

112 學年度 第一學期 藝文活動

PUZANGALA 兒童合唱團藝術饗宴 - 聽見樂聲看見希望

成果報告書

**長庚大學**
CHANG GUNG UNIVERSITY

**Puzangalan**
希望兒童合唱團

PUZANGALAN 希望兒童合唱團

聽見樂聲 看見希望

Puzangalan Children's Choir 藝術饗宴

10/21 星期六 14:00 免費入場
自由入座 (13:20開放入場)
長庚大學 第二醫學大樓國際會議廳



長庚大學分享音樂會 演出曲目

Qiluanayayau/轉變 排灣族歌謠/編曲:Muni Takivalit	We can make a difference/我們可改變世界 曲:Merry Donnelly/編曲:George Lo.strid 譯:高慧慧君	You raise me up 詞/Brendan Graham 曲/Rolf Lovland
Rakac a senai勇士歌 排灣族歌謠/編曲:Muni Takivalit	一的炒米香 台灣傳統歌謠/曲:簡上仁/編曲:劉新誠	Laudate Dominum/歌頌上主 曲:Levente Gyöngyösi
Qisaceqali/輕輕地唱 排灣族歌謠/合唱編曲:Muni Takivalit 鋼琴編曲:唐佳君	西北雨直直落 魯凱族歌謠/編曲:羅進道	鬼湖之戀 魯凱族歌謠/編曲:羅進道
Kuimba/唱歌吧! 非洲歌謠/曲:Vitor C.Johnson	麼个花 客家創作歌謠 詞曲:王晏瑛 編曲:劉聖賢	Heiyuin/只想讓你知道 排灣族歌謠/合唱編曲:Muni Takivalit 鋼琴編曲:唐佳君
乘著氣球上天空 日本創作歌謠 曲:平吉親州 詞:東龍男/譯:白蕊	Oye/聽!我們的聲音 拉丁歌謠/詞曲:Jim Papoulis	安可曲-kipahpah ima/拍手歌 布農族創作詩歌/詞曲:王拓南、伍欽光/編曲:馬彼得

活動名稱：PUZANGALA 兒童合唱團藝術饗宴 - 聽見樂聲看見希望

活動日期：2023/10/21

1. 簡介

PUZANGALAN(希 望) 兒 童 合 唱 團(Puzangalan Children's Choir)，前身是一國小合唱團，自 2008 年成軍以來已勇奪三次全國 合唱賽特優第一名、兩次中國國際賽金獎第一名，在 2010 年曾被網友 喻為「台灣最美的歌聲」，因期待歌聲能為孩子帶來希望，故以排灣語 PUZANGALAN(希望)為團名。而 2012 年為實踐與孩子的“努力”約定，繼續陪伴升上國中的孩子前進，離開學校於屏東縣立案正式成立，訂下 自信、堅持、視野、感恩四大目標，是由一群想讀書、愛唱歌、肯努力，為有不一樣未來的原民孩子所組成，成員分布於小二至高二，練習以傳 承排灣族古調為主，並用現代合唱方式來呈現原民傳統古調，融合古調 之悠揚與現代音樂之曲風，呈現不同之音樂風格，讓孩子能接觸多元音 樂，並把純真的好聲音，及希望傳播給大眾，讓學生能對自己的文化有 自信，肯定自己的努力，在成長的過程中，留下美好、快樂，充滿希望 的一頁。

2. 企劃書

活動名稱：《PUZANGALA 兒童合唱團藝術饗宴 - 聽見樂聲看見希望》

邀請單位：長庚大學學務處課外活動組

演出單位：PUZANGALA 兒童合唱團

演出日期：2023 年 10 月 21 號

地點：長庚大學國際會議廳

演出長度：100 分鐘

3. 節目表

Qiluanayayau/ 轉變

排灣族歌謠 / 編曲:Muni Takivalit

美麗的虛詞，是排灣族歌謠中最獨特的語意及曲式，歌曲從虛詞開始，歌名大部份以第一句來命名，字面雖然沒意義，但領唱者總表現著當下最真實的感覺，對山林的歌頌、古老神話的羨慕、或著是借物喻情表達思念，用歌聲帶領大家進入歌曲的氛圍。

《qiluanayayau》是虛詞，是一首單音歌謠的生活歌，本團於 2019 年邀請地磨兒部落的劉庭 vuvu 來學園教唱此曲。本曲特別之處，在於同歌詞不同曲調，因此，也在同時間學習了二種不同曲調，並編入在新編古謠中。vuvu 教了四段歌詞，四段歌詞內容說：「安慰我們吧！因為我們的眼淚很多，誰來安慰貧窮的我們，家家都有清苦，而我是最貧窮的，你們辛苦了，但要相信，生活會轉美好的。」排灣族歌謠的內容，看似悲情負面，但耆老說，這是要我們學習站在對方的處境想想，多理解他人的感受，並陪伴對方走出陰天，這就是部落的情，尊重的開始。

2023 年本團將此首改編為無伴奏的「SAT 合唱版本」，內容保留古謠原本的面貌，從虛詞進入，並將四段歌詞，透過主音音樂的演唱，將四段歌詞依序出現，如此進行，是要增強古謠的旋律被聽見，進入到第三、四段歌詞時，則用第二種曲調來完成整首歌曲，並在最後的和弦上使用了大調，使音樂得表現如朝陽般令人有希望。

The function word of beauty which is the most unique semantics and music form in Paiwan folk song. The songs begin with the function word, and most of the sing titles are named by the first sentences. Although they may not have a literal meaning, the lead singer always expresses their most genuine feelings at the moment. These songs praise the mountains and forests, ancient myths, or use metaphorical expressions of miss, guiding everyone into the atmosphere of the song with their voices.

《qiluanayayau》is a function word, is a life sing with a single melody, and in 2019, our group invited Liu Ting vuvu from the Demore Tribe to teach this song at school. The special thing about this song is that it has different melodies with the same lyrics. Therefore, we learned two different melodies at the same time and incorporated them into newly arranged traditional songs. Vuvu taught four

verses of lyrics, and the content of these four verses says, “Console us! Because we have shed many tears. Who will comfort us, the poor? Every family faces hardships, but I am the poorest. You have worked hard, but believe that life will become better.”

The content of Paiwan folk songs may seem sad and negative, but the elders say that this is about learning to put ourselves in others’ shoes, understanding others’ feelings, and helping them through difficult times. This is the tribe’s way of showing respect and the beginning of understanding.

In 2023, our group adapts this song into a cappella” SAT choir version, “preserving the original essence of the traditional folk song. Starting with the function word, we incorporate the four verses of lyrics sequentially through the singing of the lead voices to enhancing the visibility of the traditional melody. As we progress into the third and fourth verses, we will switch to the second melody to complete the entire song. In the final chords, we will use a major key to give the music a hopeful and uplifting feeling, just like the morning sun.

rakac a senai 勇士歌

排灣族歌謠 / 編曲:Muni Takivalit

《Rakac a senai》排灣族男人的歌曲，女生是絕對不可唱的，但，只有一種情形，那就是在婚禮的場合時，你會看見男人在內圈、女人在外圈，唱著屬於女人的歌曲，這個歌曲稱作《aiyaui/ 貞節之歌》是一起搭配在男人的歌曲中，歌詞有四段，本團擷取一段演唱，並和《Rakac a senai/ 勇士歌》做搭配，而這樣的演唱形式，儼然成為獨有的排灣歌謠風格。

2020 年 2 月初，本團邀請地磨兒部落的 vuvu 劉庭及 kaka Remaljiz，共同指導孩子們跳勇士舞，有 vuvu 親自指導的過程，心中湧上無限的感動與激動，vuvu 教導中，沒有對不對的教導，只有一遍又一遍的示範演唱，靜靜地，唱歌中的呼息聲，成為這首勇士舞最美的氣息，一切是那麼地感動。當 vuvu 劉庭將這一句「u ~ kelju a mareka rakac uri zemiya niten...」傳給孩子們時，生命就有了呼吸了。

今日本團演唱「地磨兒」部落的《Rakac a senai》，首先演唱古謠的版本，歌詞使用第一、三、五段並與女生們所唱的《aiyaui/ 貞節之歌》完整演唱一遍之後，第二次的演唱，則是將《Rakac a senai》重新改編，使用第二及第四段的歌詞，《Rakac a senai》的旋律以輪唱的方式分別給「大男孩」與「小男

孩」演唱，而「女孩們」所演唱的部分則是運用《Rakac a senai》的旋律，重新譜出新的和聲，使新的和聲聲響，來製造一同與勇士們同歡慶與給予士氣。

“Rakac a senai” is a song of the Paiwan tribe, specifically for men, and it is absolutely not sung by women. However, there is one exception to this rule: during weddings, you may see men singing inside the circle and women outside the circle, singing a song specifically for women known as “aiyau/ the Song of Chastity.” This song is sung in conjunction with the men's song “Rakac a senai/braver song,” and it consists of four verses. Our group has selected one verse to perform and paired it with “Rakac a senai” to create a unique style of Paiwan folk singing. This distinctive singing format has become a characteristic of Paiwan folk songs.

In early February 2020, our group invited vuvu Liu Ting and kaka Remaljiz from the Demore Tribe to co-instruct the children in performing the warrior dance. Under vuvu's personal guidance, we were filled with an overwhelming sense of emotion and excitement. Throughout vuvu's instruction, there was no right or wrong, just repeated demonstrations and singing. Quietly, the breaths taken during the singing became the most beautiful essence of this warrior dance. Everything was so profoundly moving. When vuvu Liu Ting passed on the sentence “u ~ kelju a mareka rakac uri zemiya niten...” to the children, it was when a life had its breath.

Today, our group performed “Rakac a senai” from the Demore Tribe. First, we sang the traditional version of the song, using the lyrics from the first, third, and fifth verses and the girls singing “aiyau/ the Song of Chastity,” we performed it a second time. In this second rendition, we reinterpreted “Rakac a senai” using the lyrics from the second and fourth verses. The melody of “Rakac a senai” was divided into alternating parts for the “big boys” and “little boys” to sing. The “girls” incorporated the melody of “Rakac a senai” to create new harmonies, making their voices resonate together to celebrate with the warriors and boost their morale.

Qisaceqalj/ 輕輕地唱

排灣族歌謠 / 合唱編曲:Muni Takivalit 鋼琴編曲:唐佳君

《qisaceqalj》此曲乃採用「地磨兒」部落及「瑪家鄉」《qisaceqalj》的旋律，多被傳唱於結婚慶典或豐年祭時。「地磨兒」的《qisaceqalj》旋律較為柔美，而「瑪家鄉」的《qisaceqalj》則較有活力。本曲透過二個部落不同的旋律線，改編出令人耳目一新的《qisaceqalj》。另外，再搭配傳統舞步，使本曲 兼具聽覺與視覺的享受，再次凸顯排灣民謠新詮釋的種種可能。

“qisaceqalj” is a song that combines the melodies of the Demore Tribe and the Ma Jia Xiang Village. It is often sung during wedding celebrations or harvest festivals. The Demore Tribe’s “qisaceqalj” melody is gentler, while Ma Jia Xiang’s “qisaceqalj” has more vitality. This song takes advantage of the different melodies from these two tribes to create a refreshing interpretation of qisaceqalj. Additionally, when paired with traditional dance steps, this song provides both an auditory and visual delight, it highlighting the various possibilities of reinterpretation in Paiwan folk music.

乘著氣球上天空

日本創作歌謠 / 曲:平吉毅州 詞:東龍男 / 譯:白蕊

這是一首日本合唱曲給「同聲二部合唱」的版本。作曲家平吉毅州 (1936-1998)是日本音樂教育家，在晚年的歲月中，致力於兒童鋼琴曲。《乘著氣球上天空》曲調有如歌詞一樣的光明有希望，輕快活潑的節奏猶如兒童活躍的生命生生不息，望著天空有著好多好多的夢想等待去追尋。

This is a version of a Japanese choral song intended to a “Double Choir” arrangement. The composer, Heikichi Kishuu (1936-1998), was a Japanese music educator who dedicated his later years to composing piano music for children.

The melody of “Rising Balloon into the Sky” is as bright and hopeful as the lyrics, with a lively and playful rhythm memorizing of the active and happy lives of children. It conveys the sense of having many dreams waiting to be pursued as one looks at the sky.

一的炒米香

《一的炒米芳》這首唸謠，是屬於「台灣囡仔詩歌」的遊戲歌。兩人面對面，手掌朝外放在胸前，先自己拍掌一下，再用右掌拍對方的左掌，自拍一下，再用左掌拍對方的右掌，如此一個循環為一句有如繞口令一般，當彼此念熟了以後，可越唱越快，增加趣味性。

簡上仁老師(1948-)在嘉義大林出生，有「台灣民謠國寶」之稱。從小喜愛聽母親唱歌，母親說唱俱佳的念謠、講古，隨口而出的台語諺語，無形中都一點一滴刻印在他的腦海中，而這些養分，在他心中慢慢滋長著。近年來，全心全力投入在歌謠創作上，台灣囡仔歌多達三四百首，一般的歌謠也有兩百多首，創作第一部長篇的台語兒童音樂劇「鯽仔魚要娶某」。長期致力於台灣本土音樂之採集、整理、創作及推展工作，於1983年成立「田園樂府」樂團並擔任團長至今。

這首有趣的《一的炒米芳》，是劉新誠老師編曲，本團演唱「同聲三部」版本，以變奏曲式為架構，聲部之間時而模仿、齊唱、合唱，增添了歌曲彼此的趣味，加上復古擊掌小遊戲，特別擁有一番懷古情懷在當下的風景，別有滋味湧上心頭。

“Yi de chao mi xiang” is a traditional children’s chant from Taiwan, belonging to the category of “Taiwanese children’s rhymes” or “Taiwanese children’s folk songs.” It is a hand-clapping game where two people face each other, place their palms outward in front of their chests, and follow a specific clapping pattern. They start by clapping their own hands once, then clap their partner’s left hand with their right hand, followed by a self-clap, and then clap their partner’s right hand with their left hand. This pattern repeats, and as both participants become more familiar with it, they can increase the speed, which makes the game more fun.

Jian Shun-Ren (born in 1948) is often referred to as the “National Treasure of Taiwanese Folk Songs.” He was born in Dalin, Chiayi, Taiwan. He developed a deep love for singing from a young age, influenced by his mother's singing, chanting, and storytelling in Taiwanese. These experiences gradually grew in his mind. In recent years, he has devoted himself entirely to songwriting, composing over 300 to 400 Taiwanese children’s songs and over 200 general songs. He also created the first full-length Taiwanese children’s musical, “The Carp Wants to Marry Someone.”

Jian Shun-Ren has made significant contributions to the collection, organization, creation, and promotion of Taiwanese indigenous music. In 1983, he founded the “Countryside Ballad” band and has been its leader ever since.

This interesting version of “Yi de chao mi xiang” performed by our group in a “Triple Choir” format, arranged by Liu Sin-Chung, adds a playful twist to the traditional hand-clapping game. The song structure incorporates variations where the vocal sections sometimes mimic each other, sing in unison, or harmonize, enhancing the song's overall charm. Combined with the hand-clapping game, it creates a nostalgic atmosphere that brings a unique flavor to the present moment.

西北雨直直落

台灣歌謠 / 編曲:駱維道

《西北雨直直落》是家喻戶曉的台灣唸謠。描述夏天的午後雷陣雨而發生的兩段故事:第一段在描寫大雨中，鯽仔魚往女方家裡迎親，而其他魚類、昆蟲扮成了迎親隊伍；後一則是在西北雨下，白鷺鷥趕路回家，但卻迷了路，而且天漸漸黑了，只祈望著土地公、土地婆大發慈悲，幫忙牠返家。

“Xi bai yu zhi zhi luo” is a well-known Taiwanese children’s rhyme. It describes two stories that happen during a summer afternoon thunderstorm. In the first story, it portrays a wedding procession where the “carp” (a type of fish) is going to the girl’s house to marry her. Other fish and insects dress up and act as members of the wedding procession. In the second story, during the northwest rain, a white egret is trying to get home but gets lost. As the day darkens, it prays to the Earth God and Earth Goddess to help it find its way home.

麼个花

客家創作歌謠 / 詞曲:王旻瑛 編曲:劉聖賢

這首歌是以客家族群的油桐花為題，首先讚美油桐花的美麗姿態，而後用「化作春泥更護土」的意象將花的生命週期昇華到關照及守護的母愛層次。最後

「一皮一皮个係媽媽，一蕊一蕊个係阿爸，客家个花滿天下，這就是恩个客家花。」則是點出油桐花不僅是代表客家人的圖騰，更象徵 客家人的精神。整首歌用簡單的歌詞和輕快的旋律，唱出油桐花的趣味 及不同層次的意義。(參考處:藝秀台)

This song is titled after the tung flower, a beautiful representation of the Hakka ethnic group. It first praises the graceful appearance of the tung flower, and then elevates its lifecycle to the level of nurturing and protecting, using the imagery of “transforming into spring mud to further nurture the soil.” Finally, in the lyrics emphasize that the tung flower not only represents the Hakka people's totem but also symbolizes their spirit. The entire song uses simple lyrics and a lively melody to sing about the joy and different layers of meaning associated with the tung flower.

We can make a difference/ 我們可改變世界

曲:Merry Donnelly 編曲:George Lo.strid 譯:高蔡慧君

Mary Donnelly 美國人，曾在內華達州里諾的瓦肖縣學區擔任 30 年 的中、小學合唱團及音樂教師，雖已退休，但在創作中，作品內容歌曲 多達 200 多首及 25 部音樂劇。這首「同聲二部合唱」的版本由 George L. O. Strid 改編完成。歌詞分為二段，透過輕快而又悠美的旋律及悅耳的和聲 進行，使歌詞意境更為達至世界和諧之感。盼今日藉著孩子們的歌聲， 我們齊心祈願世界和平，共同守護我們的家園與未來的主人翁。

Mary Donnelly, an American, served as a choir and music teacher in the Washoe County School District in Reno, Nevada for 30 years. Even though she is now retired, she has composed over 200 songs and 25 musicals. This “Double Choir” version was adapted by George L. O. Strid. The lyrics are divided into two parts and are conveyed through a cheerful melody with balanced harmonies, creating a sense of global harmony. Through the voices of the children today, we hope to unite in wishing for world peace and jointly protect our home and the future stewards.

Kuimba/ 唱歌吧!

非洲歌謠 / 曲:Vitor C.Johnson

詞曲皆出自強生，歌詞敘述著「讓我們同心齊唱，音樂引領著我們，歌聲是一首首歌曲的美景，譜出和平的圖畫」。

強生(Victor C. Johnson，1978-)出生於美國德克薩斯州達拉斯，是一位作曲家、編曲家，音樂教育家和指揮家，目前在沃斯堡美術學院任教，也擔任美國合唱指揮協會，德克薩斯州音樂教育家協會的會員。

這首充滿活力非洲風格的原創作品《Kuimba》，以獨特鏗鏘清亮的牛鈴樂器與固定的節奏模式是整首音樂的靈魂，音樂的織度也從單一旋律堆疊至濃郁的和聲演唱，單純的和聲進行清晰地描繪和平之意象，整曲鼓動了心、躍動了靈，帶起了歡樂齊歌唱之象徵。

Both the lyrics and music of this song are composed by Victor C. Johnson. The lyrics convey the message of “Let us sing together with one heart, let music guiding us. The voices are the beautiful scenes of each song, painting the picture of peace.”

Victor C. Johnson, born in Dallas, Texas, USA in 1978, is a composer, arranger, music educator, and conductor. He currently teaches at the Fort Worth Academy of Fine Arts and is a member of the American Choral Directors Association and the Texas Music Educators Association.

This lively original composition, “Kuimba,” is full of energetic African style. The distinctive and resonant cowbell instrument, along with a steady rhythmic pattern. The music gradually builds from a single melody into richly harmonized singing, vividly portraying the image of peace through simple and clear harmonies. The entire composition stirs the heart, lifts the spirit, and symbolizes the joy of singing together in unity.

Oye/ 聽!我們的聲音

拉丁歌曲 / 詞曲:Jim Papoulis

Jim Papoulis 是美國當代作曲家及編曲家。他的作品類型相當廣泛，合唱曲、交響曲、弦樂四重奏與各式室內演奏曲都是其創作範圍並且融合多種的音樂元素，創造多元的曲風。音緣際會下，Jim Papoulis 有機會與墨西哥當地孩子相

處，透過音樂來為這群孩子們發聲，孩子們雖然 只會說一點點英文，但透過旋律、節奏彼此的距離不再遠，反而越玩越 親近。

當作曲家問孩子:你們最想讓世界的人知道甚麼？孩子說了簡單的字，「聽」！聽到我們的微小聲音。於是 Jim Papoulis 以拉丁風格的節奏，運用當地語言〈西班牙〉及英文為這群孩子譜寫這首曲目，讓孩子親自演唱，透過演出被世人聽見。

Jim Papoulis is a contemporary American composer and arranger known for his diverse range of compositions, including choral works, symphonies, string quartets, and various chamber pieces. His music incorporates multiple musical elements, creating a wide variety of styles.

Through an occasional chance, Jim Papoulis had the opportunity to spend time with local Mexican children and used music as a way to give them a voice. Although the children spoke only a little English, through melody and rhythm, they bridged the relation and grew closer through their interactions.

When the composer asked the children, "What is it that you want people in the world to know?" The children responded with a simple word: "Listen!" They wanted their small voices to be heard. So, Jim Papoulis composed a piece with a Latin-style rhythm, using the local language (Spanish) and English, for the children to perform, allowing their message to be heard by the world through their performance.

You raise me up/ 你鼓舞了我

詞:Brendan Graham 曲:Rolf Løvland

這首《You raise me up》是一首流行歌曲，由秘密花園組合中的羅爾 夫.勒夫蘭作曲，布倫丹.格雷厄姆作詞。該首歌收錄於秘密花園 2002 年專輯的《紅月》中，由愛爾蘭歌手布萊恩.甘迺迪演唱。最初，該取名 為〈無聲的故事〉("Silent Story")，是一首僅有旋律的器樂作品，其來 自愛爾蘭的傳統音樂。勒夫蘭在閱讀了格雷厄姆的小說後，請他為該曲 撰寫歌詞，並於 2001 年 10 月，將這首《You raise me up》在挪威的電 視節目《Norwegian TV-2》首次演出。

“You Raise Me Up” is a popular song composed by Rolf Løvland from the group Secret Garden, with lyrics written by Brendan Graham. The song was originally featured on Secret Garden’s 2002 album “Once in a Red Moon” and was performed by Irish singer Brian Kennedy. Initially titled “Silent Story,” it was an instrumental piece inspired by traditional Irish music. After reading a novel by Graham, Løvland invited him to write lyrics for the song. In October 2001, the song “You Raise Me Up” was first performed on the Norwegian TV show “Norwegian TV-2.” Subsequently, the song became widely popular internationally, recorded by many artists, and is known for its inspirational and touching lyrics.

Laudate Dominum/ 歌頌上主

曲:Levente Gyöngyösi

耶和華，在高處讚美祂。祂的眾使者都要讚美祂，祂的諸君也要讚美 祂。日頭、月亮，你們要讚美祂;放光的星宿，你們要讚美祂。」

Levente Gyöngyösi(1975-)仍是最活躍的合唱評審、講師、作曲家及指揮家。出生於羅馬尼亞的匈牙利作曲家。14 歲時，全家搬到匈牙利，並在 Bartók 音樂學院學習作曲和鋼琴，爾後，1992 年，考上了 李斯特音樂學院主修作曲，受奧爾良(György Orbán)教授指導。以 優異的成績畢業後二年，曾擔任李斯特音樂學院教授助理，指導閱讀總 譜、樂器學及作曲。目前，是一名自由作曲家，近期作品發表，是根據 M. A. Bulgakov 的小說和 SzabolcsVárady 的 GöborHollerung 指揮的 Dohnányi 交響樂團創作的《大師和瑪格麗塔》的音樂作品擔任作曲。

《Laudate Dominum》這是一首極具挑戰的曲目。以切分音的節奏幾乎貫穿整曲，多變的拍號活躍整首歌曲的節拍，大量使用力度記號帶給 歌詞無窮的生命力，並且幫助演唱者依循力度的變化感受歌詞在作曲家 的意義是如何，並給予聽眾在聽覺上激起一股新聽覺享受的美感。

The lyrics are from Psalm 148:1-3, which describe praising the Lord from the heavens, from the heights, and include praise from the angels, the sun, the moon, and the stars.

Levente Gyöngyösi (1975-) is a highly active choir adjudicator, lecturer, composer, and conductor born in Romania, but of Hungarian descent. He moved to Hungary with his family at the age of 14 and studied composition and piano at the Bartók Music Academy. Later, in 1992, he enrolled in the Liszt Academy of Music, specializing in composition under the guidance of György Orbán. After graduating with honors, he served as a teaching assistant at the Liszt Academy, instructing in score reading, instrument studies, and composition. Currently, he works as a freelance composer and has recently composed music for “Master and Margarita,” based on M. A. Bulgakov’s novel and conducted by Göbor Hollerung with the Dohnányi Symphony Orchestra.

“Laudate Dominum” is a challenging song. It features a rhythm characterized by staccato notes that run throughout the composition. The varied time signatures create an active rhythmic structure, and the extensive use of dynamic markings infuses the lyrics with boundless vitality. These dynamic markings help the performers interpret the composer’s intended meaning through changes in dynamics, providing the audience with a heightened auditory experience and a fresh appreciation for the music.

鬼湖之戀

魯凱族歌謠 / 編曲:蔡昱姍

事譜的曲。故事是這樣說:相傳多年前，有一位很漂亮的魯凱族少女 名叫 Balhenge(巴冷)，巴冷在那裡遇到了一位英俊的男子，並且和他 相戀了。巴冷的父母雖然不捨女兒嫁給蛇郎君，但兩人彼此情投意 合，且也不敢得罪百步蛇王，於是答應了兩人的婚事。迎親隊伍來到大 鬼湖畔，巴冷唱出了這段不捨的情歌，第二段是媽媽回應巴冷所唱的。於是親人們看著巴冷與蛇郎君漸漸沈入湖底，巴冷的斗笠 (頭飾) 也慢慢消失在大鬼湖的漩渦裡。

This is a creation song of Rukai tribe, with the melody composed by Teacher Lu Zheng-Jun based on the mythical story of “The Love Between a Human and a Snake.” The story goes like this: Many years ago, there was a very beautiful Rukai tribe girl named Balhenge. Balhenge met a handsome young man there, and they fell in love. Balhenge’s parents, despite their reluctance to marry their daughter to the Snake Lord, agreed to the marriage since Balhenge and the Snake Lord loved each other and they didn't want to offend the Hundred-Step Snake King. The bridal procession arrived at the lakeside of the Big Ghost Lake, and Balhenge

sang this heart-touching love song, expressing her reluctance. In the second verse, her mother responded to Balhenge's song. So, the family and friends watched Balhenge and the Snake Lord gradually sank into the lake, and Balhenge's headdress slowly disappeared into the whirlpool of the Big Ghost Lake.

Heiyuin/ 只想讓你知道

排灣族歌謠 / 合唱編曲:Muni Takivalit 鋼琴編曲:唐佳君

2017 年，本團邀請 kina 方惠美(瑪家鄉涼山部落)教導孩子唱歌謠，kina 方惠美分享母親所教導的歌曲傳唱給孩子。這首《heiyuin》將 parutavak 的歌詞重新填詞，kina 說:「這不是嚴謹的禮儀祭歌，是一般的生活、情歌歌曲，所以可以將歌詞依自己的真實感覺重新填詞。」 kina 教我們四段歌詞，歌詞中有比喻自己渺小、含蓄及博得疼憐的歌詞，若沒有 kina 的解釋，歌詞的最深含意真的很難意會了。

本團於 2021 年改編合唱版本，擷取聲詞、第一及第二段的歌詞並增加一首圍舞(zemiyan)時所唱的《nalua》歌曲，二首原曲較為輕快，皆是在 zemiyan 所唱的歌曲。而今改編，分為三段:A 段採用聲詞及第一段歌詞，保留該曲的旋律並運用齊唱、輪唱來呈現，B 段採用第二段歌詞，編創新的旋律及使用 6/8 節奏來轉換心境，C 段保留《nalua》的旋律、擷取聲詞以和聲齊唱的方式來進行，搭配著傳統舞步與飽滿的和聲織度，將整曲氛圍彼此共同達至最親切的互動。

In 2017, our group invited Kina, Fang Hui-Mei, from the Liangshan Tribe to teach the children how to sing traditional songs. Kina shared the songs her mother had taught her with the children. The song "Heiyuin" is a reimagined version of Parutavak's lyrics. Kina mentioned, "This is not a strict ceremonial chant but rather an everyday love song, so the lyrics can be adapted to express one's true feelings." Kina taught us four sections of the lyrics, which contain metaphors for feeling small, reserved, and seeking compassion. Without Kina's explanation, the deeper meaning of the lyrics would be hard to grasp.

In 2021, our group adapted this song into a choral version, incorporating the vocal sounds, the first and second sections of the lyrics, and adding a song called "Nalua" that is sung during a traditional circle dance called "zemiyan." The

original songs are more lively and are typically sung during zemiyan. In the new arrangement, the song is divided into three sections: A section uses the vocal sounds and the lyrics from the first section while retaining the original melody and incorporating unison and round singing. The B section uses the lyrics from the second section, introducing a new melody and a 6/8 rhythm to change the mood. The C section keeps the melody of “Nalua,” takes vocal sounds, and features harmonious singing. The dance steps and rich harmonies create an atmosphere of mutual interaction, conveying a warm and welcoming feeling throughout the song.

kipahpah ima/ 拍手歌

布農族創作詩歌 / 詞曲：王拓南、伍欽光 編曲：馬彼得

《kipahpah ima》(拍手歌) 是布農族語，「kipahpah」是「拍打」之意，「ima」是數字的「五」，所以「拍打五」就是「雙掌互拍」。而這首歌謠並非布農族傳統歌謠，是因為王拓南與伍欽光有感於大家來做禮拜時，教會 沒有一首布農族的歡迎歌，於是二位音樂素人用簡單的吉他和弦創作出 一說極為歡愉的布農族詩歌。

馬彼得 (1958~) 出生於南投縣信義鄉久美部落，現為台灣原聲教育協會的發起人之一，也是布農族教育工作者，更是台灣原聲童聲合唱團的靈魂人物。

2021 年由華納兄弟發行、楊智麟執導《聽見歌再唱》將馬彼得成立「台灣原聲童聲合唱團」的心路歷程拍成電影，並收錄《kipahpah ima》(拍手歌)，而成為家喻戶曉的歌曲。

“kipahpah ima” (Clap Song) is in the Bunun language. “kipahpah” means “clap” and “ima” means “five,” so “kipahpah ima” essentially means “clap five,” signifying clapping both hands together. This song is not a traditional Bunun folk song but was created by Wang Tuo-Nan and Wu Qing-Guang for a specific purpose. They noticed the absence of a welcoming song in the Bunun language for church gathering. Therefore, these two amateur musicians composed a simple and joyful Bunun song using basic guitar chords to fill this gap.

Ma Peter (born 1958) is a Bunun tribe education worker and one of the founders of the Taiwan Original Voice Education Association. He is also a significant figure

in the Taiwan Original Voice Childrens' Choir. In 2021, a film "Listen before you sing" directed by Yang Chih-Lin and distributed by Warner Bros. was released. The film documents Ma Peter's journey in establishing the "Taiwan Original Voice Children's Choir" and includes the song "kipahpah ima" (Clap Song). This song has become well-known and loved by many.

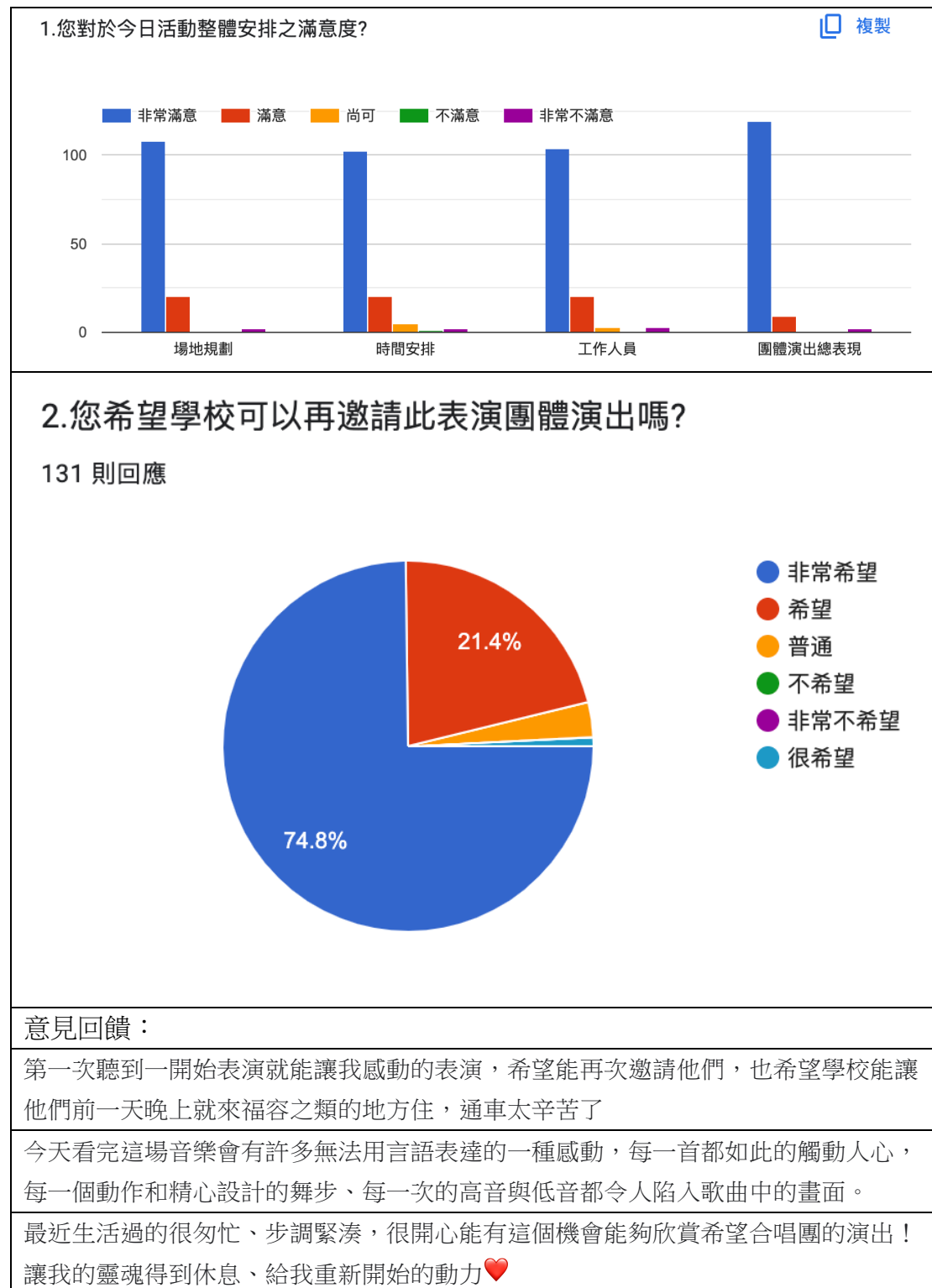
4. 心得

2023 年 10 月 21 日，很榮幸邀請到 PUZANGALA 兒童合唱團來到長庚大學演出，為校園內的藝文氣息帶來了更進一步的提升。以稚嫩卻空靈的嗓音填滿整座國際會議廳，整場 15 首的歌曲結合舞蹈與音樂除了讓觀眾擁有聽覺上的滿足也獲得了視覺上的享受。

表演以一首震撼人心的 <qiluanayayau> 作為起始，為音樂拉開序幕。清脆的歌聲隨著原住民獨特的曲風悠揚而出，高音與低音彼此纏繞。身在校園，思緒卻被帶入雨後的山林，細細感受那洗滌人心的樂章。接著一首首歌曲帶我們進入客家莊園、飛過台灣、感受日本、在西班牙著陸讓熱情環繞，甚至到達非洲體驗充滿節奏感的靈魂。其中，PUZANGALA 兒童合唱團更是為了突破自己，演唱了一首 Levente Gyöngyösi 作曲的 Laudate Dominum，這是一首專業合唱團都無法順利駕馭的讚歌，但小朋友們卻將一次次的高潮迭起推至頂端，完美的呈現了如此一首困難的歌曲。最後以最著名的拍手歌帶我們回到熟悉的台灣，享用這一場音樂饗宴。

PUZANGALA 兒童合唱團是世界聞名的兒童合唱團，週六的國際會議廳更是因此高朋滿座。這個舞台是雙向的，不僅僅是小朋友們為我們帶來表演，同樣也為提供了小朋友們一個展示成果的機會，能夠讓小朋友們分享唱歌的快樂給大家。很感謝 PUZANGALA 兒童合唱團從屏東遠道而來表演如此豐富的曲目，讓學生們能夠透過聆聽提升各方面的人文素養，獲得更不一樣的感受，也感謝老師們的用心安排，帶來一場精彩絕倫的音樂饗宴。

5. 回饋單



6. 活動照片



歌曲演唱



曉韻合唱團代表獻花



拍手歌一起揮手拍照



大合照