

A Flavorful Journey

侯怡亭 HOU I-Ting



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楔子：味覺旅行

文 / 王俐茹

旅行和便當的意義是相互連結的，如果漫長的旅程少了吃食，沿路的風景好像也沒有那麼誘人。尤其是火車上的便當，若能舒服有個座位，與便當小姐招招手，吞下裹著軟糯粉漿的排骨，倒也說不清究竟吃的是便當還是期待旅行的興奮。1908年，基隆到高雄鐵路貫通，南北空間壓縮成為一節一節的鐵軌，鐵路便當也應聲出現。在此之前，臺灣人對於「便當」是陌生的，農事工作往往是由家庭成員擔來熟食。便當，是臺灣通過殖民現代化的渲染後所接受的習慣之一，因此鐵道便當的菜色自然也與日式烹調有所關聯。在大正三年（1914）的一篇報導中，得以見到昔日臺灣鐵路便當菜色：

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－ 桃園 －

米飯：內地（日本）米

馬加鱈（跟土魷同種）天婦羅、鹽烤かぢき、筍子天婦羅、鰻魚八幅卷、日式煮豆、漬白蘿蔔

－ 苗栗 －

米飯：臺灣米和日本米混合

豬肉天婦羅、玉子燒、乾燒鯛魚、薄切魚板、日式煮豆、乾燒白蘿蔔、醃黃蘿蔔

－ 新竹 －

米飯：臺灣米和日本米混合

鹽烤烏魚一尾、魚板、甘煮牛蒡豬肉、日式煮豆、豌豆莢、醃黃蘿蔔

－ 臺中 －

米飯：臺灣米

醬燒魚一塊、乾燒藤豆、魚板三塊、茼蒿兩塊、蓮藕兩塊、漬白蘿蔔

Prologue: A Flavorful Journey

Text / WANG Li-Ju

The meanings of travel and “bento” (Japanese for packed meals) are interconnected. If a long journey lacks matching food, the scenery along the way might seem less attractive. When speaking about this topic, one would naturally think of the packed meals on the train. Sitting on the comfortable seat and with a simple wave at the vending staff, one could soon enjoy a tasty bite of traditional pork chop deep fried after dipping in cornstarch. At this moment, the anticipation of the journey and the excitement of eating bento are intermixed. In 1908, the Keelung-Kaohsiung railroad was inaugurated, and the distance between the south and the north became measured in countless rail sections; hence, the appearance of the “railway bento.” Before, Taiwanese people were unfamiliar with the concept of “bento” because fresh meals were mostly prepared and delivered by family members for a break during agricultural work. Bento was something gradually accepted by the public after Taiwan’s modernization during the colonial period. Therefore, the dishes that appeared in the railway bento were naturally associated with Japanese cuisine. An article in the 3rd year of the Taisho period (1914) provided a glimpse of the railway bento contents at that time.

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- Taoyuan -

Rice: Mainland (Japanese) rice

Narrow-barred Spanish mackerel tempura, salt-roasted blue marlin, bamboo shoot tempura, Yahata eel roll, Japanese-style cooked beans, pickled turnip

- Miaoli -

Rice: Taiwanese rice mixed with Japanese rice

Pork tempura, Japanese egg roll, braised porgy, fish cake slices, Japanese cooked beans, braised turnip, yellow pickled radish

- Hsinchu -

Rice: Taiwanese rice mixed with Japanese rice

One whole salt-roasted mullet, fish cake, pork stew with burdock, Japanese cooked beans, snow peas, yellow pickled radish

- Taichung -

Rice: Taiwanese rice

One piece of braised fish, braised lima beans, three slices of fish cake, two pieces of konnyaku, pickled turnip

有趣的是鐵路便當竟然也有南北落差，越往北部走的便當，不但是使用內地（日本）米，在菜色上也豐盛許多。然而我們也能從鐵路便當中一窺「移動」意義的改變，從土魷、鯛魚、烏魚等這些被日本人視為「出世魚」的菜色看來，移動已不只是件苦差事，已經開始往現代意義下遊樂、享受的意義靠攏。畢竟不用揮汗趕路，能舒適的坐在椅子上打開便當盒，呷著熱茶，就是過去所無法想像的移動模式了。



臺中火車站販售的鐵路便當掛紙（便當包裝紙）

The wrapping paper of Taichung Railway Station Bentō

遠足的舌頭

文 / 王俐茹

日治時期的臺灣人隨著一段一段鐵路架設，開始認識臺灣全島是什麼樣子，也從殖民者的手中知道原來火車的搖晃、火車煙管冉冉上升的黑煙和便當吃食是同時並陳的旅行滋味。細瞧便當菜色，可以發現日本人引進的不僅僅是便當的外在形式，也將飲食文化一併帶入。飯盒中各色舉凡料理手法、食材運用等，有許多都是日治時期才開始出現在臺灣本島，像是牛蒡、馬鈴薯、洋蔥等我們現在生活常見的蔬菜，在當時臺灣人可是需要另闢菜圃來種植供給給日本人。就連現在臺灣冬天餐桌常見的白蘿蔔，在當時也被視為「內地人所需要之物，故農家多欲種之」。如果因為氣候太好使得盛產導致滯銷呢？《臺灣日日新報》告訴你，別怕別怕，臺灣人以前用鹽漬醃成菜脯，現在也有人「效內地人以米糖漬之者」。顯然，供需法則不僅帶來食材種類的多樣化，吃食習慣、料理手法也因此產生變化。

對於現代的我們而言，便當的記憶有時來自於母親的手藝，常常是家常菜之延伸。但是對於日治時期的臺灣人而言，便當是來自日本殖民者的概念，臺灣人的家常菜尚未成為便當盒內的風景。便當的意義和旅行、遠足等現代休閒娛樂、學校教育綁在一起，便當菜色上自然也與日本人概念更為接近。坐火車閒閒無事要來吃便當，遠足、郊遊更需要補充體力的便當！日本透過學校教育灌輸遠足健身的概念，報刊當中也常見到「遠足會」的相關活動。相對於臺灣人對於戶外活動教學抱持著保守的想法，甚至會阻撓學童參加，報刊中則不時見到各級學校的遠足、政府機構組織的登山遠足會。徒步健行讓當時的日本人更了解臺灣各種風土，像是1927年以〈帶著飯盒和米，帳篷之旅〉為名連載了一群年輕人如何徒步旅行基隆、金山、石門、富貴角、淡水，一路到臺北，文章除了講述沿路風景外，自然也紀錄他們如何利用鮭魚、牛肉罐頭，醃漬黃蘿蔔度過野炊時刻，經過火車站時則不忘帶個便當離開。

Taste Buds on Excursions

Text / WANG Li-Ju

It was during the period of Japanese rule that the Taiwanese people began to know what the entire island of Taiwan looked like through the development of railway construction. Because of the Japanese colonization, it was also around the same time that the Taiwanese people started to perceive how it felt like to enjoy boxed meals (known as “bentō” in Japanese) while sitting on rocking train cars with soot smoke slowly rose into the sky. Taking a closer look at the dishes in the boxed meals, one would see that the Japanese people had not only introduced the form of boxed meal into Taiwan, but also their dietary culture. From the culinary techniques to the use of ingredients in the boxed meals, many elements only started to appear in Taiwan after the period of Japanese rule began. Many vegetables that have become very common today, including edible burdock roots, potatoes and onions, were grown on specific vegetable farms that Taiwanese people cultivated specifically for the Japanese in the past. Even turnips, which are extremely common on the dining tables of Taiwanese households during winter time, were viewed as something “that farmers would grow due to the need of mainlanders (Japanese).” What would happen then if good weather led to overproduction and the subsequent slow sales? According to *Taiwan Ri Ri Xin Newspaper*, it was not something to sweat about apparently as Taiwanese people would make salt-pickled turnips back then. Today, there are people that “follow mainlanders (Japanese) to make pickled turnips with sugar.” It is quite clear that the law of supply and demand not only brought about diversification in food ingredients, but even the dietary habits and methods of preparing food had changed as well.

For people living in the modern time, our memory of boxed meals come from mothers’ cooking, which often reminds people of family meals and dishes. However, for the Taiwanese people living during Japanese rule, boxed meals or bentō came from the Japanese colonizers, and dishes that appeared on Taiwanese people’s dining tables had yet become part of the content in boxed meals. The meaning of boxed meals was closely associated with modern-day leisure activities and school events like travels and excursions; naturally, dishes put in the boxed meals would inherit the Japanese conception of bentō, which was quintessential for a relaxing train ride and for excursions or outings that required much energy! Through school education, the Japanese instilled the idea in people’s mind that making excursions was a healthy activity that could ensure a strong body; and articles about such excursions were frequently seen on newspapers at that time. Unlike the Taiwanese people, who were still reserved about outdoor educational activities at that time and would even stop children from participating in such events, newspapers during Japanese rule often published news about school excursions of all levels and mountain-climbing outings organized by governmental organizations. Hiking trips allowed the Japanese people at that time to better understand Taiwanese landscape and customs. For instance, an excursion called “A Tent Trip with Boxed Meal and Rice” in 1927 documented how a group of young people walked from Keelung to Taipei via a route that included Jinshan, Shimen, Fuguei Cape and Tamsui. Apart from describing the sceneries along the journey, the article

可以發現遠足這類型由殖民者引進的休閒概念，所伴隨的吃食更為洋派。火車便當菜色多半是以田樂、天婦羅等日本人慣常使用的家庭料理手法，遠足、海水浴場所吃的便當就不一樣了，除了前面帳篷之旅所吃的鮭魚、牛肉罐頭外，1911年在《臺灣日日新報》上登載一篇安平海水浴場開幕招攬的新聞，裡面就提到「休憩所亦備有便當、加俚飯（註：咖喱飯）出賣」。去海水浴場本來就是一項極為時髦的休閒活動，所吃的食物自然也要跟平常吃的不太相同，在海水浴場的休息站吃著咖喱飯眺望大海，聽起來似乎也別具風情。但時髦的吃食可不只有去海水浴場，當時舉凡遠足、登山活動都會在報刊上公告周知，除了通知參與者外，常常也有吸引其他人參與的用意。一篇由民政局舉辦的遠足會飲食通知裡，竟然不是自行攜帶便當，而是由主辦方提供兩項西洋料理和一瓶啤酒的歡樂訊息，當然參加費用不便宜，可是要一圓！在當時公學校教師薪水才30圓的時代裡，這由民政局舉辦的遠足自然能夠供應西洋料理和啤酒。

當然，也不是所有遠足都是貴婦級的享受，也有免費參加的趣味登山健行，像是1938年就刊載一篇由趣味登山會開催招攬的活動，趣味登山會每年都會在士林水源地舉辦「飯盒祭」，參加者不用繳交會費，但需要自行準備飯盒、コッヘル（野營烹煮器材）和便當副食品，這活動的意義在於感謝大自然，並號召大家前往山林走走，享受秋天野餐的趣味。有別於火車便當透過食材來顯示由北而南的地方差異，同樣需要攜帶便當的遠足、海水浴場等戶外活動，則呈現出野炊和西洋兩種吃食趣味。大概是因為這類型的休閒活動，對日本人而言，同樣也是一種由外國引進的概念，繼而成為某種既定組合的西方現代想像。

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also recorded how they cooked in the wild and had salmon, canned beef and yellow pickled radish for meals as well as enjoyed railway bentō when they happened to pass by train stations.

One could see that the food that came with the leisure activities brought into Taiwan by the colonizers, such as excursions and outings, was more Westernized. Dishes served in the railway boxed meals were mostly den-gaku and tempura that were commonly seen in Japanese households. However, boxed meals prepared for excursions and outings to beaches were quite different. Apart from the salmon and canned beef mentioned in the article about the tent trip, another piece of news about the opening of Anping Beach published on *Taiwan Ri Ri Xin Newspaper* in 1911 also stated that “boxed meals and curry rice were also available at the beach lounge.” Going to the beach was already a rather stylish leisure activity; therefore, the food prepared for such occasions should naturally be different from daily eats. Being able to enjoy curry rice while gazing at the ocean from the beach lounge sounded extraordinarily charming indeed. However, such fancy food options were not only for beaches. They were also found in announcements about excursions and hiking trips published on newspapers, which not only served the purpose of informing the participants but also attempted to draw more people’s attention. A notice about food for an excursion organized by the Bureau of Civil Affairs at that time said that people did not need to bring their own boxed meals; instead, it told the joyful news that the event organizer would provide two courses of Western dishes and one bottle of beer. It goes without saying that such an event would cost nothing less than “one dollar”! At the time when a school teacher’s monthly salary was merely thirty dollars, only an excursion organized by the Bureau of Civil Affairs could provide Western dishes and beer.

Of course, not all excursions were accompanied with high-class enjoyment. There were also free but fun hiking trips. One example could be found on an event advertisement issued by Shumi (Japanese for “hobby”) Mountain-climbing Society published in 1938. Each year, the society would organize a “Meal Box Festival” at the waterhead area in Shilin. Participants were not required to pay any fees but to prepare meal boxes, cooking utensils and side dishes for boxed meals. The meaning of this event was to express one’s gratitude toward nature and invite people to have an outing in the mountains to enjoy the leisurely fun of picnicking on an autumn day. Different from the ingredients in railway boxed meals that revealed differences between the north and the south, boxed meals needed for

Mountain-climbing Society published in 1938. Each year, the society would organize a "Meal Box Festival" at the waterhead area in Shilin. Participants were not required to pay any fees but to prepare meal boxes, cooking utensils and side dishes for boxed meals. The meaning of this event was to express one's gratitude toward nature and invite people to have an outing in the mountains to enjoy the leisurely fun of picnicking on an autumn day. Different from the ingredients in railway boxed meals that revealed differences between the north and the south, boxed meals needed for outdoor activities like excursions and visits to beaches included "cooking in the wild" and "Western food." Perhaps, it was because leisure activities like these were also foreign ideas for the Japanese people, and consequently become assimilated into their imagination of the modern West.

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消費的熱帶風景

文 / 吳嘉瑄

便當（弁当, bentō），是一種使用盒子盛裝飯菜以方便攜帶的餐食，主要通行於日本、中國、臺灣、香港等地。便當一詞最早源自中國南宋，意思是「便利的東西、方便、順利」，後又以日語「弁当」反傳回中國。便當是臺灣人日常生活中極其常見且重要的食物類型，不僅上班族與學生會帶便當，各地都有專賣便當的商店，甚至便利超商也有多款可快速加热的便當產品。而這樣的飲食習慣來自於一特殊的外來品：鐵路便當。

臺灣鐵路便當至今已有一百年歷史，主要受到了日本鐵路便當文化（駅弁[えきべん, Ekiben]）的影響，1914年時就已有多个車站推出在地特色的便當，管轄單位鐵道部曾就全島各車站便當做檢查與評分，甚至當時報紙也針對幾款鐵路便當做過品評報導。1938年「七七事變」中日戰爭爆發一週年後，日本在各火車站販售「堅忍便當」以激勵國民長期作戰的決心，臺灣鐵道部也於各車站販賣只有一顆酸梅的「愛國便當」（因配色就像是日本國旗），在當時鐵路便當漸形豐富之際成為一個特殊的插曲。日治時期臺灣鐵路便當受日本影響食用冷飯；二次戰後，在臺外省人食用熱飯的習慣逐漸改變臺灣鐵路便當，至今無論是鐵路便當或一般便當，臺灣人都以熟食為主，也成為臺灣代表性的特產。

以便當為代表的鐵路餐飲文化自1910年代起的盛行現象，除了反映日本飲食文化的影響外，也表示鐵路在當時臺灣的重要性。日本為快速治理臺灣，並促進各地產業發展與物資流通，1898年便針對中國留下的鐵路建設重新做規劃，於1908年完成了縱貫全臺的鐵路，臺灣鐵路的現代化就此展開。鐵路網絡的完整性，使得臺灣人的空間移動能力與空間使用達到一嶄新的層次。日本在臺建立象徵現代化標誌的鐵路運輸系統、並持續地將據點建設完善，展現其統治霸權，並帶來龐大的經濟效益，而這項「日本建構」特質強烈的基礎建設，即被用以操作在另一個當時興起的常民活動當中，那就是「旅遊觀光」。

臺灣自縱貫鐵路完成後即有計畫性地發展觀光，1920年代不僅出現大量專門性觀光軟硬體建設與活動，1930年代更湧起臺灣本地人的旅遊熱潮。人類旅行成為具有享樂意義的「觀光」，是在進入現代社會之後，鐵路更加速此產業向全球擴散，日本在19世紀成為亞洲第一個現代國家，也跟隨歐洲腳步發展觀光，起初招攬

The Consuming Tropical Landscapes

Text / WU Chia-Hsuan

“Bentō” (phonetically spelled as “bien dang” in Mandarin) refers to the boxed meal that is convenient to be carried around and is a practice commonly seen in Japan, China, Taiwan and Hong Kong. The term first appeared during the Chinese Southern Song dynasty, and originally meant “things that are convenient; convenience; smoothness in the proceeding of an event.” Later, the Japanese equivalent “bentō” was re-introduced into China. Bentō is an extremely common and important type of food in the daily life of Taiwanese people. Not only office workers and students bring boxed meals with them to work or school, there are also exclusive boxed meal shops throughout Taiwan and even many choices of microwave boxed meals available in convenient stores. This unique dietary habit can be traced back to a special imported good: the railway bentō.

Taiwanese Railway bentō has already had a century of history and was mainly influenced by the Japanese railway bentō culture (which has a specific name, “ekiben.”) In 1914, there had been various train stations in Taiwan that launched bentō with local features. The administrative organization, the Railways Division, had evaluated and graded all train stations in Taiwan, and the newspapers at the time had also published their evaluations of several railway bentō. In 1938, one year after the outbreak of the Marco Polo Bridge Incident that triggered the Second Sino-Japanese War, train stations in Japan started selling “Perseverance Bentō” to strengthen citizens’ resolution in fighting the war. At the same time, the Taiwanese Railway Division also sold “Patriotic Bentō” that only had one preserved plum on rice in train stations. (The color coordination in this bentō reminded people of the Japanese national flag.) This has been a distinctive interlude during a period when the railway bentō culture was growing richer. During the Japanese rule, Taiwanese railway bentō followed the Japanese practice to use cold rice. After WWII, the habit of eating warm rice from Taiwanese mainlanders gradually changed this practice. In the present day, no matter the railway bentō or ordinary bentō, Taiwanese people all prefer warm food in their bentō, which has become a representative culinary product in Taiwan.

Clearly, the railway dining culture that was heralded by bentō and flourished in the 1910s not only reflected the influence of Japanese dietary culture but also the importance of the railway in Taiwan. In order to efficiently govern Taiwan and facilitate industrial development and the circulation of resources, Japan had re-planned the railway construction left by China in 1898 and completed the north-south railway system in 1908, unveiling the modernization of Taiwanese railway ever since. The completeness of the railway network enabled the Taiwanese people to have a new level of spatial mobility and usage. The railway transportation system in Taiwan was a symbol of modernization; as Japan continued to increase the number of stations and improve infrastructure to display its hegemonic authority, it also enjoyed vast economic benefits. Moreover, this fundamental construction that embodied a strong sense of “built by Japan” was also incorporated into another rising civic activity at the time—tourism.

外國人到日本旅遊，1920年代起積極推廣國人到海外地區旅遊，作為日本重要殖民地的臺灣，因而被納入其觀光體系當中，成為日本臺灣兩地重要的大眾時髦活動，而在1930年代達到高峰。

臺灣當時的旅遊觀光業務由鐵道部負責，民間響應，1937年便針對臺灣本島居民發行旅遊券，一條鞭的配套促銷活動一推出便大受歡迎；1932年，花蓮開設賞月列車，參與民眾多達六千人，反應熱烈；在夏天時節另開賣基隆、淡水、蘇澳（南方澳）等三個海水浴場的優惠車票，甚至帶動了附近商家推出夜間海遊活動，每年都湧入大量遊客，可以看出臺灣民眾對於這類搭配交通優惠的旅遊觀光行程的高度喜愛。

宣傳上，鐵道部也策略性地透過出版物及大型民眾參與活動來建構一種「值得觀看」、「被視覺消費納編」的臺灣風景。鐵道部出版自1930至1942年的《臺灣鐵道旅行案內》是當時最重要的旅遊指南，介紹了鐵道沿線各個車站景點以及路線規劃、交通、購物等實用資訊，內容相當詳盡。值得注意的是，這本手冊對於日本在臺建設景點貢獻的著墨頗多，1930年更首次出現介紹臺灣社會的文章，標題中「異國」兩個漢字特別標音「exotic」；此外，書中也附錄了強調臺灣特有的「臺灣土產品」介紹，都明顯指出手冊設定的讀者是日本遊客而非臺灣人。另一本鐵道部出版於1939年的寫真書《風光臺灣》，收錄了約90張臺灣各地的風景照片，甚至在某些景點安排模特兒入鏡，更強調了臺灣作為「誘人美景」被觀看的視覺機制；特別的是，這本向日本遊客宣傳的寫真書發行之際，中日已爆發戰爭，可見當時臺灣並未感受到戰爭壓力。

而這樣的策略在另外兩個大型活動中則將宣傳對象轉向了臺灣本地居民。當時臺灣北部第一大報《臺灣日日新報》在1927年舉辦了開放大眾投票的新「臺灣新八景」與「十二勝」、更高規格的「二別格」活動，選出基隆旭岡、淡水、八仙山、日月潭、阿里山、壽山、鵝鑾鼻、太魯閣峽；十二勝為草山、新店、大溪、角板山、五指山、獅頭山、八卦山、霧社、虎頭埤、旗山、大里、太平山；二別格則為臺灣神社與新高山（玉山）。儘管此活動日本民眾投票數達9,800餘萬票，而臺灣本島更是驚人高達3億6千萬餘票，但最後仍須由官方委員會決定；而1935

Since the inauguration of the West Coast Railway Line, Taiwan had systematically developed tourism. In the 1920s, there were extensive tourist software and hardware constructions and activities. In the 1930s, a wave of tourism among the Taiwanese people swept the island. After we entered the modern era, travel began to encompass the meaning of “tourism” that denoted enjoyment and pleasure. Moreover, railway had expedited the global expansion of tourism industry. Japan became the first modern country in Asia in the 19th century and followed the footsteps of European countries to foster a tourism industry. Initially, Japan aimed to advertise for foreigners to tour in Japan. In the 1920s, they had actively encouraged Japanese people to travel and tour abroad. As an important colony of Japan, Taiwan was also included in the tourism system at that time. Tourism between Japan and Taiwan became a trendy and popular activity and reached the climax in the 1930s.

Back then, the Railway Division was in charge of tourism-related affairs in Taiwan, and the private sector was also supportive. In 1937, the Division issued travel vouchers to Taiwanese residents, along with corresponding promotional programs that were very well-received among people. In 1932, Hualien launched the moon-viewing train that welcomed an incredible number of over six thousand participants. During the summertime, discount train tickets to the three beaches in Keelung, Tamsui and Suao (Nan Fang Ao) were available, which also became an incentive for nearby shops to launch a program of night-time sails. Each year, these tourist sites received a massive number of visitors, which showed how much Taiwanese people had enjoyed the tour package that combined transportation discount and tourist programs.

In terms of advertisement, the Railway Division also strategically constructed a unique Taiwanese landscape that seemed “worth-watching” and was “incorporated into visual consumption” through publication and large-scale activities to engage the public. Published by the Division during 1930 and 1942, Taiwan Railway Tour Guidebook was the most essential tourist publication of the time. It introduced sceneries around each station on the railway route as well as provided detailed and practical information, such as route planning, transportation and shopping suggestions. In particular, the guidebook placed an emphasis on Japan’s construction of these Taiwanese tourist spots. In 1930, it issued an article that discussed the Taiwanese society and described Taiwan as “exotic” (using the Chinese characters, “異國”) in the article title. Moreover, the guidebook also came with an appendix, which was a special introduction to the local products in Taiwan. These features revealed that the guidebook was conceived for Japanese readers or tourists rather than local Taiwanese. Another publication by the Division was a photo book published in 1939, entitled Landscape in Taiwan, which included around ninety images of Taiwanese landscape. Some of the images even included the visual mechanism of using models to present Taiwan’s “alluring sceneries.” Notably, when the photo book was published and became an advertisement to Japanese tourists, the Japanese-Sino War had

年舉辦為期50天的「始政四十年紀念博覽會」更針對這些景點做推廣，參觀博覽會高達250多萬人的遊客當中，幾乎都是來自全臺的本地人。這些建構風景意象的作法可說是日本同化政策之下的文化產物，不僅加強了日本內地對臺灣的印象，更重要的是，用以向臺灣人展現其政績成果，並凝聚臺灣人對於日本文化與國家領土的認同意識。

鐵路便當在它有著懷舊好滋味的價值之外，背後那段影響當代臺灣深刻的歷史，也是它顯得珍貴的原因。

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作者

吳嘉瑄，自由撰稿人。曾任典藏出版社叢書編輯、《典藏·今藝術》雜誌資深採訪編輯、《藝外ARTITUDE》雜誌主筆，目前為臺灣數位網Digiarts主編、阿橋社出版副總編輯，帝門藝術教育基金會「視覺藝術評論研究案」計畫主持人。

already broken out. Therefore, one could see that the pressure from the war was not yet present in Taiwan at the time.

A similar propagandist strategy was targeted at Taiwanese residents in another two large-scale events. The most influential newspaper in northern Taiwan at that time was *Taiwan Ri Ri Xin Newspaper*. In 1927, the newspaper held a public voting program for people to select “the Eight Views of Taiwan,” “the Twelve Natural Sceneries” and “the two sacred sites,” which were of a higher level. The Eight Views of Taiwan included Rising Sun Hill in Keelung, Tamsui, Basianshan, Sun Moon Lake, Alishan, Shoushan, Cape Eluanbi and Taroko Gorge. The Twelve Natural Sceneries were Caoshan, Xindian, Dasi, Jiao Ban Mountain, Wuzhi Mountain, Lion’s Head Mountain, Bagua Mountain, Wushe, Hutoupei, Qishan, Dali and Taiping Mountain. The two sacred sites were Taiwan Shrine and Niitakayama (literally translated as “new high mountain”; today’s Jade Mountain). Although there were 98 million votes by the Japanese people and 360 million votes from the island of Taiwan, the final results were eventually determined by the official committee. In 1935, the Taiwan Exhibition of the Fortieth Anniversary of Governance lasted for fifty days, during which these scenic spots were the highlights in the advertisement. Most of the 2.5 million tourists that visited the exhibition were locals from around Taiwan. This approach to construct the landscape image was the cultural product stemmed from Japan’s assimilation policy, which not merely enhanced Japanese people’s impression of Taiwan, but it also more importantly demonstrated Japan’s administrative results in its governance to the Taiwanese people while fostering their identification of Japanese culture as well as that of the national territory.

Apart from its savory, nostalgic taste of a time gone by, the railway bentō has also epitomized an intriguing part of history that has had a profound impact on contemporary Taiwan; and this is the reason why it is special and precious in Taiwan.

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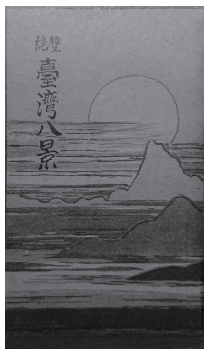
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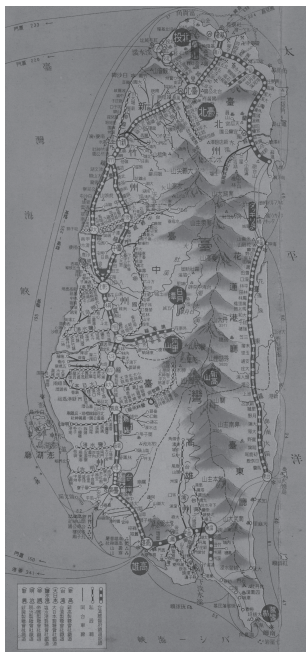
1932年臺灣旅行業內社發行的《臺灣旅行地圖》。
(來源：《設計本事—日治時期台灣美術設計案內》)

Taiwan Tour Map, published by Taiwan Tour Guide Society,
1932. (Source: *Design Creativity - Taiwanese Art
Design under Japanese Rule Guidebook*)



1927至1928年由吉田初三郎繪製的「臺灣新八景」
總葉書(明信片)。(來源：《設計本事—日治時期
台灣美術設計案內》)

Postcards of "The Eight Views of Taiwan," created by
Hatsusaburō Yoshida, 1927-28. (Source: *Design
Creativity - Taiwanese Art Design under Japanese
Rule Guidebook*)



1934年《婦人俱樂部雜誌》刊登的「溫泉・海水・登山・名所 全
國旅行業內地圖」。(來源：地圖與遙測影像數位典藏計畫)

"Hot Spring, Sea, Mountain, and Tourist Spot National Tour Guide Map
" in *Woman Club Magazine*, 1934. (Source: *The Map and Remote
Sensing Imagery Digital Archive Project*)

1940年臺北一日遊案內

在1940年，日本人如果想到臺北觀光，官方旅遊手冊《臺灣鐵道旅行案內》會這樣建議：

臺北駅（今臺北車站。市公車15分）—動物園前（舊圓山動物園。徒步20分）—臺灣神社（今圓山大飯店。徒步20分）—劍潭（徒步20分）—動物園（市公車10分）—臺北橋（徒步20分）—大稻埕市場（市公車10分）—西門市場（今西門紅樓。市公車10分）—龍山寺（市公車10分）—植物園・建功神社（今國立藝術教育館。市公車10分）—新公園（今二二八和平公園）・博物館（今國立臺灣博物館。市公車5分）—臺北駅。

圖片來源：《日治時代臺灣風景明信片》，南港山文史工作室，2017。

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Taipei One Day Tour Guide, 1940

In 1940, if the Japanese wanted to visit Taipei, the official travel brochure Taiwan Railway Travel CaseTour Guidebook would suggest:

Taipei Railway Station (Now Taipei Main Station. Bus for 15 mins) –Zoo (Old Yuanshan Zoo. Walk for 20 mins) –Taiwan Shrine (Now The Grand Hotel. Walk for 20 mins) –Jiantan (Walk for 20 mins) –Zoo (Bus for 10 mins) –Taipei Bridge (Bus for 10 mins) –Dadaocheng Market (Bus for 10 mins) –Ximen Market (The Red House. Bus for 10 mins) –Lung-Shan Temple (Bus for 10 mins) –Botanical Garde · The Kenko Shrine (Now National Taiwan Arts Education Center. Bus for 10 mins) –New Park (Now Th 228 Peace Memorial Park) · Museum (Now National Taiwan Museum. Bus for 5 mins) –Taipei Railway Station

Image Source : *The Postcards of Taiwan Landscape under Japanese Rule*, Nangangshan Culture Office, 2017.

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臺北駅 (今臺北車站・市公車15分)

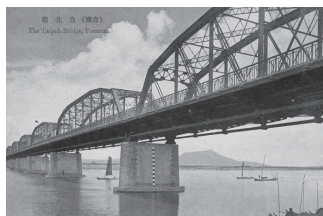
Taipei Railway Station (Now Taipei Main Station. Bus for 15 mins)

Start



臺灣神社 (今圓山大飯店・徒歩20分)

Taiwan Shrine (Now The Grand Hotel. Walk for 20 mins)



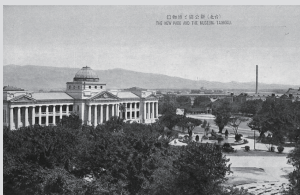
臺北橋 (徒歩20分)

Taipei Bridge (Bus for 10 mins)



大稻埕市場・大稻埕市場 (市公車10分)

Dadaocheng Market (Bus for 10 mins)



新公園 (今二二八公園)・博物館 (今國立臺灣博物館・市公車5分)

Museum (Now National Taiwan Museum. Bus for 5 mins)

◀ the end



植物園・建功神社 (今國立藝術教育館・市公車10分)

Botanical Garde · The Kenko Shrine (Now National Taiwan Arts Education Center. Bus for 10 mins)



龍山寺 (市公車・十分鐘)

Lung-Shan Temple (Bus for 10 mins)



西門市場= (今西門紅樓・市公車10分鐘)

Ximen Market (The Red House. Bus for 10 mins)

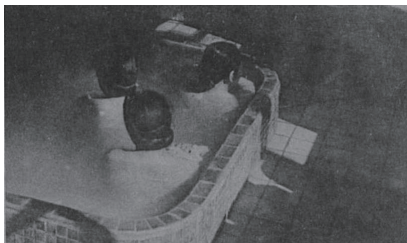
風光臺灣寫真

Landscape in Taiwan Photo Book

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北投溫泉
Beitou Hot Spring



台中公園
Taichung Park





新公園

白鳥の博物館を自民に、風をよく標榜樹林、結集する臥い、芝生、百花折を駐立花園、全園理を遊し遊等、三千萬市民の公園として、此の即ち新しい設置を待つてゐる。

新公園（今二二八和平紀念公園）

New Park (Now The 228 Peace Memorial Park)

淡水海水浴場
Tamsui Beach



關於藝術家

－ 侯怡亭 －

現居及工作在臺北。畢業於國立臺南藝術大學造形藝術研究所，國立臺北藝術大學美術學系。

其數位影像作品，關注於研究不同歷史時刻及社會脈絡下的身體與圖像之間的關係，並透過傳統匠人的生產（工藝）及非傳承的模組而非內化的生產方式，對勞動生產問題提出質疑，反映出女性勞動力在教育、國家政權、全球化秩序底下的系統。近年創作偏向計畫類型，研究當代女性勞動力在世界工廠的樣貌，計畫已前往哥倫比亞、東歐、日本等地。

曾受邀於亞太三年展、金澤二十一世紀美術館、韓國首爾市立美術館、法國巴黎數位藝術博覽會、美國華盛頓特區雙橡園、美國密西根美術館、瑞士巴塞爾博覽會錄像展、紐約亞洲當代藝術週、威尼斯當代藝術園區等地展出。並舉辦過數次個展。

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這本小冊是由侯怡亭2016年在Tokyo Wonder Site (今Tokyo Arts and Space) 駐村時，結合東京的在地田調與臺灣生產線制式結構、性別及歷史等問題所發展出的作品《White Uniform》的番外篇。這本小冊講述了臺灣日治時期以遊樂所鋪陳出的時代味覺與旅行的視覺敘事，而這段大眾文化記憶正是臺灣之所以是現在樣貌的重要原因之一。

About the artist

- HOU I-Ting -

Currently lives and works in Taipei. She received a degree from the Taipei National University of the Arts, and later obtained a MFA degree in plastic arts at the Tainan National University of the Arts.

Combining embroidery with digital images and video are HOU's main medium, her works express the possibilities of image through variable mediums. She has been profoundly explored the female labor condition under social and economic system from past to today. Her works often feature the human body in the changing days like today. Through her practice, she tries to expand the discussion of body field in a broader way. The body under the social society in public indicates and proves itself a field of history.

HOU has been invited by major art museums, art centers to participate in various exhibitions across Asia, Europe, and America include:

APT9-Asia Pacific Triennial (Queensland Art Gallery/ Gallery of Modern Art, Brisbane, Australia), Narratives of Exchange / Exchange of Narratives (Instituto Alumnos, Mexico City, Mexico) ,Citation From Craft-Contemporary Textile Art Taiwan/Kanazawa interchange, (21st Century Museum of Contemporary Art in Kanazawa, Japan) , Faint Light Dark Shadows (Taipei Fine Arts Museum, Taipei, Taiwan), The Testimony of Food: Ideas and Food (Taipei Fine Arts Museum, Taipei, Taiwan), KUSO Poject, (Donna Beam Fine art Gallery, College of Fine Arts, Department of Art, University of Nevada, Las Vegas, USA), Sewing Fields (Tina Keng Gallery, Taipei, Taiwan), Preliminary Study: RSI - T project (Muskegon Museum of Art, Muskegon , USA), Wonder Women (University of Minnesota, Minnesota, USA), Light of women (Gwangju Museum of Arts Kumnam-ro Wing, Metro Gallery, Korean).

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HOU I-Ting's White Uniform is a work which had launched when she had an artist-in-residence project at Tokyo Wonder Site (now is Tokyo Arts and Space) in 2016, addressing complex labor issues concerning the production line structure, gender and history in Taiwan. As its side story, this pamphlet conveys the recreation-generated flavor (bentō) and sight (travel and scenery) endemic to the time when Taiwan was under Japanese rule, and cherished memory of mass culture largely determined the shape of Taiwan nowadays.

A Flavorful Journey

侯怡亭
HOU I-Ting

作者 / 王俐茹、吳嘉瑄

企劃 / 侯怡亭、吳嘉瑄

編輯 / 吳嘉瑄

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