini-abalone output than any other city or county in Taiwan. But then a virus hit. Almost the entire crop was wiped

out, and the number of mini-abalone farmers in Kaohsiung fell to just 10. Even Mr. Lin was unable to save his crop and he stopped farming for four years. But he loved his work and tried again. This time, he chose to raise mini-abalone in a more eco-friendly way, bearing in mind not only the health of his crop, but also the health of consumers and nearby ecosystems.

Mr. Lin's abalone farm is about 1000 ping (about a third of a hectare or 35,580 square feet) and divided into several sections for abalones at different stages of growth, from babies to fully grown, ready-for-market gastropods. He not only sells grown abalone to consumers, but also supplies youngsters to his fellow farmers. His farming pools have been designed to resemble the abalones' natural habitat as much as possible, and he keeps the population density low to reduce the risk of a mass die-

out. Each pool is around 20 ping (approximately 771 square feet) and lined with cement cubes. The abalones live right under these cubes. Mr. Lin draws seawater from tidal flats 400m (a quarter of a mile) from his farm, and



the water is tested regularly to ensure its quality before being released into the pools. Mr. Lin has invested in a water-recycling system; the water he draws from the ocean is used at least four times: first it reaches the abalone pools; from there it goes to fish pools; and then to algae pools (abalone food); and to fish pools again, before being discharged. Baby snails take about one year to grow to full size, and they weigh about 20g each (0.7 oz) when harvested.

Mr. Lin jokes that he loves this business so much because it is a lazy man's dream job. After all, adult abalones need only be fed once a week. But, in fact, he is at the farm day in and day out, even if the weather is hot or rainy. It appears easy; Mr. Lin only needs take one look at the pool and sniff the water to know if everything is well. But this ability took him 38 years of hard work to cultivate, and is unequalled. As a veteran in the aquaculture business, Mr. Lin said he is happiest when working on his farm. He believes there is always a market for high-quality seafood and the future is going to be better and brighter.

林園九孔養殖第一人林勝謀

◎文/侯雅婷 ◎攝影/盧怡如

從18歲開始養殖九孔，為了找尋最適合九孔的養殖環境，林勝謀一路從東北角搬遷至台東，最後在高雄林園區落地生根，成為林園區第一個九孔養殖戶，也是當地九孔養殖業推手。

高雄九孔養殖業於全盛時期(2001年)，最高記錄有200多家養殖戶，產量居全台之冠，但受到外來病毒入侵，衝擊甚巨，林勝謀因此一度中斷九孔養殖

4年，高雄九孔養殖業者迄今遽減至10戶，但他對九孔有放不下的感情，堅守熟悉的老本行，朝精緻、健康和環保的方向養殖，並以取得認證為目標。

林勝謀1千坪的九孔養殖場進行從育種到幼貝、乃至於成貝一整個完整流程，販售九孔幼貝與成貝。他的九孔養殖，從水質到養殖環境，儘可能營造仿自然海岸邊的養殖環境，採平面式養殖，其優點為低密度養殖，能降低養殖風險

。每池20坪，池內設置一塊塊四方形的水泥塊，使九孔附著於水泥塊底下。自4百尺外取得東北角潮間帶海水，通過檢驗的水方能用於池內，成貝養殖時間約為一年，約重20公克，即可採收。他的養殖池致力於水資源再生利用，歷經4次使用後的海水才會排出場外，順序為：九孔池、魚池、海藻池(九孔成貝的食物)、魚池。

林勝謀打趣說，成貝一星期只需餵養一次海藻，所以這行稱得上是懶人養殖，日曬雨淋，只見他在池內巡視著，只消看一眼，聞聞味道，他立刻知道這池九孔狀況是否一切正常，這把工夫花了他38年，老前輩篤定地說，從事這行讓他感到快樂，優質的水產品永遠能創造市場。

A Good Drink Worth the Trip – Ms. Ceng Chan Yu-cin's Millet Wine

◎English Translation by Peng Hsin-yi

◎Photos by Lin Yu-en

As indigenous culture makes a comeback, many wonderful aboriginal traditions are getting a new lease on life. One of the most celebrated is the making of millet wine, and in Kaohsiung City's Maolin District, the connoisseur of millet wine is no other than Ms. Ceng Chan Yu-cin, a resident of Maolin Village (called Teldreka in the language of the area's Rukai aborigines).

Thanks to word of mouth, the fame of her brew has reached as far as north China's Heilongjiang province. Indeed, a proposal for collaboration has been extended to her by a liquor company in that province, because they want to work with someone who makes wine by following time-tested recipes and does not cut corners in any way. Ms. Ceng Chan is such a person.

Like many of her fellow aborigines, Ms. Ceng Chan left home at a young age and moved to the big city. She achieved the kind of success she sought, but eventually felt burned out. At the end of the day, she realized, all she wanted was to sit under a tree and chat into the night with friends and family. So she gave up city life and went home. But something was missing. She remembered that millet wine was frequently shared on social occasions, but to her astonishment she could not find it anywhere. Somehow, the art of making millet wine – previously a skill passed down

from mother to daughter – was close to slipping into oblivion. As a daughter of the tribe, she was determined to rectify that.

Like many

women of her generation, Ms. Ceng Chan did not pay attention to tribal traditions when she was younger, so she had no idea how to make millet wine. However, she became a woman with a mission. She began by making experimental batches, and tried to pick up tips and tricks through casual chats with elders. After she finally discovered that the secret to making the millet wine is to use raw *Chenopodium formosanum* (a kind of goosefoot commonly known as Taiwanese quinoa), she successfully revived the tradition of making millet wine.

In the old days everyone made millet wine, so the task looked deceptively simple. However, many factors need to be taken into consideration. For example, it is best to start on a sunny day because high humidity increases the chance of mold growth during fermentation. The millet must be boiled on a wood-burning stove, and Ms. Ceng Chan insists on using substantial pieces of wood rather than twigs to ensure a delicious consistency that cannot be reproduced on a gas stove. Next, she mixes the cooked millet and raw unhusked Taiwanese quinoa into a fine mash. It is left to sit for three or four hours so the natural



曾詹玉琴
Ms. Ceng Chan Yu-cin
小米酒系列產品
Millet wine products



yeast can do its work. When the mash has reached the desired stage of fermentation, she puts it in ceramic jars, covers it with pure mountain-spring water and seals the jars. This mixture is allowed to sit for a week or so and then opened again so mountain-spring water can be stirred in (at a temperature of about 25 to 30 degrees Celsius, 77 to 86 degrees Fahrenheit) before it is sealed and left to mature. When the jar is opened a month later, a warm fragrance of millet wine floods the entire room. The flavor of the wine is clean yet complex, with a velvety texture that goes down smoothly. Thanks to her dogged determination, Ms. Ceng Chan has successfully preserved the drink's true, traditional taste.

Ms. Ceng Chan says good millet wine is light yellow in color but should be crystal clear. Give the bottle a gentle swirl, and you should see a fine string of bubbles rising from the bottom to the top. That proves the wine is "alive," she says. Ms. Ceng Chan explains that the fragrance and taste of her wine improves as it ages. Her beverage, like her personality, goes straight to your heart with an irrefutable stream of warmth.

Where to buy?

"House of Millet" in Maolin District
tel: 0985883756



小米酒製程
Millet wine production



茂林部落飄來的酒香

曾詹玉琴的小米酒

◎文/侯雅婷 ◎攝影/林育恩

曾詹玉琴是茂林地區魯凱族釀製原住民小米酒的第一把交椅，她釀製的小米酒遠近馳名，質樸

而純熟的製酒手藝，讓中國黑龍江酒廠都上門談合作，對方表示，就是想找像她這樣實實在在地以小米製酒的特色酒莊。

跟很多人一樣，曾詹玉琴年輕時就到外地打拚，事業順遂卻身心俱疲，倦鳥歸巢只為了能與家人、朋友坐在樹下談天說地。返鄉後，遍尋不著記憶中，小米酒的味道，曾幾何時部落婦女必備的釀酒手藝面臨更迭失傳的窘境，那時的她雖然不懂釀製，彷彿有種使命，下定決心要釀製出「正宗小米酒」，經過一次次的試驗，每次與部落耆老閒談，她總豎起耳朵，聚精會神地學功夫，才恍然大悟，原來關鍵在得使用生的紅藜，終於讓她找到成功釀製小米酒的方法！

看似簡單的小米酒製程隱藏了許多細節，製作時得是晴朗的日子，天氣如果不好，釀製的酒容易發霉，從燒柴蒸煮小米就不能馬虎，得選用實心的木頭，這樣煮出的小米會特別好吃，接著全把連殼搗碎的生紅藜與小米拌在一起，等待3至4小時，讓小米慢慢發酵，接著放進甕裏，加上山泉水，蓋起來等待一個星期後再加進25至30度微溫的山泉水，再密封約一個月就



小米酒
A glass of millet wine



大功告成。打開瓶蓋，米釀的溫潤酒香在空氣中流轉瀰漫，啜飲清冽的小米酒，層次豐富的酒香帶著小米的香氣，溫潤順口。不禁讓人慶興，還好曾詹玉琴有種不放棄的傻勁，因而保留了小米酒的好味道。

曾詹玉琴說，好的小米酒呈現清澈的淡黃色，搖酒瓶時，細小的氣泡從底部冒起來，這就是她口中活的小米酒且越陳越香。曾詹玉琴的小米酒和她的人一樣，打動人心的永遠是那一股溫暖的感覺。

哪裡買？

茂林「小米之家」 0985883756