In this issue we take as a theme literary works on historical subjects to reflect the correspondence and resonance between literature and history developed in Taiwan. Any creative work that refers to or reflects upon a great event that occurred in Taiwan and expresses the related thoughts or emotions, either as fiction or as a short essay, is considered a historical work in Taiwan literature. Although the relationship between literature and history is not as immediate a result as the shadow one instantly sees when erecting a pole or as closely associated as the shadow that follows the form, and the truth in a literary work is not necessarily the same as the historical fact, nevertheless through the literature that reflects history, we can see the direction of social changes of the time and the trend of the historical development of Taiwan literature.

According to the geologic record, Taiwan was connected to the continent during the glacial epoch of the Pleistocene, which ended 10,000 years ago, leaving traces of human activities during the Paleolithic Period of the mainland, and it was separated from the continent to become the island shape it is today about 10,000 years ago. Archaeologically, in the past 7,000 years, various Neolithic Age cultures with close relations to the New Stone Age cultures of the southeast coast of mainland China and Southeast Asia have been found scattered throughout Taiwan. These aborigines are of Austronesian (also known as Malayo-Polynesian) descent, and maintained a primitive society for 6,000 to 7,000 years until the seventeenth century, when foreign influences invaded Taiwan.

According to historical documents, Sun Quan (182–252) of the Three Kingdoms (220–265) sent troops overseas to conquer Yizhou and captured several thousands of aborigines, but whether Yizhou (“Barbarian Island” literally) was Liuqiu or Taiwan is an open question. During the fifteenth century Europe entered the age of exploration and foreign influences began to strive for domination on the sea for commercial profits. The Portuguese Fernao de Magalhaes (Ferdinand Magellan) completed the first navigation around the world in 1522, and in the mid-sixteenth century, the Portuguese started to use
Macao as a base for trading expeditions between India and Japan. In 1544, the first documentation of Taiwan appeared in world history records: When the first Portuguese ship passed by the island on the way to Japan (navigated by the Dutch Huygen van Linschoten), the sailors on board saw the green and luxuriant mountains and, amazed at their beauty, they exclaimed, "Ilha Formosa" (the Beautiful Island). In 1619, Spanish Dominican priests were driven to Taiwan by a typhoon en route to Fuzhou. In 1622, Dutch ships were stationed in the Penghus (Pescadores) and in 1624 moved to Anping (which at that time was a sandy shoal off the coast of Tainan, separated by the Taijiang Inland Sea). The Anping area was called “Tayouan” by the aboriginal Siraya Tribe, and called “Kunshen” (a gigantic legendary fish’s body) by Taiwanese. In the historical records of the Ming Dynasty it was written as “Dayuan” (大員), “Taiyuan” (臺員), “Dayuan” (大園), “Dawan” (大灣), or “Taiwan” (臺灣), based on the South Fujian vernacular, and gradually “Taiwan” became the name for the whole island. The accurate depiction of the island appeared for the first time in 1625 in a map published in the Netherlands; it was called “Pakan.” After the Dutch occupied Anping, they began to build a fortress on the shoal as a colony trading post of the Dutch East India Company. The fort was named in 1627 “Zeelandia” after the Dutch province of Zeeland, and in 1652 they established the town Provintia across the port at a place called Saccam (today’s Chikanlou). The Dutch started to colonize the southwestern part of Formosa, and to draw the primitive society of Taiwan into the world system. On the other hand, in 1626 the Spanish landed on Santiago in the northeast and entered Chilung as the stronghold of trade in the Far East. In 1628 the Spanish entered Huwei (today’s Tanshui) to build Fort Santo Domingo (Hongmao-cheng) and churches for missionary work. In 1642 the Dutch expelled all the Spanish influences in northern Taiwan, and the whole west coast came under Dutch control until 1662 when Zheng Chenggong expelled the Dutch. The Dutch rule in Taiwan (1624–1662) was, so to speak, the first regime established by a foreign power.

In 1644 when Manchu troops conquered China proper and China came under Manchu rule, Emperor Chongzhen of the Ming Dynasty committed suicide and the four Kings of Southern Ming were established in an attempt to resist the Manchu Qing
Dynasty and restore the Ming. In 1645 Zheng Chenggong, a Ming loyalist, was given the family name of Emperor Tang of Southern Ming, and thus was honored as Koxinga (Lord of the Imperial Surname) in the service of the Ming Emperor. Zheng Chenggong was born in Hirado, Hizen Province (today’s Kyūshū) in Japan. His mother was from the Tagawa family. His father Zheng Zhilong, known by the nickname Igwan, which in Dutch documents was rendered Iquan or the Christian name Nicholas Iquan, was a tycoon controlling the trade of the East and South Asia Seas. Later on he was amnestied by the Ming court, appointed “Commander of Coast Defense,” and was thus converted from a pirate to an imperial official assigned to wipe out other remaining pirates. In 1661, the fifteenth year of Yongli, the reign title of King Gui of the Southern Ming, Zheng Chenggong expelled the Dutch and made Taiwan the base for “Fighting against Qing to restore Ming,” establishing Dongdu (today’s Tainan) as the East Capital of Ming, and consolidating local administrative structures. In 1662, Zheng Chenggong died and was succeeded by his son Zheng Jing, who renamed Dongdu “Dongning” and declared himself “King of Dongning,” which was, so to speak, the first and the only dynasty established by a Chinese in Taiwan. The Zheng Dynasty in Taiwan lasted for three generations, twenty-three years all together. In 1683, the twenty-second year of Kangxi, Shi Lang’s troops attacked Penghus, and Taiwan was in imminent danger; the third generation Zheng Keshuang surrendered without resistance and Taiwan became part of Qing’s territory included in Fujian Province. However, incidents against the Qing government often happened, and Taiwan was described as a place with “an uprising every three years and a rebellion every five years.” In 1885, Taiwan was administratively separated from Fujian and officially became a province.

In 1895 the Qing Dynasty was defeated in the first Sino-Japanese War and, according to the resulting Shimonoseki Treaty, Taiwan and the Penghus were ceded to Japan as a colony. Upon this news, the wrathful and indignant Taiwanese people, one after another, organized militias to protect their own homes against the Japanese. A Qing official in Taiwan, Qiu Fengjia (1864–1912) advocated independence. He appealed to the local gentry and officially declared the establishment of a “Democratic Republic of Taiwan.” As soon as the Japanese troops invaded the island on a large scale, President Tang Jingsong (1841-1903) absconded to Xiamen, and Qiu Fengjia, Vice President and
concurrently Commander-in-Chief of the Army of Volunteers, escaped to Guangdong. The volunteers, who had no will to fight, retreated in defeat again and again, and all the officials of the Republic fled to mainland China one after another. Therefore the Republic of Taiwan collapsed in less than two weeks after its declaration. Within five months from the landing of Japanese troops at Aodi (in the northeast) to the capture of Tainan, the “subjugation of the whole island” was announced, and the Japanese completed their occupation of Taiwan.

Under Japanese occupation, the Taiwanese people continued their resistance at the expense of many lives for seven years, and the Japanese Government-General was unable to announce the “Recovery of Public Peace and Order” until May, 1902. In the following fourteen years, armed uprisings in dissatisfaction from the Japanese imperial rule occurred more than ten times, until 1915, when the Xilaian Incident, with serious loss of life, occurred. The Taiwanese people turned to parliamentary movements and cultural resistance to avoid further bloodshed. In 1937 the Lugouqiao (Marco Polo Bridge) Incident happened; Japanese imperialists in Taiwan promoted the Kōmin (Imperial Subjects) Movement to accelerate the establishment of the state system for war. In 1941 the Imperial Subjects Public Service Society was established, encouraging Taiwanese to adopt Japanese names, as “Japanization” of Taiwanese was intensified. In December, the Pacific War broke out. In 1942, when the volunteer system was put into practice, Taiwanese were drafted to fight in Southeast Asia as Japanese troops. On August 15, 1945, Japan accepted the Potsdam Declaration with unconditional surrender, and China took over Taiwan. In October 1945, the Seventeenth Army arrived in Taiwan from the mainland, but the discipline, appearance, and bearing of the soldiers were unexpectedly disappointing to the frustrated Taiwanese people. In addition, corruption of the government and politics became a remote cause undermining the conflict between Taiwanese and mainlanders later on. On February 27, 1947, because of an incident in which agents of the government monopoly bureau beat up an illegal tobacco vendor, a riot ensued the next day and, spreading to the whole island, became known as the February 28 Incident. This provoked the high-handed policy of the “White Terror,” a
reaction in which countless innocent intellectuals and cultural figures were arrested and killed. The disaster left a profound and lasting impact on Taiwan’s history.

When the civil war in China ended in 1949, the Communists defeated the Nationalists and established the People’s Republic of China on October 1. The government of the Republic of China moved to Taiwan on December 7 of the same year, but martial law was issued by the Taiwan Garrison Command as early as May 20. Under martial law, the government implemented “clearing out the Communists” and “eliminating Communist followers.” It tightly controlled ideology and speech, including the police, military and education systems, and the media for almost forty years, until martial law was lifted on July 15, 1987. Since then, bans on new newspapers and political parties have been removed, and Taiwan has become a democratic society with freedom of speech and diversity of opinions. As seen from this synopsis, modern history has spanned about 400 years, beginning in the sixteenth century, with the end of the Ming and beginning of the Qing Dynasties, through various eras—from the occupation periods of Spanish and Dutch, the Zheng Dynasty, Qing rule, Japanese Colony, postwar, martial law, to the democratic society of today.

The study of Taiwan’s history and culture is a promising academic field on the rise, and a great deal of interesting information can be found on the Internet. It is particularly worth mentioning that last January the National Palace Museum in Taiwan organized an exhibition in Taipei, “Formosa: Taiwan, Holland, and East Asia in the Seventeenth Century,” which featured hundreds of rare and precious artifacts on loan from more than thirty public and private collections around the world, including a letter to induce capitulation by Zheng Chenggong to Frederick Coyett, governor of the besieged Dutch outposts on Taiwan. It was translated into Dutch and is now in the collection of the National Archives of the Netherlands. Currently an exhibition entitled, “Into the Wilderness—Taiwan During the Seventeenth to Nineteenth Centuries,” is on view at the National Palace Museum, featuring a rich collection of historical documents and cultural relics during the 212 years that Taiwan was part of the Manchu Empire (between 1683, when it was conquered by the Qing Dynasty and 1895, when it was ceded to Japan).
The articles in this issue reflect, directly or indirectly, a certain period of Taiwan’s history, or express thoughts and reflections on a particular historical event. The combination of literature and history, as distinguished by Li Ch’iao, has two types: “historical fiction,” which reflects historical facts, and “fiction based on historical materials,” which takes a historical event as its subject matter, expressing “the grievances of history,” so as to expiate on the author’s views on history and life. Moreover, the so-called “great river fiction” that runs on and on in a flow of events, reflects a certain socio-historical phenomenon, either an individual’s life experience, the social changes of the times, or a family’s vicissitudes over several generations. In this respect, several Taiwan writers have demonstrated their ambitions. The masterpieces are, for example, Chung Chao-cheng’s *Taiwanren sanbuqu* [A Taiwanese Trilogy], which is based on the history of Taiwan during the fifty years under Japanese rule, his *Zhuoliu sanbuqu* [Turbid Currents Trilogy], which depicts a young Taiwanese intellectual’s growth and the tendency of the times at the historical juncture before and after the end of Japanese occupation, as well as Li Ch’iao’s *Hanye sanbuqu* [Wintry Night Trilogy], which is set against the historical background of the period between Japan’s invasion of Taiwan and her defeat in the war and depicts how the Taiwanese opened up virgin soil, resisted the Japanese, and participated in the Pacific War. Limited by space, we are unable to translate those works, and instead have selected two studies on Chung Chao-cheng and Li Ch’iao to convey some idea of their achievements. As a reference, an abridged edition of *Wintry Night*, translated into English by Taotao Liu and John Balcom, was published by Columbia University Press in 2001. Chung Chao-cheng perhaps is the most prolific writer in Taiwan with more than twenty novels published, and *Zhong Zhaozheng quanji* [Complete Works of Chung Chao-cheng] in twenty-one volumes was published by the Taoyuan County Culture Center in 1999, but regrettably his major works have not been translated into English or been duly recognized—like a pearl cast into the sea.
Instead of great river fiction, we selected four short stories that reflect history: “Xungui-ji” [Ghost Hunting] by Li Ch’iao, “Yunshuchuan” [Troopship] by Ch’en Ch’ien-wu, “Eiren no sensu” [Eiren’s Fan] by Nishikawa Mitsuru, and “Yusheng” [Remains of Life] by Dancing Crane (Wu He). “Ghost Hunting” refers to the spirits of those who were killed in the Xilai-an Incident (also know as the Ta-pa-ni Incident or the Yu Ch’ing-fang Incident), an armed resistance against the Japanese occupation in 1915. “Transport Ship” delineates the experience and memory of a “Taiwanese Special Volunteer” who was drafted to Southeast Asia to participate in the South Pacific War, revealing the fate of a colony with hundreds of thousands of Taiwanese forced to serve in the “secret war” and the reality of human nature going through the predestined life-and-death struggle during the war. It is a rare and unusual work dealing with the Pacific War experience in Taiwan literature. “Eiren’s Fan” describes, from a postwar Japanese perspective, the observation and view of the February 28 Incident of 1947, with a certain distance and objectivity. “Remains of Life” represents an exploration into and reflection on the historicity and authenticity of the 1930 Musha Incident as recorded in history from the hindsight of survivors, as “remains of life” after the disaster. The translation here is an excerpt of the author’s full-length 1999 novel, more than 200 pages with the same title. Chung Chao-cheng’s Maheipo fengyun [Winds and Clouds of Marhebo], published in 1973, could be the first epic dealing with the Musha Incident.

Regarding essays, Ch’en Fang-ming’s “Yuanxing de meigui” [The Far-Traveled Rose] is in memory of the writer Yang K’uei (1905–1985), whose “Paperboy” was published in Bungaku hyōron [Literary Review] in 1934, as the first Taiwan writer who entered the literary circles in the metropolis during Japanese rule, and whose unyielding spirit as a spokesman for the proletariat and social movement has been acclaimed as an “uncrushable rose.” “Shoushang de luwei” [The Wounded Reed], by the same author, reveals the heartfelt voice of a political dissident in exile abroad. Chung Ch’iao’s “Jianshizhe” [The Surveillant] was a product of the period under the “White Terror,” and his “Tanshui yinxiang” [Impressions of Tanshui] conjures up the exotic vestiges of the pioneering period in Taiwan’s history.
With regard to poetry, the selections all have some bearing on history, either resistance against Japanese colonial experience, reflections on February 28 or other historical events, refugee experiences, or the mentality of pro-independence vs. pro-unification. Finally, two studies were selected to introduce the achievement and literary characteristics of the two writers of great river fiction with hopes to call scholarly attention to the epics and masterpieces that reflect historical events and universal human experiences in Taiwan literature.

The new design of this issue is contributed by Karen Doehner, who joined the team as an editorial assistant with support from the College of Humanities and Fine Arts; her ability and dedication will help us achieve a higher professional level for an academic journal. The continued editorial support by Raelynn Moy also contributed to the production of this issue. It has been seven years since the journal was first launched in 1996. It has received increasingly more recognition from both academia and Taiwanese American communities in the United States. Recently five individuals associated with the Taiwanese American Foundation of San Diego donated $500,000 to establish the Lai Ho and Wu Cho-liu Endowed Chair in Taiwan Studies at the University of California, Santa Barbara. This is the first of its kind in the United States, with the objective to help position the campus as an international center for the exploration of Taiwan literature, history, and culture. The gift will be conducive to further strengthening this journal in content and quality to help achieve those goals. The university press release is thus included as an appendix for reference (pp. 181-182).

For translation, this issue benefits from the continued help from Sylvia Lin and Pei-yin Lin as well as from the contributions of new translators, Dr. Hillenbrand (London University), Dr. Vincent Wen-shan Lien (University of Essex), Dr. Lilly Lee Chen (Rice University, Houston), and Sue-fen Tsai (Ph.D. student, Leeds University, England). Dr. Michael Berry, who has just received his Ph.D. from Columbia University, has joined the faculty of the Department of East Asian Languages and Cultural Studies, UCSB, as Assistant Professor of Contemporary Chinese Cultural Studies. His translation of Chang Ta-ch’un’s *Yehaizi* [Wild Kids], (Columbia University Press, 2000), has received
excellent reviews. The journal will benefit from this in the future and we are confident that the quality of our translations will be further strengthened.