Tâi-oân Lô-má-jī Bûn-hòa-cheh
2013台灣羅馬字文化節
Festival on Taiwanese Romanization

Pe̍h-oē-jī ê Iá^n-jiah 白話字的影跡
Tâi-lâm-chhī Lô-má-jī Bûn-hòa Tō-lām

Visitor's Guide to Taiwanese Roman Scripts in Tâi-lâm
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台南市羅馬字文化導覽

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台灣羅馬字文化節｜台語甘字典百週年
Tâi-oân Lô-má-jī Bûn-hòa-cheh
Tâi-gi Kam Jī-tián Pah-chiu-nî
Festival on Taiwanese Romanization
Centennial Anniversary of William Campbell's Dictionary

[主辦單位]
新台灣文化運動

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宣教師、讀寫能力kap台灣字 / 漢羅台文 /

雖罔見吐時ē台灣真普遍teh使用漢字，其實tī台灣上早出現ē文字是羅馬字。羅馬字書寫系統tī台灣ē發展，大概ē-sái分做2個時期。第一ē時期是荷蘭統治時代由荷蘭宣教師所設計ē描寫平埔族語言ē「新雅文」。Chit-ē時期大概ùi 17世紀荷蘭佔領到kah 19世紀初期。第二ē時期是19世紀後半段到ta^n，由西方宣教師設計、主要teh描寫台語ē「白話字」（Pe̍h-oē-jī）。白話字ma號做台灣字，伊對19世紀尾20世紀初台灣ē文化啟蒙、全民教育kap文學創作有真大ē影響kap貢獻。

白話字siōng-thâu-á是為著傳教ē目的chiah發展出來ē。所以早期白話字真大部分ē應用kap出版場所lóng是hām宗教有關係ē。Chit-kóa運用白話字ē出版品或者個人ē應用大概ē-sái分類做6類：
1)白話字教材
2)白話字字典、詞典
3)聖經、教義問答kap宣傳小冊等
4)白話字報紙、雜誌
5)其他有關哲學、數理、歌詩、小說等題材
6)個人ē筆記或者批件。

Ùi 19世紀以來，有bē chió ē白話字字（詞）典出版，下面10節單舉一寡例。麥都恩（1796-1857）tī 1837年出版《福建方言字典》；杜嘉德牧師（1830-1877）tī 1873年出版《廈英大辭典》；現此時tī 台灣siōng普遍得使用ē，ma是頭本台灣家已出版ē《廈門音新字典》是由甘為霖牧師（1841-1921）編輯，tī 1913年由台南ē教會公報社發行。Chit本字典ùi 2009年以後正名做《甘為霖台語字典》。

頭一本台話字ē新約聖經《咱的救主耶穌基督的新約》tī 1873年出版，舊約聖經《舊約的聖經》tī 1884年出版。對白話字tī早期ē台灣教會hōng普遍使用有真大貢獻ē白話字報紙《台灣府城教會報》tī 1885年由巴克禮牧師(1849-1935)發行。白話字出版品ē內容除了直接聽宗教有關之外，ma有一寡kap教義kah無關係ē mih-á。像講，1897年Gē Ûi Lîm寫ē數學冊《筆算的初學》；1917年戴仁壽出版ē《內外科看護學》；1925年賴仁聲寫ē小說《阿娘ē目深》；1926年鄭溪泮寫ē小說《出死線》；1925年蔡培火所寫ē社會評論ē冊《十項管見》。

通常，教會ē會友ē教會學ē-hiáu讀寫白話字了，in會kā chit套白話字應用tī日常生活當中，像講寫批 hō hāu-se^ cha-bó-kiá^、寫日記、或者做大細項代誌ē筆。白話字tī 1970年代chin-chēng tī台灣ē教會內底ēiú算hōng真普遍ē使用：m̄-koh，了後因為政治kap中國語政策ē影響，soah tàuh-tàuh-á lú來lú chió人使用。雖然白話字對普及教育ē貢獻無分cha-pơ、cha-bó，白話字對女性教友ē影響特別大。Tī古早ē社會，一般cha-bó-lâng lóng真罕leh有機會受漢文ē教育。Chit-ē現象一方面是因為文化價值觀（重男輕女）ē問題，一方面mā是經濟問題（漢字比白話字加真phái^學）。Chit-kóa cha-bó-lâng tī接觸教育了，tú-hó hō̍ in thang學習簡單ē文字工具、有受教育ē機會。In m̄-na透過白話字學習聖經ē教義，mā ē-sái學習現代ē智識。現此時tī台灣iáu有一寡老一輩ē會友m̄-bat漢字、kan-ta^ ē-tióh白話字。

雖然「白話字」siōng-thâu-á是為著傳教ē目的所設計，到ta^來已經無限定tī描寫教會ē事務niá。Tī 1980年代以後，對著台灣政治運動ē展開，台灣ē本土文化界mā展開台語文運動，強烈訴求「chhù講台語、手寫台灣文」。Tī 現此時khah普遍ē 3種台文書寫方式「全漢」、「全羅」、kap「漢羅」lái-tē用白話字ē台語羅馬字，真chē團體或者個人tō是使用白話字或者修改過ē白話字來出版台文作品。像講，「Tâi-oân-jī」、「台文通訊」、「台文周報」、kap「Taiwan 5%計劃」等刊物，tī羅馬字ē部分lóng用傳統教會白話字。因為參與台文寫作ē者ē多元化，「白話字」ē應用已經脫離過去以教會、傳教為主ē題材。

有人認為羅馬字是為tióh傳教chiah發展出來ē，所以he m̄是文學ē語言、mā m̄是全民ē文字。Chit種講法其實是漢字既得利益者teh替in ka-tī辯解ē做法。Tī西歐國家，宗教改革以後宗教是促使in文字普遍化、國民文學產生ē重要因素之一。若準因為白話字一開始有宗教ē色彩就否定伊chiā^-chò文學語言、全民文字ē地位，an-ne西歐國家ē德國文學、英國文學，甚至東方ē越南文學等mā lóng無法度成立。

咱若以19世紀以後ē歷史算近代史，án-ne白話字ē-sái講是台灣近代史上白話文運動ē開基祖。白話字m̄-ta^影響19世紀尾期、20世紀初期ē台灣人民，甚至影響到當代ē台灣母語文學ē發展。白話字聖經kap報紙ē出版ē-sái講是台灣民族ē白話文學ē出世ah！二十世紀初台灣文學史上早就出現bē chió ē白話文作品kap作家，像講曾叡棟（1882-1963）、柯設偕（1900-1990）、林茂生（1819147）、鄭溪泮（1896-1951）、賴仁聲（1898-1970）、蔡培火（1889-1983）hia--ē。

美國人類學家Sapir kap Whorf二人bat指出，每一種語言ē-âu-piah lóng有伊獨特ē思考邏輯kap文化價值觀，伊ē使用者koh會深深hō伊ē價值觀影響kap支配。Hit个語言若消失，伊背後ē文化就會toē leh phàng-kiàn。因為甚甘看頓ioh真濟語言kap文化teg teh消失，所以聯合國教科文組織tī 2001年有公布一份《世界文化多樣性宣言》，呼籲世界各國ài重視維護語言文化多樣性ē重要。另外，聯合國教科文組織tī 2003年koh通過《保護非物質文化遺產公約》，thang追求文化多樣性kap持續對人類創造力ē尊重。

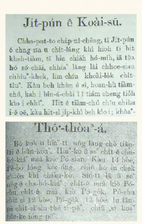
Ùi頂面chia ē國際宣言kap公約來看，白話字文化完全符合受保護kap發展ē條件。白話字文化上面包含下面kúi項有形kap無形資產：
1)作為無形文化遺產媒介ē台灣語言。
2)由台灣語言延伸出來ē民間吟謠、歌曲kap文學。
3)白話字精密ē記音功能kap伊留落來ē出版品kap文字印刷工具。
4)白話字hō台灣人有對土地歷史文化ē認同感kap延續感。

久長以來，台灣社會kan-ta^看重漢字、無重羅馬字ē心態kap作為應該ài反省。咱應該用khah開闊ē心胸來接受羅馬字，m̄-thang用「狹隘」ē地方主義來排斥國際通用ē羅馬字。白話字是台灣人建立文化認同、自信kap主體性ē重要媒介，ta^咱tióh kín kín來ká chhui-sak！

Pe̍h-oē-jī kàu-chái
白話字教材
Pe̍h-oē-jī textbook

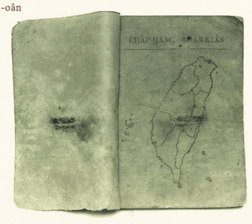
Pit Soàn ê Chhò Hák (1897)
筆算ē初學
Textbook on math

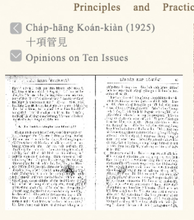
Tang-hng ê Kó-sū (1916)
東方ē故事
Oriental Stories


Jit-pún ê Koài-sū (1886)
日本ē怪事
A novel in Peh-oe-ji

Thô-thôa^-á
土炭仔(灰姑娘台語版)
Taiwanese translation of Cinderella

Chhut Sí Sòa^
出死線
Line between Life and Death


Chap-hāng Koán-kiàn (1925)
十項管見
Opinions on Ten Issues


POJ Sèng-chek-toa^
白話字成績單
A transcript in Taiwanese

Soan-kàu-su, Thák-siá lêng-lék kap Tâi-oân-jī / Pe̍h-oē-jī /

Sui-bóng hiān-chhú-sī ê Tâi-oân chin phó-phiàn teh sú-iōng Hàn-jī, kî-sit tī Tâi-oân siōng-chá chhut-hiān ē bûn-jī sī Lô-má-jī. Lô-má-jī su-siá hē-thóng tī Tâi-oân ē hoat-tián, tāi-khāi ē-sái hun-chò 2 ē sī-kî. Tē-it ē sī-kî sī Hô-lan thóng-tī sī-tāi iū Hô-lan soan-kàu-su sớ siat-kè ē biāu-siá Pē^-po-chhók gí-giân ē Sin-kàng-bûn. Chit-ē sī-kî tāi-khāi ùi 17 sè-kî Hô-lan chāim-niá kàu 19 sè-kî chhơ-kî. Tē-jī ē sī-kî sī 19 sè-kî âu-pòa^-kî kàu ta^, iû Se-hong soan-kàu-su siat-kè, chú-iáu teh biāu-siá Tâi-gí ē Pe̍h-oē-jī. Pe̍h-oē-jī mā hō-chò Tâi-oân-jī, i tùi 19 sè-kî bóe 20 sè-kî chhe Tâi-oân ē bûn-hòa khé-thông, choán-bîn kàu-iók kap bûn-hák chhōng-chok ū chin tōa ē ēng-hiông kap kóng-hiàn.

Pe̍h-oē-jī siōng-thâu-á sī ū tióh chong-kàu ē bók-tek chiah hoat-tián chhut--lâi-ē. Só-í chá-kî Pe̍h-oē-jī chin tōa-pō-hūn ē ēng-iōng kap chhut-pán lóng sī hām chong-kàu ū koan-hē ē. Chit-kóa ūn-iōng Pe̍h-oē-jī ē chhut-pán-phìn iáh-sī kò-jīn ē ēng-iōng tāi-khāi ē-sái hun-chò 6 lūi: 1) Pe̍h-oē-jī kàu-chái, 2) Pe̍h-oē-jī jī-tián kap sū-tián, 3) Sèng-keng, kàu-gī bûn-tap kap soan-thoân sió-chheh hia--ē, 4) Pe̍h-oē-jī pò-chóa kap chháp-chí, 5) kî-tha^ iû-koan thiat-hák, sò-lí, koa-si, sió-soat hia--ē tē-chāi, kap 6) kò-jīn ē pit-kì iáh-sī phoe-kiā^.

Ùi 19 sè-kî í-lái, ū bē-chió ē Pe̍h-oē-jī jī-tián, sū-tián ē chhut-pán, ē-bīn tó kán-tan kî chit-kóa lē. Medhurst (Water H. Medhurst, 1796-1857) tī 1837 nî chhut-pán "Hok-kiàn Hong-giân Jī-tián." Douglas bók-su (Carstairs Douglas, 1830-1877) tī 1873 nî chhut-pán "Ê Eng Tâi-sū-tián." Hiān-chhú-sī tī Tâi-oân siōng phó-phiàn tek sú-iōng ē, mā sī thâu pún Tâi-oân ka-tī chhut-pán ē "Ê-mn̄g Im Sin Jī-tián" sī iû Campbell bók-su (William Campbell, 1841-1921) phian-chip, tī 1913 nî ùi Tâi-lâm ē Kàu-hōe Kong-pò-siā hoat-hēng. Chit pún jī-tián ùi 2009 nî i-āu chiā^-miā chò "Kam Ûi-lîm Tâi-gí Jī-tián."

Thâu 1 pún Pe̍h-oē-jī ē Sin-iok Sèng-keng "Lán ê Kiù-chú Iā-so^ Ki-tok ê Sin-iok" tī 1873 nî chhut-pán, Kū-iok Sèng-keng "Kū-iok ê Sèng Keng" tī 1884 nî chhut-pán. Tùi Pe̍h-oē-jī tī chá-kî ê Tâi-oân kàu-hōe hōng phó-phiàn sú-iōng ū chin tōa kōng-hiàn ē Pe̍h-oē-jī pò-chóa "Tâi-oân-hú-siā^ Kàu-hōe-pò" tī 1885 nî ùi Barclay bók-su (Thomas Barclay, 1849-1935) hoat-hēng. Pe̍h-oē-jī chhut-pán-phìn ē lāi-iōng tû-iáu tīt-chiap hām chong-kàu iû-koan chi-gōa, mā ū chit-kóa kap kàu-gī khah bô koan-hē ē mih-á. Chhiū^ kóng, 1897 nî Gē Ûi Lîm siá ê sò-hák chheh "Pit Soàn ê Chhò Hák." 1917 nî Té Jīn-siū siá ê "Lāi Gōa Kho Khàn-hō-hák." 1925 nî Lōa Jīn-seng siá ê sió-soat "Án-ní ê Bák-sái." 1926 nî Té^ Khe-phoàn siá ê sió-soat "Chhut Sí-sòa^." 1925 nî Chhòa Pōe-hoe siá ê "Chāp-hāng Koán-kiàn."

Thong-siōng, kàu-hōe ê hōe-iú ōh ē-hiáu thák siá Pe̍h-oē-jī liáu, in ē kā chit thō Pe̍h-oē-jī ēng-iōng tī Jīt-siōng seng-oáh tong-tiong, chhiū^ kóng siá phoe hō hāu-se^ cha-bó-kiá^, siá jīt-kì, iáh-sī chò tōa-sé-hāng tāi-chí ē pit-kì. Pe̍h-oē-jī tī 1970 nî-tāi chin-chēng tī Tâi-oân ē kàu-hōe lāi-tē iáu sāg hông chin phó-phiàn ē sú-iōng. M̄-koh, liáu-āu in-ūi chēng-tī kap Tiong-kok-gí chēng-chhek ē ēng-hiông, soah tàuh-tàuh-á lú lái lú chió lāng sú-iōng. Sui-bóng Pe̍h-oē-jī tùi phō-kīp kàu-iók ē kóng-hiàn hō hun cha-po^ iáh cha-bó, Pe̍h-oē-jī tùi lú-sèng hōe-iú ē ēng-hiōng ték-piát tōa. Tī kó-chá tōng-lâm khàn lú ē siā-hōe, it-poa^ cha-bó-lâng lóng chin hàn ē lú ē kì-hōe siū Hán-bûn ē kàu-iók. Chit-ē hiān-siōng chit-hong-bīn sī in-ūi bûn-hòa ê tāt-tóan ē bûn-tē, chit-hong-bīn mā sī keng-chē bûn-tē (Hàn-jī pí Pe̍h-oē-jī ke chin phái^ óh). Chit-kóa cha-bó-lâng tī chiap-chhiok kàu-hōe liáu, tú-hó hō̍ in thang hák-sip kán-tan ē bûn-jī kang-khū, ū siū kàu-iók ē ki-hōe. In m̄-na thāu-iok Pe̍h-oē-jī hák-sìp Sèng-keng ē kàu-gī, mā ē-sái hák-sip hiān-tāi ē tì-sek. Hiān-chhú-sī tī Tâi-oân iáu ū chit-kóa lāu chit pòe ē hōe-iú m̄-bat Hàn-jī, kan-ta^ ē-hiáu Pe̍h-oē-jī.

Sui-bóng Pe̍h-oē-jī siōng-thâu-á sī ū tióh thoân-kàu ē bók-tek sớ siat-kè, kàu ta^ í-keng bô hān-tiā^ tī biāu-siá kàu-hōe ē sū-bū niá. Tī 1980 nî-tāi í-āu, tùi tióh Tâi-oân chēng-tī ūn-tōng ē thián-khui, Tâi-oân ē pún-thớ bûn-hóa-kài mā thián-khui Tâi-gí-bûn ūn-tōng, kiōng-liát sớ-kiù "chhù kóng Tâi-gí, chhiú siá Tâi-bûn." Tī hiān-chhú-sī khah phó-phiàn ē 3 chōng Tâi-bûn su-siá hong-sek "choán Lô," "choán Hàn" kap "Hàn-Lô" lāi-té sớ iōng ē Tâi-gí Lô-má-jī, chin chē thoân-thé iáh-sī kò-jīn tō sī sú-iōng Pe̍h-oē-jī hék-chiá siu-kái kòe ē Pe̍h-oē-jī lāi chhut-pán Tâi-bûn chok-phìn. Chhiū^ kóng, "Tâi-oân-jī," "Tâi-bûn Thong-sìn," "Tâi-bûn Bóng Pò" kap "Tâi-ék 5% ké-oē" hia--ē, Lô-má-jī ē pō-hūn lóng sī iōng thoân-thōng Pe̍h-oē-jī. In-ūi chham-ú Tâi-bûn siá-chok ē chok-chiá ē to-goân-hōa, Pe̍h-oē-jī ē ēng-iōng í-keng thoat-lī kóe-khì í kàu-hōe thoân-kàu ūi-chú ē tē-chāi.

Ū lāng jīn-ūi Lô-má-jī sī ūi tióh thoân-kàu chiah hoat-tián chhut--lâi ē, só-í he m̄-sī bûn-hák ē gí-giân, mā m̄-sī choán-bīn ē bûn-jī. Chit chióng kóng-hoat kî-sit sī Hàn-jī kì-tek-lī-ek-chiá teh thè in ka-tī piān-kái ē chò-hoat. Tī Se-au kok-ka, chong-kàu kái-kek í-āu chong-kàu sī chhiok-sú in bûn-jī phó-phiàn-hóa, kok-bûn bûn-hák sán-seng ē tiōng-iáu in-sò chi-it. Nā chhin in-ūi Pe̍h-oē-jī chit khai-sì ū chong-kàu ē sek-chhái tó hō-tēng í chiā^ chò bûn-hák gí-giân, choán-bīn bûn-jī ē tē-ūi, án-ne Se-au kok-ka ē Tek-kok bûn-hák, Eng-kok bûn-hák, sīm-chi Tong-hong ē Oát-lâm bûn-hák hia--ē mā lóng bô-hoat-tō sēng-líp.

Lán nā í 19 sè-kî í-āu ē lék-sú sng kīn-tāi-sú, án-ne Pe̍h-oē-jī ē-sái kóng sī Tâi-oân kīn-tāi-sú siōng pe̍h-oē-bûn ūn-tōng ē khai-ki-chró. Pe̍h-oē-jī m̄-ta^ ēng-hiōng 19 sè-kî bóe-kî 20 sè-kî chho-kî ē Tâi-oân jīn-bîn, sīm-chi ēng-hiōng tióh tong-tāi ē Tâi-oân bô-gí bûn-hák ē hoat-tián. Pe̍h-oē-jī Sèng-keng kap pò-chóa ē chhut-pán ē-sái kóng sī Tâi-oân bûn-chok ē pe̍h-oē bûn-hák ē chhut-si ah! 20 sè-kî chho Tâi-oân bûn-hák-sú siōng chá tō chhut-hiān bē-chió ē pe̍h-oē-bûn chok-phìn kap chok-ka, chhiū^ kóng Kai Jōe-liām (1882-1963), Koa Siat-kai (1900-1990), Lîm Bō-seng (1887-1947), Té^ Khe-phoàn (1896-1951), Lōa Jīn-seng (1898-1970) kap Chhòa Pōe-hoe (1889-1983) hia--ē.

Bí-kok Jīn-lūi-hák-ka Sapir kap Whorf 2 lāng bat kí chhut, tāk chióng gí-giân ē-âu-piah lóng ū i tók-ték ē su-khó lō-chip kap bûn-hòa ê tāt-tóan, i ē sú-iōng-chái koh ē chhim-chhim hō̍ i ē kè-tát-koan ēng-hiōng kap chi-phòe. Hit-ē gí-giân nā siau-sit, i pōe-āu ē bûn-hòa tō ē tòe leh phàng-kiàn. In-ūi m̄-kam khōa^ tióh chin chē gí-giân kap bûn-hòa tng teh siau-sit, só-í Liân-háp-kok kàu-khō-bûn cho-chit (UNESCO) tī 2001 nî ū kong-pò "Sè-kài Bûn-hòa To-iū^-sèng Soan-giân," hō̍-iók sè-kài kok-kok ài tiōng-sī i-hō gí-giân bûn-hòa to-iū^-sèng ē tiōng-iáu. Lēng-gōa, UNESCO tī 2003 nî koh thong-kóe "Pō-hō̍ Hui-bùt-chit Bûn-hòa Î-sán Kong-iok," thang tui-kiù bûn-hòa to-iū^-sèng kap chhī-siók tiu jīn-lūi chhōng-chō-lék ē chun-tiōng.

Ùi téng-bīn chia ē kok-chē soan-giân kap kong-iok lái khōa^, Pe̍h-oē-jī bûn-hòa oán-choán hù-háp siū pò-hō̍ kap hoat-tián ē tiāu-kiā^. Pe̍h-oē-jī bûn-hòa siōng-bô pau-hām ē-bīn kúi hāng iú-hēng kap bō-hēng chu-sán: 1) chiā^-chò bô-hēng bûn-hòa î-sán mā-sī-kái ē Tâi-oân gí-giân, 2) iû Tâi-oân gí-giân iān-sin chhut-lâi ē bīn-kan liām-iáu, koa-khek kap bûn-hák, 3) Pe̍h-oē-jī cheng-bīt ē ki-im kong-lêng kap i lāu lō̍h--lái ē chhut-pán-phìn kap bûn-jī in-soat kang-khū, 4) Pe̍h-oē-jī hō̍ Tâi-oân-lāng ē tùi thó-tē bûn-hòa lék-sú ē jīn-tōng-kám kap iān-siók-kám.

Kú-tīng í-lái, Tâi-oân siā-hōe kan-ta^ khōa^ tiōng Hàn-jī, bô tiōng Lô-má-jī ē sim-thài kap chok-ūi eng-kai ài hoán-sèng. Lán eng-kai iōng khah khui-khoah ē sim-heng lái chiap-siū Lô-má-jī, m̄-thang lóng kheh-éh ē tē-hng chú-gī lāi pái-thiat kok-chē thong-iōng ē Lô-má-jī. Pe̍h-oē-jī sī Tâi-oân-lāng kiàn-líp bûn-hòa jīn-tōng, chū-sin kap chú-thé-sèng ē tiōng-iáu mūi-kài, ta^ tióh kín kín lâi ká chhui-sak!

Missionaries, Literacy, and Taiwanese Scripts / English /

Although Taiwan is currently a Hanji (Han characters)-dominated society, Romanization once was the unique and first writing system used in Taiwan. Romanization in Taiwan prior to 1945 can be divided into two eras. The first era of Romanization is Sinkang writing, which was mainly devised for the indigenous languages, and occurred in the first half of the seventeenth century during the Dutch occupation of Taiwan, and ended up in the early nineteenth century. The second Romanization is Pe̍h-oē-jī writing.

Pe̍h-oe-ji means the scripts of vernacular speech, in contrast to the complicated Han characters of wenyen (classical Han writing). Peh-oe-ji was introduced to Taiwan by Western missionaries in the second half of the nineteenth century. It plays important roles in three aspects: 1) cultural enlightenment, 2) education for all people and 3) literary creation in colloquial Taiwanese.

Those applications and publications of Peh-oe-ji since the nineteenth century can be summarized into the following six categories: 1) textbooks, 2) dictionaries, 3) translation of the Bible, catechisms, and religious tracts, 4) newspaper, 5) private note-taking or writing letters, and 6) other publications, such as physiology, math, and novels.

Missionaries' linguistic efforts on the Romanization are reflected in various Romanized dictionaries. Water H. Medhurst's (1796-1857) A Dictionary of the Hok-keen Dialect of the Chinese Language published in 1837 is considered the first existing Romanized dictionary of Southern Min compiled by western missionary. Carstairs Douglas' (1830-1877) Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy of 1873 is regarded as the remarkable dictionary of influence on the orthography of Peh-oe-ji. After Douglas' dictionary, most Romanized dictionaries and publications followed his orthography without or with just minor changes. William Campbell's (1841-1921) dictionary Ê-mn̄g Im Sin Jī-tián (A Dictionary of the Amoy Vernacular Spoken throughout the Prefectures of Chin-chiu, Chiang-chiu and Formosa 1913), which was the first Peh-oe-ji dictionary published in Taiwan, is the most widespread Romanized Dictionary in Taiwan. This dictionary is reprinted and renamed as Kam Ûi-lîm Tâi-gí Jī-tián or William Campbell's Taiwanese Dictionary since 2009.

The first New Testament in Romanized Amoy, Lán ê Kiù-chú Ia-so. Ki-tok ê Sin-iok was published in 1873, and the first Old Testament Kū-iok ê Sèng Keng in 1884. The wide use of Poe-oe-ji in Taiwan was promoted by the missionary Reverend Thomas Barclay (1849-1935) while he published monthly newspaper Tâi-oân-hú-siā^ Kàu-hōe-pò (Taiwan Prefectural City Church News) in July 1885. This newspaper was published in Peh-oe-ji until 1969. Thereafter, it was shifted to Mandarin Chinese under the political pressure from ROC. In addition to publications related to Christianity, there were some other publications written in Peh-oe-ji, such as Pit Soàn ê Chho. Hák (Fundamental Mathematics) by Ûi-lîm 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 Pōe-hōe Chhòa in 1925.

Usually, the religious believers apply Peh-oe-ji writing to their daily life after they acquire the skill of Romanization. For example, they may use Peh-oe-ji as a skill of note taking or writing letters to their daughters or sons or friends in addition to reading the Bible. Peh-oe-ji was widely used among the church people in Taiwan prior to 1970s. Among its users, women were the majority. Most of those women did not command any literacy except Peh-oe-ji. Today, there are still a few among the elder generations especially women who read only Peh-oe-ji.

Why was Peh-oe-ji servely declined in the 1970s? It is the consequence of the ROC colonialism. At the end of World War II, Chiang Kai-shek, the leader of the Chinese Nationalist (KMT) took over Taiwan on behalf of the Allied Powers under General Order No.1 of September 2, 1945. 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 fighting nations. However, because of Chiang's defeat in China, Chiang decided to occupy Taiwan as a base and from there he would fight back to the Mainland. Consequently, Chiang's political regime Republic of China (R.O.C) was renewed in Taiwan and has remained there since 1949. Monolingual Mandarin Chinese policy was adopted during ROC occupation of Taiwan. They were forced to learn Mandarin Chinese and to identify themselves as Chinese through the national education system. Consequently, research has revealed that a language shift toward Mandarin is in progress.

Although Peh-oe-ji was originally devised for religious purposes, it is no longer limited to religious applications after the contemporary Tâi-bûn bûn-hòa movement was raised in the late 1980s. Peh-oe-ji has been adopted by many Tai-bun promoters as one of the Romanized writing systems to write Taiwanese. For example, famous Tai-bun periodicals such as Tôi-oân-jī, Tâi-bûn Thong-sin and Tâi-bûn Bóng Pò adopt Peh-oe-ji as the Romanization for writing Taiwanese.

In short, the Peh-oe-ji was the ground of Romanization of modern Taiwanese colloquial writing. Even though there were several different schemes of Romanization for writing Taiwanese, many of them were derived from Peh-oe-ji. Peh-oe-ji and its derivatives are the most widely used Romanization even nowadays.

Lāi Gōa Kho Khàn-hō-hák (1917)
內外科看護學
The Principles and Practice of Nursing

Tiám-jī Sèng-keng
台語點字聖經
Braille Bible in Taiwanese

Pe̍h-oē-jī soán-chip (2011)
白話字選集
Selected literary works in Peh-oe-ji

Tâi-oân-hú-siā^ Kàu-hōe-pò
《台灣府城教會報》
Taiwan Prefectural City Church News

01 02

Kong-goân 1885 nî ùi Barclay bók-su chhòng-khan, Chū Tin Tông in-hêng. I tī 1932 nî kái-miâ hō-chò Tâi-oân Kàu-hōe Kong-pò, hoat-hēng kàu chit-má. Chit hūn pò-chóa kàu 1969 nî 3 goéh tē 1049 kì kap 1050 kì ê hap-tèng-pún chi lóng ū-chhī Pe̍h-oē-jī chhut-pán. Î-āu in-ūi Tiong-hôa Bîn-kok gōa-lāi chēng-ē ê Tiong-kok-gí chēng-chhek ē ap-lék soah kái chò Tiong-bûn chhut-pán. Bók-chiān tāk kî lóng ū ū-chhī 1 pán Tâi-bûn-pán.

公元1885年由巴克禮牧師創刊，聚珍堂印行。伊tī 1932年改名號做《台灣教會公報》，發行到chit-má。Chit份報紙ùi頭期到1969年3月第1049期kap 1050期合訂本止lóng維持白話字出版。以後因為中華民國外來政權ē中國語政策ē壓力soah改做中文出版。目前逐期lóng有維持1版台文版。

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

Tâi-oân-hú-siā^ Kàu-hōe-pò tē 1 kì
《台灣府城教會報》第一期
First issue of Taiwan Prefectural City Church News

Choân Tâi tē-it tâi in-soat-ki
全台第一台印刷機
First printing machine in Taiwan

01 02 08

Kong-goân 1880 nî Maxwell (Dr. James L. Maxwell) ūi tiōh Tâi-oân ē bûn-jī sū-kang hōng-hiàn chit tâi in-soat-ki. Chit tâi in-soat-ki tī 1881 nî ùi Scotland ūn kàu Tâi-lâm. Hit tong-sī choân Tâi-oân bô lāng ē-hiáu chhau-chok chit tai, ū-tióh kái-koat ē bûn-tē, Barclay bók-su ték-piát koh chāu tīng-khì Scotland ē in-soat kong-si hák-sìp pái-pán in-soat ē hoat-tō̍h. Tīng-lái Tâi-oân liáu, Barclay bók-su chhin-chū an-chng, koh iōng chit tâi in Tâi-oân-hú-siā^ Kàu-hōe-pò kap kî-tha^ ē Pe̍h-oē-jī chhut-pán-phìn. Chit tâi ki-hāi tī Kong-pò-siā tāi-khāi iōng kau 1960 nî-tāi bóe-kì chiah thè-hiu. Lûi Bûn-kheng tiû^-lô (1931-) kap Tân Khèng-an tiû^-lô (1936-) sī siōng-bóe 1 phoe iōng kòe chit tâi ki-hāi ē pái-pán kang-lāng.

公元1880年馬雅各醫生為著台灣ē文字事工奉獻chit台印刷機。Chit台印刷機tī 1881年ùi蘇格蘭運到台南。Hit當時全台灣無人ē-hiáu操作這台，為著解決chit个問題，巴克禮牧師特別走轉去蘇格蘭ē印刷公司學習排版印刷ē法度。轉來台灣iáu，巴克禮牧師親自安裝，koh用chit台來印台灣府城教會報kap其他ē白話字出版品。Chit台機械tī公報社大概用到1960年代尾期chiah退休。當文�temp長老(1931-) kap陳慶安長老(1936-)是上尾一批用過chit台機械ē排版工人。

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

Má-ngá-kok i-seng
馬雅各醫生
Dr. James L. Maxwell

Tân Khèng-an tiû^-lô kap siu-chēng tī
Tiòng-éng Tiong-óh ê choân Tâi tē-it tâi in-soat-ki.
陳慶安長老kap收藏tī長榮中學ē全台第一台印刷機
Tân Khèng-an and the printer

Lûi Bûn-kheng tiû^-lô kap Tân Khèng-an tiû^-lô
雷文鄧長老kap陳慶安長老
Lûi Bûn-kheng and Tân Khèng-an

Tâi-gí Pe̍h-oē-jī Sèng-keng
台語白話字聖經
Taiwanese Romanized Bible

01 03

Tâi-gí Sèng-keng ē-tàng oān-sēng, ū 2 ūi tōa kong-lō-chiá, in sī Má-ngá-kok i-seng kap Pa-khek-lé bók-su. Tī Má-ngá-kok ē kàm-tok chh-tá, thâu pún ē Ê-mn̄g-khiù^ Sin-iok tī 1873 nî chhut-pán, Kū-iok tī 1884 chhut-pán, in lóng tī Eng-kok in-soat. Âu-lâi Eng-kok Kàu-hōe koh ūi-thok Pa-khek-lé bók-su tēng-sin-hun ē-ké, hun-piát tī 1916 nî chhut-pán Sin-iok, tī 1933 nî chhut "Sin-kū-iok ê Sèng-keng". Chit-ē pán-pún mā hō-chò Pa-khek-lé pán Sèng-keng, sī Tâi-oân siōng phó-phiàn teh sú-iōng ē Pe̍h-oē-jī Sèng-keng.

台語聖經ē-tàng完成，有二位大功勞者，in是馬雅各醫生kap巴克禮牧師。Tī馬雅各ē監督之下，頭本ē廈門腔新約tī 1873年出版，舊約tī 1884年出版，in攏tī英國印刷。後來英國教會koh委託巴克禮牧師重新翻譯，分別tī 1916年出版新約，tī 1933年出《新舊約ē聖經》。Chit个版本mā號做巴克禮版聖經，是台灣上普遍teh使用ē白話字聖經。

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.

Pe̍h-oē-jī Sèng-keng
白話字聖經
Taiwanese Bible
Hōe-iú thák Pe̍h-oē-jī Sèng-keng
會友讀白話字聖經

Tâi-oân Lô-má-jī 2013台灣羅馬字文化節 Festival on Taiwanese Romanization

Pe̍h-oē-jī ê Iá^{n}-jiah 白話字的影跡 Tâi-lâm-chhī Lô-má-jī Bûn-hòa Tō-lám

Visitor's Guide to Taiwanese Roman Scripts in Tâi-lâm 台南市羅馬字文化導覽

Pa-khek-lé bók-su (1849-1935) 巴克禮牧師 Rev. Thomas Barclay

Pa-khek-lé, Eng-kok Tiú^{n}-ló Káu-hōe phài lâi Tâi-oân ê soan-káu-su, tī Tâi-oân kang-chok 60 tang (1875-1935), tâi-kut tī Tâi-lâm, tùi chhui-hēng Pe̍h-oē-jī chin ū kōng-hiàn. I siat-líp Tâi-oân tē-it keng tāi-hák Tâi-lâm Sīn-hák-t^{n} (ēng Tâi-gí káu-hák), chhōng-siat Tâi-oân tē-it hūn pò-chóa Tâi-oân-hú-siā^{n} Káu-hōe-pò, siat chhut-pán-sīā Chū-tin-tông lâi chhui-hēng Pe̍h-oē-jī, tēng-sin hoan-ék Tâi-gí Sèng-keng, cheng-pó͘ Ê-Eng Tâi-sū-tián téng.

巴克禮，英國長老教會派來台灣ê宣教師，tī台灣工作60冬（1875-1935），埋骨台南，對推行白話字真有貢獻。伊設立台灣第一間大學-台南神學院（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，增補慶英大辭典等。

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-tông (nowadays, Taiwan Church Press), 4) Bible translations in Taiwanese, and 5) supplement to Dictionary of the Amoy Colloquial Language.

Pa-khek-lé bók-su 巴克禮牧師 Rev. Thomas Barclay

Pa-khek-lé bók-su tòa ê só-chāi ū-chí 巴克禮牧師tòa ê所在原貌 Rev. Thomas Barclay's residence

Pa-khek-lé bók-su tòa ê所在遺址 巴克禮牧師tòa ê所在遺址 Remains of Rev. Thomas Barclay's residence

03 台南神學院北邊 巴克禮故居

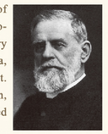
Kam-ûi-lîm bók-su (1841-1921) 甘為霖牧師 Rev. William Campbell

05

Kam-ûi-lîm, Eng-kok Tiú^{n}-ló Káu-hōe bók-su, 1871-1917 nī tī Tâi-oân kang-chok. 1891 nī 10 goéh chhōng-pān Hûn Kó Tńg, sī Tâi-oân tē-it ê bông-jīn kàu-iók ki-kò͘. (Tong-kìm Tâi-lâm Khé-chhong Hák-hāu ê chiān-sin). Kam-ûi-lîm ē-sái sńg sī Tâi-oân-hák ê khai-ki-chó͘, tū-chok bē-chió, chhiū^{n}-kóng Ê-mn̄g Im Sin Jī-tián, Hô-lan Thong-tī-hā ê Tâi-oân, Tâi-oân Soan-káu ê Sēng-kong, Formosa Sò-biāu, tēng khek ka Eng-gí hoan-ék Siraya-gí Má-thài Hok-im, hia--ê, sī chit ê siū lâng tiōng-sī ê hák-chiá. 1913 nī chhut-pán ê Ê-mn̄g Im Sin Jī-tián kán-chheng Kam Jī-tián, sī Pe̍h-oē-jī tiōng-iàu kang-khū chheh, káu ta^{n} iáu chin thong-hēng.

甘為霖，英國長老教會宣教師，1871-1917年tī台灣工作。1891年10月創辦「訓聲堂」，是台灣第一个盲人教育機構(當今台南啟聰學校ê前身)。甘為霖ē-sái算是台灣學ê開基祖，著作bē少，像讚《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，是一位受人重視ê學者。1913年出版ê《廈門音新字典》簡稱「甘字典」，是台話字重要工具書，到ta^{n} iáu非常通行。

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's Dictionary, the first Taiwanese dictionary in Taiwan, was published in 1913. It is the most widespread Romanized dictionary in Taiwan.



Kam-ûi-lîm bók-su 甘為霖牧師 William Campbell

Kam Jī-tián 甘字典 Kam's Dictionary

05 台南啟聰學校/台南市中西區北門路1段109號

Tâi-oân Káu-hōe Kong-pò-siā 台灣教會公報社/台南市青年路334號 01 Taiwan Church Press

Kū-miā Chū-tin-tông, mā hō-chò Sin-lâu Chheh-pāng, 1884 nī iû Barclay bók-su chhòng-líp. Goán-lái tē-chí tī bók-chiān Tâi-lâm Sīn-hák-t^{n} tō͘-su-koán pi^{n}-á, oá Sin-lâu-ke ê só͘-chāi. Bók-chiān ê Kong-pò-siā tī Tâi-lâm-chhī Chheng-liān-lō͘ 334 hō, sī 1983 nī iû Tek-kok hōe-iú koan-chí^{n} khí--ê.

舊名聚珍堂，ma號做新樓書房，1884年由巴克禮牧師創立。原來地址tī目前台南神學院圖書館邊仔，oá新樓街ê所在。目前ê公報社tī台南市青年路334號，是1983年由德國會友捐錢khí--ê.

As known as Sin-lâu Bookstore, it was originally named Chū-tin-tông, 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.

Hiān-chhù-sī ê Tâi-oân Káu-hōe Kong-pò-siā 現此時ê台灣教會公報社 Present Taiwan Church Press

Chū-tin-tông ê ù-chí (2012 nī) 聚珍堂ê遺址(2012年) Historical site of Chū-tin-tông (year 2012)

Chū-tin-tông ê ù-chí (2004 nī) 聚珍堂ê遺址(2004年) Historical site of Chū-tin-tông (year 2004)

Chū-tin-tông ê goán-māu 聚珍堂ê原貌 Original building of Chū-tin-tông

02 聚珍堂/台南神學院圖書館旁邊靠近新樓街的地方

Thài-pêng-kéng Má-ngá-kok Kì-liām Káu-hōe 太平境馬雅各紀念教會/台南市公園路6號 06 Thai-peng-keng Maxwell Memorial Church

1865 nī iû Má-ngá-kok i-seng chhòng-líp, goán-chí tī Jīn-āi-ke 43 hō, bók-chiān tī Kong-hng-lō͘ 6 hō. Káu-hōe lái ū siat bûn-bút-koán, ū koá Pe̍h-oē-jī bûn-bút.

1865年由馬雅各聖生創立，原址tī仁愛街43號，目前tī公園路6號。教會內有設文物館，有寡白話字文物。

It is currently located at no. 6, Park Road. It was originally founded by Dr. Maxwell on Jīn-ài Street in 1865. There is an historical exhibition room in the church.

Thài-pêng-kéng káu-hōe bûn-bút-koán siu-chōng ê POJ káu-khù 太平境教會文物館收藏ê白話字教具 POJ Teaching materials collected at the Thai-peng-keng Church

Tang-mn̄g Pa-khek-lé Ki-liām Káu-hōe 東門巴克禮紀念教會/台南市東門路一段187號 07 Tainan East Gate Barclay Memorial Church

1903 nī iû Pa-khek-lé bók-su ê hu-jīn, Elisabeth A. Turner chhòng-líp.

1903年由巴克禮牧師ê夫人Elisabeth A. Turner創立。

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

Tang-mn̄g Káu-hōe 東門教會 East Gate Church

Chū-jit-óh kà Pe̍h-oē-jī 主日學教白話字 Teaching POJ on Sunday School

Kok-líp Tâi-oân Bûn-hák-koán 國立台灣文學館/台南市中正路1號 10 National Museum of Taiwan Literature

Lāi-té ū siu-chōng chin chē Pe̍h-oē-jī, Hàn-jī, iáh Hàn-lô ê Tâi-gí bûn-hák chu-liāu.

內底有收藏真chē白話字、漢字iáh漢羅ê台語文學資料。

The museum contains many literary works in colloquial Taiwanese. Those works were written in Peh-oe-ji, Han characters, or Hanji-Roman scripts styles.

Kok-líp Tâi-oân Bûn-hák-koán 國立台灣文學館 National Museum of Taiwan Literature 林柏樑/攝

Tâi-oân Lô-má-jī Hiáp-hōe (TLH) 台灣羅馬字協會 Taiwanese Romanization Association

2001 nī sēng-líp, Tâi-oân tē-it ê chhui-sak Pe̍h-oē-jī ê choán-kok-sèng siā-thoān. Bók-chiān iû Lí Būn-chèng gī-oân chò lí-sū-tiú^{n}.

2001年成立，台灣第一个chhui-sak白話字全國性社團。目前由李文正議員做理事長（2013-2014）。

Founded in 2001, Taiwan's first association promoting Romanized Peh-oe-ji.

TLH Sēng-líp tāi-hōe 成立大會 The founding conference of TLH

Tâi-bûn Pit-hōe (TP) 台文筆會 Taiwanese Pen

2009 nī tī Tâi-lâm sēng-líp, Tâi-oân tē-it ê chú-tiu^{n} iōng Tâi-oân gí-bûn siá-chok ê pit-hōe.

2009年tī台南成立，台灣第一个主張用台灣語文寫作ê筆會，目前會長廖瑞銘(2012-2014)、秘書長周定邦。

Founded in Tailam in 2009. The first writers' pen club with the assertion that Taiwan's literature must be written in Taiwanese rather than Chinese.

TP Sēng-líp tāi-hōe 成立大會 The founding conference of TP

Han-chî Si-khan 蕃薯詩刊 Sweet Potato Poems

Chiàn-āu thâu 1 ê Tâi-gí si-siā "Han-chî Si-siā" tī 1991 nī chioh Tâi-lâm Sīn-hák-t^{n} só͘-chāi sēng-líp. Han-chî Si-khan sī i hoat-hēng ê bō tēng-kí khan-bút, í-keng thēng khan.

戰後頭一个台語詩社「蕃薯詩社」tī 1991年借台南神學院所在成立。蕃薯詩刊是伊發行ê無定期刊物，已經停刊。

Sweet Potato Poems was published by the Sweet Potato Poetic Scoiety, which was the first Taiwanese poetic society after WWII. This society was founded in 1991 in Tailam. No more functions nowadays.

Han-chî Si-khan 蕃薯詩刊 Sweet Potato Poems

Hái-ang Tâi-gí Bûn-hák Goéh-khan 海翁台語文學月刊 Whale of Taiwanese Literature

2001 nī chhòng-khan, choan-mn̄g khan Tâi-gí bûn-hák chok-phín.

2001年創刊，開朗雜誌發行，專門刊台語文學作品。

First issue published in 2001. Monthly literary magazine in Taiwanese.

Hái-ang Tâi-gí Bûn-hák Goéh-khan 海翁台語文學月刊 Whale of Taiwanese Literature

Tâi-bûn Chiàn-sòa^{n} 台文戰線 Taiwanese Literature Battlefront

2005 nī chhòng-khan ê bûn-hák tông-jīn chàp-chí. Bók-chiān iû tòa Ēng-khong ê Png Iāu-khiàn tam-jīm sià-tiú^{n}.

2005年創刊ê文學同仁雜誌。目前由tòa永康ê方耀乾擔任社長。

First issue published in 2005. It is a fellow literary magazine, published quarterly.

Tâi-bûn Chiàn-soa^{n} 台文戰線2005 Taiwanese Literature Battlefront

Tâi Kang Tâi-gí Bûn-hák Kù-khan 臺江臺語文學季刊 Tâi Kang Taiwanese Literature Quartely

2012 nī iû Tâi-lâm-chhī Bûn-hòa-kiók hoat-hēng, tē-it hūn Tiong-hôa Bín-kok chēng-hú hoat-hēng ê Tâi-gí bûn-hák cháp-chì.

2012年由台南市文化局發行，第一份中華民國政府發行台語文學雜誌。

It was published by Cultural Affairs Bureau of Tainan City Government in 2012.

Tâi Kang Tâi-gí Bûn-hák Kù-khan 臺江臺語文學季刊 Tâi Kang Taiwanese Literature Quartely

Siú-to͘ Si-pò Kù-khan 首都詩報季刊 11 台南市東區東門路一段342號 Captial Poems Quarterly

2009 nī chhòng-pān ê pò-chóa-hēng Tâi-gí kù-khan.

2009年由府城舊冊店創辦ê報紙型台語季刊。

First issue published in 2009 by Hú-siā^{n} Used Books.

Siú-to͘ Si-pò Kù-khan 首都詩報季刊 Captial Poems Quarterly

Tâi-gí Káu-iók-pò 台語教育報 Taiwanese Education Monthly

2011 nī chhòng-khan, iû Chin-pēng khi-giáp chhut-pán. Chú-iāu iōng Hôa-gí pò-tō͘ Tâi-gí ê káu-iók gī-tē hō͘ bē-hiáu thák Tâi-gí ê lāng chai.

2011年創刊，由真平企業出版。主要用華語報導台語ê教育議題hō͘ bē-hiáu讀台語ê人知。

First issue published in 2011. The monthly newspaper is centered on mother tongue education issues.

Tâi-gí Káu-iók-pò 台語教育報 Taiwanese Education Monthly

Tâi-lâm Sīn-hák-t^{n} 台南神學院 04 Tainan Theological College and Seminary (TTCS)

1876 nī, Eng-kok soan-káu-su ūi-tiò͘h pòe-ióng thoān-tō͘-chiá lâi siat-líp Tâi-hák, Pa-khek-lé sī thāu-chit-jīm hāu-tiú^{n}. 1913 nī kái-miā Tâi-lâm Sīn-hák-hāu, 1948 nī í-lâi hō-chō͘ Tâi-lâm Sīn-hák-t^{n}. Che sī Tâi-oân káu-iók-sú siōng tē-it keng ū hiān-tāi se-iú^{n} bûn-bēng su-tiāu kap tāi-hák káu-iók pún-chit ê hák-hú. Káu-hák sī, só͘ sú-ēng ê gí-giān chú-iàu sī Tâi-gí, káu-chāi chin chōe sī sū-ēng Pe̍h-oē-jī. Chiàn-āu hók-hāu, Ńg Chiong-hui t^{n}-chiū^{n} kā i kiàn-siat chòe î-it ēng Tâi-oân-oē káu-hák ê ko-tēng hák-hú, mā siat-tēng Tâi-gí Lô-má-jī chòe pit-siu, pit-giáp chēng it-tēng ài thong-kòe kiám-tēng, káu-ta^{n} iáu-sī án-ne.

1876年英國宣教師為tiò͘h培養傳道者來設立「大學」，巴克禮為頭一任校長。1913年改名「台南神學校」，1948年以來號做「台南神學院」。這是台灣教育史上第一間具備現代西洋文明思潮kap大學教育本質ê學府。教學時所使用ê語言主要是台語，教材多使用白話字。戰後復校，黃藍輝院長ka伊建設做唯一以台灣話教學ê高等學府，ma設定台語羅馬字做必修，畢業前一定ài通過檢定，到ta^{n}猶是án-ne。

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 Pe̍h-oē-jī. This policy has become a tradition of TTCS since then.

Tâi-lâm Sīn-hák-t^{n} 台南神學院(新樓街的校門) Tainan Theological College and Seminary

Tióng-êng Tiong-óh 長榮中學/台南市林森路二段79號 08 Chang Jung Senior High School

Tióng-êng Tiong-óh 1885 nī chhòng-líp, goán-miā Tiú^{n}-ló-káu Tiong-óh, goán-i sī beh chòe Sīn-hák-hāu ê ū-pī hák-hāu. Jit-pún thòng-tī tiong-kì chiāⁿ-chòe Tâi-oân-lâng ê seng-hák koán-tō͘, î-chhī ēng Tâi-gí chìn-hēng káu-iók, káu kah 1930 nī-tāi tī Jit-pún chēng-hú ê ap-lék hā, put-tek-put kái-ēng Jit-gí káu-iók. Chiàn-āu koh kái iōng Pak-kiaⁿ-oē káu-iók.

長榮中學1885年創立，原名「長老教中學」，原意是作為神學校ê預備學校。日治中期成做台灣人的升學管道，維持用台語進行教育，到kah 1930年代tī日本政府壓力下，不得不改用日語教育。戰後koh改用北京話教育。

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.

Sêng-tāi Tâi-oân Gí-bûn Chhek-giām Tiong-sim 成大台灣語文測驗中心 09 成大榕園校區修齊大樓(小東路與勝利路口) Center for Taiwanese Languages Testing, NCKU

2008 nī khai-sí ūn-chok, Tâi-oân thāu chit ê choan-mn̄g chō Tâi-gí jīn-chēng kap chhui-kóng ê tāi-hák ki-kò͘.

台灣頭一个專門做台語認證kap推廣ê大學機構。

The first college institution for Taiwanese languages testing.

Tâi-bûn Tiong-sim pān Pe̍h-oē-jī siá chhun-liān ê oán-tāng 台文中心辦白話字寫春聯ê活動 Taiwanese calligraphy in Peh-oe-jī

Tâi-oân Ki-tok Tiú^{n}-ló Lék-sú Chu-liāu-koán 台灣基督長老教會歷史資料館 08 台南市林森路二段79號 Historical Archives of The Presbyterian Church in Taiwan

Úi-tióh choān-siá Tâi-oân Ki-tok Tiú^{n}-ló Káu-hōe Pah-nî-sú, Ńg Bú-tong bók-su (chiàn-āu tē-it ūi Tiú^{n}-ló Káu-hōe Chóng-hō͘ chóng-kàn-sū) siu-chip chin chē sú-liāu. Chiah-ê sú-liāu tī 1965 nī thāu-chit-pái tián-chhut. 1976 nī sú-liāu î-kau Tâi-lâm Sīn-hák-t^{n}, khàg tī Pa-khek-lé kū-chhù. 1988 nī, bûn-bút-koán nī-kú sit-siu, ài thiah-tū, bûn-bút chū án-ne chhian-tùi Tióng-êng Tiong-óh Hāu-sú-koán. Chit-ê koán-chōng ū bē-chió Pe̍h-oē-jī bûn-bút.

為著撰寫《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）收集真chē史料。Chiah-ê史料tī 1965年頭pái展出。1976年史料移交台南神學院，khàg tī巴克禮舊厝。1988年，文物館年久失修，ài拆除，文物自án-ne還對長榮中學校史館(第二實習大樓的五樓)。Chit-ê館藏有bē少白話字文物。

The archives contains Peh-oe-ji 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-óh Káu-hōe Sú-liāu-koán (tī 5 lâu) 長榮中學教會史料館(在5F) Historical Archives (on 5F) at Chang Jung Senior High School

Kòe-sin ê Pe̍h-oē-jī chok-ka｜過身ê白話字作家｜The late POJ writers in Tailam

Lîm Bō͘-seng / 林茂生（1887-1947）

Tâi-lâm chhut-sì, tē-it ê thèh tióh Jit-pún Tang-kia^{n} Tāi-hák hák-sū, Bí-kok Columbia Tāi-hák phok-sū ê Tâi-oân-lâng. Phok-sū lūn-bûn chò Tâi-oân káu-iók gián-kiù, bat tī Tióng Tiong, Sēng-tāi, kap Tâi-tāi kà-chheh. Bat tī Tâi-oân Káu-hōe Kong-pò iōng POJ siá "sin Tâi-oân-oē tīn-liát-koán" choan-nōa. 228 ê siū-lān-chiá. 台南出世，第一个thèh tióh日本東京大學學士、美國Columbia大學博士ê台灣人。博士論文做台灣教育研究，bat tī長中、成大kap台大教冊。Bat tī台灣教會公報用白話字寫新台灣話陳列館專欄。二二八ê受難者。

Born in Tailam. The first Taiwanese who achieved BA degree from Tokyo Unoversity 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.

Tē^{n} Khe-phoàn / 鄭溪泮（1896-1951）

Chhut-sì tī Ēng-khong Gō-kī-thâm, 1926 nī chhut-pán POJ sió-soat. 出世tī台南市永康「蜈蚣潭」，1926年出版白話字小說《出死線》。

Born in Gō-kī-thâm, Ēng-khong, Tailam. His famous novel Line between Life and Death was published in 1926.

Chhòa Pōe-hóe / 蔡培火（1889-1983）

Hûn-lîm Pak-káng chhut-sì, bat tī Tâi-lâm Tē-jī Kong-hák-hāu (hiān-sī Líp-jīn Kok-sió) kà-chheh, tam-jīm Tâi-oân Bûn-hòa Hiáp-hōe choan-bū lí-sū ê sī tī Tâi-lâm chhui-sak Pe̍h-oē-jī. Tiōng-iàu POJ tū-chok Cháp-hāng Koán-kiàn (1925).

雲林縣北港出世，bat tī台南第二公學校（現時立人國小）教冊，擔任台灣文化協會專務理事ê時tī台南chhui-sak白話字。重要白話字著作《十項管見》(1925)。

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 Peh-oe-ji in the 1920s. His important book Opinions on Ten Issues was published in 1925.

Ông Iók-tek / 王育德（1924-1985）

Tâi-lâm chhut-sì, 228 í-āu liû-bông Jit-pún. Jit-pún ê Tâi-tók ūn-tōng ê chhōa-thâu. I sī tē-it ê siū hiān-tāi gí-giān-hák hùn-liān, gián-kiù Tâi-gí lâi thèh tióh Tang-kia^{n} Tāi-hák phok-sū hák-ūi ê Tâi-oân-lâng. I kòe-sin chēng kong-khai chú-tiu^{n} kè-siók iōng Pe̍h-oē-jī. 台南出世，二二八以後流亡日本。日本ê台獨運動ê chhōa頭。伊是第一个受現代語言學訓練、研究台語來提著東京大學博士學位ê台灣人。伊過身前公開主張繼續用白話字。

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.

Tâi-lâm chú-iàu ê Tâi-bûn chok-ka / 台南主要ê台文作家 / Major Taiwanese writers in Tailam

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