

TURTLE SACRIFICE 22-27 FEBRUARY 2002
26 FEBRUARY "THE DAY"
PENG HU

24 JUNE - 4 JULY 2002

2 of 2

- 6/25 NIGHT NARITA TOKYO HOTEL VIDEO I
- 6/26 NARITA - LUNG SHAN - NIGHT MARKET
- 6/27 COA - MAKUNG - WAN AN (NO TURTLES THIS NIGHT)
- 6/28 VIDEO II - PORK RIED RICE - GRAVE YARD - VIDEO ON SCOOTER - HEAVENLY GATE - TOUR OF EXHIBITION HALL
- 6/29 AM. NESTING AT LONG BEACH. SCOOTER VIDEO TO MAKUNG - ATTACH 4806 PANGA AQUARIUM
- 6/30 AM Release Turtles PengHu - PM Return TO WAN AN (NO NESTING THIS NIGHT)
- 7/1/02 Nesting ^{7:12 AM} Milling Beach - SUNRISE VIDEO (7:30 AM)
- 7/2/02 CHINESE VISIT - A.M. TO EARLY PM (NO NESTING THIS NIGHT)
- 7/3 DEPART WAN AN 7 AM FERRY; 8:15 AM MAKUNG TO TAIPE - DINNER TERRY HILL - TO CKS HOTEL (TEACHERS)
- 7/4 UA 800 DEPART 10:30 AM CKS NARITA (SING) UA 826 → Honolulu 7/4 7 AM ARRIVE

AUGUST 2003
GBALAZS@HONLAB.NMFS.HAWAII.EDU
SOME 7/31 - 8/1/03 p. 37, 39, 41

see p. 09

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未命名

八吋晶圓廠登陸審查要點通過

經濟部今天正式公布國內晶圓廠申請登陸的審查依據。『在大陸地區投資晶圓廠審查及監督作業要點』明訂，在九十四年底以前，原則上將核准三座八吋晶圓廠登陸直接投資，業者必須在臺灣已設立十二吋晶圓廠，並進入基量產六個月以上、以舊設備作價投資，而且技術限0.25微米以上。



觀世音靈籤

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	利	人	訟	詞			
法財團 人	至	利	有	理	行甲 生宜	疾 病	移 徙
台北市艋舺龍山寺							



觀世音靈籤

第九十首上上	聖意	交易婚求財 自求財 身財	諸事之 吉隨	家宅	劉先主如魚得水 忽朝一信下天墀 若問前程成底事 寶貝船裝滿載歸 始終應得貴人提	欲問功名貴人遇得更增福慶財祿進益此籤 功名成就之象凡事進身大吉	
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	利	人	訟	詞			
法財團 人	至	利	有	理	行甲 生宜	疾 病	移 徙
台北市艋舺龍山寺							

Maui moon festival looks back at Chinese culture

By Gary Kubota
gkubota@starbulletin.com

LAHAINA >> When Carolyn Kam thinks of her childhood in Lahaina town in the 1950s, she remembers thriving Chinese businesses along Front Street. Smells of manapua and stone-baked bread wafted from her family's Hop Wo Store.

"People would line up for the bread," she said. "It was 10 cents a loaf."

Although most of the Chinese store owners of the era have died and their children have moved out of Lahaina, the temple that was the center of their social life serves as a reminder of their contribution to the culture of Hawaii.

The Wo Hing Temple, now a museum, will host a Chinese Moon Festival tomorrow. Admission to the museum is \$1.

Museum official Busaba "Yip" Paratacharya said the temple complex, open from 10 a.m. to 8 p.m., will feature a shadow puppet show from 4 to 8 p.m. and displays about historic guns and the moon festival.

Festival organizers will also be selling moon cakes, made of sweet black bean and lotus seeds, coated with a baked flour shell.

The festival, part of the Taoist tradition, takes place toward the end of the harvest season and is held to express a hope for harmony with nature and gratitude to the moon goddess, Paratacharya said.

In the early to mid-1900s, Lahaina was a sugar and pineapple plantation town, and there were several Chinese family-run stores, Kam recalled.

According to the Lahaina Restoration Foundation, Chinese merchants began migrating to Hawaii just 10 years after British explorer Capt. James Cook arrived in 1778.

Besides working at agricultural jobs, the Chinese helped build tunnels and an irrigation system throughout the West Maui Mountain.

Although an altar room was built on the second floor of the temple for prayers and funerals, the building was used mainly as a social meeting hall until the 1940s, then as a residence for elderly Chinese men.

Joseph Lai, whose father once operated Lai Tong Store on Front Street, said the Wo Hing Temple was a kind of club where men gathered to socialize and discuss world events, including news from China.

The members were among the free thinkers of their time, a

branch of the Kee Kung Tong, popularly known as the Freemasons of China.

Kam said women and children would come to the temple to celebrate special occasions, such as Chinese New Year.

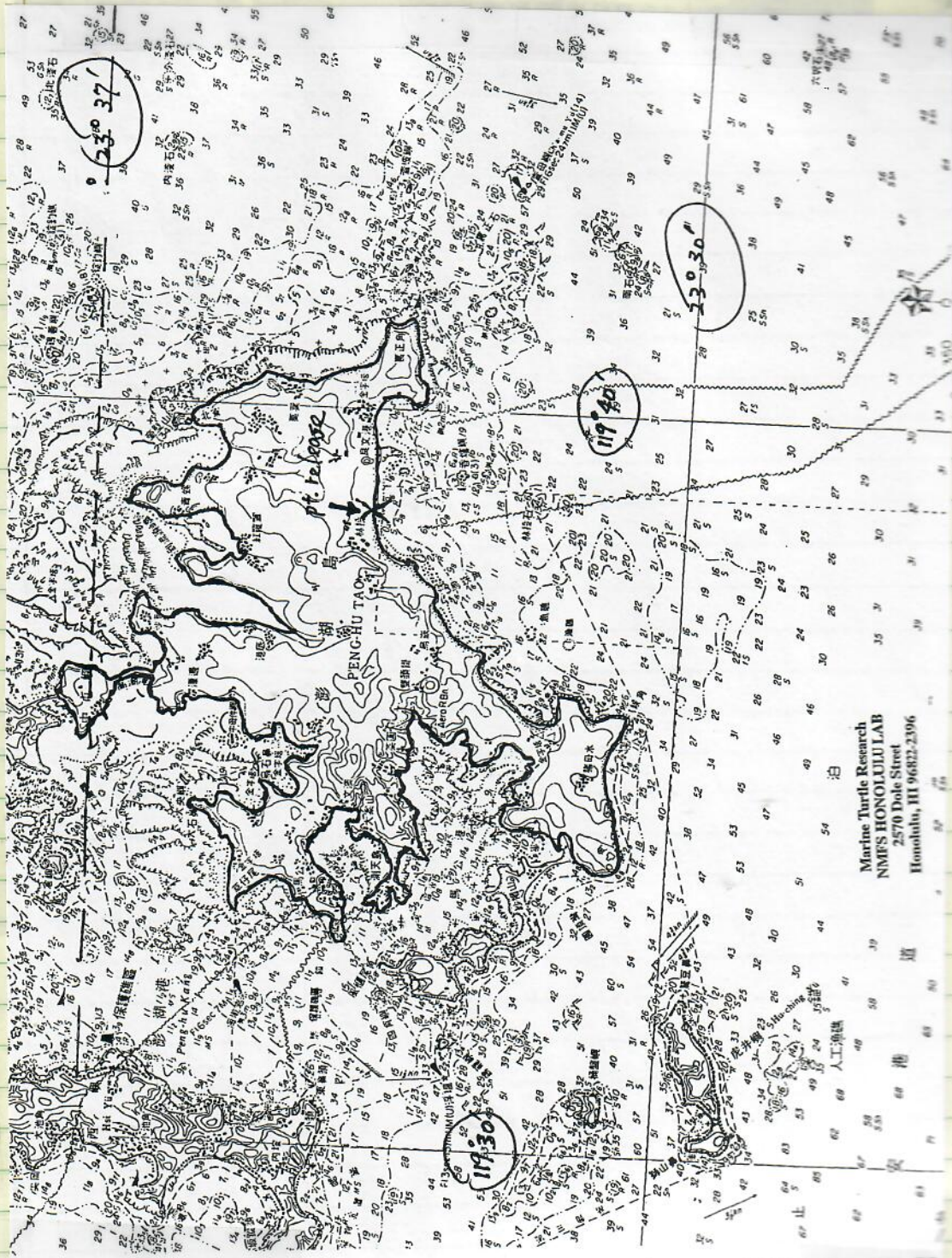
By the 1960s most of the Chinese stores were shutting down as the immigrant store owners died. Kam said her father's store was the last Chinese store to close on Front Street in the mid-1970s.

Lahaina was transforming itself into a town catering to visitors.

Under an agreement with the Wo Hing Society, the Lahaina Restoration Society began restoring the temple in 1983 and has continued to operate it as a museum.

Kam said she is looking forward to the moon festival celebration and sharing the history of the Wo Hing Temple and Chinese in Lahaina with visitors.

"They're curious about what we did before tourism," she said. "I find it kind of interesting talking to them."



Marine Turtle Research
 NMFS HONOLULU LAB
 2570 Dale Street
 Honolulu, HI 96822-2396



By Peter Harmsen
Special to THE CHINA POST

Disguised gods

Several cultures throughout the world share a belief that gods occasionally assume human appearances in order to be able to walk among ordinary mortals.

The phenomenon is present in Chinese religion as well. For instance, it is the case within Chinese Buddhism, where gods have the ability to take on an unlimited number of different forms. This especially goes for bodhisattvas, among the highest ranking of that religion's deities, perhaps because it assists them in their main task, which is to help other beings in their endeavors to reach Nirvana.

Ironically, it is not unusual, either in China or abroad, for gods to choose an extremely humble appearance; in that case, it may be in order to test people and ensure that their behavior toward others is not dictated by concerns about social status.

In old Peking, that was exactly what people believed was happening every year in the middle of the first lunar month. During a few hours from late in the evening on the 18th until

*Today is Saturday,
February 14, 1998,
18th day
of the 1st month,
Year of the Tiger*

early the following morning, Taoist immortals were thought to descend upon earth, appearing as beggars.

More specifically, it was said that the immortals gathered at the White Cloud Temple, located at some distance outside the city walls. Everyone who came across these disguised immortals, and treated them kindly, would be granted long life and freedom of diseases.

Therefore, every year on this particular night, the halls and corridors of the temple were crowded with monks and pious people alike, fighting to stay awake in order to catch a glimpse of the immortals, and reap the rewards of moral behavior.

Do's and don'ts of the Chinese Almanac

Do's: get married, move to new home, pray for good fortune, ask gods for children or grandchildren, travel, ask Taoist priest to prevent misfortune, see doctor, arrange betrothal, visit relatives and friends or receive them as guests, start wearing hat (sign of maturity among 20-year-olds in ancient China; now part of traditional wedding ceremonies), sign contract, do business, demand repayment of loan (or payment of rent, etc.)

Don'ts: decide position of door in house under construction, hold housewarming party, install stove, move or buy bed, bury deceased.



Associated Press

Taiwanese citizens waved as their ship left the port of Matsu for Xiamen, China.

Taiwan ships land in China

Brief voyages hailed as historic

ASSOCIATED PRESS

XIAMEN, China — A ship from the Taiwanese island fortress of Kinmen and another from the islet of Matsu arrived in China to-

day, making the first legal direct crossings from Taiwan in more than 50 years.

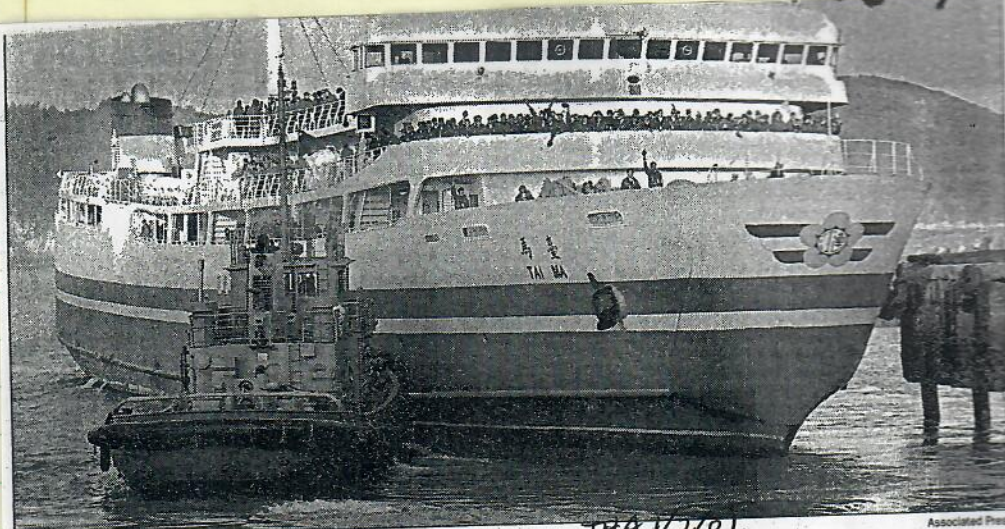
Two dozen uniformed police officers and officials greeted the Kinmen ship as it arrived a few minutes before noon, carrying 190 Taiwanese officials and community leaders. Some passengers waved and about 200 Chinese spectators gath-

ered near the pier to watch as the vessel arrived quietly under sunny skies.

The ship from Matsu, just off China's southeastern coast, arrived almost simultaneously in another Chinese port. Taiwanese media reported from the vessel.

The ships were the first to

See TAIWAN, A2



Pilgrims who worship a goddess popular in the region crowded the decks of the Taima as it left the port of Matsu, Taiwan, today for Xiamen, China.

Taiwan: Boats make historic voyages

FROM PAGE ONE

cross legally from outlying Taiwanese islands since Taiwan and China separated in a bloody civil war that ended in 1949.

Taiwan relaxed a ban on travel between the two islands and China on New Year's Day. But a Taiwanese tourist boat on what was to be the first crossing yesterday was forced to turn back by bad weather and high seas.

Many Taiwanese hope that the relaxing of travel restrictions from the two islands will ease tensions with China.

A large crowd celebrated and a high school band dressed in blue, green and red satin costumes banged gongs and drums, and did traditional dragon dances, as the Tai Wu left Kinmen for the Chinese mainland. The vessel is named after the tallest mountain in Xiamen, where it docked.

"This is such an unimaginable event, and we're extremely excited," Gung Cheng-mao, 53, a businessman, said in Kinmen. He recalled that China had once bombed his island almost every day in the 1950s and that one shell had crashed through his family's home. The ship's voyage from Kinmen represents a great, historical change for the better, he said.

Chen Shui-tsai, the Kinmen county commissioner leading the delegation aboard the Tai Wu, told reporters that in the future his island should be used as the location for the first-ever summit by the leaders of China and Taiwan to end their long-standing differences.

"We don't think this event today is just about Kinmen," he said. "It's a huge event for the whole country."

On Matsu, just off the coast of China, more than 500 residents boarded a ship for the Chinese port of Fuzhou. Government officials



Worshippers of the sea goddess Matsu carry a statue of the deity in the port of Matsu, an outlying Taiwanese island, before boats departed on the first legal and direct voyages to the mainland in five decades.

Taima, which means Taiwanese horse, steamed away. Passengers aboard the vessel were worshippers of the goddess Matsu, a patron of fishermen popular in Taiwan and southeastern China.

Matsu and Kinmen are the only parts of Taiwan that are opening direct trading and shipping links with China.

Taiwan opened the links between its two small islands and China without talking to Beijing, which has grudgingly accepted the move but hasn't said how much it will cooperate. So, everyone planned to closely watch how the two ships were to be greeted in Fuzhou and

nese province of Fujian.

Taiwan's cautious, wait-and-see attitude was evident in Kinmen, where John Deng, vice chairman of Taiwan's Mainland Affairs Council, responsible for China policy, was the only official from the federal government to appear in public. "We hope we can use this as a useful experience to expand, facilitate and expedite larger-scale issues," he told reporters.

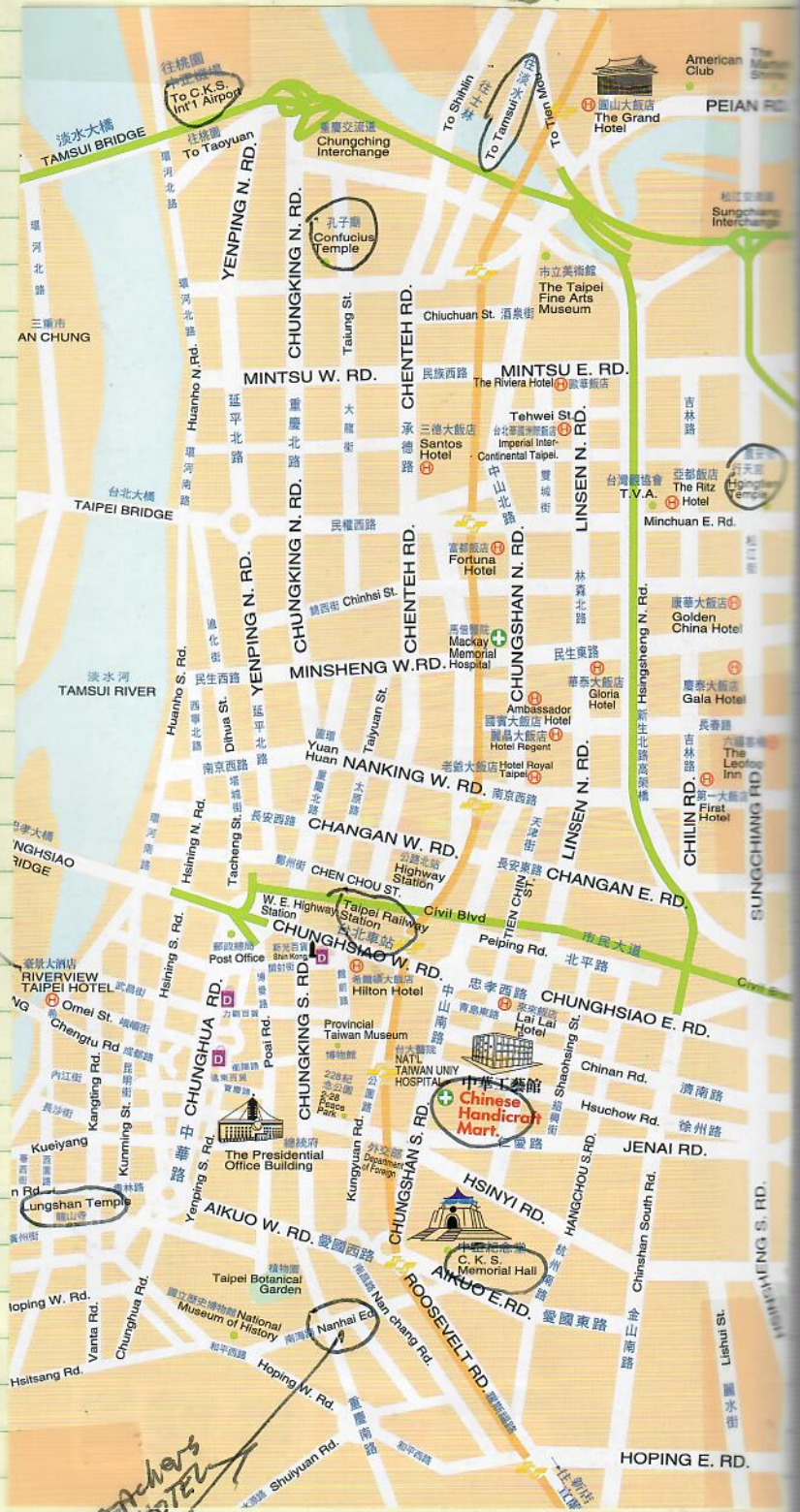
If all goes well, the government has said it will make an even bigger move: opening direct air and shipping traffic between China and the main island of Taiwan, separated by the 100-mile-wide Taiwan Strait. Now, Taiwanese who do busi-

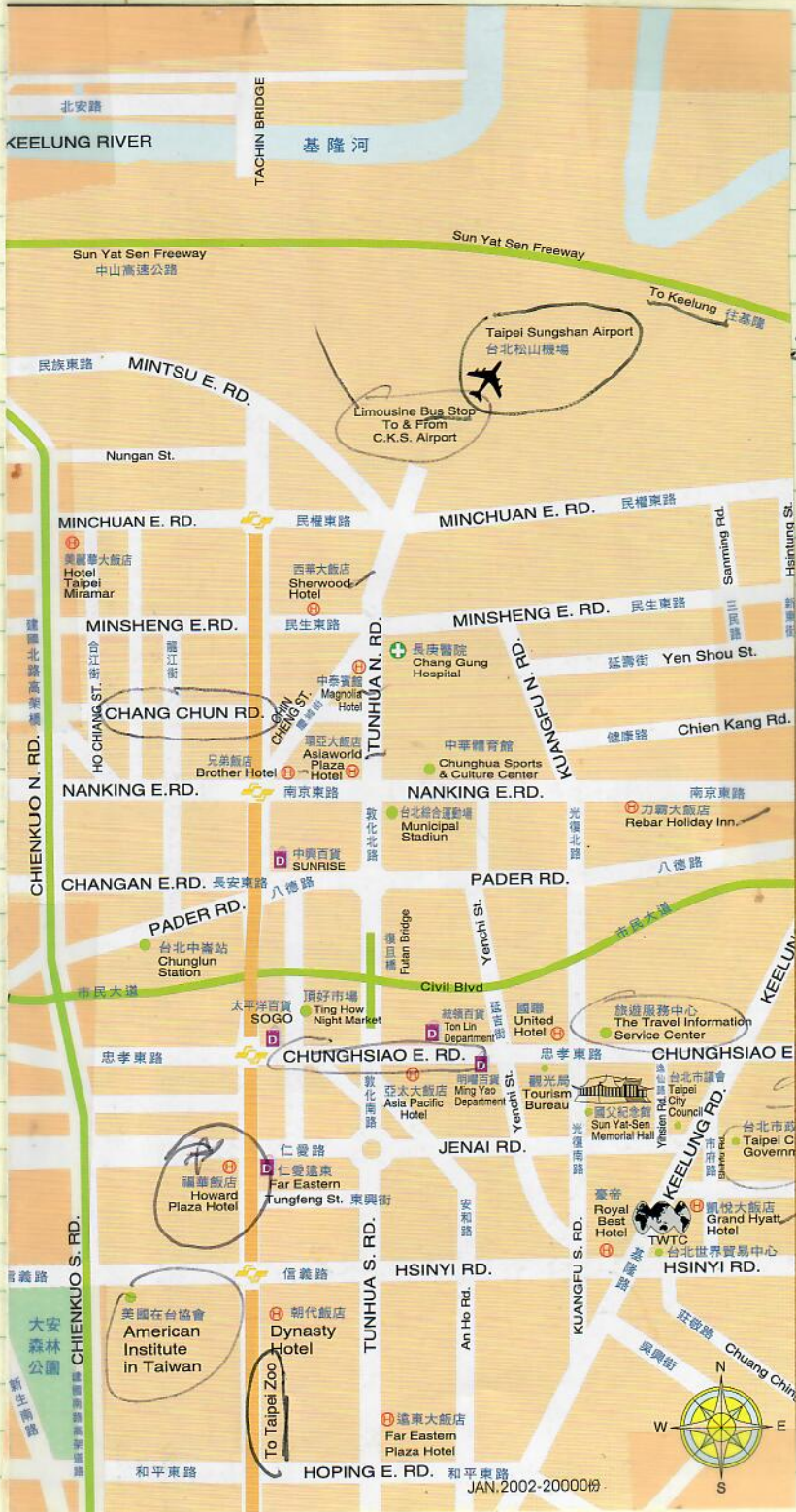
ness in China — Taiwan's No. 2 market for trade and investment — can't travel or ship their goods directly to the mainland. They must go through Hong Kong, Macao or another third port, creating great inconvenience and expense. Many believe opening the "big links" would create one of the world's most booming trading zones.

Before the big links can happen, the two sides will have to hold high-level negotiations — something they don't seem ready to do soon.

Yesterday, the ill-fated first voyage from Kinmen toward Xiamen was halted by rough seas and high winds.

waved from the harbor as the ship Xiamen, cities in the southeast Chi-





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Taiwan still a sleeping giant in tourism, with plenty to offer

Travel promoters not doing job

By William Foreman
ASSOCIATED PRESS

TAIPEI, Taiwan — British traveler Alex Lankester began having doubts about visiting Taiwan shortly after her arrival.

As she left the plane, a Taiwanese passenger asked her if she meant to get off in Thailand instead. An official who stamped her passport asked her the same question, as did a customs agent.

"It's quite extraordinary because I travel a lot and it's never happened to me," said the 30-year-old marketing director. "I thought, 'My God, don't you get any travelers at all?'"

Lankester's experience is a prime example of how Taiwan is a potentially great tourist destination, but doesn't know it. The subtropical island has plenty to offer: beaches, mountains, scenic rocky coastlines, ornate temples, fantastic food and one of the world's best Chinese art collections.

But for decades, the government has failed to make the island a hot spot, largely because of stingy advertising budgets, clumsy promotion campaigns and an emphasis on developing the manufacturing industry rather than tourism.

Things could change soon if the island's new government, which took office in May, honors its pledge to try harder to attract tourists. But some in the industry remain pessimistic.

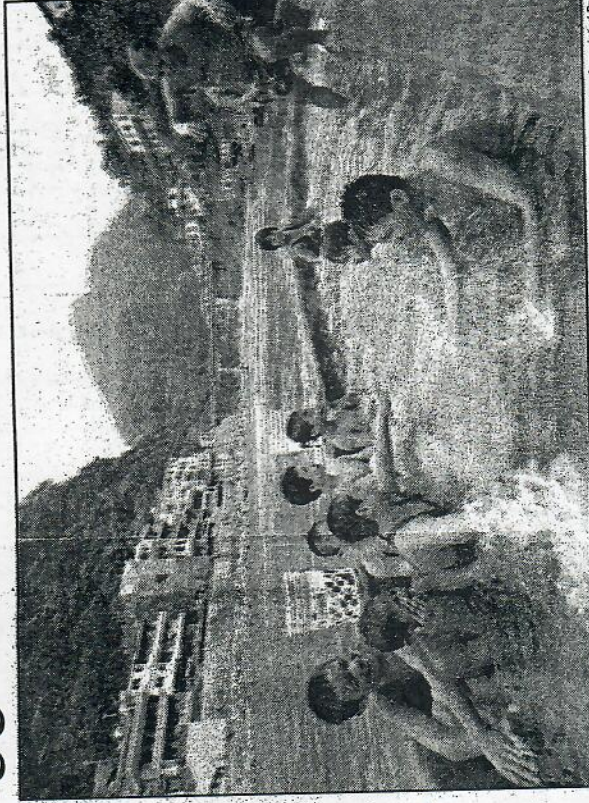
About the size of the Netherlands (Massachusetts and Connecticut combined), this tobacco leaf-strewn island is 100 miles off China's eastern coast. A sandy plain stretches nearly the length of Taiwan's western coast, and a mountain range runs down the middle, dropping off to a rocky, jagged eastern coast that offers spectacular views of the Pacific.

Taiwan has enough sites to compete with some of the region's top tourist draws, including Hong Kong, Thailand and Singapore.

One of the most popular destinations is Taroko Gorge, a national park near the eastern coast with a marbled canyon, towering cliffs, hiking trails and a whitewater river. Other fun spots include whale-watching off the coast near Hualien and Tainan, climbing Jade Mountain, which is higher than Japan's Mount Fuji, or swimming year-round at beach resorts in Kenting on Taiwan's southern tip.

Despite the many possibilities for fun, the number of tourists in Taiwan has plateaued in the past five years, stuck at about 2.4 million a year. Most are from Japan, which ruled Taiwan as a colony for five decades until the end of World War II.

Part of the tourism problem is that for decades, Taiwan's leaders did a poor job attracting visitors because they themselves weren't excited about the island. The government



Associated Press
Pools built at a hot spring along the Hsien River in Taiwan, popular with local youngsters, have yet to claim a good share of the world travel market because of tepid promotion by the island's tourism authorities.

travel magazines, asking if we want to advertise," Su says. "But we don't have the money."

Su says he envies his counterparts in competing Asian countries, such as Singapore, because they can focus solely on attracting visitors. Taiwan's Tourism Bureau must also regulate travel agencies and the hotel industry. It also functions like the U.S. Interior Department and manages the island's scenic areas.

Money isn't the only thing hindering Taiwan's tourism promotion, says Betty Teo-Gruniger, executive assistant general manager at the Rober Crownne Plaza Taipei, one of the city's top hotels.

Teo-Gruniger says Taiwan is being beaten by Singapore, Malaysia and Thailand because the hotels, travel agents, airlines and tourism bureaus in those countries are all working together to create marketing strategies and new travel packages.

She says Taiwan could easily boost tourism by getting business travelers to stay an extra day and relax in a hot spring resort in Taipei's surrounding mountains or take day trips to scenic areas near the capital.

"We need to all sit down and plan it," she says. "Otherwise, overseas promotion is a big waste of money."

► On the Web: www.tbrc.gov.tw or phone the Taipei Economic and Cultural Office in New York at (212) 317-7300.

Tainin, Nanking, Changchun.

The mainlanders' distrustful authoritarian government, which eventually liberalized when martial law ended in 1987, made getting tourist visas difficult. Economic planners favored manufacturing, not making the "Made in Taiwan," phrase famous worldwide.

The transplanted mainlanders regarded Taiwan to be a temporary base until they could retake China. Homesick for China, they named many of the streets in Taipei after Chinese cities and provinces —

Tourism officials still complain that the island's decision-makers are not as excited about tourism as they are about other industries. The budget for promoting international tourism is about \$6 million, approximately 3 percent of the Tourism Bureau's total budget, says C.T. Su, the bureau's director general.

"We always receive offers from

為瞭解本縣推

動海龜生態保育工作

國際自然保育聯盟海龜專家組副主席喬治伯樂茲昨拜會縣長

(記者陳水固報導)為實地瞭解本縣推動海龜生態保育工作情形，國際自然保育聯盟海龜專家組副主席喬治·伯樂茲，昨於昨日下午偕同海洋大學教授程一駿拜會縣長賴峰偉，同時對賴縣長推動綠蠵龜保育不遺餘力的精神讚譽有加。

喬治·伯樂茲目前負責國際組織太平洋海龜的保育事宜，於昨日下午二時特地由程一駿教授陪同前往縣府拜會縣長賴峰偉，由於今天適巧為他的生日，將特別走訪各地廟宇探訪乞龜活動，並用V8全程拍攝紀錄本縣元宵節相關慶典與民俗廟會，而賴縣長亦於拜會中特地提前為他慶生。

伯樂茲對於本縣元宵民俗廟會用替代品(如米、黃金、錢幣等)代替乞龜活動一事，顯露出高度興趣，並表示已於個人網站發表相關文章及圖片。賴峰偉則表示，海龜保育與乞龜活動是一個巧妙的結合，很高興國際知名的保育專家能親自到澎湖，並參與澎湖元宵盛會，因此個人謹代表全縣鄉親表示歡迎之意，同時希望他有個愉快的旅程，而今年望安的一海龜觀光保育中心落成時，亦將邀請伯樂茲蒞臨剪綵，一共同推動海龜保育工作。

程一駿指出，伯樂茲在一九九八年就參加過一次澎湖元宵節的乞龜活動，由於深具意義，回國後即將整個活動在國際會議上發表；今年元宵節正逢自己的生日，將舊地重遊，並用V8全程拍攝記錄一切影像，輸入在其個人網站，向國際人士介紹澎湖推動海龜保育的成效及元宵乞龜活動的盛況。

由於伯樂茲在國際海龜保育方面極具聲譽，在望安海龜保護區之研究與經營管理上，也提供不少寶貴意見，縣漁漁局生態保育課特地準備相關簡報、資料與伯樂茲先生交流及分享，期對未來的保育工作有所助益。此外，賴縣長亦指示縣漁漁局研擬計畫，比照「猜樂透號碼」方式，猜綠蠵龜產卵後重返大海的正確位置，藉以喚起大家對綠蠵龜保育的重視，該項創意及巧思同時亦獲得喬治·伯樂茲與程一駿教授的推崇。

Feb, 2002 ?

為瞭解本縣推

澎湖時報

中華民國九十一年二月二十六日 星期二 壬午年農曆正月十五日

動海龜生態保育工作

國際自然保育聯盟海龜專家組副主席喬治伯樂茲昨拜會縣長

(記者陳永固報導)為實地瞭解本縣推動海龜生態保育工作情形，國際自然保育聯盟海龜專家組副主席喬治·伯樂茲，昨於昨日下午偕同海洋大學教授程一駿拜會縣長賴峰偉，同時對賴縣長推動綠蠵龜保育不遺餘力的精神讚譽有加。

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Feb, 2002?

Sunday, February 4, 2001

The Honolulu Advertiser

Taiwan's neighbor islands aren't like our own

Former targets for Chinese cannons ek tourists who like it bit rugged

By Marcos Calo Medina
ASSOCIATED PRESS

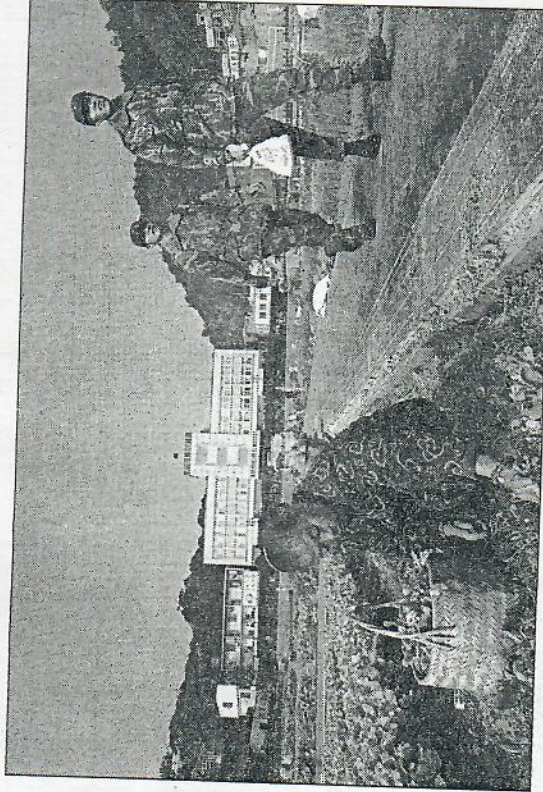
MATSU, Taiwan — With a thud and a screech, the 37-seater De Havilland turboprop landed on Matsu's narrow airstrip. Camouflage-painted jeeps and trucks on the runway greeted visitors with a warning: Welcome to Soldierland. A group of 19 tiny islands, just 5.5 miles off China's southeastern coast, Matsu is dotted with bunkers and radar stations — a reminder that these islands would be on the front line of a war between Taiwan and China.

Barely pinpricks on Taiwan's map, the islands were under martial law and off limits to visitors for decades. But since switching to civilian rule in 1992, Matsu has been eager to show a more relaxed, welcoming face.

"We hope to build a bigger harbor and another airport so more people will come," says County Commissioner Liu Li Chyun, high on a hilltop radar station overlooking the foam-fringed Nankan Island.

Matsu is a 40-minute jaunt by plane from the capital, Taipei, and the islands are a perfect weekend getaway or day trip for business travelers interested in military history and craving fresh air after days of meetings in stuffy boardrooms.

Many residents still remember when Chinese shells used to pound this island each day. Backed by American muscle, Taiwan's mil-



Associated Press

Taiwan's military remains a presence on Matsu. This woman picks vegetables in front of the island's local government building. The islanders hope tourism can help them raise their impoverished standard of living.

tary would respond on alternating days, sending farmers and fishermen scurrying for cover up in the mountains.

The shelling prompted President Eisenhower to deploy the U.S. 7th Fleet to defend Taiwan. Guanting Communists was a focal point in U.S. foreign policy when John F.

Kennedy was in the White House. Li Kuo-chin was in her mid-20s when Matsu was being heavily bombarded in 1958, over a decade after Gen. Chiang Kai-shek's Nationalists lost a civil war to China's Communists and fled to Taiwan.

"In those days, the only foreigners we saw were American soldiers," the 71-year-old noodle mak-

er says with a smile, her gold-capped teeth shining as she dried fish noodles on a bamboo tray.

The shelling has stopped, but soldiers still outnumber the local residents. Young recruits loiter around the food stalls, play billiards or video games in the amusement halls; or shop for herbal medicine smuggled in from mainland

China.

Diversions, too, seem focused on the military. Smoke-filled karaoke lounges compete for soldiers on their nights off. Stores offer army fatigues and souvenir lighters on special discounts. Photo shops advertise pictures with young girls beaming beside enlisted men.

"It's quiet, even for the residents. Most of them leave and never come back," says Sister Rosa Chen, a Taiwan-born Roman Catholic nun.

Children safely roam Matsu's streets, a luxury common in a small town "where everyone knows their neighbor," says Sister Rosa, her serene smile reflecting the pace on this island hideaway.

The three main islands of Peikang, Nankan and Tungyin are covered with hills and lush vegetation, and the sea is visible from almost everywhere. Beaches are clean, though many are still lined with steel spikes and cordoned off with barbed wire.

"People should have nothing to worry about with China. We are well-prepared for the long term," says Gen. Liu Hua-ting, a three-star general who commands the 10,000-soldier military garrison in Matsu.

China is an obsession among Matsu's residents, and a major source of their livelihood. Markets overflow with fresh pork and beef, palm-sized garlic cloves and cabbage — all bought from Chinese smugglers or during clandestine

See ISLANDS, 63

Islands: Beaches clean, but lined with barbed wire

FROM PAGE G2

trips to the mainland. On Jan. 1, Taiwan lifted a 50-year-old ban on direct shipping links with China — effectively legalizing the illicit cross-strait trade and opening up the islands to the mainland Chinese tourist market.

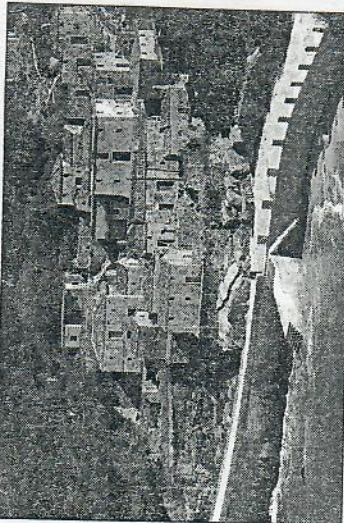
But long before the flourishing cross-border trade, fishing and farming kept Matsui alive. A glimpse into the islands' hard-scrabble existence begins at Chimpi village — a warren of earth-colored houses clustered between the mountains and the sea.

Narrow, rock-walled alleys snake between houses built more than 200 years ago in traditional Chinese style: square blocks of the pale brown granite abundant in southern China piled one on top of the other, topped with red shingle roofs.

Chimpi is a shadowy, lived-in museum, where many houses crumble in disrepair. Wildflowers and massive tree roots crawl over stone covers moss-covered fishing nets covary rotting wooden chests.

Many residents left for the neighboring islands years ago, says Wang An-ming, a sometime fisherman and village chief of Chimpi. Others more daring tried their luck in the capital, Taipei, more than 131 miles away.

It's been falling apart every year and every few people live here now," Wang says.



Two-hundred-year-old Chimpi village on Matsui is mostly deserted. Many residents left for Taiwan, where jobs are more plentiful. Associated Press

exits to the sea. Matsui would do well to capitalize on the islands' ample access to sun and sea. During the summer, the waters are calm and — more importantly — free from acid rain, oil spills, or mercury poisoning, officials say.

But for an island group, Matsui has little to offer by way of seafood. Most of the best catch — crabs, clams, groupers, sea bream, sea perch, mullet, and the famous yellow croaker — are all sent to Taiwan proper.

Winter is the worst time to visit, when restaurants and food stalls offer little beyond mussels, clams or the occasional sea slug. To beat the cold, most residents indulge in a pot of stringy mutton stewed in a pungent brew of oyster sauce, scallops and fresh coriander.

But a bowl of fish noodles and a shot of the locally distilled soyrhum liquor called kaoliang — 48 percent alcohol and guaranteed to pour fire down the throat — serves its purpose of warming the body.

Accommodations, however, are threadbare. Most hotels are small and basic; windowless rooms, heavy quilts, cigarette-stained carpets, running hot water and HBO — for a comparatively hefty 400 to 800 Taiwanese dollars (U.S. \$12 to \$24) a night.

If visitors are lucky, the owner's arm might be twisted for a morning wake-up call.

If you go...

► **GETTING THERE:** Only UNI Air, owned by the giant Evergreen group of companies, flies to Matsui. The airline operates five flights daily from Taipei using Canadian-built DeHavilland Dash 8-200 twin-engine planes. Round-trip tickets cost 3,404 Taiwan dollars (\$103), and the trip takes 35 to 50 minutes, depending on the weather.

Boats from Keelung harbor, outside Taipei, leave on odd-numbered days, and return on even-numbered days. One-way tickets sell anywhere from 350 Taiwan dollars (\$1.10) for a seat to 1,200 Taiwan dollars (\$38) for a shared cabin. Boats from Keelung harbor leave at midnight, and the trip takes about 9 hours. Summer is the best time to travel by sea.

► **GETTING AROUND:** Taxis are readily available in Matsui. Flag-down price is 100 Taiwan dollars (U.S. \$3) during the day and 150 Taiwan dollars (U.S. \$4.5) at night. The islands of Peikien, Nankan and Tungyin each can be easily covered in a day.

Cars drive notoriously fast, and roads do not have bicycle lanes, so cycling may be risky. Matsui has no bicycle rental shops, but chances are a local resident may rent you his own bicycle.

Remodeled coast guard cutters regularly ferry passengers to the three islands for less than 150 Taiwan dollars (U.S. \$4.50), although ferry services end in the late afternoon.

► **WHAT TO DO:** Of Matsui's 13 islands, only Peikien, Nankan and Tungyin are open to visitors. Although benefit of the pleasures offered in the Philippines or Thailand, the many beaches still lined by steel spikes or barbed wire. There is a lot of traditional Chinese architecture, however.

► **ACCOMMODATIONS:** Hotels are threadbare. Near Peikien airport is the Jade Cloud Hostel, which offers single rooms for 400 Taiwan dollars (U.S. \$12) a night. Rooms have double beds with clean bathrooms, cable TV and running hot water.

► **FOOD:** Dining is not one of Matsui's strong points. The summer's best catch is often shipped off to Taiwan, and winter fare is largely limited to common noodle and vegetable dishes.

► **ON THE NET:** The local government's Web site at www.matsui.gov.tw has the latest statistics on Matsui, but little information on tourism. And it is not in English.

— Associated Press

天后宮亭

海王宮湖名亭

電話 9281272

電話 9275568

手機 0932888986

6/29/02 ^{Need}
Saturday night

Photo at store near
MAZU Temple & we
Daughter/mother

PENGHU MAHONG

+
PRINT photo see p.102

**Taiwan plane crashes
into strait; 13 aboard**

TAIPEI, Taiwan — A passenger plane carrying 13 people crashed into the Taiwan Strait late yesterday on a domestic flight. All eight passengers and five crew members aboard the Formosa Airlines Saab 340 were presumed dead, authorities said.

Flight B-12255 was bound from the central Taiwan city of Hsinchu to Kaohsiung, in the south. It disappeared about 50 miles south of Taipei.

A2 Thursday, March 19, 1998 The Honolulu Advertiser



written
2-26-02

DIRECTIONS by Wen-Chien LIN Asking TAXI TO GO TO
Long-Shan Temple, TAIPEI

請帶我去龍山寺。謝謝！

Reduce
Tension grows over Taiwan nuke dump

6-30-02 HSB x11

Removal of the site on Lan Yu island has been put off, enraging aboriginal residents

By Keith Bradsher
New York Times

LAN YU, Taiwan >> Steep volcanic slopes carpeted with tropical vegetation vault out of crystalline waters and magnificent coral reefs here, while a peaceful tribe of aborigines, largely insulated from the outside world until the early 1970s, tries to cling to ancient ways.

This island seems like a tropical paradise, except for one problem: It is home to one of the world's most troubled nuclear waste dumps. As many as 20,000 barrels of radioactive debris are cracking and coming apart because of chemical reactions inside, the site's director says. The barrels are in seaside concrete trenches on the most windswept tip of this typhoon- and earthquake-prone island, at the base of a 1,500-foot-high bluff prone to rockslides.

After President Chen Shui-bian recently said Taiwan's government would be unable to keep a promise made 12 years ago to remove the dump by the end of his year, most of the island's



An aboriginal woman hunted for crabs at low tide last week below the sea wall of the Lan Yu, Taiwan, nuclear waste dump. As many as 20,000 barrels of radioactive debris are cracking and coming apart at the site.

NEW YORK TIMES

3,000 people, who belong to the Tao tribe, descended from Polynesian explorers, marched to the site. Some overran the dump and occupied it overnight.

Local leaders threaten that unless action is taken soon, they may resort to more drastic action.

"We will burn or dig out the waste and throw it into the ocean," said the Rev. Syamen Nga Rai, general secretary of the 25-member tribal committee that is negotiating with the government. "It will be in the whole world, because the ocean moves."

Chen Chien-nien, the govern-

ment's minister for indigenous peoples, who make up 1.7 percent of Taiwan's population, said the Tao were right to be upset. "If the residents were Chinese or Taiwanese in the beginning, they probably would not have built the dump there," he said.

But Chen, an aborigine himself from the Puyuma tribe and is not related to the president, said the Tao should trust Chen's recent promises to find a new home for the dump.

"The Tao thought that once you say that, you have to do it immediately," he said. "Even if you want to work on it, removing the dump site takes six or

seven years."

Taipei has set up two task forces in the last month, one to step up the search for a new home for the waste and the other to draft an economic development plan for Lan Yu, one of the poorest places in Taiwan.

The government's favorite choice for now, burying the waste under the seabed next to tiny Wu Chiu Islet in the Taiwan Strait, still requires environmental studies. The plan is also likely to face objections from China, since the islet is just 16 miles from its coast.

The dump here has only a 10-person technical staff, none of

them aborigines, and a dozen local security guards and janitors. There is a 6-foot-high stone wall around the dump.

Wu Ruey-yau, the planning director at the government's Atomic Energy Council, said it would be difficult for anyone to break in and remove radioactive waste. Each panel of the trenches' lids weighs 12 tons, and the only cranes on the island are at the site.

Under Japanese colonial rule through the end of World War II, this island was closed to outsiders and treated as a "living laboratory" for Japanese anthropologists to observe the Tao people. Tribal members led a peaceful life in which land was communally held, warfare and weaponry were unknown and all decisions were made by panels of village elders.

Taipei opened the island to visitors in 1969. Oil price shocks in the 1970s prompted the government to build three nuclear power plants on the main island of Taiwan.

Wu, of the Atomic Energy Council, said Lan Yu residents were not told that the project at the southeastern tip of their island, where two powerful sea currents meet and create the island's richest fishing ground, was actually a nuclear waste dump. Taiwan was still under martial law then.

元宵乞龜 外國保育人士讚譽

澎湖「另類海龜保育」成了國際宣傳賣點

【記者聳登如／澎湖報導】澎湖縣慶祝今年元宵節擴大舉辦「澎湖元宵夜未眠」系列活動昨天起陸續開鑼，各廟宇分別推出黃金龜、米龜、轎車及黃金馬等吉祥物供民眾「乞龜」，縣府今天起還將開出元宵觀光專車，昨天專程來澎湖紀錄乞龜活動的世界海龜保育協會副主席伯樂茲，盛讚澎湖傳統習俗乞龜是「另類的海龜保育」，世界罕見。

澎湖縣各廟宇推出的元宵節乞龜活動昨天起亮相，山水上帝廟及鎖港北極殿分別推出重量兩百四十兩及兩百卅兩的黃金龜，澎湖天后宮完成重約八千台斤

的米龜，赤崁龍德宮推出豪華轎車，另有黃金馬、果凍龜、家電、金錢龜供民眾擲筊求乞，澎湖縣政府今天下午四時起，到晚上九時五十分每隔卅分鐘在馬公商港碼頭開出元宵觀光專車，有專人隨車解說串連澎湖元宵各景點，遊客可多加利用。

世界海龜保育協會副主席伯樂茲昨天專程到澎湖攝影紀錄澎湖的乞龜活動，伯樂茲說，澎湖的乞龜習俗代代相傳，而且將龜視為福壽象徵供奉，海龜文化特色令他印象深刻，這也是他走遍世界極少見到的「另類海龜保育」，他將藉

著影像、文字紀錄及建構電腦網站為澎湖縣宣傳海龜保育成績，將澎湖的乞龜文化推向國際。

澎湖縣湖西鄉隘門村三聖殿今天晚上九時十分起將施放蜂炮，名列「澎湖八景」之一的西嶼鄉外垵村漁船燈會也將於今晚六時卅分點燈，屆時外垵村百餘艘漁船將一起點亮船燈，場面壯觀，這項燈會將持續三天，縣長賴峰偉今晚也將邀請縣內外籍人士在西嶼鄉二坎村共享星光晚宴同慶元宵，失傳已久只有古代皇室嬪妃才吃得到的「四珍膠」補品也將公開品嚐，縣府歡迎遊客們一起來二坎木喉古厝晚宴。

91.2.26 聯合報

Jerry + Shih + Wu

Mr. 林慧玲 bfuinding di

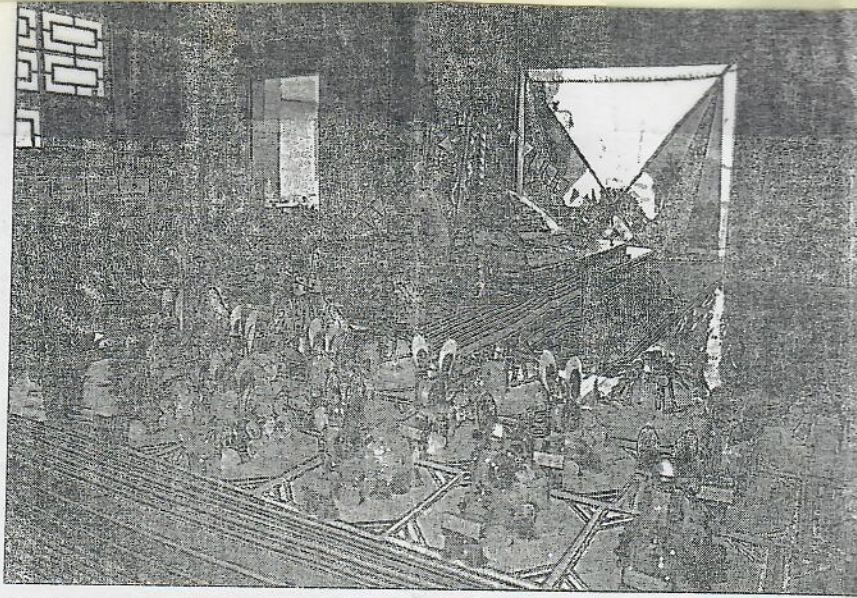
北市忠孝東路4段183號3-3室 106

3F-3, No. 183, Sec. 4 Chung-Shiao E. Rd.

Taipei, Taiwan

R.O.C.

FEB
26
2002



海際國引吸，乞競眾信供，「龜安平」的型造式各了滿供宇廟各，宵元湖澎
(攝菁敏吳) 然盛致興，訪參來前，茲樂伯·治喬家專育保龜

吳敏菁／澎湖報導

澎湖海島，不僅以保育海龜聞名；著眼民間文化，亦教人著迷與海龜，有一份殊聖的淵源，特別彰顯在元宵節的「乞龜」習俗，放諸世界，獨一無二，昨日吸引了國際自然保育聯盟海龜專家組副主席喬治·伯樂茲與海洋大學教授程一駿，特別渡海走訪各廟宇，記錄這特殊的節慶盛會。

喬治·伯樂茲目前負責國際組織太平洋海龜的保育事宜，他表示，多年投入工作的經驗，深感保育工作成功與否，一定得靠當地民間的

澎湖乞龜習俗 老外開眼界

響應、參與，這當中，文化其實扮演著深刻影響角色，澎湖近年來，保育海龜有成，相當可喜，對於民間傳承的元宵「乞龜」習俗，特感著迷。

事實上，早在四年前，喬治·伯樂茲及透過國內海龜保育專家、海洋大學教授程一駿引領之下，參訪過澎湖元宵的「乞龜」活動，興致盎然，印象深刻。

這趟特別帶著V8攝影機，要記錄這特殊的民俗盛會，並計畫透過網站發表，向國際介紹，世界有這麼一個澎湖海島，致力保育工作

，並擁有如此殊聖的文化傳承。

據考，澎湖元宵節的「乞龜」傳承，源自傳統觀念「龜」是長壽靈性的動物。

清道光年間，民間即以麵粉製作「麵龜」、「肪片龜」供信徒乞求分食，意喻「吃平安」。

演變至今，「乞龜」的種類已變化萬千，糯米龜、麵線龜、麻薯龜、巧克力龜、蛋糕龜、近年更製作金錢龜、超級大米龜、黃金龜，重量愈來愈大，讓澎湖元宵節乞龜活動，更具特色。

縣長賴峰偉說，海龜保育與乞龜活動是一個巧妙的結合，很高興國際知名的保育專家，能親自前來參與盛會，並邀請伯樂在今年七月望安海龜觀光保育中心落成時，前來剪綵。

縣長賴峰偉、農漁局局長許文東等亦針對往安海龜保護區之研究與經營管理與伯樂茲交換意見。

賴峰偉並語驚人表示要農漁局研擬計畫，比照「猜樂透號碼」的方式，猜猜母龜產卵後重返大海的行蹤位置，激發大家對海龜保育更多的重視，惹起一陣點頭大笑。

89

91.2.26 中國時報



Temples of Taiwan

There are over 5000 temples in Taiwan, ranging in size from a back-alley hut to a monumental, multistoreyed structure that would dwarf some of the cathedrals of Europe. These temples can be broken down into three basic categories – Taoist, Buddhist and Confucian. The simpler Confucian temples are easily distinguishable, while Taoist and Buddhist temples have partially merged, often with the deities of both religions prominently displayed side by side. Sometimes a statue of Confucius will also be on display.

The Matsu Temple in Makung, Pengu Islands, was founded in 1623 and is the oldest temple in Taiwan. There are a few others which are more than 300 years old, but overall, Taiwan's temples are not as old as those in Mainland China. On the other hand Taiwan did not experience the Cultural Revolution (1966-70), which saw the destruction of many temples and the persecution of worshippers in mainland China. Therefore, Taiwan's temples today are still active places of worship.

Taoist

Taoist temples are the most colourful in Taiwan and Taoists tend to put on a good party, with frequent ceremonies, parades, firecrackers, incense burning, crashing of cymbals, exorcisms and offerings to the ghosts.

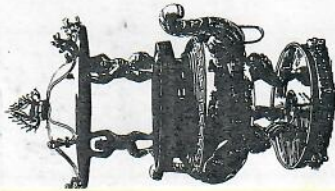
Monks and nuns are notably absent, though there is often a caretaker in residence. Inside the temple there will be a small courtyard or chamber with a large incense burner. Typically, bowls of fruit and other edible offerings to the spirits will be displayed, behind which an altar will be framed by red brocade embroidered with gold characters.

The eaves of Taoist temples curve upwards at each end and are usually decorated with divine figures and lucky symbols such as dragons and carp. The temples almost always have an 'oven' where ghost money is incinerated, this ensures that the spirits are well financed. Depending on the size and wealth of the temple, there could also be gongs, drums, side altars and adjoining rooms with shrines to different gods, chapels for prayers to the dead and funerary plaques. The basic premise behind this elaborate mysticism and ritual is to ensure good fortune and blow away bad demons.

Among the better known Taoist deities are Matsu (*mǎzǔ*), goddess of the sea, and the red-faced Kuankung (*guāngōng*), also known as Kuanli and Kuanyu. Fishermen often pray to Matsu for a safe journey, while Kuankung is believed to offer protection against war. Kuankung is based on a historical figure, a soldier of the 3rd century. You can read more about him in the Chinese classic *The Romance of the Three Kingdoms*.

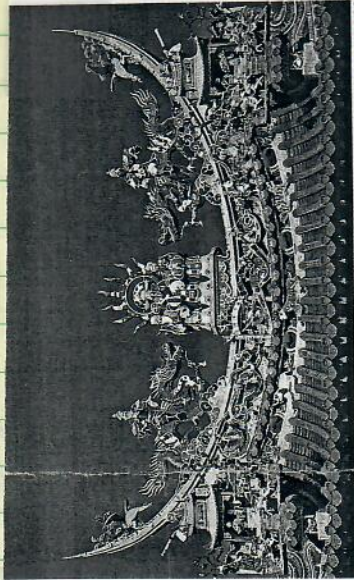
Buddhist

By contrast, Buddhist temples are relatively sedate. The most common deities you will see in a Buddhist temple are Kuanyin (*guānyīn*), the goddess of mercy, and Shihchia (*shíjiǎ*), from the Indian Sakyamuni, who represents the Buddha, Siddhartha Gautama (Siddhartha was his given name; Gautama was his surname; Sakya is the name of the clan to which his family belonged). The Buddha is frequently displayed in a basic triad, with a Bodhisattva (a Buddhist saint who has arrived at the gateway to nirvana but has chosen to return to earth to guide lesser mortals along righteous paths) on either side. There are often large, fierce-looking statues of warriors brandishing swords placed near the temple doors. These are temple guards, not deities. Larger Buddhist temples are essentially monasteries with nuns and monks in residence; they are strict



Incense burners, like this one at the Lungshan Temple, Taipei, are constantly surrounded by haze of smoke. Devotees will place two to three sticks of incense in each burner around the temple to appease the gods.

The ash within the burner itself will often represent many years of worship and if a temple should change location some of this ash will be taken to the new site.

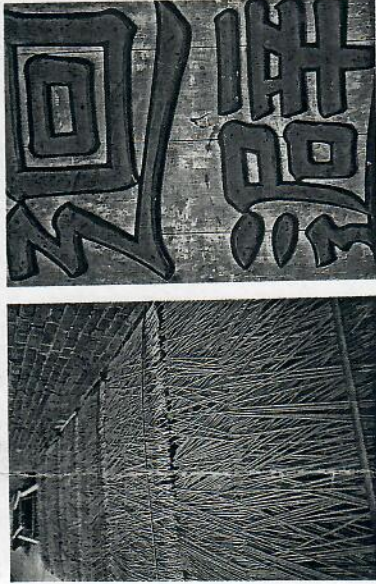


MARTIN MOOS



LUERHMEN

Temple roofs, like this one in Luerhmen, are intricately detailed with colourful figures. Dragons represent strength, wisdom and good fortune while the phoenix symbolises peace and prosperity.



CHRIS TAYLOR

Left: Incense drying in the sun completes many a Taiwanese street scene. This is particularly true during Ghost Month when devotees ward off the wandering spirits from hell by burning extra incense.

Right: Hut-bi painted on a temple wall, literally meaning 'make way' (for the gods).



CHRIS TAYLOR

Matsu, seen here in Taiwan's Matsu Temple, is one of the most popular deities in Taiwan. The goddess of the seas and heavenly protector is often represented in a sitting position wearing a crown and holding a sceptre or tablet.



vegetarians who pass their time working in well-tended gardens. Most Buddhist monasteries offer modest dormitory accommodation to pilgrims (see Shihntoushan in the North Taiwan chapter). However, it's important to realise that these are not provided as backpacker accommodation and you should only consider staying at such places if you are prepared to respect the simple Buddhist lifestyle. Some monasteries now routinely turn down requests to stay from foreigners because they have had problems with backpackers playing music, smoking dope and sleeping with the opposite sex. Monks and nuns lead a quiet and austere lifestyle, their guests are expected to do the same.

Some Buddhist monasteries have attached hospitals (much as the Catholics and Adventists operate hospitals). The most striking and unique feature of Buddhist temples is the pagoda. These pagodas have been used to store religious artefacts and documents, but their most important function is to house the ashes of the deceased. In ancient China, pagodas were constructed of wood, making them susceptible to destruction by fire and decay. Later, more durable materials such as stone, brick and concrete were introduced – this is the style you will see in Taiwan today.

Confucian

Confucian temples are simple and quiet. There are no monks or nuns in residence, just a temple caretaker. There is only one ceremony held each year, in celebration of the birthday of Confucius, on 28 September. This ceremony begins at about 4 am and lasts for two hours. It's a solemn affair with dignitaries and many worshippers in attendance many of whom hope to acquire some of a sacrificial pig's, goat's or ox's fur, since this is believed to impart wisdom.

Incense is never burnt in the modest Confucian temples nor are firecrackers used.

Other Places of Worship

There are other temples and shrines in Taiwan which do not represent any particular denomination, but were built simply to honour great heroes or martyrs (such as The Eternal Spring Shrine in Taroko Gorge). The Taiwanese also worship their ancestors, so you're bound to see many elaborate altars and tombs dedicated to departed relatives all over Taiwan.

Temple Etiquette

Temples have no set time for prayers and there are no communal services except for funerals. Worshippers come to the temple whenever they want to make offerings, pray for help or give thanks.

One great thing about visiting temples in Taiwan is that they are nearly always open and you don't have to pay to get in. It's not necessary to take your shoes off unless the floor is carpeted – look to see what others do. You are allowed to photograph temple interiors, but be respectful of people praying. I have seen some quite outrageous behaviour by foreigners in temples, such as ridiculing the deities, taking 'souvenirs', or climbing up onto a Buddha's lap to have a photograph taken, and I even know of one place where initials were carved into a wooden temple image. When visiting temples dress neatly, be quiet and behave respectfully so that travellers who come after you will continue to be welcomed.

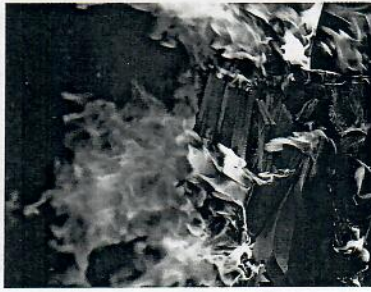
Confucius was a teacher, not a god, who spent his life travelling around war-torn China, spreading philosophies that reflected his pacifist views. He believed that human nature was truly good and that governments should be for the benefit of the people, not just individuals.

The wisdom of Confucius was not fully appreciated until after his death in 479 BC.



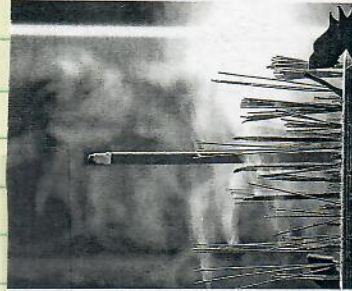
CHRIS TAYLOR

Religious devotees place two to three sticks of incense in each of the pots strategically placed throughout temples, creating a misty and atmospheric shroud of smoke.

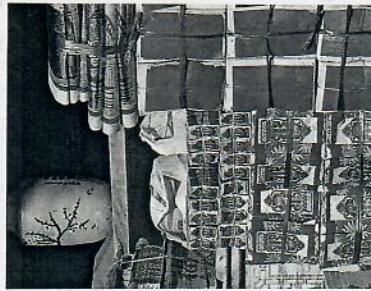


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Offerings to the gods and ancestors include the burning of wads of ghost money (left) and donations of food and possessions (right) that equip the spirits for the afterworld; in return devotees receive protection and advice.



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Traditional ceremonies are performed by priests (right) during religious festivals such as the birthday of Confucius. Performances, including traditional music recitals (left) and Chinese operas, are also staged in major around temples.



CHRIS TAYLOR

Around Taipei

KUANTU TEMPLE

(*guāndū gōng*) 關渡宮

The impressive Kuantu Temple is on the main road between Peitou and the suburb of Tamsui. The outside may not look like much, but inside there's a striking 100m-plus tunnel carved through the mountainside, displaying statues of various gods and demons. The temple was first built in 1661 and is dedicated to Matsu, goddess of the sea.

The easiest way to reach the temple is via the Tamsui subway line to Kuantu station.

PEITOU

(*bēitōu*) 北投

A hot-spring resort area 13km north-west of central Taipei, Peitou was at one time known as a red light district. Nowadays, Peitou has been 'cleaned up' - the prostitutes are still there but maintain a very low profile to avoid tarnishing the community's family image.

Peitou still has many nice upmarket inns and spas; they are a legacy of the Japanese occupation during which time Peitou was known as one of Taiwan's big luxury hot-spring resorts.

Peitou may have lost some of its former glory, but it still retains a certain charm. Wellington Heights is one of the more affluent neighbourhoods and has a large number of well-to-do foreign residents. Even for the less well-to-do, there are a couple of unusual sights in the area which cost little or nothing to visit.

One such place is **Hell Valley** (*dìyù gǔ*), an enormous spring with scalding hot water. This is no place to go bathing, but it is certainly interesting. The locals seem to get a kick out of boiling eggs here. It's to the north-east of Peitou Park, off Chungshan Rd.

Another place worth a visit if you are in the area is **Cheaming Temple** (*zhāomíng gōng*). Known at one time as the **Lovers' Temple** (*qīngféi miào*), romantic couples flocked here to swear their undying love to each other. The building was then sold to

another Taoist order with no sense of humour, who renamed it Chaoming (Clear Tomorrow) Temple. The architecture is still exotic, but the romance is gone. You can reach Chaoming Temple on bus No 223, 224, 277 or 601.

Also in Peitou is the **Taiwan Folk Arts Museum** (☎ 2891-2318/2893-1787; *bēitōu wénwù guǎn*) at 32 Yuya Rd, dedicated to traditional Taiwanese culture. Check out the teahouse and Mongolian barbecue restaurant in the neighbouring Shaan Garden. The museum is open Monday to Friday from 10 am to 8 pm, and Sunday from 9 am to 10 pm.

From central Taipei, you can reach Peitou on bus No 216, 217, 218, 219, 223, 302 or 308. Whenever they finish the new subway line you will be able to use it to get to Peitou.

From Yangmingshan, you can reach Peitou by bus No 230, which leaves from the bus terminal near the national park.

TIENMU

(*tiānmù*) 天母

Tienmu (usually misspelled 'Tienmou') is not exactly a renowned tourist attraction. Rather, some think of it as the foreigners' ghetto in the Shihlin district of northern Taipei.

Tienmu is the place to find imported western foods, especially treats from the USA like instant mashed potatoes, artificial whipped cream, frozen dinners, cheese in a spray can, microwave popcorn and other plastic foods. If you need a dose of these things while you are in Taiwan, Tienmu is the place to shop.

As far as I'm concerned, one of the most pleasant things to do in Tienmu is to take a hike up to the **Chinese Cultural University** in Yangmingshan. To do this hike, take a bus to the last stop at the big roundabout, the highest point you can go by bus in Tienmu. There are two streets leading uphill from the roundabout. Take the one to the right and walk steeply uphill until you reach the end of the road where you'll find stone steps leading up into the forest. It's signposted as being a 1.8km hike from here. Head up the

steps. After a while you'll come to a fork, either path leads uphill to the university.

Buses from central Taipei to Tienmu include Nos 220, 224, 267, 268, 601 and 603. All these buses lead to the big roundabout at the top end of Chungshan N Rd.

YANGMINGSHAN

(*yángmíngshān*) 陽明山

Perhaps the most scenic place within the Taipei city limits, Yangmingshan is a mountain range that dominates the northern end of the capital. The area is noted for its beautiful flowers, especially in spring (February to April) when the cherry blossoms and azaleas are in bloom. The cherry trees are concentrated in **Chungshan Park**, which is part of the Yangmingshan National Park area.

Many wealthy Taiwanese and westerners

live on the lower slopes of Yangmingshan, preferring life in the cooler, cleaner mountain air. Real estate developers have recently moved into the lower slopes erecting ultra-expensive US-style housing projects with names like 'Taipei California'. Fortunately, most of the mountain is protected by a national park and no further construction is allowed.

The park itself offers many opportunities for hiking and provides a welcome relief from Taipei's bustle. The only bad thing about this place is that on Sundays it tends to be packed out with hordes of people trying to get away from it all, especially during the blossom season. On rare occasions the higher slopes of Yangmingshan get dusted by snow. If this occurs on a weekend, you'll be able to witness the greatest pilgrimage of

A Politically Correct Matsu

As Queen of Heaven and Protector of Seafarers, Matsu is the most popular goddess in Taiwan. She is, in fact, the deification of a real person born between 900 and 1000 AD on Meizhou, an island in China's Fujian province. After her death, a Matsu cult spread southwards along the coast of China and down into South-East Asia. In Macau she is known as 'Ah Ma', in Hong Kong as 'Tin Hau', in Singapore as 'Ma Chiu Pò' and in Vietnam as 'Thien Hau'.

Reproductions of Matsu's figure have been manufactured and put on display in Taoist temples throughout Taiwan. But true believers pine to see the Meizhou Matsu, the 'Primitive Original Matsu', from Fujian province which is said to be over 1000 years old. Taiwanese believers finally had their chance to fulfil this longing in 1996, when the Meizhou Matsu was removed from her resting place in China to embark on a 100 day tour of Taiwan. She was warmly welcomed by millions of loyal Taiwanese Matsu worshippers. It was a fine example of officials in mainland China cooperating with their Taiwanese counterparts to promote religious freedom among the Chinese people. Surely there could be no sinister financial or political motive for the tour - or was there?

A number of critics in Taiwan denounced the Matsu tour as being anything but holy. They were suspicious of the presence of Chinese politicians as 'escorts' of the goddess figure. Commentators in the Taiwan Independence Party denounced the Meizhou Matsu as being used as a 'political tool' by China to court the allegiance of the Taiwanese. 'Why else' one critic noted 'would a bunch of atheistic Communist officials accompany a religious statue?' Their argument was further supported by the fact that some of the mainland officials were brandishing phrases such as 'the spirit of Matsu is unification'.

Others rained on the parade by suggesting that the Meizhou Matsu may in fact be a fake, as it appears to be in remarkably good shape for a deity created over 10 centuries ago. Indeed, the colour and general condition of the figure gives it an almost new appearance. Taiwan has a number of its own Matsu icons, believed to be about 300 years old, and they are in far worse shape than the Meizhou Matsu. Furthermore, most of China's religious artefacts were destroyed during the Cultural Revolution in the 1960s - it's hard to understand how the Meizhou Matsu was spared unless she was politically correct.

Politics aside, it is possible that officials in Fujian province could be raking in the cash from Matsu worshippers. Since the lifting of martial law in 1987, the Taiwanese have flocked to Meizhou on religious pilgrimages, spending millions of US dollars there on the 'maintenance' of the temples and 'buying incense'. More than a few Taiwanese people suspect that much of this cash has gone towards projects that have had little to do with religion. ■

Constitution Day (*xíngxiàn jìniàn rì*) Most westerners and many Chinese consider this to be a Christmas (*shèngdàn jié*) holiday since it falls on 25 December, but this isn't a Christian nation and the official designation is Constitution Day.

Lunar Calendar Holidays

There are only three lunar public holidays: the Chinese New Year, the Dragon Boat Festival and the Mid-Autumn Festival, but many festivals are also held according to the lunar calendar (see Cultural Events following this section).

Chinese (Lunar) New Year (*chūn jié*) The Chinese celebrate New Year on the first day of the first moon. Actually, the holiday lasts three days but many people take a full week off work. It is a very difficult time to book tickets, as all transport and hotels are booked to capacity. Workers demand double wages during the New Year and hotel rooms triple in price.

The Lunar New Year will fall on the following dates: 16 February 1999, 5 February 2000, 24 January 2001, 12 February 2002 and 1 February 2003.

Dragon Boat Festival (*duānwǔ jié*) On the fifth day of the fifth moon, colourful dragon boat races are held in Taipei and in a few other cities – they're shown on TV. It's the traditional day to eat steamed rice dumplings (*zongzi*).

The Dragon Boat Festival will fall on the following dates: 18 June 1999, 6 June 2000, 25 June 2001, 15 June 2002 and 4 June 2003.

Mid-Autumn Festival (*zhōngqiū jié*) Also known as the Moon Festival, this takes place on the 15th day of the eighth moon. Gazing at the moon and lighting fireworks become very popular at this time. This is the time to eat tasty moon cakes (*yue bing*), which are available from every bakery.

This festival will fall on the following dates: 5 October 1998, 24 September 1999, 13 September 2000, 1 October 2001, 21 September 2002 and 11 September 2003.

Cultural Events

All major cities have municipal cultural centres where cultural events are staged, and all have schedules of their current programs. Major bookshops also have this information.

Taiwan's festivals are held according to the lunar calendar.

Lantern Festival (*yuánxiāo jié*) Also known as Tourism Day, this is not a public holiday, but is still a very colourful celebration. Hundreds of thousands of people use this time to descend on the towns of Yenshui, Luerhmen and Peikang to ignite fireworks – making them good places to visit or avoid, depending on how you feel about fireworks and crowds.

The Lantern Festival falls on the 15th day of the first moon: 2 March 1999, 19 February 2000, 7 February 2001, 26 February 2002 and 15 February 2003.

Kuanyn's Birthday

(*guānyīn shēng rì*) The birthday of Kuanyn, goddess of mercy, is on the 19th day of the second moon and is a good time for temple worship festivals.

This event is due on the following dates: 5 April 1999, 24 March 2000, 13 March 2001, 1 April 2002 and 21 March 2003.

Matsu's Birthday (*mǎzǐ shēng rì*) Matsu, goddess of the sea, is the friend of all fishermen. Her birthday is widely celebrated at temples throughout Taiwan. Matsu's birthday is on the 23rd day of the third moon, and will fall on the following dates: 8 May 1999, 27 April 2000, 16 April 2001, 5 May 2002 and 24 April 2003.

Ghost Month (*guǐ yuè*) Ghost Month is the seventh lunar month. The devout believe that during this time the ghosts from hell walk the earth making it a dangerous time to travel, go swimming, get married or move to a new house. If someone dies during this month, the body will be preserved and the funeral and burial will not be performed until the following month. As Chinese people tend not to travel during this time, it's a good time for visitors to travel around the island and

avoid crowds. It is also a good time to see temple worship. On the first and 15th day of the Ghost Month, people will be burning ghost money and incense and placing offerings of food on tables outside their homes; the 15th day is usually the most exciting. Ghost Month is the best time to visit a Taoist temple – an experience not to be missed.

The first day of Ghost Month will fall on the following dates: 11 August 1999, 31 July 2000, 19 August 2001, 9 August 2002 and 29 July 2003. To save you counting, the 15th day of Ghost Month will fall on the following dates: 25 August 1999, 14 August 2000, 2 September 2001, 23 August 2002 and 12 August 2003.

Lovers' Day (*qīngchūn jié*) Ironically, the Chinese equivalent of St Valentine's Day falls during Ghost Month. The tradition is to go out for the evening, though Valentine cards, chocolates and the like are just starting to catch on. Classy restaurants, pubs, discos and theatres do very good business on this night. Later in the evening, the parks are totally packed with young lovers trying to 'get away from it all'.

Lovers' Day is the seventh day of the seventh moon, and will fall on: 17 August 1999, 6 August 2000, 25 August 2001, 15 August 2002 and 4 August 2003.

ACTIVITIES

Hiking

(*páshān*)

With dozens of peaks over 3000m elevation, Taiwan offers some outstanding opportunities for walking and mountaineering.

Hiking Clubs There are many clubs in Taipei and other big cities. Some are nonprofit clubs associated with universities, but most are commercial outfits. The clubs typically take a whole busload of hikers out for about NT\$500 a head for day hikes. They charge considerably more for overnight trips. Most things are included: transport, lodging, meals and mountain permits. The only bad thing about these clubs is that at times their trips can be rather crowded. The Taiwanese

like to do things in groups, so you may get 50 or 100 or more people hiking together. Fortunately, overnight trip groups are usually smaller, involving about 20 people or less.

To find these clubs, enquire at any shop which sells backpacking equipment. Additionally, all universities in Taiwan have hiking clubs, but these are usually for students and faculty only. Also bear in mind that most of these clubs are thoroughly Taiwanese and few people will speak English.

Safety Issues The most immediate threat to hikers in Taiwan comes from the unpredictable weather. It rains frequently, especially in the spring and summer months. The weather can be beautiful one minute, then the clouds and fog come out of nowhere and it starts pouring. Therefore, adequate waterproof clothing is a must. Cheap plastic rain boots with lugged soles, widely available in Taiwan, are great for keeping the feet dry too.

Hypothermia can occur in Taiwan's mountains even during summer if you're unprepared. It is surprisingly easy to progress from very cold to dangerously cold with a combination of wind, wet clothing, fatigue and hunger, even if the air temperature is above freezing. It helps to dress in layers: silk, wool and some artificial fibres are all good insulating materials. A hat is important, as a lot of heat is lost through the head. A strong, waterproof outer layer to keep you dry is essential. Carry basic supplies, including food with simple sugars to generate heat quickly, and lots of fluid.

The rain and steep mountains produce another hazard – landslides. In most cases, you won't have to worry about them if you stick to the trails, but be warned that trails and even roads are subject to landslides, especially during the rainy season.

Typhoons are another weather hazard to be aware of in Taiwan (see the Typhoons boxed text in the East Coast chapter).

Surfing

(*chōnglàng*)

Being a subtropical island, you'd expect

may be asked to bring a white (it must be white) envelope stuffed with cash. This is to pay for the party, which can be even more festive than those held for weddings. Your hosts may employ the services of an 'electric organ flower car' (*diànqìzhuān huāchē*), which is a brightly decorated truck with an organ in the back. Beautiful young women clad in the scantiest bikinis will sing songs, and sometimes even strip off their bikinis. This is supposed to entertain the spirits. To remind everyone that this is indeed a funeral, people may be employed to cry. After the chanting, singing and stripping ceremonies, there's normally a little parade through the streets followed by a big feast.

It is perfectly acceptable to bring flowers to a funeral. Again, bring white flowers, not red.

Showing Anger Venting your rage in public is bad form. Screaming and yelling will draw an instant crowd and some of the onlookers will regard you as uncivilised. Rather than solving your problem, you may create more trouble for yourself. Smile. A lot of westerners really blow it on this point. Maybe you want to say 'This food isn't what I ordered!', but if you need to complain about something, then do so in a polite, almost apologetic tone. The Taiwanese are very successful at controlling their emotions in public. Even when greatly distressed, they try to look cheerful. Harmonious social relations are greatly stressed in Taiwan. Even when people disagree with what you are saying, they often pretend to agree or just smile rather than confront you.

Westemers, on the other hand, tend to be argumentative and quick to complain when things don't go right. In the eyes of many Asians, this behaviour is rough mannered or rude.

Speaking Too Frankly In Asia, people don't always say what they mean. They often say what they think the other person wants to hear - this is necessary to preserve face. Getting straight to the point and being blunt is not appreciated in Taiwan. If a local asks

you 'Do you like my new car?', be sure to say you love it, even if it's a piece of junk. The Taiwanese stress polite manners and smooth social relations, so you should avoid direct criticism of others. It's better to make up a story or avoid the topic rather than confront someone with unpleasant facts that will cause embarrassment.

Personal Questions Taiwanese people will often strike up a conversation with a total stranger by asking questions such as: 'Are you married?', 'How many children do you have?', 'How much money do you make?', 'May I know your name, address and telephone number?' or 'What is your blood type?'. To be asked such questions in western society would be most unsettling, but in Taiwan it is quite normal and is considered to be friendly.

The blood type question seems to have come from the Japanese influence (most Japanese consider blood type so important that they would never marry someone whose blood type was 'wrong'). The money question, however, is very Chinese.

How do you respond if you don't wish to reveal your blood type, how much money you make or your personal family history to a complete stranger? Simply make up whatever answer you feel comfortable with. No need to say how much money you make, just make up a figure. But don't blow up and yell, 'None of your business!'. That would be a major faux pas on your part. The person asking the question was only trying to be friendly, not nosy.

Gift Giving This is a very complex and important part of Chinese culture. When visiting people it is important to bring a gift, perhaps a tin of biscuits, flowers, a cake or chocolate. As a visiting foreigner, you will find that people want to give you gifts. While sitting in a restaurant or just walking on the street, I've had total strangers come up to me and hand me candy, cigarettes and chewing gum. The first time it happened to me, I thought the guy was just a pushy door-to-door salesman so I handed the goods back to him with

an abrupt 'I don't want to buy it'. I'm afraid I insulted the poor guy - a good example of cultural misunderstanding.

Gift giving is a fascinating ordeal. Your host will invariably refuse the gift. You are expected to insist. The verbal volleyball can continue for quite some time. If the host accepts too readily, then they are considered to be too greedy. They must first refuse and then you must insist.

You: Here's a little gift I bought for you.
Host: No, no, it's not necessary.
You: Oh please, I want you to have it.
Host: No, you shouldn't waste your money on me.
You: Never mind, I've already bought it. It's my honour to give it to you.
Host: No, you should keep it for yourself.
You: Oh, but I insist that you take it.
Host: But I am not worthy of such a gift.

And so on ad infinitum. When receiving a gift, never open it in front of the person who gave it to you. That makes you look greedy. Express your deep thanks, then put it aside and open it later.

Removing Shoes One thing that the Taiwanese detest is a dirty floor. Never mind that the outside of a home might look like a toxic waste dump: the inside must be spotlessly clean, especially the floor. This tradition seems to have been inherited from the Japanese during their occupation of Taiwan, and it's slowly fading. Nevertheless, at least half the homes in Taiwan are 'shoes off'. There are usually slippers by the entrance door: if this is the case, remove your shoes and wear the slippers. Your hosts may say, 'Never mind, just wear your shoes inside', but they aren't speaking frankly, they're being polite. If everyone else takes their shoes off, you should too. When using the bathroom, there is usually another set of slippers especially for bathroom use because the floor is often wet.

Most foreigners don't seem to mind this custom because it feels good to take your shoes off on a hot day. Unfortunately, the slippers provided are often too small for western feet.

6/02

81

My cell phone number is 0933728063 My phone don't always work sometimes due to the telephone company or cell phone problem. In case if that happened, please do leave me a message with a number I can call back. To insure you must reach me, please write down my parents' number as well. The number is 03-3666119. I am moving my stuff from Taipei to Taoyuan where my parents' house is. This weekend I will move down to Taitung.

Please please please give me your visiting schedule. I would love to see you in Taitung and would love to make a trip to Lanyu the same time you will be there. I promise I won't disturb your work. I heard something about people protecting our "red sea turtles". Love to hear more about it. By the way, thank you very much for those photos you send me. I would like to add couple of your photos to my website if you don't mind it. My website URL is

http://www.geocities.com/angela3dfamily/angela_page.html
If you go to "recent trip" in my photo album it should lead you to :

<http://www.geocities.com/gacaccia/imageFrames.htm>
Look for "Taiwan" and you will find some photos my friends and I took on our last trip. The man in the photo is also from UHH. He came to visit me and we went around the Island.

Take care and hope to hear from you soon again.

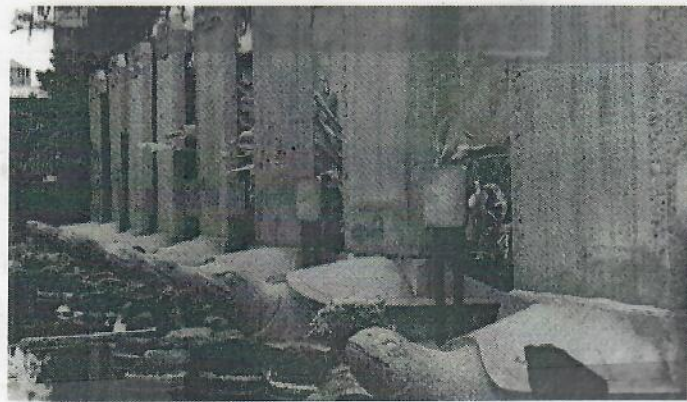
089 353 651 home

Molly Blue

TAINAN City

赤崁樓

大天后宮



建於乾隆五十一年 的晶鳳御牌

200 temples make Tainan cradle of Taiwan's culture

By William Foreman
Associated Press

TAINAN, Taiwan >> Start strolling down the streets of Taiwan's old capital and it looks much like the island's other cities: Blocky concrete apartments and stores cluttered with shop signs and eateries spilling out onto sidewalks selling noodles and rice in plastic bowls.

But walk a little farther and visitors will quickly discover what makes this southern metropolis famous — temples and lots of them. Tainan has more than 200 temples, most of them shoehorned between homes in tiny alleys or tucked away behind new buildings.

The temples help make the city the cradle of Taiwanese culture. Tainan also is known for its friendly people, snack foods and historical sites created by the early settlers from China who laid the foundation of this island's strong trading tradition.

With a population of 735,000, the city 217 miles south of Taipei is re-emerging as a center of influence because it's the hometown of President Hen Shui-bian and other prominent officials in his government.

Most of Tainan's temples were built by Buddhists, Taoists or followers of various folk gods. The temples are usually open during the day, and tourists are welcome to visit as long as they stay out of the way of worshippers.

One of the city's strangest temples is the East Mountain Temple, a common Taoist venue for exorcists or mediums corresponding with the dead.

If you go

Getting there: Most of Taiwan's domestic airlines fly to Tainan and the 40-minute flight from Taipei's domestic Sungshan Airport costs about \$97.

Lodging: Tainan has a variety of hotels, from budget to luxury. Most guidebooks have long lists of accommodations.

Places of interest:

>> East Mountain Temple (Mandarin name: Dong Yue Dian) is at 110 Minchuan Rd., Section 1.

>> Anping Fort (Anping Gubao) is at 82 Kuo-sheng Road.

>> Chen Family Oyster Roll shop, a favorite place to try delicious oyster and shrimp rolls, is at 786 Anping Road.

>> Tainan Danzi Noodles, where many locals eat the city's famous dish, is at 273 Hsimen Road, Section 2.

On one recent afternoon, four men carrying a sedan chair holding the god of war, Kuan Kung, faced the altar. They rocked the chair back and forth as a medium who appeared to be in a trance chanted and talked to the spirits, inquiring about dead relatives.

On the walls of the temple, horrific scenes etched in black stone warn the faithful to live a virtuous life or risk the tortures of hell. One etching shows a man with a horse's head torturing two screaming people with a spiked club. Another shows a horned monster sticking a jagged dagger into a naked woman's throat. A devilish creature ignites the feet of a woman tied to a pole.

Tainan was the island's capital from 1663 to 1885, and it was the home of Dutch invaders who set up a military and trading base in the city in 1624. The Dutch were kicked out 37 years later by Ming Dynasty warrior Chen Cheng-kung, also known as Koxinga, who later tried to use Tainan as a base to overthrow the Qing Dynasty, which toppled the Ming.

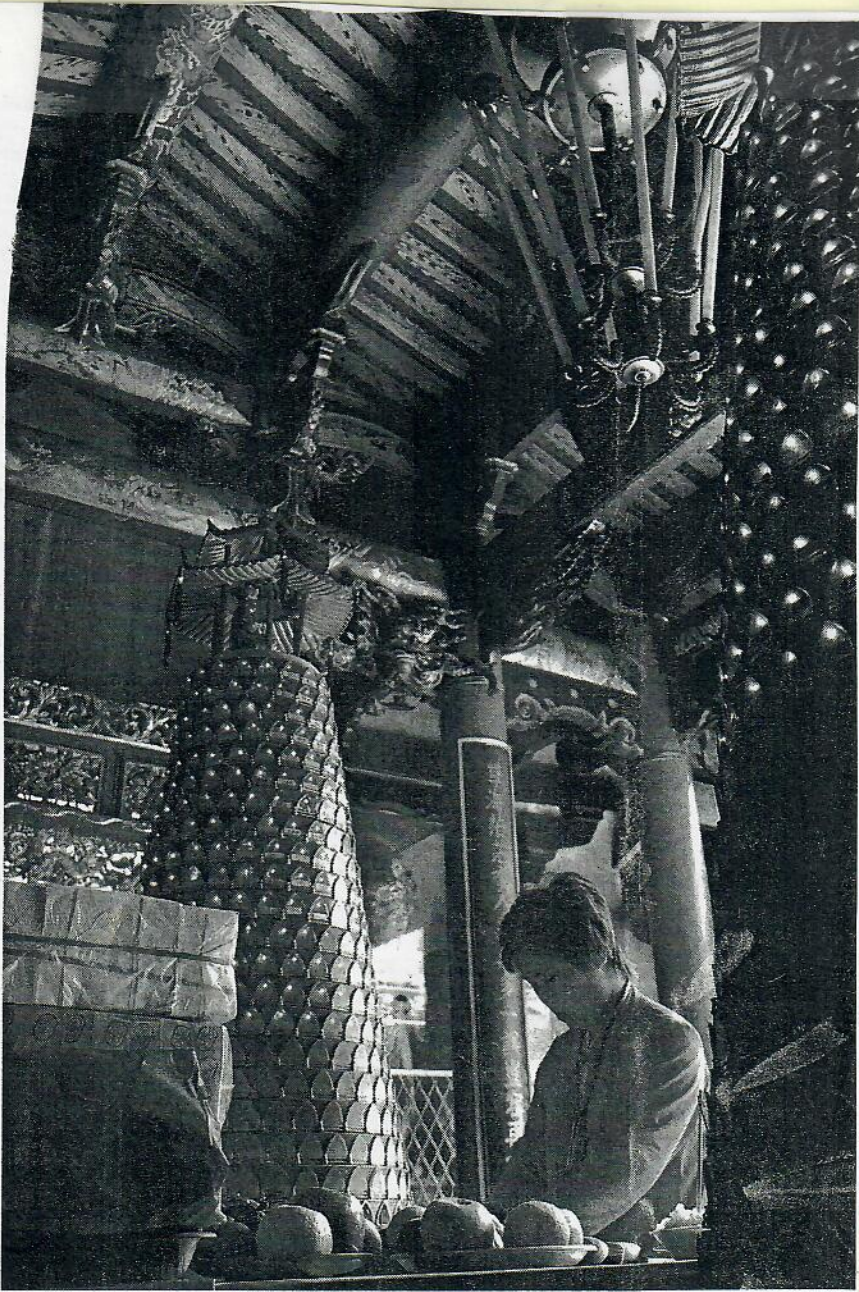
A Tainan shrine honors Koxinga, and there's a statue of him under a shady banyan tree where the Dutch built their base, Fort Zeelandia.

There's not much left of Fort Zeelandia, also called Anping Fort, in northwest Tainan. An outer wall made of red brick still stands, and locals say that the banyan tree that clings to one wall is 300 years old. Other walls have been reconstructed and a museum features paintings of the fort's cream-colored walls and red-tiled roofs.

Besides seeing the temples and historic sites, another pleasure of visiting Tainan is sampling the city's famous snacks sold in markets and ubiquitous eateries.

Among the classic dishes are Tainan shrimp and oyster rolls, dipped in chili sauce, wasabi or soy sauces. Tainan danzi noodles also are a must-have treat, named after the shoulder poles vendors once used to carry pots of the noodle broth.

Lingering over a steaming bowl of noodles is a simple pleasure that keeps travelers coming back to Tainan.



ASSOCIATED PRESS

A woman meditates at the altar of the East Mountain Temple in Tainan, Taiwan. The temple is a Taoist venue for exorcists or mediums corresponding with the dead.

Date: Tue, 13 Aug 2002 20:30:49 -0700 (PDT)
 From: Jim Maust <jmaust@yahoo.com>
 To: George H. Balazs <gbalazs@honlab.nmfs.hawaii.edu>
 Subject: Re: Taiwan Green - By Chi-Pei Island

[Part 1, Text/PLAIN 28 lines.]
 [Unable to print this part.]

Refund Lisa Cho

Hey George,

I certainly did get your e-mails. Sorry I have not acknowledged them. You mentioned in one e-mail that you have a few photos and some stuff for kids... well sure, Grace would be happy to get some stuff in the mail! Our address is 57365 CR 23, Goshen, IN 46528. Thanks a bunch! She starts kindergarten next Tuesday (20th). I begin meetings this Thursday in preparation for our first day on Monday (19th). The summer has certainly flown by! When do your classes start? How many do you teach?

I'm kind of wondering a couple of things about your work: for example, how old were these turtles when they were brought to the Penghu aquarium? Any thoughts on how/why this turtle is choosing Chi-Pei if it had never been there before? What do you and your collaborators do with the information that you gather from this and other trackings (in other words, what is the hoped-for end product)?

*publish
 give to someone
 advise
 restore
 gently
 put
 list*

Thanks for writing. Take care and God bless.



公益彩券

1 注

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31	32	33	34	35	36	37	38	39	40	
41	42									作廢



公益彩券

1 注

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41	42									作廢

2 注

1	2	3	4	5	6	7	8	9	10	快速
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31	32	33	34	35	36	37	38	39	40	
41	42									作廢

3 注

1	2	3	4	5	6	7	8	9	10	快速
11	12	13	14	15	16	17	18	19	20	
21	22	23	24	25	26	27	28	29	30	
31	32	33	34	35	36	37	38	39	40	
41	42									作廢

4 注

1	2	3	4	5	6	7	8	9	10	快速
11	12	13	14	15	16	17	18	19	20	
21	22	23	24	25	26	27	28	29	30	
31	32	33	34	35	36	37	38	39	40	
41	42									作廢

5 注

1	2	3	4	5	6	7	8	9	10	快速
11	12	13	14	15	16	17	18	19	20	
21	22	23	24	25	26	27	28	29	30	
31	32	33	34	35	36	37	38	39	40	
41	42									作廢

發行機構  台北銀行

本選號單可重複使用，用畢請勿隨意丟棄。

Deployed on by cation
Loggerhead

4-12-02
Fedex pickup 581
#8309-0745-
8066
ST18 TO Cheng
ID 25360
Telovics
471797
tested
set fine
ready

澎湖地區海龜救護收容記錄表

編號: 9106

1、日期: 2002年5月8日 時間: PM 05:10

2、發現地點: 竹灣

3、發現者: 陳天庸 住址: 西嶼鄉竹灣村212-2號 電話: 9981622

4、海龜種類:

綠蠟龜 玳瑁 赤蠟龜 襍蠟龜 革龜

5、救護、收容原因:

意外捕獲: (漁具或方式) 釣獲

死亡(屍體狀況):

受傷(狀況): 1. 頸後皮下5公分長撕裂創
2. 右前肢前緣深層皮下大型魚鉤外傷
3. 身上被覆藻類及藤壺

未受傷(處理情形):

擱淺、漂流:

其他:

6、海龜基本資料:

背甲長: (CCL) 100 CM (SCL) 93.5 CM

背甲寬: (CCL) 90.5 CM (SCL) 72 CM 體重: 118.8 KG

成熟與否: 成熟 未成熟 不詳

7、處理情形(簡述):

送澎湖水族館: 觀察中

送澎湖縣家畜疾病防治所:

1. 外科淺表麻醉取出魚鉤 2. 裂創縫合 3. 傷口清理消毒

其他:

8、收容地點及水槽: 育苗室 ST-4 水槽

9、標示號碼:

左前肢: _____ 右前肢: _____

左後肢: _____ 右後肢: _____

10、取組織標本號碼: _____

11、野放日期: _____ 年 _____ 月 _____ 日 野放地點: _____

野放編號: _____

※備註: 凡處理或救護海龜單位, 請及時填報本表, 並聯絡澎湖縣政府
(保育課) 電話: 06-9262620-113 傳真: 06-9275578

記錄者: 歐武雄、黃麗虹 電話: 06-9933006 轉 222

ID
4806

Thursday, July 4, 2002

Penghu to open direct shipping

The China Post staff
Taiwan's offshore island county of Penghu will open direct shipping links with four ports in mainland China's southeastern province of Fujian, Penghu County Commissioner Lai Feng-wei announced yesterday.

Lai made the announcement after his return from a visit to Fujian province, which lies opposite Taiwan. He was the first local government chief to be formally allowed to visit mainland China.

Lai left for Fujian on June 28 at the head of a delegation of Penghu County government officials and returned to Penghu yesterday.

"The visit was aimed at examining facilities at Fujian's four major ports — Fuzhou City's Mawei port, Quanzhou City's Houtzhu port, Xiamen Port and Zhangzhou City's Dongshan port," Lai said, adding that his mission also studied Fujian's infrastructure construction projects, environmental protection policies, public health services and street beautification measures during the visit.

Lai also said he discussed with relevant mainland officials issues related to the opening of direct shipping links between Penghu and Fujian's four major ports.

Lai said Fujian officials in charge of Taiwan affairs generally welcomed the opening of direct shipping services between Penghu and Fujian.

In the initial stage, Lai said, direct shipping services may only be offered for the purpose of religious exchanges. In the second stage, we'll seek central government approval of direct shipping links between Penghu and Fujian for the transportation of cargo and tourists," he added.

A delegation from Quanzhou's oldest Matsu Temple is scheduled to make a direct voyage from Iloilo to Penghu on July 26 for a position of cross-strait relations.

Taiwan opened its two frontline defense outposts of Kunming and Matsu to direct shipping links with Fujian's Xiamen and Mawei in January 2001 as part of its efforts to forge cross-strait rapprochement and help boost the economic development of two offshore islands. Due to Beijing's lukewarm response, the direct shipping links have not lived up to its original expectations.

The Mainland Affairs Council recently agreed to open Penghu for direct shipping links with the mainland to help promote the island county's economic development. It remains to be seen whether opening direct shipping links can truly bring economic benefits to Penghu, local political observers said.

Lottery ticket sales closed
Sundays!

樂透彩

公益彩券 公益彩券 公益彩券

銷售日期：民國91/02/26 09:27:00

02 04 06 07 09 26

開獎日期：91/02/26
#091011

010564 NT\$50
經銷商：20011509
057-09146603-137

樂透彩

公益彩券 公益彩券 公益彩券

銷售日期：民國91/02/26 09:27:07

01 05 09 15 19 26

開獎日期：91/02/26
#091011

013598 NT\$50
經銷商：20011509
057-14450796-019

樂透彩

公益彩券 公益彩券 公益彩券

銷售日期：民國91/02/26 09:27:12

05 06 07 12 19 26

開獎日期：91/02/26
#091011

011154 NT\$50
經銷商：20011509
057-09538065-174

樂透彩

公益彩券 公益彩券 公益彩券

銷售日期：民國91/02/26 09:26:46

01 05 09 15 19 26

開獎日期：91/02/26
#091011

019069 NT\$50
經銷商：20011509
057-11580992-163

樂透彩

公益彩券 公益彩券 公益彩券

銷售日期：民國91/02/26 09:27:04

01 02 04 08 14 26

開獎日期：91/02/26
#091011

011068 NT\$50
經銷商：20011509
057-13474061-004

樂透彩

公益彩券 公益彩券 公益彩券

銷售日期：民國91/02/26 09:26:56

01 04 05 09 26 36

開獎日期：91/02/26
#091011

014950 NT\$50
經銷商：20011509
057-15378938-078

Computerized Lottery Arrives

01

18

42

29

台灣樂透了!

At present, there are three kinds of legal "public welfare" lottery games in Taiwan. They are "Tui Tui Le" (對對樂; traditional lottery), "Chi Shih Le" (吉時樂; instant winning lottery) and "Le Tou Tsai" (樂透彩; computerized lottery). Taiwan's first-ever-computerized lottery was launched on January 16th and held its first drawing on January 22nd. The winning numbers randomly chosen from the number 1 to 42 by the computer, were 10, 32, 13, 04, 09 and 33 with a special number of 37. Nobody was lucky enough to hit the jackpot of NT\$136 million (US\$3.89 million). Six people shared the second prize money and each of them won NT\$7.176 million.



The smallest prize is NT\$200. Each ticket is priced at NT\$50. The total sales of 15.52 million computerized tickets of the first time computerized lottery exceeded NT\$776 million, which amounted to the total prize money of around NT\$434 million. The average rate of winning is 2.5% of the total players.

The first prize winner, whose numbers have to match all of the six winning numbers, will be awarded 38 percent of the money pool. But the person will have to share if there are other people who also picked all of the six numbers. In case there is no winner for the issue, the prize money will be automatically put into the jackpot for the next drawing and can be rolled over a maximum of five times.

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The second-prize winner or winners, have to match any five of the six winning num-



Le Tou Tsai 樂透彩



Tui Tui Le 對對樂



Chi Shih Le 吉時樂

For winners, the Taipei Bank will deduct 20 percent for income tax from the prize money. Winners of NT\$1,000 or less, can receive cash directly from the lottery agents.

Please note however, that foreign or non-profit organization winners of NT\$1,000 or less, must go to the Taipei Bank or related banks to cash their prizes. The Taipei Bank will allocate 30% of sales profits to public welfare funds.

興家商行 電腦公益彩券經銷商

負責人 高正榮
助理 高錦瓊

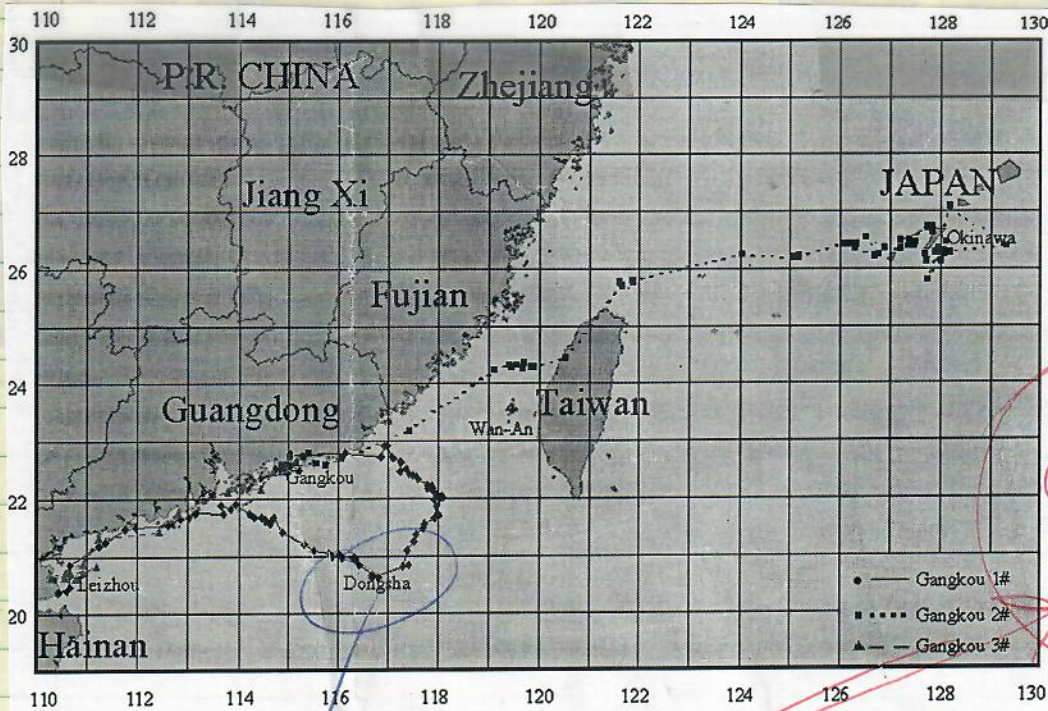
商行地址：澎湖縣馬公市光復里三民路16號(中慶旅社)
服務電話：(06) 9 2 7 3 8 3 2
行動電話：(06) 0 9 2 9 4 7 1 3 9 2
傳真電話：(06) 9 2 7 3 8 3 3

card for Lottery sales store Makong



迎春接福 吉祥如意
四季平安 年年有餘

May this new year
bring many good things
and rich blessings to you.



Post-nesting
3 Tracked
By
CHENWJ

Post-nesting Migratory Routes of Three Female Green Turtles Tracked by Satellite from Gangkou Sea Turtle National Nature Reserve in 2001

1999 INTERNATIONAL CONSERVATION WORKSHOP OF
MARINE TURTLES DINNER

97

MENU

CRISPY FINLESS EEL

FRIED FILLET OF BEEF

FROG LEGS

PAN FRIED SHRIMP

FRIED LOBSTER - DOUBLE FLAVOR

BRAISED ABALONE WITH OYSTER SAUCE

SHARK'S FIN SOUP WITH CHICKEN SAUCE

CRISPY DUCK

STEAMED GAROUPA

TOAST STUFFED WITH CHINESE CAKE AND VEGETABLE

STEWED BABY ABALONE WITH CHINESE HERB SOUP

FANCY SHANGHAINESE DESSERT

"HASIMA" SOUP WITH COCONUT MILK

FRESH FRUIT PLATTER

Tuesday , April 13 , 1999



THE POST-NESTING LONG RANGE MIGRATION OF THE GREEN TURTLES THAT NEST AT WAN-AN ISLAND, PENGHU ARCHIPELAGO, TAIWAN

Cheng, I-Jiunn¹ and G.H. Balazs²

¹Institute of Marine Biology, National Taiwan Ocean University, Keelung, Taiwan 202-24, R.O.C.

²NOAA, NMFS, Southwest Fisheries Science Ctr., Honolulu Laboratory, 2570 Dole St., Honolulu, HI, 92866-2396, U.S.A.

Wan-An Island, PengHu Archipelago is one of the remaining green turtle nesting sites in Taiwan. The nesting beaches have been designated as a sanctuary by the Council of Agriculture since December 1995 (Cheng, 1995; Council of Agriculture, 1995). Nesting ecology has been studied extensively (Chen and Cheng, 1995). However, little is known of the whereabouts of the nesting turtles while they are in the ocean. The purpose of this study was therefore to use satellite telemetry to determine the post-nesting migration routes and resident foraging areas of the Wan-An Island nesting green turtles.

U.S. Dep. Commer. NOAA Tech. Memo. NMFS-SEFSC-415 (1998)

MATERIAL AND METHODS

Seven adult female turtles were equipped with Argos-linked satellite transmitters (Telonics, Mesa, AZ, U.S.A.) during the nesting seasons of 1994 through 1996. Two models of PTT's (platform terminal transmitter) were used, ST-6 and ST-14. After nesting or false-crawling, the turtles were captured before reaching the ocean and held in a rectangular plywood "pen" in a natural prone position. The procedures for attachment followed Balazs *et al.* (1966). The dates of capture and release of the seven green turtles are listed in Table 1.

The repetition rate for both types of PTT's was 50 seconds. The duty cycle of the ST-14 was 3 hours on, 3 hours off. The ST-6 PTT's were on constantly. The transmitted data were received and processed by the Argos system. The completion of a migration was defined as a tagged turtle stayed in the last location of the migration route for at least 7 days.

RESULTS AND DISCUSSION

PTTs lasted from just over one month (Wan-An No. 7) to 13.7 months (Wan-An No. 5) (Table 2). All but two (Wan-An Nos. 1 and 7) PTTs operated for more than 3 months and provided enough information to reveal post-nesting migrations.

The migration routes of the seven turtles are shown in Fig. 1. Four of the seven turtles migrated to the northeast and the others migrated to the southwest of Wan-An Island. The migration distances ranged from 317 km (Wan-An No. 2) to 1954 km (Wan-An No. 6), and the migration periods lasted from 9 (Wan-An No. 4) to 66 days (Wan-An No. 3). The turtles' estimated swimming speeds ranged from 1.1 to 2.4 km/h, with a mean of 1.6 km/h (Table 3). These rates of travel are comparable to those found in other studies. The final locations of the turtles are shown in Fig. 1 with a star mark.

The results of the present study, which is the first to investigate the post-nesting migrations of green turtles in northeast Asia, suggest that dispersal occurs from Wan-An Island to various locations on the continental shelf to the east of mainland China. Genetic analysis of mtDNA has shown that the Wan-An rookery is distinct from other rookeries that have been examined to date in the Pacific, including Japan, Hawaii, and Australia (Dutton, personal communication).

The present study demonstrated clearly that the green turtles that nest at Wan-An Island are an internationally shared resource. Because the turtles dispersed into the waters of Japan, Taiwan, mainland China and the Ryukyu Archipelago, conservation of the Wan-An rookery clearly cannot depend solely on Taiwan or PengHu County. Thus, a regional program and strategy for long-term research and conservation of green turtles and their habitats, are urgently needed to save this endangered species (IUCN, 1995). Such a program would necessarily involve international cooperation and multinational agreements.

LITERATURE CITED

- Balazs, G.H., Miya, R.K. and Beaver, S.C. (1966). Procedures to attach a satellite transmitter to the carapace of an adult green turtle, *Chelonia mydas*. U.S. Dep. Commer., NOAA Tech. Memo. NMFS-SEFSC-387:39-40.
- Chen, T.H. and Cheng, I.J. (1995). The breeding biology of the green turtle, *Chelonia mydas* (Reptilia: Cheloniidae) at Wan-An Island, Peng-Hu Archipelago, Taiwan I. Nesting Ecology. Mar. Biol. 124:9-15.
- Cheng, I-J. (1995). Sea turtles status and research in Taiwan. Proceedings of the International Congress of Chelonian Conservation. pp. 87-88.
- Council of Agriculture (1995). The Taiwan green turtle, *Chelonia mydas*. Publication of the Council of Agriculture. 16 pp.

IUCN (1995). A Global Strategy for the Conservation of Marine Turtles. Marine Turtle Specialist Group. 34 pp.

Table 1. The date of capture, transmitter tagging and release of green turtle nesting at Wan-An Island, PengHu Archipelago, Taiwan between 1994 and 1996.

Turtles	No. 1	No. 2	No. 3	No. 4	No. 5	No. 6	No. 7
PPT	ST-6	ST-6	ST-14	ST-14	ST-14	ST-14	ST-14
Capture date							
year	1994	1994	1995	1995	1995	1996	1996
month/day	8/27	8/28	8/4	8/6	8/9	8/8	8/9
tagged/release							
month/day	8/28	8/29	8/5	8/7	8/10	8/9	8/10

Table 2. Duration of transmission of PTT's deployed on the green turtles nesting at Wan-An Island, PengHu Archipelago, Taiwan between 1994 and 1996.

Turtles	No. 1	No. 2	No. 3	No. 4	No. 5	No. 6	No. 7
PPT	ST-6	ST-6	ST-14	ST-14	ST-14	ST-14	ST-14
year deployed	1994	1994	1995	1995	1995	1996	1996
duration (days)	60	166	328	161	410	141	32

Table 3. The post-nesting migration distance, duration and swimming speed of the green turtles nesting at Wan-An Island, PengHu Archipelago, Taiwan between 1994 and 1996.

Turtles	post-nesting migration distance (km)	traveled duration (days)	swimming speed (km/h)
Wan-An No. 1	1703	59	1.2
Wan-An No. 2	317	10	1.5
Wan-An No. 3	1756	66	1.1
Wan-An No. 4	305	9	1.4
Wan-An No. 5	928	16	2.4
Wan-An No. 6	1954	41	1.9
Wan-An No. 7	562	15	1.6

Date: Mon, 6 Nov 2000 16:54:47 -0600 (CST)
 From: Hui-Chen Wang <wangh@tamug.tamu.edu>
 To: "George H. Balazs" <gbalazs@honlab.nmfs.hawaii.edu>
 Subject: Re: got my address?

2000
 The Chinese New Year is Jan 24, So I guess the turtles festival should be Feb.10.

INTERNATIONAL CONSERVATION NEWSLETTER

Society for Wildlife and Nature

Vol. 6, No. 3 9/98

Continue Monitoring the Migratory Path of Green Turtles

Female green turtle, Wang-An No. 2, returned to Wang-An Island in Penghu to lay eggs four years after she had been first fitted with a satellite telemetry. Now, she is refitted with a new satellite telemetry tracking equipment and is back to the ocean again. National Taiwan Ocean University professor Yi-jun Cheng said that Taiwan's first female turtle to be fitted with satellite telemetry equipment, Wang-An No. 1, returned to Penghu last year, after three years of migration. Wang-An No. 2's return suggests that the migratory cycle of Taiwan's green turtles is between three and four years, which is shorter than the migration cycles, some of which last up to nine years, of green turtles elsewhere.

Professor Cheng said that Wang-An No. 2 was fitted with satellite telemetry equipment on the beach on the southern side of Mt. Tiantai four years ago. Her return to the same place four years later demonstrated the green turtle's loyalty to their original egg laying area. Cheng said that the linear length of the Wang-An No. 2's shell had grown from the original 88cm to 95cm, while the curved length of the shell had grown from the original 94cm to 102cm. During her migration, Wang-An No. 2 was detected in waters off Tamsui in northern Taiwan. Therefore, Professor Cheng recommended that, a recent proposal on the development of Tamsui

and its surrounding area should be re-evaluated to avoid the destruction of potential green turtle habitats.

Date: Fri, 22 Oct 1999 08:21:13 +0800
From: b0107@ntou66.ntou.edu.tw
To: gbalazs@honlab.nmfs.hawaii.edu
Subject: Re: fedex?

Reduce Taiwan

Dear George:

Well, I called COA yesterday afternoon. Just as I guess, all the spare money has gone to the disaster areas. Many conservation or wildlife-related projects were canceled or suffered the budget-cut problems. Mine were survived, while 1/3 of the budget was cut. The COA has little money left for other project such as workshop, going to the meeting abroad, etc. He asked me to delay this project after next year, at least. Thus, it is impossible for me to go to the symposium meeting next year. You are definitely welcome to Taiwan for the next year's turtle sacrifice ceremony (Lantern festival). The least thing I can do is to cover all your expenses in Taiwan.

I'll mail a diskette contained the PTT's data from August 16 till Sep. 30 (the turtle was released in the morning--7:30am of August 27 at Lanyu Is.) this morning via airmail. It should arrive on your desk within a week. Regards, I-Jiunn Cheng

Fish play
I see the two fish, raising, playing and balancing... why?

Date: 6/2/99 8:54 AM
Sender: Barbara Schroeder
To: George Balazs
Priority: Normal
Subject: Fwd: Re[5]: TEDS - Taiwan

Taiwan

TEDS

thought you'd be interested. read from bottom up for correct context.

Forward Header
Subject: Re[5]: TEDS - Taiwan
Author: Chuck Oravetz
Date: 6/2/99 7:15 AM

A week here a week there what's the difference? Sorry Barb, time just flies by. I hope you still need this. I was in NC trying to fix the lack of observer coverage in the nearshore gill net fishery. We made some progress.

I have reviewed my taiwan file and here's some information on the upcoming talks where ever they are and what ever they're about.

At Taiwan's request we conducted a TED training seminar for them on Sept 17-20, 1997. We started the seminar by first meeting with teh Fisheries Director who gave us an overview of Taiwan's shrimp fishery.

He made the following points:

Taiwan's exports of aquaculture shrimp are about 20,000 mt a year this is up from about 85 mt per year in 1976.

Shrimp trawling occurs primarily on the west coast of Taiwan and he claims turtles occur on the east side of Taiwan.

Fishermen are convinced they will lose shrimp catch if they use TEDs. They claim their catches of turtles are rare.

He briefly mentioned their research on sea turtles at Wan-an island and in the Peng-Hu Archipelago. These are on the east coast.

We then held a two day seminar wherein the Taiwanese gave several presentations on their fisheries.

Taiwan claims to have 250 medium size shrimp trawlers and most operate out of ports in the southwest and the northeast. Their offshore production of total fish taken by trawls has been declining as a percent of total catch from amooost 50 % in 1986 to about

36% in 1996.

They use several different types of trawls with they classify as offshore trawls, otter trawls, and bull trawls. Most shrimp production comes from the two former with percent catch rates being about 20-36% shrimp. The difference between offshore trawls and otter trawls as near as we could determine was the size, with offshore trawls being larger.

Dr. I-jiunn Cheng who is the one and only turtle researcher in Taiwan gave a presentation of sea turtle conservation and research. Generally he said sea turtle populations are declining, the govt has taken new steps in conservation by prohibiting the take for food and display purposes and he discussed his cooperative research on tagging and satellite tagging with George.

The rest of the workshop was devoted to our TED training. We had about 50-60 people in attendance mostly fisherman. We had a lot of general discussions about TEDs some of which got a little heated. We showed TED demonstration videos, and installed a TED in a net extension.

The following day we traveled to a port on the NE coast, installed a TED in a single net on a small trawler (about 40ft) and several gear specialists fished with the trawler while the rest us followed along in a research vessel. The trawler conducted 3-4 tows and evaluated the shrimp catch from what they normally catch. They said there was little difference.

After our visit Taiwan apparently conducted the study comparing TEDs and no TEDs but their study was far from complete. You have the study and response we sent.

In another cable in my file Taiwan mentions a research results they presented in Oct 98 during the Trade and Investment Framework talks and wanted to know if NMFS had evaluated this data. I have no information on this meeting.

As follow-up I did speak with Dr. Cheng at the turtle conference and he said the govt gave him money for more turtle research after out visit. He told me on the side that despite fishermen claiming they never catch turtles they tell him privately they do. Surprize Surprize.

If you participate in any futher discussions with the Taiwanese I would try to focus on their study and the faults with it. We provided them the necessary information to conduct a valid study and are prepared to provide follow-up training. I was not pleased with the first training because we went in there (at the insistence of Hollis Summers) unprepared. We knew nothing about their fisheries, gear types, fishing areas, etc. It's not the way to properly conduct TED training. Good luck. Hope this helps.

Date: 5/14/99 1:12 PM

Yeah, in general what are they doing about TEDs. We trained them last year and blew away their allegation that they don't have turtles in their waters.

Reply Separator

Subject: TEDS - Taiwan
 Author: Barbara Schroeder at ~NMFS-PR
 Date: 5/14/1999 8:21 AM

Chuck/David:
 With regard to Taiwan are there any specific TEDs issues that would be appropriate to raise and discuss at a possible bi-lateral fisheries meeting that is being considered.

Date: Fri, 13 Oct 2000 08:37:51 +0800
 From: b0107 <b0107@mail.ntou.edu.tw>
 To: "George H. Balazs" <gbalazs@honlab.nmfs.hawaii.edu>
 Subject: Re: PengHu Turtle Sacrifice Days

[The following text is in the "big5" character set]
 [Your display is set for the "US-ASCII" character set]
 [Some characters may be displayed incorrectly]

Dear George:

It is the February 8, 2001 of the Penghu Turtle Sacrifice Days. I can arrange your domestic travel and accomodation for the time beings.

I am taking my turns as the chairperson of the institute for the next three years starting this August. I consider is as the necessary evil to fulfill my responsibility as the faculty members for the school. I'll be more happy if I do not have to take this toll. Unfortunately, I am working in the society that TITLE and academic experiences are very important for your position in the society.

Regards, I-Jiunn

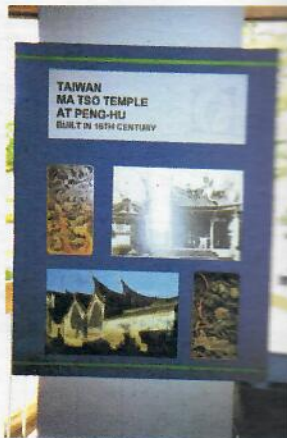
"George H. Balazs" %g^D;G

> Dear I-Jiunn: Well, I may sound very repetitive, here I go again! 2001.
 > What will the three days be this coming year for the celebrations in PengHu?
 > Aloha, George
 >

HOND LUNA
 February 1998



Matsuo_quen_pstr.tif



Matsopic.tif

2001

Reduce Taiwan

Date: Thu, 10 Jun 1999 09:14:03 +0800
From: b0107@ntou66.ntou.edu.tw
To: gbalazs@honlab.nmfs.hawaii.edu
Subject: Re: I need clarification

Reduce Taiwan

Dear George:

By CATCH

I think I have jump into the conclusion to you too soon. The thing is your governmental officials did not caught any turtles on the last field trip. Orvitz concluded his statement based on the fact that the water is too deep for the turtle to stay in that particular shrimp fishing ground. However, I have also heard someone told me that turtles have been caught in the other trawling fishing ground; which may include other shrimp fishing grounds. I can never prove that this statement is right or wrong because I never receive any grant to conduct such research in the waters around Taiwan (I even suspect that the Fisheries Section of the COA try to discourage me from doing it; that's why I stay on the "dry land" all the time). The real problem is the higher ranking officials promised the representatives from the Wahsington DC that they are willing to compromise the US requirement to conduct researches on the TEDs. I think there are some misunderstanding on this "agreements". For the US, it means to doing research not only on the gear but the on board observers and related researches. However, it "may" explained as doing researches on the TEDs itself by our government. Thus, they did several tows (I don't know if they use the right type of gear), found no turtle had been caught. Then, they appealed to your government to request for the lift of the ban on the imported wild caught srhimps from Taiwan based on these results. The only "observers" they have are some graduate students and research assistants that on board to check the operation of the fishing gears. Once again, when they see there is no need from me, I was left out and inform nothing on their researches to me. That's OK with me, because I am more interest in the management of the nesting site than anything else. However, something really make me mad is when they started to blame their faults on me simply because your government reject this appeal based on my research. They did not conducted everything as they promised in the negotiation. However, they blame me on the conflict of my researches against their policy. Although they refused to tell me what kinds of material the US government used, someone did start questioning on the vaild of the satellite telemetry we have for the past 5 years. They even trying to ask me to prove everything I did is 100% right. Ironically, I did phoned them personally before the workshop and invited them to join the workshop, so that they can question the experts in the meeting. They refused to join the workshop by saying that this is not their business. Now, they are in trouble and ty try to solve it by telling everyone that Dr. Cheng's research is totally wrong! Can you see the picture? This is wrong, but the most direct way to get ride of their problems. No! never in my life I will yield my way to these skunkbags. Like I said in the last message, I will not wipe their ass simply because they stick on their wrong policies. Worst to worst, I was never supported by them so I don't have to care about their attitude.

Regards, I-Jiunn

Date: Tue, 24 Oct 2000 12:11:14 +0800
From: LHL@mail.bcc.com.tw
To: "George H. Balazs" <gbalazs@honlab.nmfs.hawaii.edu>
Subject: =?big5?b?pl6rSKFHIFJlOiBWZXJ5IGdVb2QgbmV3cw==?=?

[The following text is in the "big5" character set]
[Your display is set for the "US-ASCII" character set]
[Some characters may be displayed incorrectly]

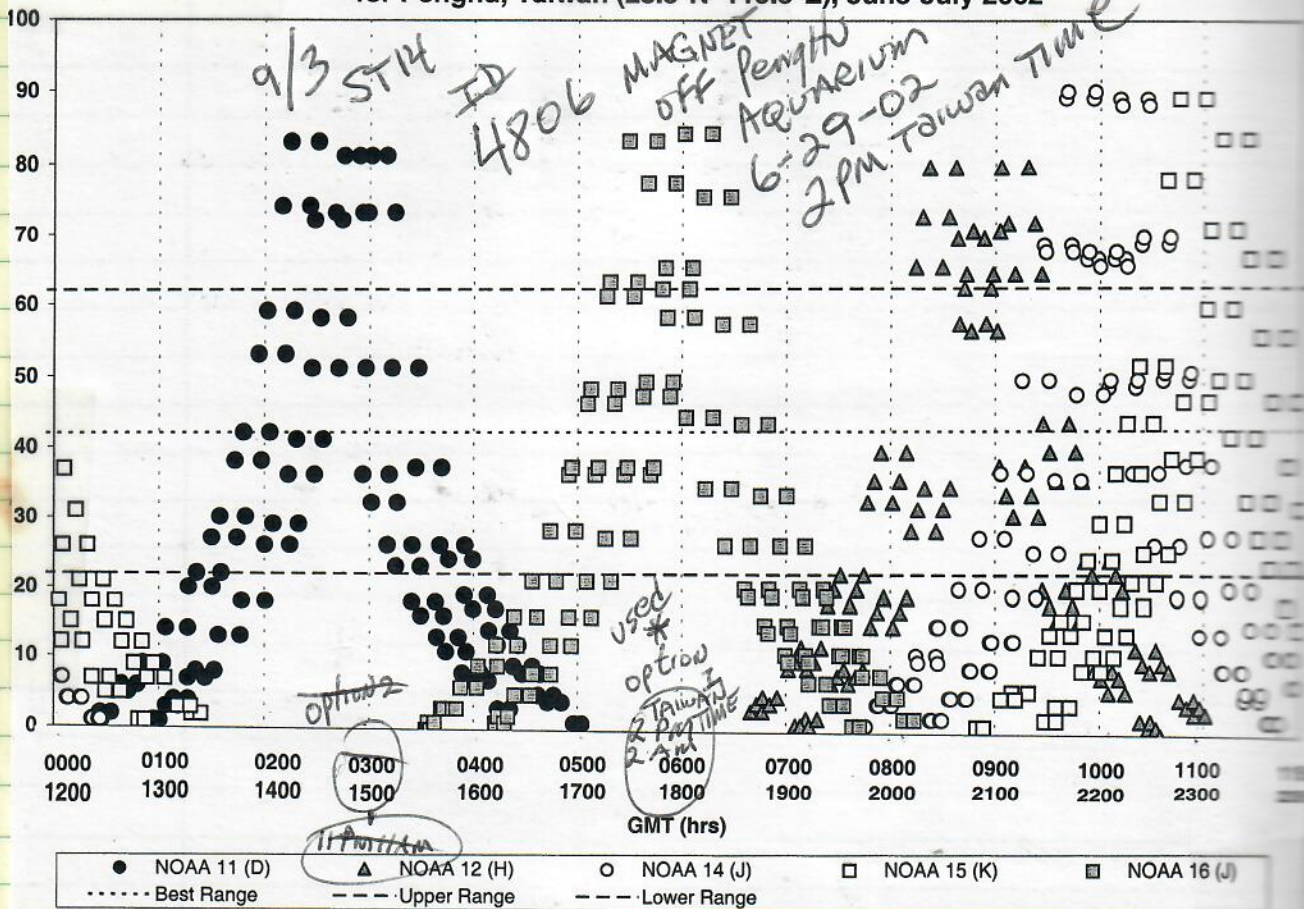
Dear George: Chinese new year eve is Jan 23.

Jerry and I just came back from Australia.
ShinYuan stayed with my mother the whole week.
Talk to you later.

2000

See p. 33

Overpass Prediction for NOAA 11, 12, 14, 15, 16
for Penghu, Taiwan (23.5°N 119.5°E), June-July 2002



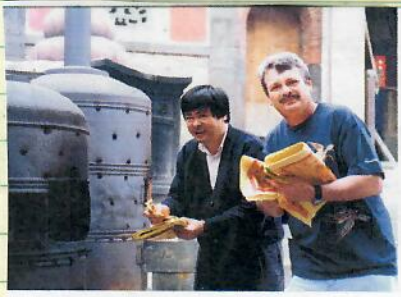
Date: Fri, 14 Jun 2002 08:20:04 -0700
 From: Denise Parker <Denise.Parker@noaa.gov>
 To: George H. Balazs <gbalazs@honlab.nmfs.hawaii.edu>
 Subject: Re: Penghu Overpass excel chart (fwd)

[The following text is in the "iso-8859-1" character set.]
 [Your display is set for the "US-ASCII" character set.]
 [Some characters may be displayed incorrectly.]

Taiwan is GMT +8, but What is the duty cycle of the transmitters?? if 9 hours on and 3 hours off.. There are at least 3 options and either way you'd get a couple of short periods w/ no satellites overhead. option one is to start transmitter at 0300 GMT Time which would be either 1100 or 2300 Taiwan time, option 2 start the transmitter at 0500 GMT time (1300 or 0100 Taiwan time), option 3 start transmitter when Dr. Cheng suggested at 0600 GMT time (1400 or 0200 Taiwan time), either option includes at least 2 1/2 hr-45 min periods w/ no satellite coverage. Up to Dr. Cheng when he thinks would be the best time to remove magnet.

> Thanks a lot for your answers. I'll use the map that Denise produced for the summer's work. The hour different between the GMT and Taiwan local time is +8hr. You can find that information in the Microsoft Windows program (the date/time file). Thus according to her map, the best time to take off the magnitude bar is 6:00 GMT time. Thus, when we add up 8 hours, it will be 2:00 pm at Taiwan.
 > Please check this for me.

> Well, for the PTT deployment, I have tough choice. First, we did twice on Wan-an No.1 and No. 2. The results showed that they will switch their final destinations. Then, there is a strong doubt that I might mis-identify the tagged turtles. That is, they may still perform high adult feeding site fidelity, except I made the mistake on the identification of the tagged turtles (that is one of the main reasons I want to switch to PIT tag). Thus, for this single tag, I can either deploy on the third turtle that tagged with satellite tag before. Or, I can use this one on Wan-an No 1 or No. 2 again. I guess that Wan-an No.1 is coming back this year. I think I can test this hypothesis on either case. That is the reason I want to do it by the end of July (to make sure how many tagged turtle come back to nest again). What is your suggestion?



geo_ijunn_burnmony.tif

1998



geo_on_steps.tif



geo_w_lady_toys.tif

see P.80



fogyrkshw.TIF



geo_burnmny_filmd.tif



geo_filmcrew.tif

Subject: Taiwan turtle

Sorry George-meant to get back to you sooner...that green turtle is a "Taiwan" haplotype...TWA...is the most common haplotype found at Wan-an (5.6%, n=27)...but NOT found at Orchid Island (n=13).
 Peter H. Dutton, Ph.D.

6/26/02

PE 100

AIR SAFETY

Jumbo-Jet Mystery

INVESTIGATORS ARE ANXIOUS about the May 25 crash of a U.S.-made, Taiwanese-operated jumbo jet flying from Taipei to Hong Kong. According to Taiwanese authorities, the 23-year-old Boeing 747, operated by China Airlines, crashed about 20 minutes after takeoff. The plane was flying at 30,000 feet, a cruising altitude at which accidents rarely occur. Air-traffic controllers received no distress call or indication of trouble from the pilots; the plane apparently blew apart

6/02



CONCERNS ABOUT THE CENTER FUEL TANK: China Airlines plane

into four pieces and then fell into the sea. There were no survivors.

As in the 1996 crash of TWA Flight 800, investigators have three theories: an onboard bomb explosion, a missile strike or mechanical failure. No evidence of terrorism has yet turned up. One suspicion is that the center fuel tank of the China Airlines plane suddenly exploded, which is what investigators

concluded happened to TWA 800. If the crash is ultimately attributed to mechanical problems, it could force regulators worldwide to take a hard look at the safety of older planes. But until the plane's black-box recorders and wreckage are recovered, investigators have little hard evidence. "We're hoping to get some metal to look at," said a Boeing spokeswoman.

—MARK HOSEBALL

Wednesday, April 13, 1999

The China Post

Conference seeks to save the turtle

By Michael Kitchen
The China Post

Right now, endangered sea turtles are converging on Taiwan's outlying islands for their mating and nesting season, facing an uncertain future due to predation and other environmental dangers. To help protect them, conservationists around the world converged on the Taipei Zoo yesterday for an international workshop on the habits and ecology of marine turtles, comparing notes on con-

servation efforts and discussing future plans of action.

Much of the attention focused on Wangan Island in the Penghu group, a green turtle habitat which gained nationwide fame in 1994 when marine biologist Cheng I-Jiunn from the National Taiwan Ocean University (NTOU) electronically tagged two of the aquatic reptiles and then tracked their migration using satellite technology.

The turtles, it was discovered, migrate across a wide range of ocean, stretch-

ing from Okinawa to Hainan, and about 70 percent will return every three years to the same nesting site to mate and lay eggs.

These findings have prompted Cheng to push for more measures to keep the Wangan nest sites, which were declared a wildlife refuge in 1994, safe from human encroachment and to seek international cooperation from other nations on the turtles' migratory route.

"The green turtles of Wangan Island are a resource that is shared among nations in Asia... the popula-

tion can only be saved (by) sound regional and international management," he said.

While turtles visiting Wangan increased in number last year, there was some question as to whether this was the result of ecological efforts or due to El Niño and La Niña weather phenomena.

Cheng's research has now expanded to studying and protecting Taiwan's other major green turtle nesting area on Orchid Island and examining the threat posed by unintentional capture of the animals by fishermen.

As part of this effort,

NTOU has sent observers to ride along on fishing boats, monitoring how often the turtles are accidentally netted.

Although many of the turtles caught by fishermen are sold to temples which release them back into the wild as part of a religious ceremony, the animals are severely weakened by the ordeal, Cheng said.

NTOU's work on turtle conservation drew high praise from the visiting scholars at yesterday's conference.

"The efforts and accomplishments made by Profes-

sor Cheng and his associates are absolutely astonishing, both in conservation and in finding a balance between the tourists (whose money helps support the Wangan refuge) and the turtles," said Hawaii-based marine zoologist George Balazs.

The conference also included presentations by officials from the Council of Agriculture and the Environmental Protection Administration and scholars from Malaysia, Hong Kong, Japan, the United States, mainland China, and the United Arab Emirates.

From:

Shin Yuan (Cindy) Yu
9F, 166, Chung Hsiao East Rd. Sec. 3
Taipei, Taiwan 106
R.O.C.

4 years old

5/9/02



2006 = 9
2007 = 9

Search teams recover more bodies from crash

TAIPEI, AP

7/02

Five more bodies have been recovered from the wreckage of a China Airlines jetliner that crashed in the Taiwan Strait on May 25, killing all 225 on board, officials said yesterday.

This brings the number of victims so far found to 165.

The search for more remains continues. Much of the Boeing 747-200 lies about 60 meters underwater.

Officials have identified all 90 male and 75 female bodies recovered, a statement from the government task force handling the operation said.

The latest five bodies were found since June 23.

The cause of the crash is still a mystery. Investigators said the plane broke into four pieces about 20 minutes after taking off from Taipei for Hong Kong. The pilots never indicated any problems and the weather was clear.

THE HAUNTING FETUS

Abortion, Sexuality, and the Spirit World in Taiwan

Marc L. Moskowitz

The Haunting Fetus focuses on the belief in modern Taiwan that an aborted fetus can return to haunt its family. Although the topic has been researched in Japan and commented on in the Taiwanese press, it has not been studied systematically in relation to Taiwan in either English or Chinese. This fascinating study looks at a range of topics pertaining to the belief in haunting fetuses, including abortion, sexuality, the changing nature of familial power structures, the economy, and traditional and modern views of the spirit world in Taiwan and in traditional Chinese thought. It addresses the mental, moral, and psychological aspects of abortion within the context of modernization processes and how these ramify through historical epistemologies and folk traditions.

The author illustrates how images of fetus-ghosts are often used to manipulate women, either through fear or guilt, into paying exorbitant sums of money for appeasement. He argues at the same time, however, that although appeasement can be expensive, it provides important psychological comfort to women who have had abortions as well as a much-needed means to project personal and familial feelings of transgression onto a safely displaced object. In addition to bringing to the surface underlying tensions within a family, appeasing fetus-ghosts, like other dealings with supernatural beings in Chinese religions, allows for atonement through economic avenues. The paradox in which fetus-ghost appeasement simultaneously exploits and assists evinces the true complexity of the issue—and of religious and gender studies as a whole.

Marc L. Moskowitz is assistant professor of anthropology at Lake Forest College.

June 2001, 8 x 9, est. 224 pp., 10 illus.

Cloth ISBN: 0-8248-2354-0 \$49.00s

Paper ISBN: 0-8248-2428-8 \$24.95s

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Wei-King
Jerry

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-26-1-5-9-15-
-26-5-17-49-70-

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TAIPEI, TAIWAN, R.O.C.

Feb 1998



綠龜藝術星追隨
有獎辨謎開始了
掌握芳蹤何處
有獎車賞 MARCH 獎券、紀念表等多項禮品

taiwanturtle2.JPG

中國戲偶 Chinese Puppet



(1) 張飛 Chang Fei



(2) 劉備 Liu Pei



(3) 關公 Kuan Kung

Red
Face



(4) 黃忠
Huang Chung



(5) 包公
Pao Kung



(6) 馬超
Ma Chao



(7) 趙雲
Chao Yun



(8) 呂布
Lu Pu



(9) 李靖
Li Ching



(10) 李元霸
Li Yuan-Pa



(11) 趙匡胤
Chao Kuang-Yin



(12) 典韋
Tien Wei



(13) 黃蓋
Huang Kai

Taiwan Artwork Marketing Inc. Tel:886-2-2591-5653 Fax:886-2-2585-6642

Date: Fri, 14 Apr 2000 16:14:30 +0800
From: b0107@ntou66.ntou.edu.tw
To: gbalazs@honlab.nmfs.hawaii.edu
Subject: Re: Raw data, Argos diskette

CHIMA Reduce Taiwan

Dear George:

OK, I'll fax the map and daily location to you. This is very interesting in term of turtles nesting at Lanyu Island. I did another one three year ago (LY1-96 #6636). Guess what, although they took different routes, both of them reached the same directions-- Chima nearshore waters (south of Wan-An of PengHu Archipelago).

I will leave for Taipin Tao this Sunday morning and won't be back until April 23. I'll inform you as soon as I got something from the telemetric work.

By the way, I will have my assistant mail the copy of the paper about the combine of physical oceanograph with the sea turtle migration. Remember, it is not polish in English yet, and still in the early stage of preparation. Regards, I-Jiunn Cheng

Date: Mon, 26 Jun 2000 10:34:07 +0800
From: b0107 <b0107@mail.ntou.edu.tw>
To: "George H. Balazs" <gbalazs@honlab.nmfs.hawaii.edu>
Subject: Re: your photo on the web

Reduce

[The following text is in the "big5" character set]
[Your display is set for the "US-ASCII" character set]
[Some characters may be displayed incorrectly]

Dear George:

Both turtles have finished their post-nesting migration and arrived in the southern part of Palawan Island of Philippine. However, only PTT 6636 was showed the e-mail, not the PTT 7128 one. Thus, I only have part of the migration data o the 7128 so far. I am pretty sure that she had arrived her foraging site because left her nesting site at least half month earlier than the other one. The data f PTT 6636 showed that the turtle might emerged for nest every 14 days, and took a 14 days to finished her post-nesting migration. I am waiting for the new disk fr Argos to solve the migration misery of 7128.

Because the tracking work are succeed, I am thinking about doing more satell telemetry work on that island in the coming years.

Regards, I-Jiunn

"George H. Balazs" %g&DAG

> All sounds good. Yes, I looked and saw the photos. Yes, interested in all
> your tracking, would like to see the completed track-maps. Aloha, George

>
> *****
> * George H. Balazs, Leader *
> * Marine Turtle Research Program *
> * National Marine Fisheries Service *
> * SWFSC Honolulu Laboratory *
> * 2570 Dole Street *
> * Honolulu, Hawaii 96822-2396 USA *
> * Tel:(808) 983-5733 *
> * Fax:(808) 983-2902 *
> * gbalazs@honlab.nmfs.hawaii.edu *
> *****

Taiwan

> On Fri, 23 Jun 2000, b0107 wrote:

> > Dear George:

> > I sent that message in a hurry yesterday. It was late afternoon when I
> > prepared to leave for home and catch up the campus communter bus. It is the
> > Chinese version of sea turtle research and conservation in Taiwan. The web
> > site is sponsered and authorized by the Council of Agriculture. That means,
> > is the official web site. There is a picture of you whom was working on the
> > satellite telemetry deployment in 1994 (the very first work you done in
> > Taiwan). Unfortunately, the article (I wrote) was in Chinese. I was told to
> > so.

> > One old question, are you interested in my telemetry results from Taipi
> > Tao?

> > Both turtles migrated west-southwest directions after nesting season and mov
> > towards Palawan Island of Philippine. I was very worried in the beginning
> > about the lifetime of the battery when I did my deployment this April, becau

they have been sit in the cabinet for 7 months before carried them to the field. Fortunately, they were operating fine and data looks OK.

By the way, have you received tissue samples I sent to you the other day They are the green turtles from Taipin Tao, which do not obtained easily. I may going back to that island and deploy another satellite telemetry one or two years from now. Unfortunately, it is the strategy-important island, thus cannot invite you to go to that island.

Regards, I-Jiunn

"George H. Balazs" ㄅㄛˊㄉㄤ

> OK will do. I know absolutely nothing about this, what it's about. Late night here now, so will not be able to look at it until tomorrow a.m.
> when in my office on a pc that has web access.

> I'm always delighted to talk with you about sea turtles in your region.
> Aloha; George

```

*****
*      George H. Balazs, Leader      *
*      Marine Turtle Research Program *
*      National Marine Fisheries Service *
*      SWFSC Honolulu Laboratory     *
*      2570 Dole Street              *
*      Honolulu, Hawaii 96822-2396 USA *
*      Tel: (808) 983-5733           *
*      Fax: (808) 983-2902          *
*      gbalazs@honlab.nmfs.hawaii.edu *
*****

```

Taiwan

On Thu, 22 Jun 2000, b0107 wrote:

> Dear George:

Please check the web site:

need > http://Wagner.zo.ntu.edu.tw/preserve/topic/green_turtle/index.htm. There is one photo of your on the green turtle introduction of the Chinese version.

> It's talk about sea turtle researches in Taiwan.
> Regards, I-Jiunn



taiwangrp_bch.tif



taiwanmap_nwrtn_closup.JPG



alt_turtle.tif



blueden.tif

↑ GUARD ON DOOR OF TEMPLE-MA KUNG, PEN SHU



drgn_closup_tmpl.tif

裕隆環保季
裕隆環保六年綠蠵龜衛星追蹤有獎徵答

綠蠵龜是忠誠度極高的海洋動物，成龜每隔2-8年就會回到出生地產卵。繼望安之後，蘭嶼將成為國內綠蠵龜的保育新據點。為建立綠蠵龜的家園，並助「綠蠵龜洄游路線衛星追蹤計畫」，舉辦有獎徵答活動。即日起至9月15日止，只要填妥題目的答案及基本資料，剪下貼在明信片上，寄回苗栗縣三義鄉西湖村伯公坑39號之1「我愛綠蠵龜小組」。答對者就有機會贏得頭獎 MARCH CLA (J) 一部。另有貳獎10名可獲得個性十足的MARCH手錶，以及100名參加獎。

抽獎日期：86年9月28日。



taiwanturtime.TIF



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TURTLE GOTO
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turtlepond_bk.tif



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moneyturtle.tif (9)



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Date: 11 Feb 2001 12:08:16 EST
 From: Sarah Allan <Sarah.Allan@Dartmouth.EDU>
 To: "George H. Balazs" <gbalazs@honlab.nmfs.hawaii.edu>
 Subject: Re: Greetings from the Hawaiian Islands (fwd)

--- You wrote:
 May I assume that
 there is a pattern in Chinese art called roughly a "Chinese Cloud
 Pattern." Is that correct? And that the pattern is distinctive and pretty
 widespread in Chinese culture? If this assumption is flat wrong, well,
 then, I'm already in serious trouble!
 --- end of quote ---

CLOUD PATTERN

It's a little difficult to answer this, since the "Chinese Cloud Pattern"
 to which you refer is probably not one thing. There is only one point
 historically where I think that there could be any conceptual
 relationship. This is the pattern on lacquers in the Warring States and
 early Han Dynasties. If you have access to a library where you can find
 photographs of the lacquered coffins (and other objects) from the Han tomb
 at Changsha Mawangdūi, you will see the pattern I mean. Or any book on
 ancient Chinese lacquers should give you some idea of what mean.

Date: Fri, 16 Mar 2001 09:03:32 +0800
From: b0107 <b0107@mail.ntou.edu.tw>
To: gbalazs@honlab.nmfs.hawaii.edu
Subject: Chinese sprits

Redure
Tawm

115

[The following text is in the "big5" character set.]
[Your display is set for the "US-ASCII" character set.]
[Some characters may be displayed incorrectly.]

Dear George:

CLOUD PATTERN

Well, now you are getting Chinese thousands' year culture feelings. As you can see from the picture; there are clouds, sun, rain, and birds. Thus, it means the great nature or the great mother earth. In the ages, before the camera was created, Chinese people spend their lifetime to learn things from the nature, and the artist draw and made the silky embroidery of the mother nature. The emporer was called the son of all nature at that time. Thus, they were the only persons who deserved to have this kind of embroidery hanged in the palace. Naturally, this kind of embroidery became very valuable, because nobody other than the emporer is allowed to owned (it means the person who owned it will have the wholly power to control the nature). The embroidery became more popular in the markets with the falling of Chin's Dynesty (the last emporer of China), and turned into the "example" gift of Chinese to the foreign guess. It is quite official, than the ones you got from the market; the candel and Muzu status, ...The Muzu and candel are the ones for the ordinary people, not for the nobel person, the silky embroidery you got does represent that.

There are more knowledges behind everything you have seen. After all, we have thousands' year of history. It's has to be something valueable left from our ancestor other than the kungfu. With the Chinese myself, I cannot understand all my culture. Well, if you are still interested in my culture, allow me some time, I'll find the suitable books for you. I am also convinced that you can find some good books at Asian Libary at University of Hawaii.

Date: Wed, 28 Mar 2001 08:41:36 +0800
From: b0107 <b0107@mail.ntou.edu.tw>
To: gbalazs@honlab.nmfs.hawaii.edu
Subject: could pattern

[The following text is in the "big5" character set.]
[Your display is set for the "US-ASCII" character set.]
[Some characters may be displayed incorrectly.]

Dear George:

Yes, indeed it is a very pretty vase. I've seen this kind of vase many times since childhood. It's the typical picture on the antique vase (say, at least 100 years ago), or the model that represent the vase made from that era. As you can see, it has clouds, rough sea and thounders. Thus, the cloud pattern belongs to the bad weather. The cloud in Chinese called "wen". This is another way the Chinese shows our appreciation of great mother earth, or simply the afraid of mother nature.

Sorry, not to autographed on the reprint. I'll mail you another one with my autograph on it.

One thing, I am thinking seriously to get you back to Wan-An AT LEAST next year. The great exhibition hall (that cost 1 billion NT dollars), will be grand opening late next spring (sometimes in April). Your contributions to the success of my works and the government dicision to build that hall is invaluable. The build of this center is a important milestone in the sea turtle conservation and researches in both Taiwan and China. Many things are expected to change after next year.

RE 6/24 - 7/02 VISIT

Please check the web site:
http://wagner.zo.ntu.edu.tw/preserve/topic/green_turtle/index.htm. There is one photo of your on the green turtle introduction of the Chinese version.

CULTURAL ICON: CHINESE LANTERNS

China's paper lanterns are more than just decorations;

since 250 B.C. they have silently spoken of births, deaths, social status, and approaching danger. Banned during the Cultural Revolution, today they have resumed their place as honored guests at ceremonies and festivals. | By Linda Farris

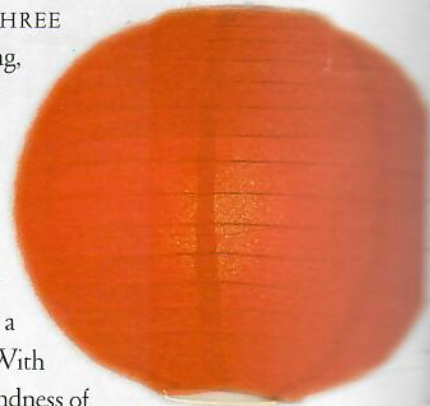
Hemispheres MARCH 2000

TRAVELERS VISITING THE THREE gateways of China—Beijing, Shanghai, and Hong Kong—are often bedazzled by the neon lights and breathtaking skylines. But carefully peel away the glass-and-chrome veneer and peer through the intricate lacework of *butong* (back alleys) and you discover another image synonymous with China: a cheery, red, round paper lantern (*deng*). With its sacred vermilion hue and the lucky roundness of yuan (money), the Chinese lantern symbolizes long life and is the supreme totem of good luck.

In China, close proximity to one's neighbors is common, and privacy is more a mindset than a physical reality. The placement and color of lanterns serve as a vital communication link in these tremendously communal residential areas. Since red connotes vitality and energy at its maximal state, a red lantern placed outside a doorway tells of a birth or marriage. A blue lantern representing declining energy or sickness, indicates there is illness in the household. And white signifies energy eliminated or death, so a white sash draped across the top of the doorway flanked by two white lanterns announces that the family is in mourning.

Originating as far back as 250 B.C., the basic Chinese lantern has remained unchanged in design. The sleeve or frame that surrounds the candle is assembled from pliable bamboo, sturdy redwood, or inexpensive wire. To soften the harsh light of a naked flame, thin or oiled paper, gauze, or silk fabric covers the frame to create the familiar flattering, soft glow. In contrast to the simplicity of the standard spherical lantern, the *zouma deng* lantern was designed during the Song dynasty (960–1279), an era of innovation that included developments in type printing, gunpowder, and paper currency. The *zouma deng* resembles a miniature pavilion with upturned eaves. An inner wire shaft is fitted with paper vanes, and the heat current generated from the flame rotates the shaft, setting a paper cutout in a charming, merry-go-round motion, hence the name, since *zouma deng* means “roundabout.”

The lantern played an important role in military communications, particularly ▶



In China, a round, red paper lantern is the supreme totem of good luck.



templ_fm1.TIF



templ_shrine.TIF



templ_fm1.TIF

CHENG, I.J. & T.H. CHEN. 1997. The incidental capture of five species of sea turtles by coastal setnet fisheries in the eastern waters of Taiwan. *Biological Conservation* 82:235-239.

CHENG, I.J. & Z.S. LIN. 1995. A manual of the ecology of the green turtles that nest at Wan-An Island, PengHu Archipelago. PengHu County Conservation Series, 126 pp.

when the Chinese Empire was divided into three warring kingdoms. The Chinese historical tome *Romance of the Three Kingdoms*, set during the Han dynasty (206 B.C.–A.D. 220), describes how the respected military strategist and war hero Zhu Geliang (nicknamed Kung Ming) made a special lantern designed to alert neighboring ally cities of approaching attack or danger. A strip of kerosene-soaked cloth or paper was ignited and placed inside a lamp that floated upward into the night sky.

Centuries later, sentry guards stationed atop the watchtowers of the Great Wall used Kung Ming's lantern to warn of attacks from northern invaders. It is said that the beacon could be seen from many kilometers away. Kung Ming would be delighted to know that his lanterns are still released by the hundreds during annual Ghost Festivals that pay respect to celestial spirits on the 15th day of the seventh lunar month.

In times of peace, the size and elevation of lanterns hanging outside houses indicated social status in Chinese society. To show off wealth, Chinese elite hung lanterns made of silk velvet from second-floor balconies and verandas. Lanterns belonging to the rich were so large that they required several men with poles to hang them. At the onset of the Cultural Revolution, the lantern, like many other Chinese arts, was deemed bourgeois and banned for the next decade. But visitors today will find a voluminous array of once-forbidden lanterns located above Chairman Mao's portrait on Tiananmen Tower.

The Lantern Festival originated in 230 B.C. when the people of China raised lanterns to catch a glimpse of deceased loved ones thought to be passing over on their journey to the heavens.

The end of the Cultural Revolution was a time of great celebration, and numerous yearly festivals, once strictly forbidden, returned with a vengeance. Nationwide, lanterns were quickly constructed and carefully hand-painted in anticipation of Shang Yuan (Lantern Festival). Scheduled on the first full moon of the new lunar year, the Lantern Festival originated in 230 B.C. when the people of ancient China gathered en masse and raised lanterns in an attempt to catch a glimpse of deceased loved ones thought to be passing over on their journey to the heavens.

Today, the festival is also known as the second New Year. The event has grown to colossal proportions; some cities bring in expert lantern-makers to create elaborate sets, many straight out of classic Chinese literature or built with unconventional media such as glass bottles, china cups, and even sugar. The festivities now include "lantern riddles," clever brainteasers that are written onto the lantern screen. Even the rural countryside gets in on the act with the lighting of hundreds of homespun lanterns strung across streets and on homes, appearing from afar like tiny galaxies.

The use of the venerable lantern in modern Chinese society has been whittled down to appearances at ceremonial events such as weddings and celebrations honoring the arrival of a newborn. And yet neither the invention of electricity nor the reins of the Cultural Revolution could extinguish the enduring symbol of good fortune and prosperity as it flickers and survives another century of Chinese history. **END**
Linda Furiya, a resident of San Francisco, California, is writing a book about her cultural misadventures and colorful experiences while living in Beijing.

Baby Girls, Old Cattle and Sea Turtles

I-Jiunn Cheng

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118
needs
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Turtles, and especially sea turtles, have long had a unique place in Chinese culture. In coastal states, people make rice cakes in the shape of sea turtles for displays in temples, and prayers for longevity and good prospects are addressed to these turtles during annual festivals (Cheng & Lin 1995). Although it is true that many turtles are caught in fishing nets and are either slaughtered by fishermen or drowned, a significant portion of this turtle bycatch is, in fact, released after being used in religious ceremonies (Cheng & Chen 1997). Some fishermen even think of sea turtles as their "guardian angels", a belief which is based on legends in which their ancestors were saved by sea turtles during ocean voyages.

Wan-An Island, PengHu Archipelago, is a major nesting site of the green turtle in Taiwan, and the beaches there have been designated as a sanctuary for nesting turtles since December 1995 (Cheng 1995). In April 1996, a buried basalt tablet (28 cm in length, 62 cm in width and 11 cm thick) was discovered on the island during trench digging. The tablet was made 116 years ago during the late Chin Dynasty, and originally stood by the side of a main public thoroughfare on the island. Under the heading; "Let men of goodwill band together" ("How-Shan-Tuan" in Chinese), it tells in about 600 words how 18 wealthy philanthropists worked together to protect baby girls, old cattle and sea turtles.

The story carved on the tablet is a curious one. Living conditions on the island have always been difficult, and it seems the residents fell into the habit of abandoning their unwanted female babies, as well as cattle (water buffalo) that had grown too old. Families eking out an existence considered both of these to be useless burdens because they could not be put to work in the fields. Meanwhile, sea turtles were slaughtered wantonly because they were so easy to catch in the sea and on the nesting beaches. All of these activities were illegal, but continued until the 18 "men of goodwill" acted decisively to stop them. Some of these philanthropists came from as far away as the coastal states of mainland China, and still others lived

on nearby islands or on Wan-An itself.

With the help of district officials, the philanthropists pooled a portion of their wealth and established a charitable foundation. The interest from this fund was used to subsidise families willing to keep their baby girls and look after their retired cattle. It was also used to ransom captured turtles, which were then set free. In the case of the turtles, the amount paid was based on body weight and size, with more money being paid per unit weight for smaller specimens. A baby girl, on the other hand, attracted a smaller subsidy than an old water buffalo.

As well as providing monetary incentives, and to help ensure that the incentives functioned as intended, the philanthropic group worked to clarify and reinforce the laws that protected baby girls, elderly cows and sea turtles. To this end, they prevailed upon the local government to pass several regional ordinances. These new laws and the history behind them were then carved onto the basalt tablet.

The discovery of the tablet clearly demonstrates that the idea of sea turtle conservation was already established more than one hundred years ago on the island. In fact, compassion for living beings, especially long-lived animals such as turtles, is a fundamental tenet of both Confucianism and Buddhism and has been taught to all levels of Chinese society for thousands of years.

In the 19th century, however, as the power of the Emperor began to weaken and standards of living began to fall, such virtuous teachings were often ignored. Wildlife protection was not given high priority on any political agenda and it is probably only thanks to the spirit and generosity of the 18 private citizens commemorated on this tablet that so many turtles still return, year after year, to the nesting beaches on Wan-An Island.

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April 1999



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Date: Mon, 14 Feb 2000 15:55:01 -0600
From: Amy Wang <h0w4034@acs.tamu.edu>
To: "George H. Balazs" <gbalazs@honlab.nmfs.hawaii.edu>
Subject: Re: Man or Woman?

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Died in 1979

Ok. I found one name which close to that name you gave me.
The name is man's name and he is not in the university. He is in the
Academia Sinica,
Institute of Ethnology.
His name is "Ling Ch'un-sheng". Is the title of report "Turtle sacrifice
in China and Oceania" in 1972?
That's all I found on the webpage" <http://www.sinica.edu.tw/ioe/>
They have the English version. I think he was the first direction of this
institute.
I found his picture in the Chinese version.
Amy

Reduce

----- Original Message -----
From: George H. Balazs
<gbalazs@honlab.nmfs.hawaii.edu>
To: Amy Wang <h0w4034@acs.tamu.edu>
Sent: Monday, February 14, 2000 1:22 PM
Subject: Re: Man or Woman?

the name of a person at a university in Taiwan, he wrote the report 1972
on turtle sacrifice that was sent to me in the 70's that originally
raised my interest in the entire subject.

TURTLE SACRIFICE TO THE TEMPLE GODS IN THE PENGHU ISLANDS OF TAIWAN

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Fourteen days after the Chinese New Year, the PengHu islanders offer sacrificial images of sea turtles to their temple deities to ensure peace, prosperity, and good fortune. These rituals of devotion last for three days as part of the Lantern Festival -- the most important celebration of the Lunar New Year in PengHu. During this time, the temples are crowded day and night with worshippers burning incense and praying for favors and divine guidance. Others are there to show appreciation for wishes granted the previous year. Rice cakes made into all shapes and sizes of sea turtles are the most common items placed in the temples as sacrifice. Other offerings include turtle images fashioned from gold and coins. The PengHu people believe that the sea turtle is an auspicious creature, blessed with good luck and long life. Ling (1972), writing in Chinese, has drawn comparisons between the PengHu ceremonies and the ancient Polynesian practice of sacrificing and feasting upon sea turtles at stone altars in the remote Tuamotu Islands (Emory 1947). Sea turtles nest in PengHu, but presently only in small numbers mainly on the island of WanAn (Chen and Cheng 1995). Satellite tracking has recently shown that seasonal migrations to this location occur from several distant foraging areas, including Hainan, Hong Kong, China, Okinawa and southern Japan (Cheng and Balazs 1998). Real turtles are not sacrificed during the PengHu ceremonies, although Ling (1972) speculates that they probably were used for this purpose in the distant past (see also Allan 1991).

The Islands and the People- PengHu, called Pescadores (Fishermen Islands) by early Portuguese explorers, consists of 64 small coral and basalt islands located in the Taiwan Strait at 23.5° North, 119.5° East, about 100 km south of Fukien province in China and 60 km west of Taiwan. The area is a dividing point between the East and South China Seas characterized by hot summers, cold winters, and strong northeast monsoons. Immigrants first came to PengHu from Fukien over 800 years ago, or 400 years earlier than the settlement of Taiwan by the Han Chinese. The traditions, beliefs, and language of the PengHu people have retained some of their own identity as the result of geographical isolation. There are about 96,000 residents in 97 villages located on the 20 inhabited islands. Most people live on the main island (PengHu) in or around the modern city of Makung. At last count, there were 174 community temples dedicated to various Gods. Thousands of other small temples or shrines exist in homes and businesses throughout PengHu for personal family worship. The PengHu folk religion is a blend of Chinese Taoism, Buddhism and complex supernatural concepts not easily understood within Western thought or language. Community temples are architecturally intricate, visually stunning, and costly. The roofs are particularly striking, rising upward in peaks that support ceramic figures of Gods, dragons, and other mystical beasts. Another prominent feature seen nearly everywhere throughout the PengHu landscape is the walled cement graves of ancestors adorned with colored tiles. The following quote from a tourist guidebook exemplifies the religious fervor of the people: "PengHu is an oceanic country. Most of the residents live by fishing. PengHu's coastline is very long and most of the residents live on the sea, so they have to face the challenge of evil waves. Facing the changeable nature, it is more violently required for them to pray to Gods. So they respect heaven and earth and are afraid of Ghosts and Gods. Due to this factor, the density of temples in PengHu is the number one in Taiwan, and the temples are very luxurious. When you travel here, it seems you are in paradise. She is the hometown of the sea, a pretty archipelago, the 'Hawaii' of Taiwan."

Ma-tsu the Sea Goddess- There is a special relationship with the deity, Ma-tsu, and the turtle sacrifice ceremonies of PengHu. The coastal people of the China region, and especially Taiwan, have a deep and widespread devotion to the Goddess Ma-tsu as the guardian of fishermen, ocean travelers and all who live near the sea. In Taiwan, many consider her to be their "Patron Saint." Ma-tsu was born with auspicious signs on Meichou Island, Fukien on the 23rd day of the third moon in 960CE. As a pious young girl named Mo-Lin, she was given special charms and insights by Taoist Masters. Later she used supernatural powers to save her father and brothers when their boat capsized. Other stories were told of her merciful intervention. When she died in 987CE, a temple was built in her village to attract continuing favors. Word of her miracles spread throughout the region and, by imperial decrees issued during the

following centuries, she received imposing high titles, including Tien Hou (Consort of Heaven). This is the name she is commonly called in the vicinity of Hong Kong. When immigrants came to PengHu from Fukien, they built a temple for Ma-tsu in honor of the protection and safe navigation the Goddess gave during the ocean voyage. Today, throughout China and Southeast Asia, there are an estimated 5000 temples dedicated to Ma-tsu, with more than 200 million followers that believe in her protective powers (see for example <www.matzu.com.tw> and <www.shanghaisteve.com>).

A Visit to Five Temples- On February 11-12, during the 1998 Lantern Festival, we visited PengHu as the guests of local officials to observe, photograph and learn about the turtle sacrifice ceremonies. We (the three authors) were accompanied by our friends, Jeff Chen and Louise Shen of Rationalism Production House in Taipei. The interest in making such a trip first arose in the 1970's, when Shun-Sheng Ling sent GHB a copy of his report on turtle sacrifice (Ling 1972). Five temples were visited, one after the other, during a 10-hour period extending from mid-afternoon to the early morning of the next day. It should be noted that the temples are the "official residences" or "palaces" of the Gods, rather than gathering places for congregations. Hence a memorable feature of this trip was the genuine acceptance and hospitality by the PengHu people of our presence in the temples. Short descriptions of the five temples visited are as follows:

Ocean Spirit Temple- This temple was remarkable for the large number of stylized and colorfully decorated rice cake turtles arranged row after row on tables throughout the temple. When a turtle was purchased, as an offering, from the temple priest it was turned around so the head faced the deity. A paper sign was then placed on the turtle with the worshippers name and request written on it for the God to see. For example, one such request asked for "happiness, handsome salary, long life and joy."

Tien Hou Ma-tsu Temple- Built in 1592, this is the oldest existing Ma-tsu temple in PengHu and all of Taiwan. The original structure is located behind the present modern temple building containing the Ma-tsu deity. A sea turtle fashioned from bags of rice flour totaling 6000-kg was present inside the main entrance. This huge turtle, with decorative flashing lights, was surrounded by a wishing-pond where coins were tossed as offerings. A golden-robed figure of Ma-tsu stood upon the turtle's back. Boiled eggs dyed various colors were presented by women attendants who warmly welcomed all who entered. The priests gave worshippers pouches of silk cloth containing incense ashes from the temple. Finely embroidered Chinese characters on these 'peace and protection' amulets proclaimed "The Heavenly Queen's Palace in PengHu." A plaque in the original temple building illustrated the ocean path taken across the Taiwan Strait when the Ma-tsu deity was first brought from Fukien to PengHu. We noted that this route was similar to the one taken by some of the migrant turtles tracked by satellite from PengHu. Sticks of incense commonly placed on the backs of the rice cake turtles, with smoke rising symbolically to the heavens, reminded us of the transmitter antennas on migrating turtles sending electronic messages skyward to satellites.

Golden Turtle Temple- Located at Shantsuei village, the sacrificial centerpiece of this temple was a 3.3 kg pure gold sea turtle, mechanically "swimming" in a pond formed within the back of a large concrete turtle painted gold. When a brilliant red cloth was drawn back during formal unveiling ceremonies, the Golden Turtle rose to the surface to start life-like flipper strokes and head movements in rhythm with recorded temple music. The same music and appearance of the turtle from beneath the water was repeated every several minutes, to the delight of all present. Live goldfish and small freshwater turtles swam in the pond with the Golden Turtle. Young women stylishly dressed in fine clothes, as almost everyone seemed to be for the ceremonies, greeted us at the temple entrance with smiles and gifts of small rice cake turtles. As was seen at all the temples visited, two crescent-shaped pieces of wood were dropped three times by worshippers asking for the divine favors. The orientation (up or down) of the pieces on the ground determined if the wish would be granted. In addition, if the correct sequence resulted, the person might be allowed to keep the Golden Turtle, or other precious sacrificial items, for a year. Great wealth and other good fortune were said to result from such an outcome. Outside, in the temple courtyard, there was a carnival-like atmosphere that included live entertainment, food vendors, children at play, and merchants selling all sorts of items.

Fishing Boat Temple- Located at Waian Village, this setting consisted of a large cement courtyard with two small temples side-by-side. We arrived late at night, but could see the sky brilliantly illuminated from miles away by the lights of squid fishing boats berthed in the harbor. Aerial fireworks from the boats, and massive strings of firecrackers in the courtyard, were periodically ignited during our visit. The throng of worshippers both inside and outside the temples caused us to blend into the crowd, seemingly unnoticed

by local residents. Although GHB was the only Westerner known to be present here, and at the other four temples visited, no one seemed to pay much attention to this anomaly, except with smiles and other gestures of friendship. The remarkable ceremonies seen at Waian included a ritual of the deity leaving its temple image and entering a human "God representative." Once taken over by the God, this special person was carried by litter around the village. This short procession was followed by more lengthy rituals of unusual ancient chants, music and dance to coax the God to come out of the person and return to the temple idol. Most of these ceremonies occurred inside the temple. In sharp contrast, at the same time modern entertainment took place in the courtyard involving stage shows with singing, dancing, and the awarding of raffle prizes.

Gold Temple- Located near Makung Harbor, this splendid temple, replete with luxurious ceiling and wall carvings and gold inlay, had only recently been built at a reported (but very believable) cost of US\$35 million. Numerous pure gold sea turtles from 2-30 cm in length, housed in glass cases, were positioned around the deity. Also notable in this temple was an attractive 180-kg rice cake turtle with a colorful tiger design on its back.

Turtle Sacrifice at the Nineteenth Annual Sea Turtle Symposium- The day this paper was presented at the Nineteenth Annual Symposium in Texas coincided with the 1999 turtle sacrifice ceremonies in PengHu, taking place half-way around the world. To provide realism, the talk was given in the presence of a small temple altar complete with an image of Ma-tsu that included ceremonial red lights, candles, paper money and an electric (non-smoking) incense blazer. Rice cake turtles, hand carried a few days earlier from PengHu by I-JC and H-CW, were also on display. Souvenir pictures of the 6000-kg rice ~~cake~~ ^{flour} turtle were distributed. The numerous photographs shown of the 1998 visit to PengHu, as part of the Symposium presentation, will appear on a website created for this purpose.

The ultimate message we want to convey in this paper is that, globally, the cultural heritage relating to sea turtles is diverse, deep and significant. More information of this nature needs to be uncovered, presented at symposia, published in the literature, and ultimately used to integrate appropriate conservation practices in line with local customs and beliefs. The presentation at the symposium closed with the following reading from an essay by Lyall Watson (Lindsay 1995): "We are the pattern-makers, the watchers of the world, sorting through the entrails of the earth in an endless search for meaning. It has always been this way, as though consciousness carries with it the penalty of a pressing need to know. So we look for signs in everything, reading nature like a book, hoping always to come across some sort of message hidden between the lines. Some clue, some hint of direction, anything that will make it easier to understand who we are and what on earth we should be doing. There are no easy answers."

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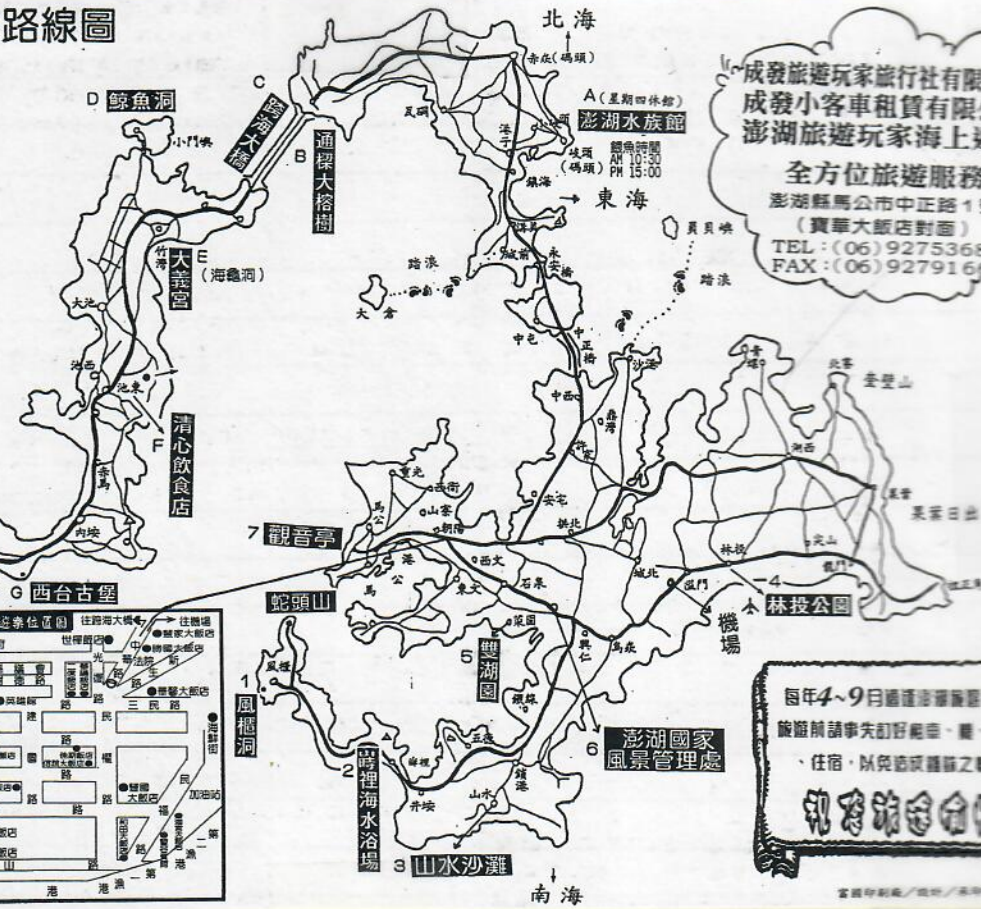
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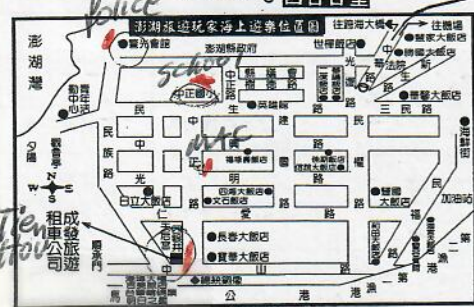
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澎湖本島觀光路線圖

- ◎北環
- A. 水族館
- B. 通樑古榕樹
- C. 跨海大橋
- D. 鯨魚洞
- E. 大義宮 (海龜洞)
- F. 清心飲食店
- G. 西台古堡
- H. 西嶼燈塔
- ◎南環
- 1. 風櫃洞·蛇頭山
- 2. 嵵裡海水浴場
- 3. 山水沙灘
- 4. 林投公園
- 5. 雙湖園
- 6. 澎湖國家風景管理處
- 7. 觀音亭 (夕陽)



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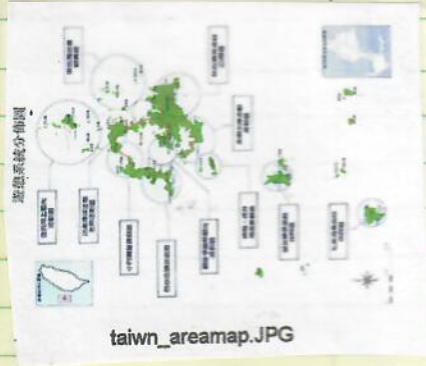
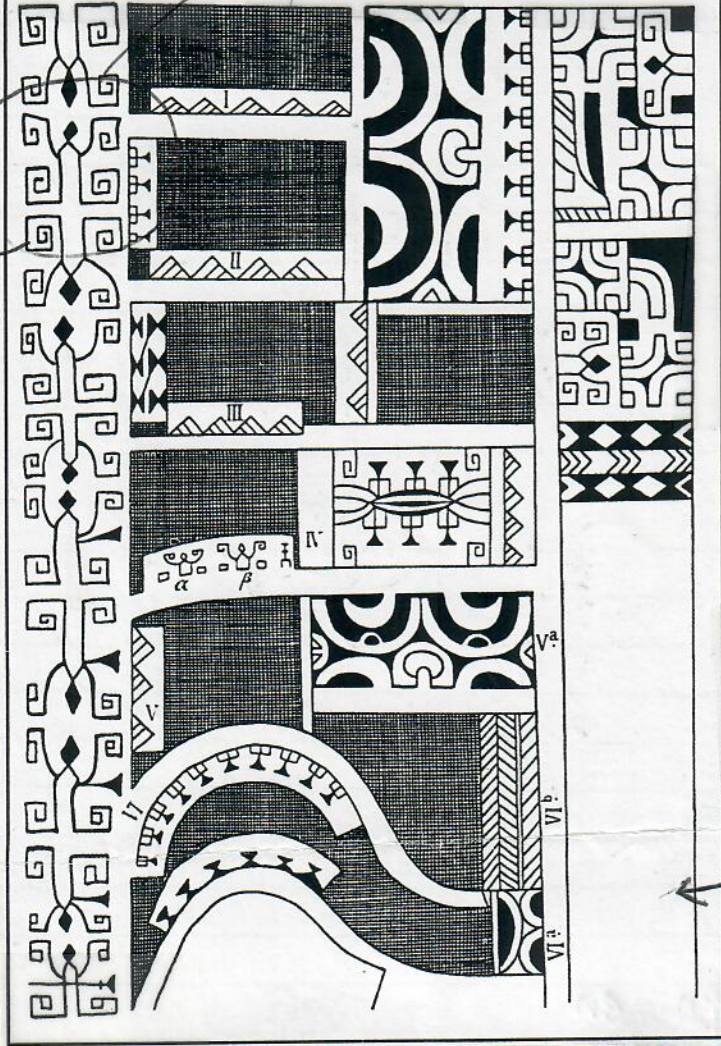
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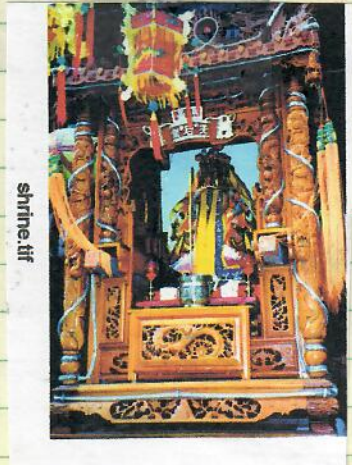
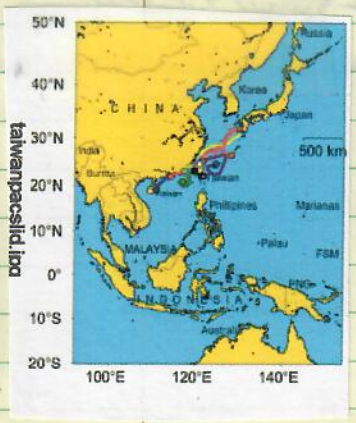
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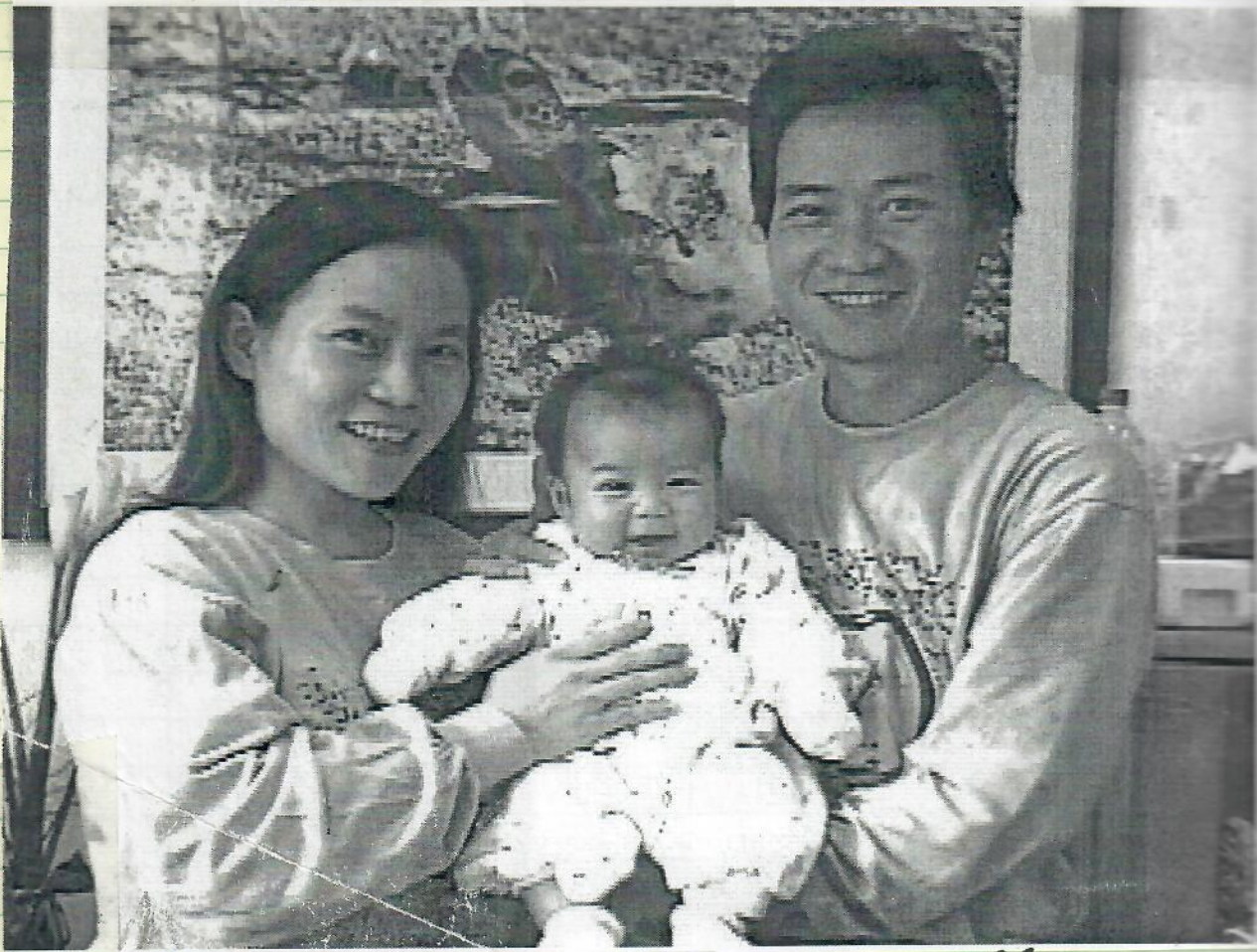
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Drawing of male tattoo designs. From the classic work on the Marquesas by Karl von den Steinen *Die Marquesaner und ihre Kunst*, published in Germany in 1925. This series of very detailed drawings shows, in the upper illustration neck and throat designs and, to the right, the back of an upper arm design. The lower drawing shows, to the left, buttock and thigh designs, while the right shows buttock and upper arm designs. These tattoo motifs were seen on the island of Hiva Oa.





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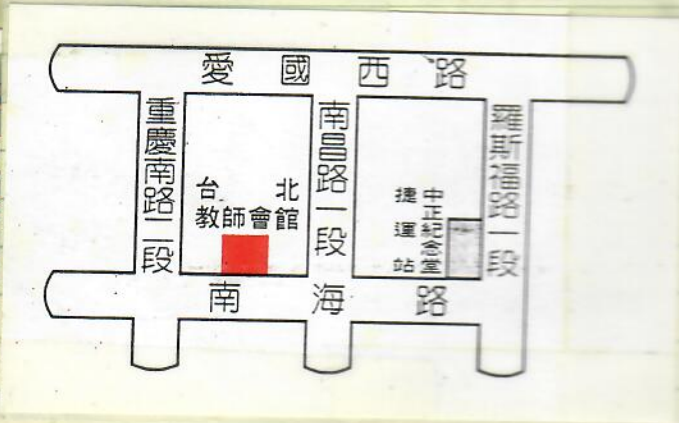
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Turtle Sacrifice to the Temple Gods in the Penghu Islands of Taiwan

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This presentation will describe and illustrate the cultural and mystical aspect of the link between sea turtle sacrifice ceremonies in the PengHu Islands of the Taiwan Strait. The unique experience of participating in temple rites and village festivities will be given through the eyes of a visitor from Hawaii. This special trip during February 1998 was made in the accompaniment of Chinese colleagues, friends, and island officials. Similarities with the ancient Polynesian religious sacrifice of turtles at stone altars will be described. The variable timing of the three-day event in PengHu is linked to the Chinese New Year. In 1999 the turtle sacrifice ceremonies will occur during the same week as the Sea Turtle Symposium.



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P. Hsia



Attendee
TFF2
in Honolulu
Meeting

Directions
 to TAXI
 from
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 Hotel TO
 TAIPEI
 BUS STATION

Handwritten notes in Chinese characters, including a large '3' and a small '3' with a checkmark.

THIS SIDE UP
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Taipei Teachers' Hostel

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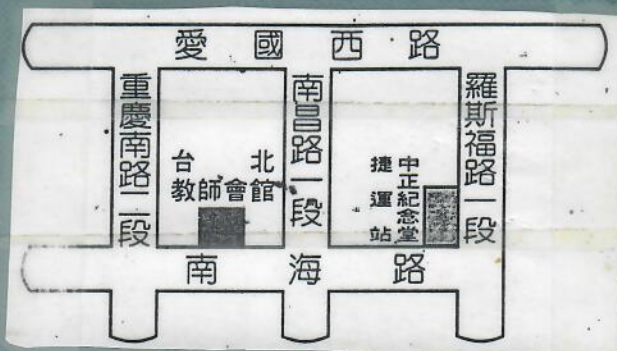
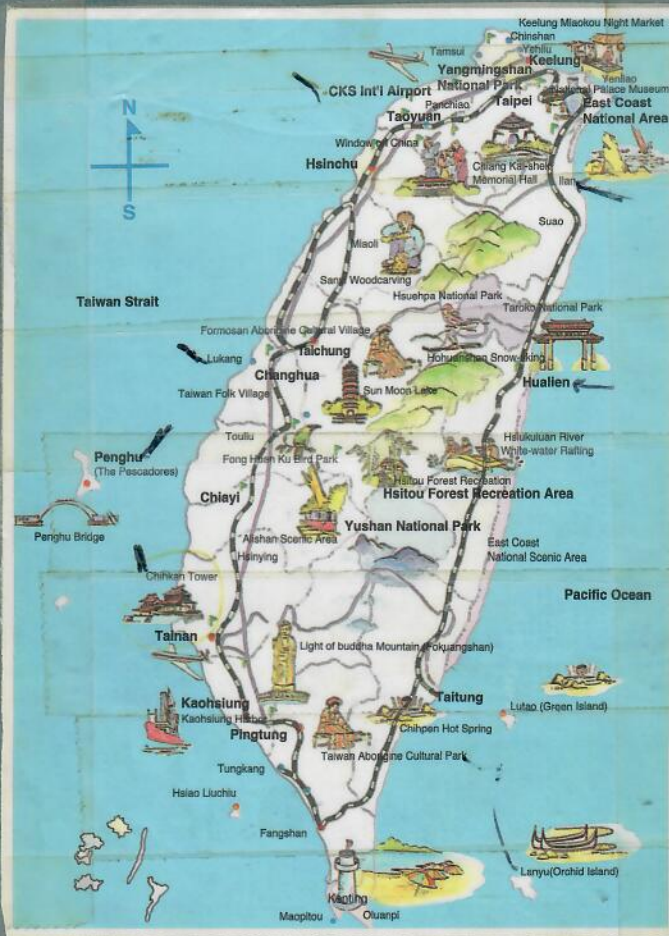
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