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眷村。眷春：桃園的眷村印象與未來盼望  
**The Past/Present/Future of the Military Dependents' Villages  
in Taoyuan**

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眷村。

眷春

*The Past/ Present/ Future  
of the Military Dependents' Villages in  
Taoyuan*

桃園的眷村印象與未來盼望。



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獻給曾在這片土地上  
留下足跡和汗水的眷民。

To those who built the villages with blood, sweat and tear.







# 目錄

## CONTENT

### 楔子

- 序章 Preface

### 走入桃園，深入眷念。

- 馬祖新村 *Matsu New Village*
- 憲光二村 *Sianguang 2nd Village*
- 忠貞新村 *Zhong-Zhen New Village*
- 眷村故事館：這裡的人，這裡的事 *The Story of Mr. & Mrs. Tong-Luguang 3rd Village*

### 眷村。眷春



## 楔子。序章

### Preface

「一年準備，二年反攻，三年掃蕩，五年成功。」隨著這句口號的希望漸漸渺茫，這些失了根的「外省人」就此在這片陌生的土地上扎根。「眷村」，成為了他們懷著鄉愁度 inland China. Since then, military dependents' villages have become places where they live for over half a century with endless homesickness.



# 序。

1949 年，內戰失利的國民政府退到了台灣這塊恬靜的土地上，百萬的軍民也離開了大陸的家鄉，隨政府飄洋過海來台，成了「失根的一代」。「一年準備，二年反攻，三年掃蕩，五年成功。」隨著這句口號的希望漸漸渺茫，這些失了根的「外省人」就此在這片陌生的土地上扎根。「眷村」，成為了他們懷著鄉愁度過半世紀的地方。





# Preface

**Chinese Civil War** marked a major turning point in modern Chinese history. With the Chinese Communist Party (CCP) gaining control of mainland China and establishing the People's Republic of China (PRC) in 1949, the Kuomintang (KMT)-led government of the Republic of China (ROC) was forced to retreat to Taiwan. Millions of people left their home and travelled across the ocean, and became a "Lost Generation". Few years later, these "mainlanders" put down their roots here in Taiwan when they realized that there was little hope of retaking mainland China. Since then, military dependents' villages have become places where they live for over half a century with endless homesickness.





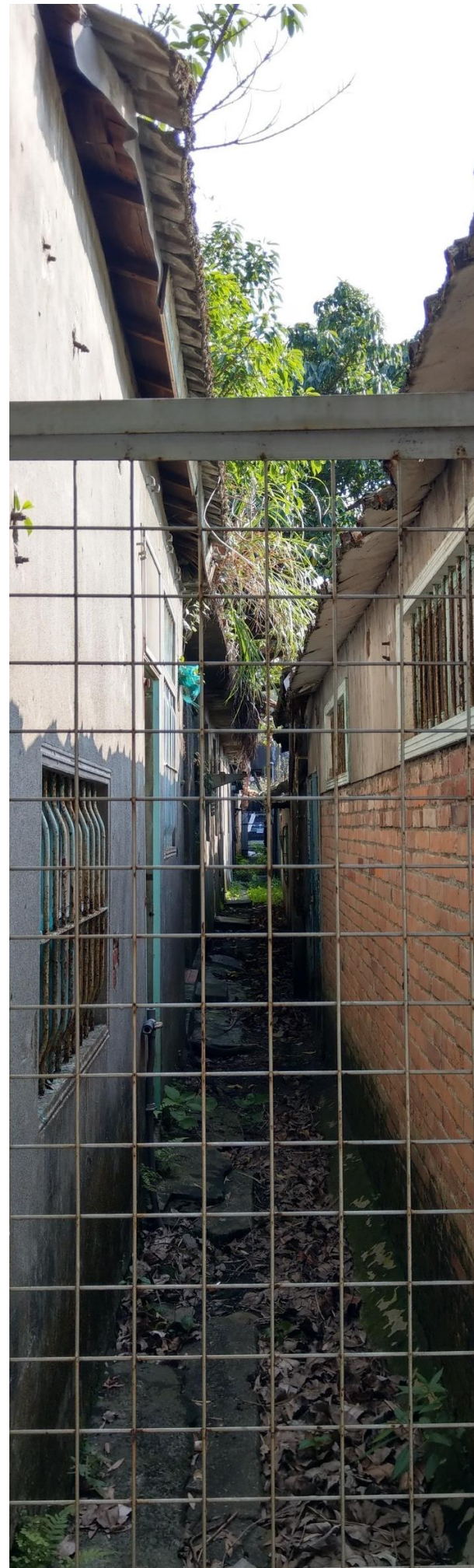


眷村，是政府為了軍眷生計而建立的村落，也是外省一代、二代、甚至三代所共有的記憶。這些眷村人的生活，不僅為台灣文化灌注了新氣象，更具有不可抹滅的歷史意義。

如今，隨著城市的發展，眷村一一被迫拆遷，許多年輕一輩的外省後代轉往都市謀生，守著眷村記憶的老兵們也已滿頭白髮，紅磚矮牆的眷村印象漸漸剝落，往日盛況不再。從前打開門窗就能和鄰居噓寒問暖的溫情畫面，已被一棟棟的公寓國宅取而代之。目前剩餘的幾百戶眷村聚落，有許多已成廢村。

Military dependents' villages are communities in Taiwan that were built for soldiers of the Republic of China Armed Forces from mainland China and their dependents. They are also places where the first, second, and even the third generation of mainlanders hold collective memory. These villages bring new life into Taiwanese culture and certainly have a significant meaning in modern Taiwanese history.

Today, with the development of cities, a lot of the villages were forced to be demolished and relocated. In addition, the young generation turns to the city in order to earn a living, while the veterans that keep those memories of life in the villages are getting older each day; life in the military dependents' villages has changed, and the good old days have vanished in a puff of smoke. In the past, people can talk to each other simply through the opened doors; now, that kind of warmth has been replaced by the public housing with the doors tightly shut. Nowadays, among hundreds of the remaining villages, a lot of them have been left abandoned.







眼看這些記錄著台灣歷史的村落即將消逝在時光洪流之中，保存眷村文化的動作勢在必行。其中，桃園雖非擁有最多眷村的縣市，卻是保存眷村文化的重鎮，於是我們踏上此地，沿著馬祖新村、忠貞新村、陸光三村與憲光二村，試圖尋回斑駁的眷村舊事。期望能透過這本書，喚起年輕一代對於這項文化的重視與維護，並將眷村的故事流傳至國際舞台。讓我們一同期盼，眷村的另一個春天。





As these military dependents' villages that have recorded the Taiwan's history are gradually forgotten with time, the preservation of this culture is needed to be called for. Taoyuan, although does not have the most military dependents' villages, is served as a significant city in protecting this culture. Therefore, we went on a journey, traveling along the Matsu New Village, Zhong-zhen Village, Luguang 3rd Village, and Sianguang 2nd Village in Taoyuan, trying to recall the memories of the history. Through this book, we hope to arouse the awareness of the young generation of this valuable culture, and further to protect it; meanwhile, we hope to bring this remarkable culture to the international stage. Thus, let's look forward to another spring of the military dependents' villages, which may bring them to life again.



# 馬祖新村。

星星滿天飛的眷村

-Matsu New Village

民國 46 年，龍岡地區的第一個眷村落成，陸軍 84 師少將級以下軍官與其眷屬入住，成為馬祖新村第一批落定的星星。放眼望去，馬祖新村的道路呈棋盤狀，配上魚骨式的村舍配置，整整齐齊的佇立在中壢區龍吉二街上，肅靜得像是當年守衛在前線的兵將。這裡的空間被區分為甲、乙、丙級，分別分配給將、校、尉官。由於將、校、尉官雲集，馬祖新村素有「星星滿天飛」的稱號。





馬祖新村村名的由來，並非因居民來自馬祖而得名。當年蔣總統夫人宋美齡帶領勞軍前往馬祖探視時，為安定軍心，特意提出了安置這些遠在離島駐守前線的官兵們的家眷，現今的馬祖新村因而得名。村舍落定初期，預定居民僅有 76 戶，然而在不斷興建下，村落全盛期共有 210 戶。興建了村舍後，周邊也陸續興建了活動中心、公園、禮堂、涼亭等等設施，形成了自給自足的社區。如此特殊的分級與權力配置村舍，加上其獨立的社區發展，都使馬祖新村增添了魅力的色彩。

暖紅的矮磚牆，亮藍綠的窗框，幾乎皆獨門獨戶，擁有獨立庭院的馬祖新村，在桃園眷村的發展佔有了不可或缺的重要位子。



Built in Zhongli District of Taoyuan in 1957, Matsu New Village was the first military dependents' village in Longgang. It was not named because the residents there came from Matsu, but because the place functioned as housing for the families of soldiers who were assigned to defend in Matsu. They were allocated to 84 army major-general level officers and lower ranking officers, as well as their dependents. At first, it was planned to have 76 households; finally, the number of residents expanded to 210 households.

Activity centers, assembly halls, community parks, sports fields, pavilions, and other public facilities were gradually added which formed a self-sufficient military dependents' village. What makes Matsu New Village different from other military dependents' villages is that the village built using a grid plan, with an octagonal pavilion situated in the center of the village. For decades, there were so many generals, colonels, captains and lieutenants have lived here that the village was even honored as a “starry village”.





## 眷落——馬祖新村

近半世紀過去，一片名為「眷改」的烏雲侵入了馬祖新村的夜空，至此，星星光芒黯然失色。民國 93 年，馬祖新村僅存的原村民搬遷至了中壢陸光五村。當年擁有 210 戶熱鬧的村落，如今僅保留了 44 戶。沿著筆直的街道走到活動中心前的 19 號甲種眷舍，牆外的木板寫道，據說這是最後一任村長的家。在村民搬遷，村長就佇立在這，看著最後一戶村民離開，自己才最後離去。

如今，村內一棵棵年邁的榕樹，成了最後的居留者。他們看著一顆顆閃亮的星星自馬祖新村的夜空升起，也望著這滿夜的星空在天的西邊落下。





When the residents gradually moved to the renovated Luguang Fifth Village, the Department of Cultural Affairs of Taoyuan City Government began to promote the preservation of military dependents' villages. In 2004, it was listed as a historical site and elevated to the status of a cultural heritage. It was also selected by the Ministry of National Defense as one of the 13 military dependents' village cultural preservation areas in Taiwan in 2012. Today, 44 households are preserved as people can visit there and experience the precious culture.



民國 107 年 5 月 12 日，我們初次探訪星星曾滿天飛楊的馬祖新村。正在進行修繕的園區還拉著黃色的警戒線，一旁坐在樹蔭下休息的工人大哥對猶豫不前的我們，說著進去晃晃吧沒關係，一邊拉低了黃線讓我們跨越。

自 93 年村民搬遷後，久未有人居住的磚屋矮牆曾經飽滿的磚紅正在凋零，持續進行修繕是刻不容緩的首要工作，當日正午下推著磚瓦水泥來到園區中的工人大哥，正是為馬祖新村帶來重生面貌的守護者。為了重新為舊村舍找回生命力，桃園市政府展開計畫，著手將馬祖新村規劃成眷村文化園區，已「邊修復邊活化」的方式，持續在村舍空間修復的同時，陸續引領藝術文創入駐。





未來，馬祖新村將規劃成文化保存園區、影視基地，甚至是親子藝術體驗等文化體驗基地。然而，因修繕整建的工程仍在進行，為避免空間閒置，政府仍在爭取經費，計畫持續性地在整修過程中舉辦宣傳及田野調查等活化空間的活動，為馬祖新村的再度破土重生蘊養能量。

我們探訪這日，陽光晴朗而不刺人，和馬祖新村一堵堵矮牆的暖紅色一般。望著被塵封在記憶塵土中而又被重新挖掘的馬祖新村，一股由內而發的激動之情迴盪在心中。星星呀，讓我們再度點亮馬祖新村的夜空吧!



On May 12, 2018, we visited the starry Matsu New Village for the first time. It seemed that the village was still under construction, and the workers who was resting under the tree allowed us to enter in.

In the spring-like warmth of sun, we walked along the street and found house no.19. When we looked at the board outside the house, we were both moved by its story. The house was the home of the last village chief, who watched his villagers moving out one after another. He waited until the last villager left, and then he also left the place where he had lived for his whole life forever. After the residents moved out, those old banyan trees become the last group of villagers here. They have once witnessed the shining stars rising to the sky of Matsu New Village, but now watching these stars falling down to the ground.



Gratefully, Matsu New Village is now developing into a cultural and creative park in the hope that the preservation of military dependents' village can become more lively. Apart from hosting events such as film festivals and military dependents' village culture festivals, the activity center of Matsu New Village has been transformed into Taoyuan Arts Cinema. It has become the place where many classic Taiwanese films and movies were shot in, and cultural exhibitions are regularly held. Some parts of the village are still under construction, and will be opened for whole areas in 2019. Let's look forward to the new appearance of Matsu New Village, and let the stars light up the sky once again!





# 憲光二村。

光陰的故事

*Time Story*

*-Sianguang 2<sup>nd</sup> Village*

多數人對於憲光二村的印象，來自 2008 年紅遍大街小巷的電視劇《光陰的故事》。

充滿懷舊感的矮磚屋，白底紅字的文化牆——這些經典的眷村光景並非為戲搭建的棚景，而是來自隱身桃園龜山銘傳大學附近巷弄中的憲光二村。

建於民國 57 年，憲光二村身為桃園唯一的憲兵宿舍，其對桃園眷村文化的特殊意義自是不言而喻。眷民們多數為尉士官，官階不高，也因此以常民生活文化的保存聞名。落成初期，居民僅 100 戶，但在民國 62 年又興建了四層樓公寓式建築 40 戶。這樣兩種不同時期的平房式與公寓式眷舍型態，更見證了六零年代台灣眷村生活型態的轉變。





走進憲光二村內，即便斑駁的磚屋早已被一旁的藤枝包覆，眷民們曾生活的足跡仍處處可見。許多眷村已不復存在的文化牆、屋中遺留的木藤椅，以及村內最大的榕樹下依然隨風輕晃的鞦韆。比鄰而居的紅磚屋，僅隔著甘蔗板隔間和石灰牆，站在屋與屋間的小巷中，彷彿仍能聽到眷村媽媽們在廚房忙碌，隔著窗子交談的聲響。自民國 90 年居民搬遷後，憲光二村經歷了十年的沉寂，直至 105 年，桃園市政府文化局才重新入駐這個被遺忘在都市樓房中的美麗村落。憲光二村於 95 年登錄為歷史建築，並在駐地工作站入駐後，致力於空間整備、文史調查以及社區營造的計畫。未來，憲光二村預計規畫成為全台第一個「移民博物館」，館內將呈現眷村及台灣多元族群的生活點滴。



我們來到憲光二村這天，已是接近傍晚的時刻，村口一棵千層樹靜靜的佇立著，他從新建公寓眷舍時便已扎根，如今已過了四十幾個年頭了。眷村入口處的鐵門敞開著，還未走近便能聽見附近居民在村內散步聊天的聲音。相較於馬祖新村，憲光二村似乎年久失修，房屋的保存狀態不甚理想。然而，這個已荒廢 10 年的村落卻出乎意料的有生命力。許多的附近居民在傍晚的時刻會聚集在鞦韆旁的大樹下，享受初夏的清風話家常，一旁的孩子們則爭鬧著誰先上鞦韆。即便紅磚屋內已沒有眷民生活其中，漫步在憲光二村的巷弄中，仿佛仍能看到當年光陰留下的故事仍持續上演著。

離開前，我們走到駐地工作室內歇歇腳。眷舍改建的工作室內擺放了許多關於憲光二村以及眷村的簡介，駐村工作人員坐在裏頭，在打開的窗子旁忙碌著。現在的憲光二村，時不時會舉辦說眷村故事的談話活動，更邀請了許多藝術活動進駐。期盼這些新的生命力能帶給憲光二村重生的力量，讓眷民們的故事永遠流傳下去，就如村口的那棵千層樹一般，褪去枯舊的樹皮，迎來光陰故事新的一頁！







Sianguang 2nd Village became famous when the TV drama “Time Story” was broadcasted in 2008. The story is based on the assimilation of the Mainlanders and Taiwanese locals. Constructed in 1968, Sianguang 2nd Village located in the narrow lanes and alleys at the foot of Ming Chuan University’s hillside in Gueishan. It is the only military police dependents’ village in Taoyuan. There were 100 households originally, and then three four-story apartments dwelling with 40 households were built in 1973; thus, the village possessed two different types of houses during the same period.

Walking into the village, we can find that the old houses are covered by vines. Many things that we cannot see in other villages can be found here; culture walls, old wooden chairs, and swings hanging on paperbark trees, just to name a few. The parking lot in the village used to be a basketball court, and villagers also gathered here to watch movies, dramas, and celebrate new years together. It is noteworthy that the slogan marked on the houses was changed from the early patriotic “anticommunist and opposing Russia” to the encouragement of positive attitudes towards life. House no. 57 was the place where the mothers of the village often got together to compete their culinary skills or just simply chatted with each other. No. 44 and 45 was the self-government council where the villagers made contact with one another or discussed all kinds of things in the village. With all the villagers relocated to nearby communities, the paperbark trees that are planted by the first generation have become the symbol of the cultural legacy.





The sun is going down when we arrived at Sianguang 2nd Village. The paperbark tree standing alone at the entry of the village was planted when the four-story apartments were built. Comparing to Matsu New Village, the condition of the buildings in Sianguang 2nd Village leaves a lot to be desired. However, we could still feel the vigor of it; the residents living



nearby sat under the trees and chatted with each other, while their children romping around the trees and play on the swings. Despite the fact that there are no military dependents living in those red brick houses anymore, the place remains energetic as if the old life reappears in our eyes.

Today, many activities about military dependents' village and art exhibitions take place in Sianguang 2nd Village. These events will turn over a new leaf for the village; just like the paperbark tree, the stories and culture of the village will go on and on and on.





# 忠貞新村。

異域孤軍

-Zhong-Zhen New Village

**眷村的命名**，與居住於村中的眷民身分有著密不可分的關連。前面曾提過的馬祖新村，因其眷民為駐守馬祖的兵將眷屬而得名，憲光二村則由普遍為軍階較低的憲兵與其家眷組成。而忠貞新村，正如其名，集結了一群為國為家於異域奮勇抗戰的忠貞之士，在台灣這片陌生的土地上，自此扎根。

忠與貞，這是聽起來多麼光榮的名字。然而這份光榮，背後卻是由數不清的血淚交織而成的歷史。當年國共內戰後期，國內山河變色。當中華民國政府撥遷來台時，仍有一支滇緬軍隊留守滇緬邊境，甚至曾一度反攻告捷，佔領了數個城鎮。最終無奈國際仲裁，這支被民國政府遺留下的英勇孤軍才撤退來台，從此永遠地遠離家鄉。



(圖為中國雲南省)





民國 43 年，在蕭瑟的秋風中，這些異域戰士從雲南的家鄉來到了台灣。這支本應被奉為英雄的滇緬孤軍及其家眷，撤退來台後卻只能委身在溪州、大林、霧峰等地的台糖廠房內，生活並未獲得良好的改善，那些流離失所的日子仍在持續上演。終於，在三百多個新建的眷村中，政府選定了這個位於桃園八德、中壢及內壢交界處的村落予其安身立命，並賦名「忠貞」。讓我們感到意外的巧合是，當年在滇緬地區，這些異域孤軍同樣處在緬甸、中共、及泰國等三地交界之處。這是否也預言了近 60 年後，眷民們面臨被迫搬遷的再次流浪之命運呢？

## **The name of military dependents' villages** are closely

related to the identity of the villagers. As mentioned, Matsu New Village was named because the villagers were the dependents of soldiers who were assigned to defend in Matsu, and the residents in Sianguang 2nd Village were the families of military police. As for Zhong-Zhen New Village, the name was given by government in honor of a group of loyal warriors who fought courageously for our country in foreign lands. After the Civil War ended, they were allocated to this village and put down their roots in the small island with their families.

The village name Zhong-Zhen means loyal and devoted in Chinese, and it has a story written with blood and tears. During the latter period of Chinese Civil War, the ROC government moved to Taiwan; however, one of the forces stayed behind on the boundary of Yunnan province and Myanmar. Although they once protected the place successfully, they were still forced to retreat to Taiwan under international pressure.

In 1954, the soldiers left the battlefield and came to Taiwan. Despite the fact that they were like heroes of the country, they did not have good living conditions in Taiwan originally. To improve the situation, the government constructed a village for them in Longgang and named it “Zhong-Zhen New Village”.





## 磚牆間的異域風情——忠貞新村



新建初期的忠貞新村，映入眼簾的盡是荒涼。黑白泛黃的老照片中，一幢幢矮屋緊密的依偎在一起，密不可分的像是眷民們彼此間的情誼。從顛沛流離的游擊軍隊生活，到一路艱難的來到台灣，對這些眷民來說，同樣在雲南生長的彼此，便是最親密的歸屬。他們帶著自己從小熟悉的文化、信仰及飲食來到眷村，與同鄉也同是異鄉人的彼此，建築成了充滿雲南家鄉風情的忠貞新村。隨處可見的雲南米干、米線與粿粿絲，滇緬地區特有的香料及蔬菜，甚至是傳統打歌，數十年的歲月使這個落角在桃園的眷村逐漸成了「雲南村」，甚至發展出全台最大的滇緬美食集散地，忠貞市場。

當我們在地圖上搜尋，準備探訪忠貞新村這個帶著傳奇色彩的眷村時，卻意外地發現，地圖上現存的地址，只留下了至今依然熱鬧的忠貞市場。有別於我們曾造訪的馬祖新村以及憲光二村，自民國 94 年眷民全數搬遷後，忠貞新村的眷舍已經全數拆除新建成商業用地。眷舍不見了，眷民也各奔東西，依然駐守在這片區域的，僅剩下濃濃的雲南文化風情。

The relationship between the residents was so close because they all experienced a drift from Yunnan to Taiwan, and this is also the reason they turned the village into a place that's similar to their hometown. As a result, a lot of people call this place “Yunnan Village”. The villagers brought their culture and food to the village; migan, mixian, baba, just to name a few, can be found everywhere around Zhong-Zhen New Village. What's more, Zhong-Zhen Market has become the biggest assembly point of Yunnan delicacies. In the beginning, the residents made a living by cooking their hometown foods and selling them near the village. This is the origin of Zhong-Zhen Market, and it gradually forms a unique culture of this place.





## 忠貞市場——忠貞新村

為了品嘗最具代表性的雲南美食，我們在擁擠的市場巷道內轉了許久，最後終於隨著人潮，找到那遠近馳名，用上百面國旗劃出天際線的國旗屋。正值午飯的時刻，在我們抵達前，國旗屋外早已排滿了人。很可惜的是，這天我們並沒有見到國旗屋的靈魂人物，老闆張老旺本人。屋內玲瓏滿目的掛滿國旗以及與慕名前來的名人合照，屋內最底處的牆上則記著國旗屋的由來。原來當年，張老旺先生的父親正是游擊孤軍的其中一名大隊長，戰亂時，母親為祈求父親平安歸來，便縫製了一面青天白日滿地紅的國旗，而這面國旗也真的在一次危急的撤退中，帶著父親安全回到家。開店後，張老旺先生便下定決心，用這一面面對這群泰北孤軍與其後裔來說意義非凡的國旗布置這間販賣家鄉回憶的餐館。或許，「國」這個意象，比其我們這些常人，對他們來說更是交織了血淚的記憶吧。







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It was at noon when we arrived at Zhong-Zhen market, and the street was jam-packed with tourists who were also there to look for Yunnan delicacies. Actually, Zhong-Zhen market looks just like any traditional market in Taiwan; a lot of special ingredients and foods from Yunnan and Myanmar can only be found here, however, which makes the market irreplaceable in Taiwanese culture.

In order to find the most representative food in Zhong-Zhen New Village, we walked slowly in the market and finally found the well-known “National Flag House”.



There are over 10000 national flags hanging over the small restaurant and places surrounding the local landmark. There was a long line in the restaurant, and the customers were looking forward to tasting migan and mixian. Unfortunately, we were unable to see the owner, Chang Lao-wang at that time. Chang is son of a retired military officer who led KMT Nationalist troops into exile on the border between Yunnan and Myanmar during the Chinese civil war. During the war, Chang's mother made a national flag for the troops to hang in a fixed location so that the soldiers, often scattered during battles, would know where to find their comrades. Whenever Chang sees the national flag, he always thinks of his parents and those turbulent years; the flag meant so much to him that he bought lots of national flags to decorate his store. When people go dining in the restaurant, they can certainly feel his passion for the country.







## 異域美食——忠貞新村

說到眷村，除了特殊的眷落型態，眷村特有的美食絕對是對台灣人來說最為熟悉的，其中最為常見的莫過於牛肉麵、韭菜盒子、紅燒獅子頭等。而忠貞新村，正如前面所說，絕對不能被忽略的，便是美食。

走入國旗屋，白底紅字的菜單上寫著大大的米干、米線、粿粿絲、碗豆粉、大薄片...這些雲南特色傳統小吃，是台灣其他縣市區域極為少見的，但對龍岡地區的居民來說，這是從小吃到大的好味道。到訪的那天，排著隊等待點餐時，我們甚至聽到後面的身為龍岡本地人的客人激動的談論自己在外縣市如何苦苦尋覓米干店，回到家鄉第一件事便是前來重溫兒時記憶中的美好味道呢!了血淚的記憶吧。





Special delicacies will definitely come up to people's mind when it comes to military dependents' villages; beef noodles, Chinese chives pocket, braised pork balls with brown sauce, to name a few, are some most famous food that come from military dependents' villages. People should also try some local cuisines if they visit Zhong-Zhen market. As we mentioned above, National Flag House provides people with several kinds of Yunnan delicacies that cannot be found in other places. Migan and mixian are like Taiwanese rice noodles, but they are softer than rice noodles and the flavour tastes more sour. Sliced Pork with Special Sauce is a great dish for summer days because the sauce is really appetizing. When we were lining up to order our food, a man behind us said that he had been looking for these food in other places for so long. He could finally come back here and enjoy the taste that only exists in his childhood memories!



## 困境與未來展望——忠貞新村

即便擁有這樣極具特色的文化，忠貞新村仍不逃拆遷改建的命運。民國 94 年，一頭名為眷改的獸闖入了村落，就這樣，異域忠貞眷民們面臨了人生中的二度搬遷。原先村民們打歌做米干的矮屋一一被拆除，讓政府賣給了建商集團，眷民們大多遷往了陸光二村等地的國宅，或是拿著微薄的津貼另尋住處。如今的忠貞新村，村落已經蕩然無存，徒留這個充滿傳奇色彩的名字。那用血汗淚交換的堅貞歲月，正在凋零的老兵腦海中日漸模糊。在新建的高樓和商場之間，這寶貴的異域故事正在逐漸被世人所遺忘。



相較馬祖新村、憲光二村或是陸光三村的眷村故事館，忠貞二村除了現存的忠貞市場，幾乎沒有保留任何眷舍建築，甚或紀念博物館。就在去年年底，本先已計畫好的「異域故事館」工程，也因為各種選址及附近居民反對等因素而宣布停止開工。忠貞新村，這樣珍貴又具特殊歷史意義的存在，我們保護它的意識卻是薄弱且輕忽的。

值得慶幸的是，雖然建築保存及紀念館的興建仍待規劃，眷民特殊的文化以及傳統習俗，已被著名的「龍岡米干節」保留至今。民國 100 年，第一屆的「龍岡米干節」開始舉辦，為期 2-3 天的活動中，除了雲南美食，更有文化及異域孤軍的故事傳承。或許是因為共患共難的過去以及遷台後共同度過的窮困歲月，眷民們之間的凝聚力及向心力強大，如今，米干節已從原先的社區雲南文化小活動，結合了雲南火把節以及緬泰寮地區的潑水節，逐漸成為知名的桃園文化節日，甚至躍上國際版面。今年 4 月底，米干節也盛大的在龍岡地區舉行。未來，透過更完善的規劃整合和行銷包裝，這些守著異域記憶的文化傳承人們期盼將這個血淚交織的忠貞故事，永遠的在台灣，甚或國際留傳下去。





In spite of such a special culture, Zhong-Zhen New Village was still demolished and the villagers were forced to relocate to nearby places in 2005. Nearly all parts of the village disappeared except the market. The stories written with blood and tears seems vanishing, and the old memories is also disappearing with tall buildings and stores are constructed around the village.

Comparing with Matsu New Village, Sianguang 2nd Village and the History Museum in Luguang 3rd Village, there is no building under preservation and no museum has been built. It's such a shame that the awareness of protecting the culture is so weak.







Hopefully, villagers in Zhong-Zhen New Village think of a way to preserve their precious culture and tradition. Longgong Rice Noodle Festival has taken place here since 2011, and people can experience Yunnan culture through different events like workshops, exhibitions, and food stands. It is the difficult time they had been through together that makes the coherence of the village strong. Today, Longgong Rice Noodle Festival has integrated with Yunnan Torch Festival and Songkran, the Thai New Year's national holiday. It has become an important cultural event in Taoyuan, and even reaches to the global stage. The festival offers hope for the villagers that their culture will carry through from generation to generation, and the Zhong-Zhen spirit will exist in people's mind forever.





# 憲光二村。

光陰的故事

*Time Story*

*-Sianguang 2<sup>nd</sup> Village*

多數人對於憲光二村的印象，來自 2008 年紅遍大街小巷的電視劇《光陰的故事》。

充滿懷舊感的矮磚屋，白底紅字的文化牆——這些經典的眷村光景並非為戲搭建的棚景，而是來自隱身桃園龜山銘傳大學附近巷弄中的憲光二村。

建於民國 57 年，憲光二村身為桃園唯一的憲兵宿舍，其對桃園眷村文化的特殊意義自是不言而喻。眷民們多數為尉士官，官階不高，也因此以常民生活文化的保存聞名。落成初期，居民僅 100 戶，但在民國 62 年又興建了四層樓公寓式建築 40 戶。這樣兩種不同時期的平房式與公寓式眷舍型態，更見證了六零年代台灣眷村生活型態的轉變。





走進憲光二村內，即便斑駁的磚屋早已被一旁的藤枝包覆，眷民們曾生活的足跡仍處處可見。許多眷村已不復存在的文化牆、屋中遺留的木藤椅，以及村內最大的榕樹下依然隨風輕晃的鞦韆。比鄰而居的紅磚屋，僅隔著甘蔗板隔間和石灰牆，站在屋與屋間的小巷中，彷彿仍能聽到眷村媽媽們在廚房忙碌，隔著窗子交談的聲響。自民國 90 年居民搬遷後，憲光二村經歷了十年的沉寂，直至 105 年，桃園市政府文化局才重新入駐這個被遺忘在都市樓房中的美麗村落。憲光二村於 95 年登錄為歷史建築，並在駐地工作站入駐後，致力於空間整備、文史調查以及社區營造的計畫。未來，憲光二村預計規畫成為全台第一個「移民博物館」，館內將呈現眷村及台灣多元族群的生活點滴。



我們來到憲光二村這天，已是接近傍晚的時刻，村口一棵千層樹靜靜的佇立著，他從新建公寓眷舍時便已扎根，如今已過了四十幾個年頭了。眷村入口處的鐵門敞開著，還未走近便能聽見附近居民在村內散步聊天的聲音。相較於馬祖新村，憲光二村似乎年久失修，房屋的保存狀態不甚理想。然而，這個已荒廢 10 年的村落卻出乎意料的有生命力。許多的附近居民在傍晚的時刻會聚集在鞦韆旁的大樹下，享受初夏的清風話家常，一旁的孩子們則爭鬧著誰先上鞦韆。即便紅磚屋內已沒有眷民生活其中，漫步在憲光二村的巷弄中，仿佛仍能看到當年光陰留下的故事仍持續上演著。

離開前，我們走到駐地工作室內歇歇腳。眷舍改建的工作室內擺放了許多關於憲光二村以及眷村的簡介，駐村工作人員坐在裏頭，在打開的窗子旁忙碌著。現在的憲光二村，時不時會舉辦說眷村故事的談話活動，更邀請了許多藝術活動進駐。期盼這些新的生命力能帶給憲光二村重生的力量，讓眷民們的故事永遠流傳下去，就如村口的那棵千層樹一般，褪去枯舊的樹皮，迎來光陰故事新的一頁！







Sianguang 2nd Village became famous when the TV drama “Time Story” was broadcasted in 2008. The story is based on the assimilation of the Mainlanders and Taiwanese locals. Constructed in 1968, Sianguang 2nd Village located in the narrow lanes and alleys at the foot of Ming Chuan University’s hillside in Gueishan. It is the only military police dependents’ village in Taoyuan. There were 100 households originally, and then three four-story apartments dwelling with 40 households were built in 1973; thus, the village possessed two different types of houses during the same period.

Walking into the village, we can find that the old houses are covered by vines. Many things that we cannot see in other villages can be found here; culture walls, old wooden chairs, and swings hanging on paperbark trees, just to name a few. The parking lot in the village used to be a basketball court, and villagers also gathered here to watch movies, dramas, and celebrate new years together. It is noteworthy that the slogan marked on the houses was changed from the early patriotic “anticommunist and opposing Russia” to the encouragement of positive attitudes towards life. House no. 57 was the place where the mothers of the village often got together to compete their culinary skills or just simply chatted with each other. No. 44 and 45 was the self-government council where the villagers made contact with one another or discussed all kinds of things in the village. With all the villagers relocated to nearby communities, the paperbark trees that are planted by the first generation have become the symbol of the cultural legacy.





The sun is going down when we arrived at Sianguang 2nd Village. The paperbark tree standing alone at the entry of the village was planted when the four-story apartments were built. Comparing to Matsu New Village, the condition of the buildings in Sianguang 2nd Village leaves a lot to be desired. However, we could still feel the vigor of it; the residents living



nearby sat under the trees and chatted with each other, while their children romping around the trees and play on the swings. Despite the fact that there are no military dependents living in those red brick houses anymore, the place remains energetic as if the old life reappears in our eyes.

Today, many activities about military dependents' village and art exhibitions take place in Sianguang 2nd Village. These events will turn over a new leaf for the village; just like the paperbark tree, the stories and culture of the village will go on and on and on.

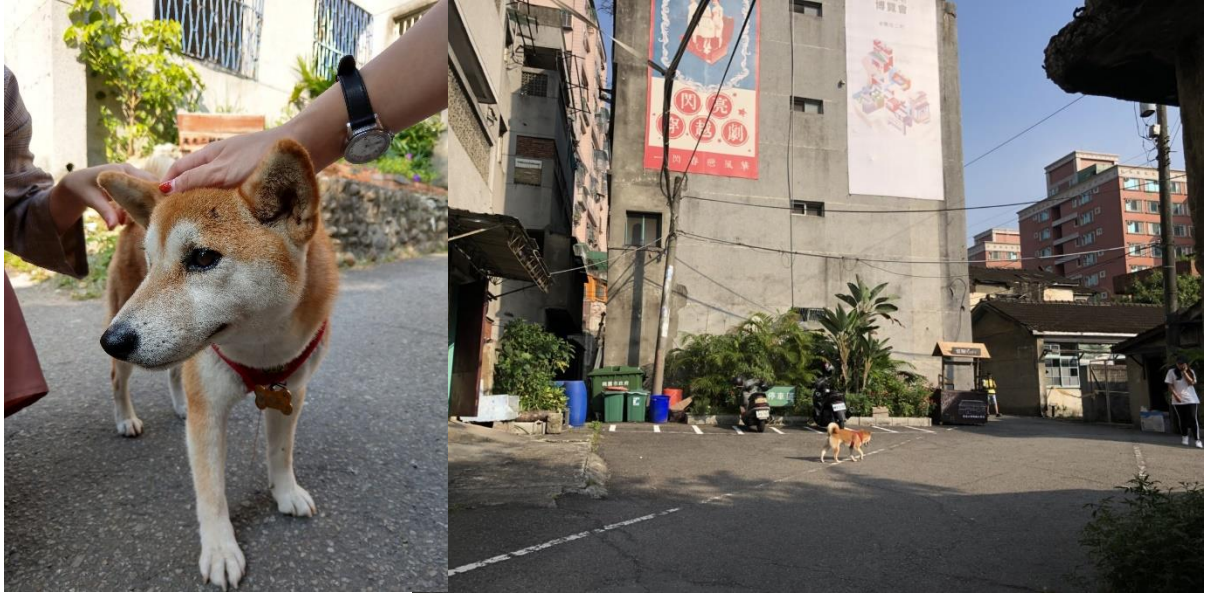






桃園。眷春

Conclusion



眷村記憶，對於生在 90 後的世代來說，是陌生的。我們沒有經歷戰爭的痛楚，沒有嘗過貧苦的滋味，也沒有住在紅磚屋竹籬笆內，聽操著濃濃地方鄉音的老人憶當年。然而，眷村所帶來的改變及色彩，至今仍深深地影響台灣這片土地。我們吃著來自眷村的食物，看著來自眷村的故事與戲劇，甚至走過眷村留下的建築，卻對這珍貴的文化一無所知。

眷村，是因眷民而生，因此眷村文化中，或許最珍貴的正是由人創造出來的記憶。近期在保護眷村文化的推動上，「以住代護」成了許多人努力的方向。而桃園，身為保護眷村文化的重地，除了保存些許眷村舊屋並翻修成文化園區，也建立了眷村故事館，而當前最需要做的，也許正是為眷村找回由「人」帶來的生命力，讓人們真實的生活在其中，體驗如何當個眷村人，親身感受眷村的魅力。

隱身桃園高樓之下的眷村印象，在許多人的努力下，正走出塵封的記憶寶盒中，讓更多人記得在這紅磚屋竹籬笆內，眷民們光陰的故事。期許這珍貴的眷村文化能如屹立在村口數十年如一日的千層樹，永遠地迎向陽光，迎向每一個新生的春天。



To those who were born after 90's, the culture of military dependents' village is perhaps something they're not unfamiliar with, for that they have never felt the pain and depression brought by the wars, nor experienced the bitterness of poverty. Yet, the culture brought by military dependants' village can be seen everywhere in our daily life; we eat the food from the village, see the TV series and dramas that talk about the stories of villagers, and we even walk past the old houses of the village everyday. Yet, most of us know nothing about this precious culture.

We should remember that the military dependent's village was born because of those villagers. Thus, in the culture of military dependent's village, the memory created by the villagers is probably the most valuable part. Recently, there are some people advocate the policy of "inhabit to protect." As for Taoyuan, as one of the important village keeper among all the counties, the most important action that should be taken right away should be renewed the village with vitality brought by "people"--people should get the chance to live in the village in person and experience the life as villagers in order to truly understand this culture.



Nowadays, with supports from many people and governments, the once faded culture of military dependent's village in Taoyuan is gradually known by not only the Taiwanese but the world. As people can know more about this irreplaceable part of Taiwan history, spring of military dependent's village will surely be back once again.







過去式景點



每年的元旦升旗典禮與新春團拜是馬祖新村的傳統，居民們會自動自發地在清晨六點已前往活動中心集合，再由理事會帶領大家舉行升旗典禮

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桃園市政府文化局(部分照片提供)



#### 馬祖新村 Matsu New Village

Add.:

No.155, Longji 2nd St., Zhongli Dist.,  
Taoyuan City

Opening hours: 9:00-17:00 (closed on  
Mondays)

Tel.: (03) 284-1866

#### 憲光二村 Sianguang 2 nd Village

Add.:

No.155, Ln. 138, Datong Rd., Guishan D  
Taoyuan City

Opening hours: 9:00-17:30 (closed on  
Sunday to Tuesday)

Tel.: (03) 319-7132

#### 忠貞新村 Zhong-Zhen New Village (Zhong-

Zhen Market)

Add.:

No.1, Ln. 160, Longdong Rd., Zhongli Dist.,  
Taoyuan City

Opening hours: 6:00-15:00

#### 陸光三村 Luguang 3 rd Village (History

Museum)

Add.:

No.43, Guangfeng Rd., Guishan Dist.,  
Taoyuan City

Opening hours: 10:00-18:00 (closed on Monday  
and Tuesday)

Tel.: (03) 329-6662



