

Doc Type: Working Group Document

Title: Proposal to add 8 ideographs used in Japanese shrines, manga,game,geba,game and food

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1. Introduction

1.1. Order1-3 is an ideographic character used for Japanese shrines.

① 𤇀 This ideogram is used for the ~山神社, located at 福井県越前市帆山町 3 3 - 6 ,according to the original text on the shrine website

https://genbu.net/data/etizen/hoyama_title.htm#google_vignette

この文字は延喜式神名帳記載の文字からとられたらしく、延喜式写本の九条本では火偏に几、武田本では火偏に凡の文字と違いがある。ひょっとすると、帆山が本来の文字で、延喜式が誤字であった可能性もあるかもしれない

The 火几 is likely to be the original place name specific character,A large number of inscriptions on shrines also use the writing method of 火几.

② 𤇁 This ideogram is used for the 擡~擡擡神社,the other three ideograms were encoded into Unicode at an earlier timeThe Japanese side may have considered that this is a 擡, so they did not submit it.However, it is worth noting that although these two ideograms look very similar, but they have completely different meanings and pronunciations, so they should not be unified.

③ 𤇂 𤇂~神社 is located next to National Route 254 in Japan, most websites in Japan use another ideogram(𤇃) instead of the original

ideogram. This is actually easy to understand, because in the East Asian Cultural Circle, the write of (麥) and (麥) in calligraphy is the same (麦), like 陵 and 陵.

1.2 Order4 is used for Japan manga, game and film.

禊 This ideogram was created by Japanese manga artists 来留間慎一 in the 1980s. This ideograph was very popular in Japan's anime and was used in many places, like game, film and manga, and it has been included in some encyclopedias and dictionaries.

Here will be a list of works that contain this ideogram (Time is represented in ISO format)

来留間慎一: 魔~伝, 徳間書店, 1986.5.18 manga

来留間慎一: 魔~伝 電腦魔境戦記, 徳間書店, 1989.8.18 manga

板野一郎: 真魔~伝 バトルロイヤルハイスクール, 1987.12.10 film

CAPCOM: Street Fighter 6, 2023.6.2 game

TYPE-MOON: Fate/Grand Order, 2015.7.30 game

平野綾二: 帝都圣杯奇谭, 2019.12.20 manga

Due to the fame of this ideogram, there are now people seeking ways to type it, whether in Japan or China.

<https://movie.douban.com/subject/4074299/discussion/22162949/>

1.3 Order5-7 is used for Japanese left-wing ideographic characters.

About the Japanese left wing ideographic script, the 全学連漢字 ideographic characters are the most famous, and its sources include

simplified characters from Chinese Mainland, Latin alphabet and Japanese folk characters. And this ideographic script also has a more widely known name: ゲバ 漢字. However, please note that as IRG did not discuss whether to encode ideograms mixed with Latin letter components, the geba ideogram section submitted to UTC this time does not contain such characters to avoid disputes. 𠂔 (𠂔 𠂔) is wind and 𠂔 (U+2d0ac, 𠂔 𠂔) is tile, so they should not be unified.

1.4 Order8 is used for food

This is an ideographic script from Taiwan, but it is used to represent Japanese pronunciation パン. Because Japanese bread and European bread are different things, Taiwanese people have created this ideogram to represent Japanese bread. The simplified form of this ideogram already exists in IRG working set 2024, so encoding its traditional form is very suitable. By the way, the simplified form of this ideogram is used as a store name in both Fujian and Zhejiang provinces.

2. Proposed characters

PUA	Order	Glyph	IDS	Variants	kJapanese	kRSUnicode Value	Evidence	FS	TS
E000	1	𠂔	𠂔火几	帆	ホ	86.2	Fig.8-13	3	6
E001	2	𠂔	𠂔才日 口		ム	64.4	Fig.1-7	5	7

E002	3	麩	𪛗 𪛗 麥玉		が	140.13	Fig.14-20	1	17
E004	4	裨	𪛗 神人		じん	9.10	Fig.21-30	4	12
E005	5	凡	𪛗 𪛗	風	かざ	16.2	Fig.31,33	4	4
E006	6	論	𪛗 言 仑	論	ロン	149.4	Fig.34-35	3	11
E01E	7	凡	𪛗 𪛗	風	かざ	4.1	Fig.31-32	5	2
E01F	8	麩	𪛗 麥方		パン	199.4	Fig.36-37	4	15

3. Evidences

Fig.1 A signboard from SAMUHARA 神社

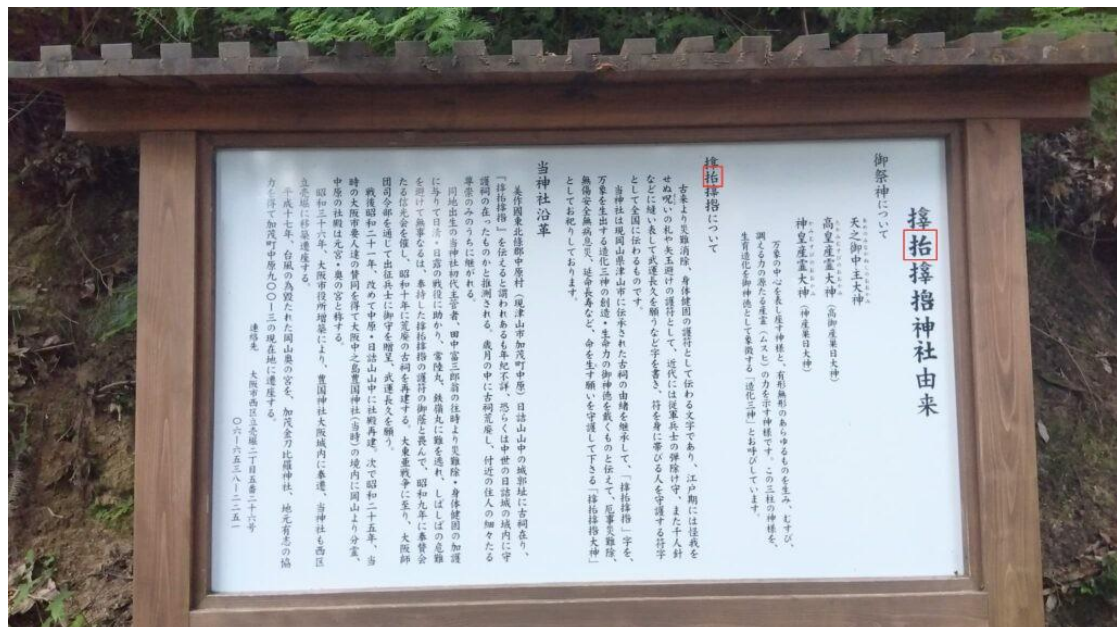


Fig.2 A stone tablet inscription from SAMUHARA 神社



Fig.3 A wooden stele inscription from SAMUHARA 神社

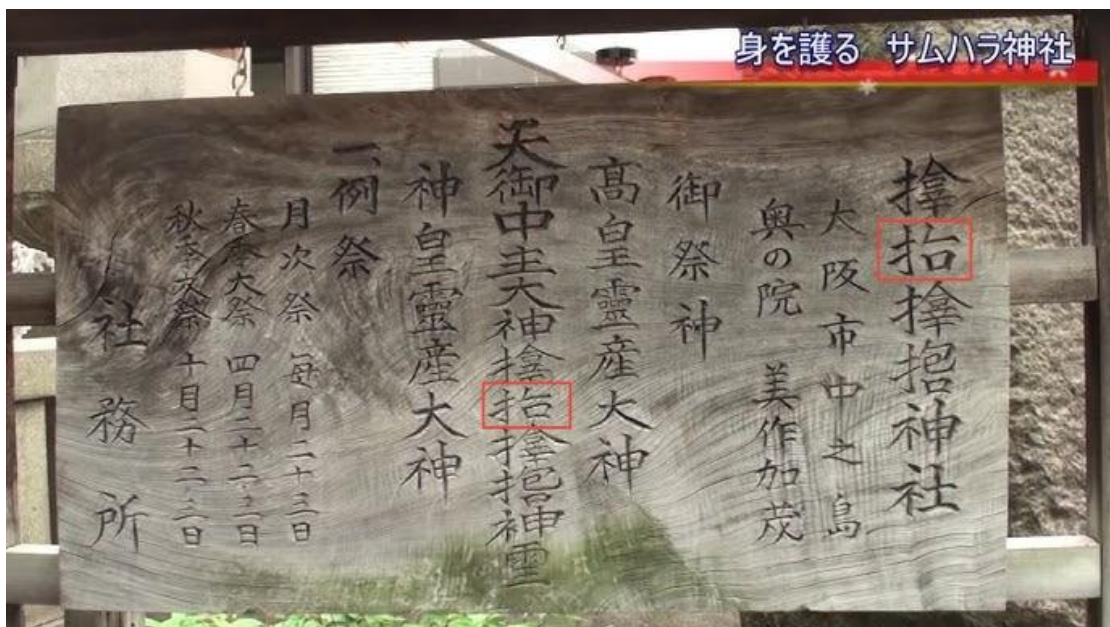


Fig.4 A signboard from SAMUHARA 神社



Fig.5 A stone tablet inscription from SAMUHARA 神社

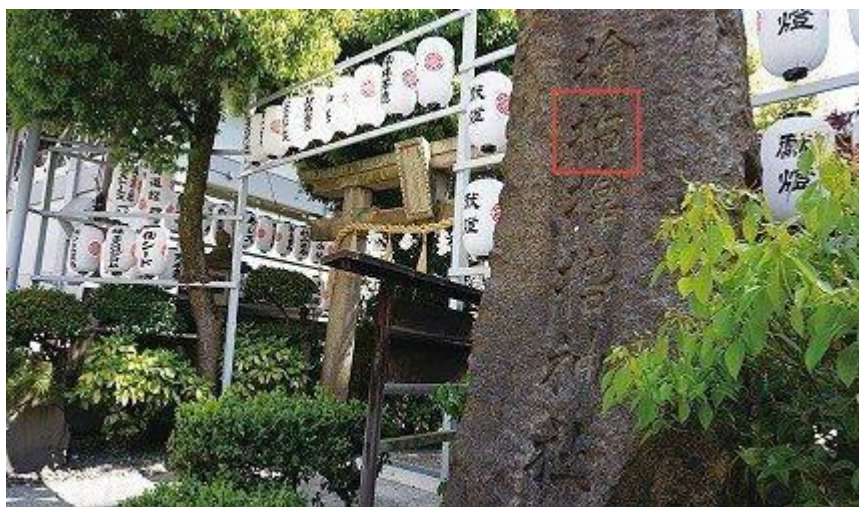


Fig.6 A calligraphy piece for SAMUHARA 神社

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Fig.7 御守 from SAMUHARA 神社



Fig.8 https://genbu.net/data/etizen/hoyama_title.htm?sid_for_share=99125_3

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北陸地方
掲載履歴

- 光寺神社(越前市)
- 大垣八幡宮(越前市)
- 大滝神社(越前市)
- 大虫神社(越前市)
- 岡太神社(越前市岡本町)
- 岡太神社(越前市粟田郡阿)
- 小山田神社(越前市)
- 國中神社(越前市国中)
- 國中神社(越前市中津山)
- 酒列神社(越前市)
- 敷山神社(越前市)
- 神明神社(越前市三ツ口町)
- 須波阿津彥神社(越前市)
- 諏訪神社(越前市五分子)
- 總社太神宮(越前市)
- 刀那神社(越前市)
- 斗布神社(越前市)
- 十荷神社(越前市)
- 日野神社(越前市中平吹町)
- 枚井手神社(越前市)
- 帆山神社(越前市)
- 紫神社(永平寺町)
- 鶉甘神社(池田町永海)
- 須波阿津彥神社(池田町)
- 伊伎神社(三国町)

帆山神社

ほやまじんじや
福井県越前市帆山町33-6

三葉葵
『福井県神社誌』より

式内社 越前国今立郡 帆山神社
旧村社

御祭神
天照皇大神 豊受神

別雷神

福井県越前市(旧武生市)にある。
村国山の南西麓にある帆山町に鎮座。

Fig.9 帆山神社社号標「式内 火几山神社」

<http://www.komainu.org/fukui/echizensi/hoyama/hoyama.html>



Fig. 10 帆山神社縁の下に置かれていた昔の鳥居の社額の残骸
「式内 火几山神社」

<http://www.komainu.org/fukui/echizensi/hoyama/hoyama.html>

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Fig. 11 火几山神社 | 福井県越前市 - 八百万の神

<https://yaokami.jp/1181119/>

日本の神社・寺院検索サイト

無料会員登録 会員認証

八百万の神

地域から探す | 路線・駅から探す | バス路線から探す | 系列・宗派から探す | 祭

共有する | 口伝を投稿 | 写真を投稿

全国 > 福井の神社・寺院 > 越前市

名称・別称

ホヤマジンジャ

帆山神社

ホヤマジンジャ
帆山神社

式内社 越前国今立郡 帆山神社 >

キョウソンジャ
[社格] 旧村社

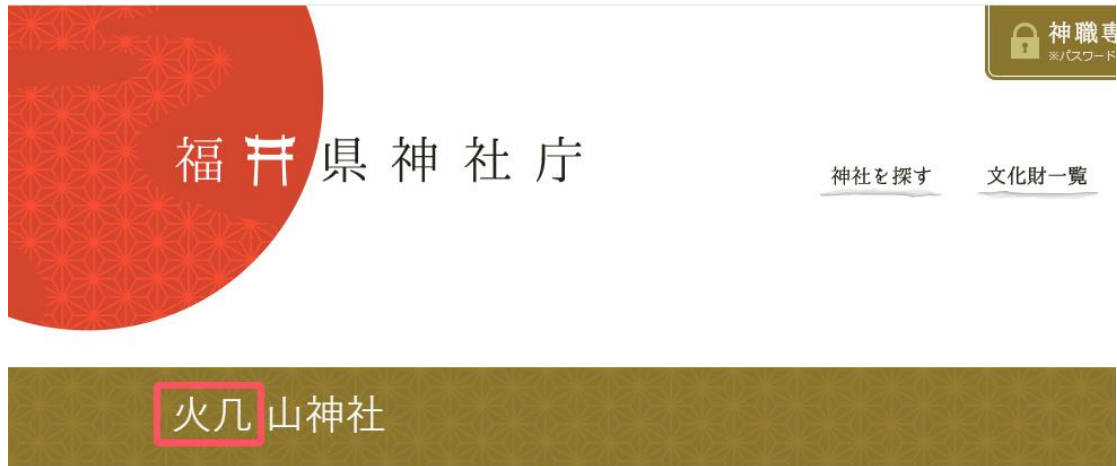
御祭神[※]

ワケイカツチノカミ | アマテラススメオオカミ | トヨウケノカミ

別雷神 > | 天照皇大神 > | 豊受神 >

Fig.12 福井県神社庁 | 火几 山神社

https://www.jinja-fukui.jp/detail/index.php?ID=20160808_163609



支部名	南越支部
神社名	火几山神社
境内社名	
旧社格	指定村社
郵便番号	
鎮座地	福井県越前市帆山町33-6
電話番号	
FAX番号	
御神徳	
主な祭典	
官司	藤井好樹

由 緒

※本来は火偏に几と書いて ほと読む。

Fig.13 登記統一文字 01054170 を含む神社 | yasuoka の日記 | スラド

<https://srad.jp/~yasuoka/journal/620188/>

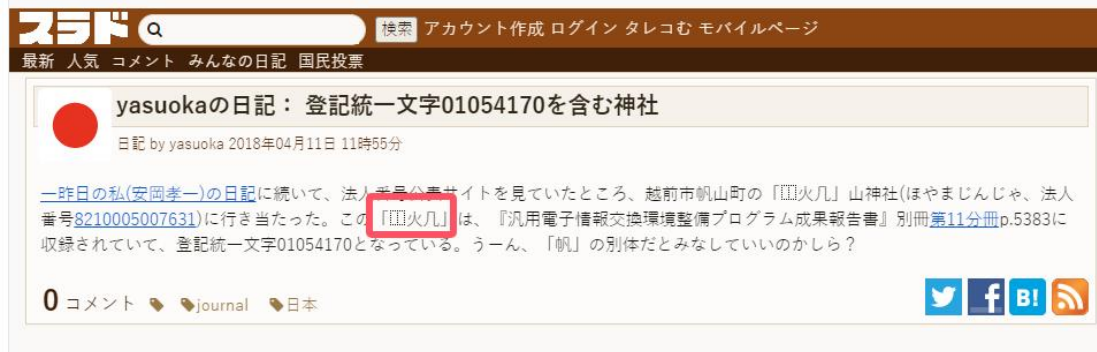


Fig.14 虱か神社〈みか神社〉（美里町広木） - Shrine-heritager

<https://shrineheritager.com/mika-shrine/>

社号の **甌** **麩** みか^カ について

「みか」は 漢字で「甌 (み)」 + 「**麩** (か)」 (菱+玉) と書きます

あるいは
「みかたま」と読み 漢字で「甌 (みか)」 + 「**麩** (たま)」 とする場合もあります

「**麩** (か)」は 特殊で社號に使われている文字です

社號の「みか」とは酒を造るために用いた大きな甕 (ミカ) (かめ) のこととされ 神社には かつては 例祭で濁酒を作って供えるなどの祭祀があり 御神宝とされていたと思われる土師器 (はじき) の甕 (ミカ) が四個保存されています

HOME > 延喜式神名帳 (Engishiki Jimmeicho) >

甌か神社 (みか神社) (美里町広木)

甌 神社 (みか神社) (みかじんじゃ) は 創建は不祥ですが 延喜式内社 武蔵国 那珂郡 **甌** 神社 (みかのかみのやしろ) であるとされています 江戸時代の享保八年 (1723) に正一位を授けられたと伝えられ 宝暦八年 (1758) に建設された境内の碑にも「正一位みかの神社」とあります 古来 旧那珂郡の総社と称されています

Fig.15 甌か神社 (みか神社) (美里町広木) - Shrine-heritager

https://shrineheritager.com/mika-shrine/#Engishiki_Jimmeicho92712_EngishikiJimmeichoThis_record_was_completed_in_December_927_AD

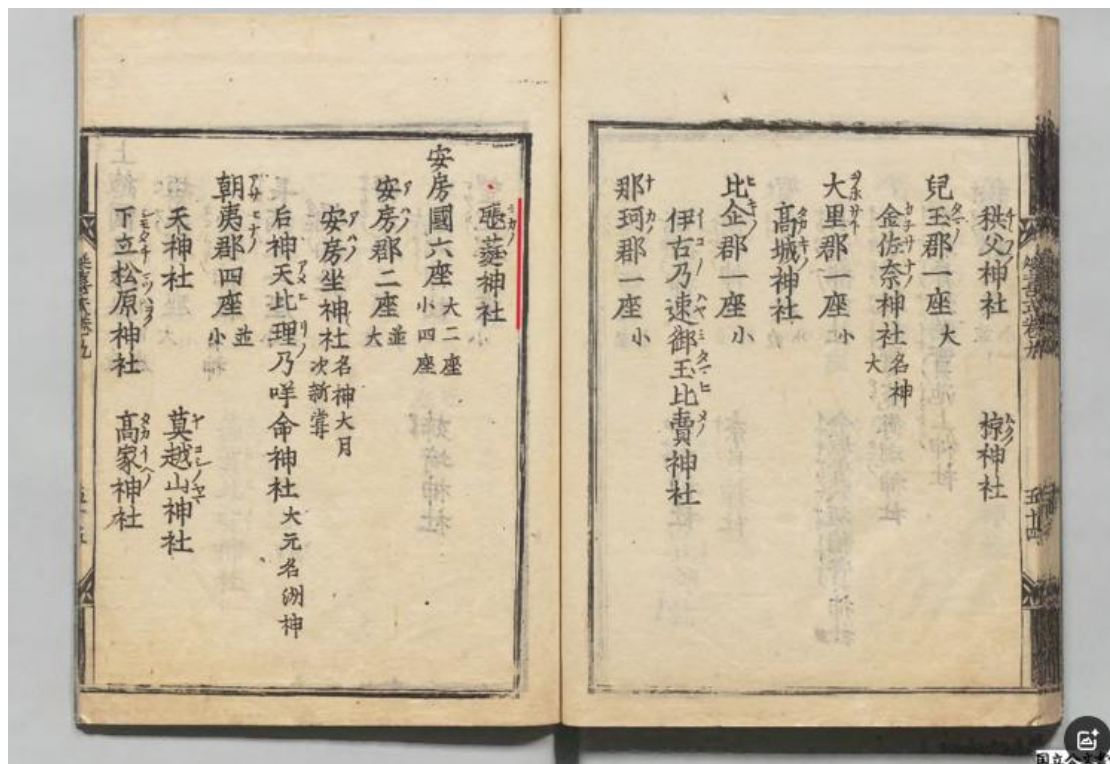


Fig.16 みか神社(甌口神社)@埼玉県 児玉郡美里町 広木 | おさんぽ、YOKOHAMA | Mika-Jinja Shrine@Saitama https://osanpo.yokohama/location.php?L_ID=4603&O_ID=0



Fig.17 みか神社 - 古今御朱印覚え書き https://blog.goshuin.net/mika_misato/



Fig. 18
神社人 - みか神社
<http://www.jinja.in.jp/modules/newdb/detail.php?id=3832>

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The screenshot shows the homepage of a website titled '神社' (Shrine) with the URL 'JINJA.JIN'. The site features a search bar, a navigation menu with items like 'TOP', 'SNS', 'イベント', '豆知識', '御朱印', '神社人って?', and '関'. Below the navigation, there is a search result for '狐麩神社 (みかじんじや)'. The result includes a photograph of the shrine's main hall (honden) and a table of basic information.

基本データ	
日社格など	県社・式内社
総本社	-----
ご祭神	櫛御氣野命 (くしみけぬのみこと) ※【同義説】美彥鳴尊 (すさのおのみこと) ※【別称】須佐之男命 櫛彥三命 (くしみかたまのみこと) ※【別記】大物主神 (おおものぬしのかみ)

Fig.19 みか神社 児玉郡美里町 : LOTUS 御朱印紀行
<https://tamalotus.exblog.jp/24018759/>



Fig. 20 瓦 神社(埼玉県松久駅)の投稿(1回目)。瓦 神社(みか〜)は、埼玉県児玉郡美里町にある神… [ホトカミ]
<https://hotokami.jp/area/saitama/Hkktst/Dgmgm/146901/206226/>



Fig.21 《街霸 6》超越“神豪鬼”的“冥豪鬼”登场，人间已无对手|杀意|少年街霸|街头霸王 v_网易订阅 <https://www.163.com/dy/article/J1ME2P5E0526FAFP.html>

神豪鬼最初来自《CVS2》，吸收了上帝卢卡尔的大蛇之血后的形态，实力远在真豪鬼之上，是游戏中的天花板。没想到这个外传游戏的设定却被玩家们看好，于是后期神人豪鬼出现在授权漫画之中。神人豪鬼，我们一般称之为神豪鬼。



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Fig. 22 《街霸 6》超越“神豪鬼”的“冥豪鬼”登场，人间已无对手|杀意|少年街霸 | 街头霸王 v_ 网易 订阅
<https://www.163.com/dy/article/J1ME2P5E0526FAFP.html>

《CVS2》中神人豪鬼首次出场



Fig. 23 真魔神传 (豆瓣)

<https://movie.douban.com/subject/4074299/>

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Fig. 24 关于标题

<https://movie.douban.com/subject/4074299/discussion/22162949/>

关于标题

 godannar 2010-02-24 08:28:38

其实准确讲应该是“真魔神人传”，神人是一个字，只不过打不出来罢了。

~is one character, but can't type it

又或者其实有办法输入这个字？如有人知道还请不吝指点一二。

and how to type it?

Fig.25 来留間慎一:魔[~]伝，徳間書店，1986.5.18 manga



Fig.26 来留間慎一:魔[~]伝 電腦魔境戦記,徳間書店，1989.8.18 manga

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Fig.27 TYPE-MOON:Fate/Grand Order, 2015.7.30 game



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Fig.28 平野綾二:帝都圣杯奇谭,2019.12.20 manga



Fig. 29 魔 神人 Saber - 萌娘百科

<https://mzh.moegirl.org.cn/%E9%AD%94%E7%A5%9ESaber>



Fig.30 和製漢字の辞典 2014

https://ksbookshelf.com/nozomu-oohara/Waseikanjijiten/Waseikanjijiten_23.html

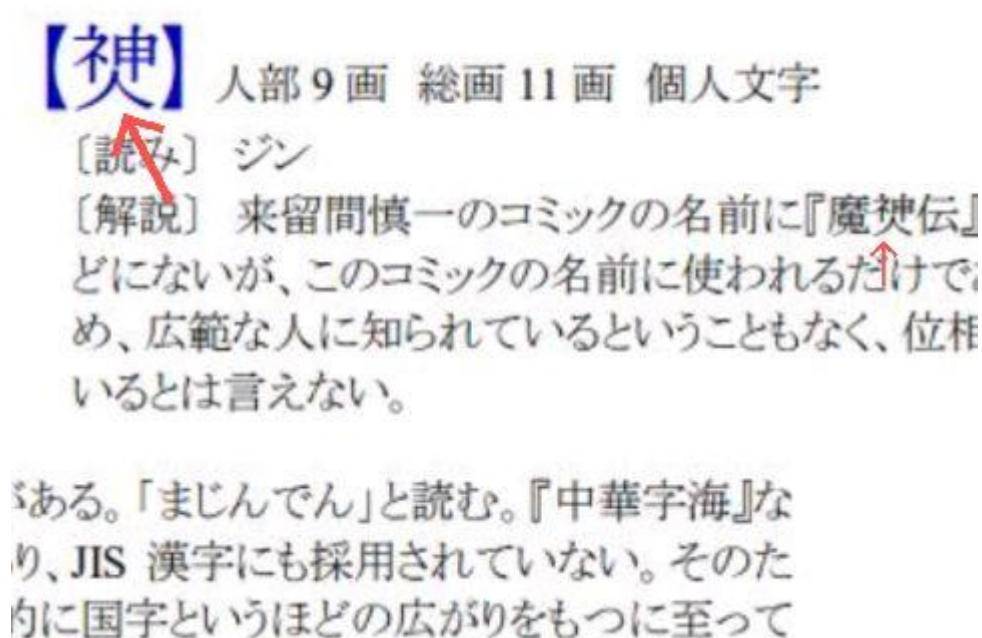


Fig.31 Long-Story-of-Short-Forms-the-evolution-of-simplified-Chinese-Characters, page144, 143

Long Story of Short Forms

custom.”¹ This implies that 𠂇 was more customary than 风, “the most common” according to Chén above. These disputes delayed the adoption of 风 till 1964.

Since then, 𠂇 has disappeared. Our last record of this form is a *Wénzì gǎigé* article from 1965 which still found it necessary to point out: “The inside of 𠂇 is written 乂. [...] The character is not written 𠂇 or 𠂇.”²

𠂇 and 𠂇 turned out to be more vital. In 1981, this writer saw the former in Nanjing and Guangzhou, the latter in Hengyang, Zhuzhou, Guangzhou, Shantou.

Even in Japan, different forms like 𠂇, 𠂇 and 𠂇 were on record before the reform.³ Neither predominated, however, so reformers gave in and confined itself to a change from 風 to 風. We notice only one opponent to this passivity, one Fujikawa Sukezō who suggested a change to 𠂇 in a 1962 issue of *Kokugo seikatsu*.⁴

鳳 风 𠂇 fèng phoenix

Yuan blockprinters contracted the centre of 鳳 to 乂, later ones to 又. By the Qing dynasty, one could thus see both 风 or 𠂇 for ‘phoenix’.

As we saw above, nineteenth century writers found better use for 风 by substituting it for the more common 風 fēng. For some years, 风 was ambiguous, being in use both for 鳳 and 風. With time, the latter practice came to dominate. The writer Tōngzhái, for example, wrote 风皇 (鳳凰 fènghuáng phoenix) in an 1861 manuscript, but 风翔 (風翔 fēngxiáng flying in the wind) thirteen years later.⁵ By the end of the century, 鳳凰 writers had given in. Our last record of 风 for 鳳 is in the blockprint *Lǐngnán yì shǐ* (1862–1892).⁶ Since that, 鳳凰 has been shortened as 凤凰 only.

The case looked simple and the Script Reform Committee changed 鳳 to 风 in its 1955 Draft of the Character Simplification Scheme. As we have seen, however, 𠂇 and 𠂇 were criticized for their similarity and were not adopted until 1964.

佛 仏 𠂇 fō Buddha

𠂇 was used for 佛 from the sixth century onwards. A sutra from AD 550 and a stele from 573 speak of 𠂇弟子 (Buddhist monks), a statuette from 606 of 𠂇恩力 (the grace of Buddha).⁷ After the Tang dynasty, however, this 𠂇 disappears from our Chinese sources. When the Qing dictionary *Zhèngzì tōng* mentioned 𠂇, it was

1. Qiu 1957.

2. *Zheng zi xiao zihui* (1) 1965.

3. 𠂇 in 1922 manuscript by Tokieda Motoki. Tokieda 1976 (1922), p. 124. 𠂇 and 𠂇 in 998–1021 manuscript of *Midō kanpaku ki* 御堂関白記 by Fujiwara no Michinaga 藤原道長, acc. to *Kanji hyakka daijiten* 1996, p. 301. 𠂇 in Document 県庁 戦前 B 520 (1942).

4. Fujikawa 1962, p. 87.

5. “Tongzhai xiansheng weike gao”, pp. 1.176, 3.213.

6. Liu 1930, p. 112.

7. Pusa chutaijing 菩薩處胎經 vol. 3, in Chion temple, Kyoto. In *Kokuhō* 1984, vol. 10, item 73-2. Gao Qiao zao yiwu quan 高僑造衣物券. In *Chūgoku shodō zEnshū* 1986, vol. 2, item 89. Li Yuan (Tang gaozu) wei zi xi ji shu 李淵(唐高祖)為子祈疾疏. In Sano 1980, p. 19.

came up. The *Zhōngguó yǔwén* pointed out: “Some say that one should restore the top 丿 to 一. However, 丰 is already in use among the masses, so there is no need to change it again.” In the end, however, the committee listened to the objectors and changed the form to 丰 eight years later.¹

風 𠂇 𠂈 𠂉 𠂊 𠂋 *fēng* wind

In 1956, the reformer Chén Guāngyáo wrote: “There are many short forms of this character, like 𠂇, 𠂈, 𠂉 and 𠂊, but 𠂋 is the most common. Therefore 𠂋 was selected.”²

Most common, perhaps, but far from oldest. Already Han clerks deprived 風 of 丨 and wrote 𠂇, their successors deleted even 冂 and wrote 𠂈, a form we find in a sutra written in 256, in calligraphy by Suǒ Jìng (239-303) and on a monument carved in 368.³

Chén’s 𠂉 is a contracted 𠂇, his 𠂊, a square version of the cursive form, used by blockprinters from the Yuan dynasty onwards.

As far as we can see, it was also Yuan blockprinters who introduced 𠂋.⁴ How they got that idea is beyond us; 𠂋 is not a contracted 風, nor a part of that character.

𠂋 is found for 風 in letters and documents from the Taiping rebellion onwards.⁵ 𠂋 was not a new design, as it had been used for 鳳, *fèng* since the Yuan dynasty. For some decades after the Taiping rebellion, 𠂋 was used both for 鳳 and 風.

In 1934 a fourth form 𠂌 was recorded in “550 súzì biǎo”. Although new in China, 𠂌 had been known at least since the eleventh century in Japan.⁶ Perhaps the idea to write 𠂌 in Chinese came from that country.

For its 1935 simplification scheme, the Education Ministry in Nanjing selected 𠂇, the most traditional form. Twenty years later, the Script Reform Committee instead picked 𠂋, said to be the most common form. Not too surprisingly, 𠂋 was criticized for its similarity to 𠂉, the form selected for 鳳.⁷ One critic suggested an alternative: “As a common short form, 風 is written 𠂊, while 鳳 is usually simplified to 𠂋. It is better to simplify these two characters in this way, following

1. Chen Wenbin 1956, p. 20. *Jianhuazi zongbiao* 1964, p. 12.

2. Chen Guangyao 1956, p. 33.

3. 風 on the Xian Yu 鮮于 stele (165). 𠂇 in the Piyu sutra on plate 3 in vol. 4 of Shimonaka 1931, in calligraphy by Suo Jing in Lin 1976, pp. 1621–1522, and on the Guang Wu jiangjun 廣武將軍 stele.

4. Yuan examples of 𠂋 in *Quanyuan zaju*, Part 1, pp. 4299, 4300, 4303, Part 2, p. 10, of 𠂋 in Part 1, p. 3677. Ming and Qing examples in Liu 1930, p. 106.

5. Guo 1953, pp. 24 and 26.

6. Xu 1934, p. 1006. In 998–1021 Japanese manuscript of *Midō kanpakki* 御堂関白記 by Fujiwara no Michinaga 藤原道長, acc. to *Kanji hyakka daijiten* 1996, p. 299.

7. *Zhongguo minzhu cujin hui* 1955. Guan 1955, p. 39.

說明】)

口 ㄅ ㄅ kou [科偶]

①嘴。 ②指說話的人。【例】殺了他滅口 留活口 ③一個人叫一口，在計算人數的時候才說。【例】全家五口：大口三人，小口二人。 ④刀剪的刃。 ⑤東西有用「口」表示數目的。【例】一口豬 一口紙 一口刀 一口棺材 一口靈 ⑥出入的通路。【例】山口 道口 港口 ⑦關口。【例】出口貨 口外 ⑧器具或建築的一部分，可以由這裏通到內部。【例】瓶口 門口 窗口 ⑨穿通或破裂的地方。【例】豁口 搶口 ⑩口味。【例】口輕 口淡 ⑪指馬的歲數，因為是看它的牙口來計算的。【例】這馬那兒去找？口又小，活又好。 幾歲口了？八歲口。

口 ①「國」字的簡體。 ②「國」字的古體。

巾 ㄐ ㄐ jin [斤]

①「手巾」的「巾」。 ②古時的一種帽子。【例】頭巾 方巾 英雄巾

山 ㄕ ㄕ shan [刪]

①山水的「山」。 ②籬簇；籬上簇叫上山。 ③房屋兩旁的牆。【例】山牆 房山 ④形容聲音的大。【例】山響 山嘍怪叫 ⑤山上生產的東西。【例】山貨 山櫻桃 山貓

【起】

个 「個」字的簡體。

匕 「亡」字的古體。

乞 ㄑ ㄑ qi [奇乙]

①求。【例】敬乞指教 ②「乞丐」，就是舊社會裏的「花子」「要飯的」。

千 ㄑ ㄑ qian [千]

①數目名，百的十倍。 ②表示多數。【例】千方百計 千軍萬馬

个 「個」字的簡體。

凡 ㄉ ㄉ fan [帆]

①平凡，不出奇。 ②總共。【例】全書凡八冊。 ③一切的。【例】凡人都會說這句話。 凡事要細心去作。

丸 ㄨ ㄨ wan [完]

又小又圓的東西。【例】泥丸 藥丸

勺 ㄕ ㄕ shao [苟]

①「炒勺」「勺子」的「勺」。 ②容量名，升的百分之一。

夕 ㄒ ㄒ xi [西]

①傍晚的時候。【例】夕陽 ②夜晚。【例】經過一夕的工夫就變了。

久 ㄐ ㄐ giou [九]

①時間長。【例】好久不見 ②經過的時間。【例】他來多久了？

乃 ㄋ ㄋ nai [奶]

①是（或者跟「是」合用，成為「乃是」）。【例】工人乃新社會的主人。 ②竟。【例】乃至如此

风 「風」字的簡體。

川 ㄑ ㄑ chuan [穿]

①大河。 ②和「采」字通用。【例】川丸子 川肉片

Fig.33

https://www.zhihu.com/question/24308475/answer/2174484013?utm_psn=1853580902287945729



Fig.34 为什么日本「全学連」所使用的部分汉字与中国简化字的字形一样？ - 知乎
https://www.zhihu.com/question/24598217?utm_id=0&sid_for_share=99125_3

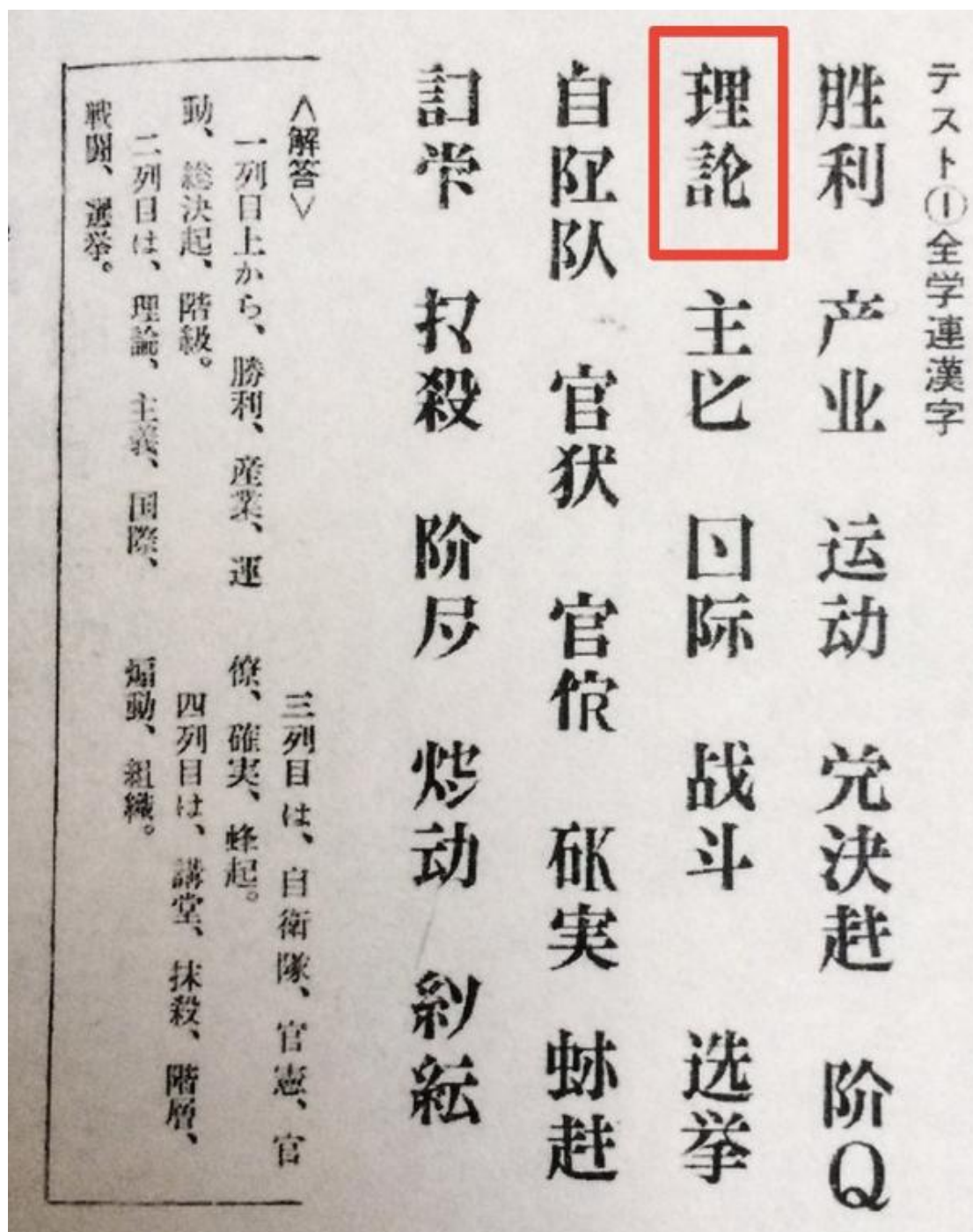


Fig.35 汉字简化方案草案，文字改革出版社，1955年，page6



Fig.36 The name of a store

Proposal to add 8 ideographs used in Japanese shrines, manga, game, geba, game and food



Fig.37 丁亚平: 《中国电影大典 影人 影片卷 (十一)》, 北京: 文化艺术出版社, 2023.12
https://hc.jsecs.org/irg/ws2024/app/?id=04636&sid_for_share=99125_3

展法国媒体评论界“金棕榈树奖”。

1999年，林正盛导演电影《天马茶房》，以独特视角诠释“二二八”事件。2001年，林正盛执导爱情电影《爱你爱我》，他凭借本片获得第51届柏林国际电影节主竞赛单元最佳导演奖——银熊奖。2003年，林正盛导演电影《鲁宾逊漂流记》，其入围第56届戛纳电影节“一种关注”单元。2005年，他执导以20世纪50年代为背景的剧情电影《月光下，我记得》，影片获得第41届台湾电影“金马奖”最佳改编剧本奖。2008年，林正盛执导纪录片《海洋练习曲》，影片记录了传统闽南方划行的达悟拼板舟。2010年，林正盛执导自闭症纪录片《一闪一闪亮晶晶》，这部纪录片筹划了四年之久，电影的镜头对准四个不同年龄、不同性格却有着相似遭遇的男孩，显示了导演对特殊群体的独特人文关怀。2013年，林正盛执导励志电影《世界第一麦方》。2015年，林正盛拍摄纪录片《有任务的旅行》，并在纪录片《我们这样拍电影》中出镜。



林正盛初做导演时，很多人讽刺他只是初中文化水平，还是面包师傅出身，认为他拍不出有水准的电影。林正盛则反击，烂芒果和苹果虽然不是一个层级，

但是各有各的精彩。事实果真如此，林正盛所取得的成就，是大多数人都望尘莫及的。他的电影生涯在国际影展获奖无数，13年的面包师生涯，常常成为他电影中的职业扮相，比如《爱你爱我》里的小风、《世界第一麦方》里的“面包大王”吴宝春。有着特殊生活经历和动人故事的林正盛，也曾出版过文集《青春正盛》《未来一直来一直来》来检视自己跌宕起伏的生命经验。

(史力竹、房舒梦 编写)

(二) 相关典章

1. 不可忽视的电影人——林正盛

本报记者

许多人都知道，2001年柏林影展最佳导演“银熊奖”的得主是《爱你爱我》的导演林正盛；不过，许多人可能不知道，林正盛在成为电影导演之前，是一个面包师傅。

一个农村长大的小孩，在台北学做面包，从学徒到师父，花了11年时间。不过这位面包师傅，却疯狂地爱上电影，于是参加了电影编导班，也开启了他生命中“亡命之徒”的旅程。

林正盛放弃了能够谋生的一技之长，与在编导班认识的新婚妻子柯淑卿跑到梨山上，等待拍电影的工作。

一年后，当时说要给他们工作机会的导演侯孝贤却忘了他们，于是，林正盛说那时的他，“编导班毕业，又刚结婚没多久，就埋头写剧本，写一些根本没机会拍成电影的剧本，只是一股冲动地一直写，傻乎乎的没去想能否拍成电影的问题”。

当时林正盛受到两个人很大的影响，其中一个沈从文。沈从文刚开始写文章的时候，从家乡湘西来到北京，过着有一餐没一餐、穷困潦倒的生活。他一个当警察的姊夫看到沈从文这样，好心地说要给他介绍一个警察工作；沈从文断然拒绝。因为沈从文说，他到了北京，看到了不一样的东西，开了视野，长了见识，有不一样的人生等着他，他就该往那里走，“即便是路死路埋，沟

Fig.38 吳寶春-品牌識別

https://www.wupaochun.com/pages/brand-identity?sid_for_share=99125_3

品牌識別

品牌LOGO特別邀請
國際知名設計師 蕭青陽量身打造

蕭青陽

以「**𩺰**」字連接本土文化與國際語言
台語ㄉㄤˋ，與法語pain、西班牙語pan、
義大利語pane、日語パン發音相同，都是麵包的意思。
我們希望藉由國際級的技術，使用在地食材製作麵包，
讓世界品嚐到台灣的美味。

LOGO以一顆鳳梨作為視覺開展，仔細一看，
卻可以拆解為星星、月亮、太陽，各自擁有不同的意涵：
星星代表寶春師傅在烘焙界的亮眼成績，將繼續發光發亮，
而懷抱星星的月亮，自然象徵了母親的愛，冠上的太陽就是鳳梨，
寶春師傅的母親早期靠著採收鳳梨，扶養孩子長大，
鳳梨對師傅來說，意義重大。



Fig. 39 【傻小子将面包做到世界第一《世界第一麦方》，一部感动我好久的台湾励志电影-哔哩哔哩】 <https://b23.tv/gzzzs2m>



悠歆 **LV3**

4月23日 IP属地：湖北

那不是“麦方”，那是「**麥方𩺰**」，一个字，
读作“胖”，意思是面包



共 1 条回复 >

Fig. 40 吳寶春 - 最新消息

https://www.wupaochun.com/pages/news?sid_for_share=99125_3

2022

大家一起来寄麩

提前預購付款好優惠

2/21(-)起調漲之商品

2/7(-)~2/20(日)於門市或官網預購指定麵包享優惠!

可提貨日期:2022/2/16(三)~3/31(四)

官網限定 指定麵包單筆滿2500元
贈不老吐司1條
限單筆同一地址,可累贈

門市限定 指定麵包單筆滿500元
加碼贈春節麵包金50元
限門市自取時贈送,可累贈

注意事項

- 預訂時需於活動期間內付清款項方享寄麵包優惠活動
- 2/21起調漲之商品品項,請洽門市人員及官網公告
- 春節麵包金使用方式參閱券上說明
- 本活動不列入滿額贈優惠
- 不與其他活動合併使用
- 吳寶春麩店保有活動最終解釋權利

Fig. 41

https://mp.weixin.qq.com/s?__biz=MzIxMDc1MDYyMA%3D%3D&mid=2247483728&idx=1&sn=4cb9f7277a5e72965ab9ec647d9184ca&chksm=975e9ca3a02915b5c5d4307fc92e51eef130463027ec20f2646e00f8173d62118d423cd5def7&scene=27&sid_for_share=99125_3



Fig. 42 一看介绍还说是台湾最有名的店。酒酿面包太大了

<http://dpurl.cn/toY0gmgz>

Proposal to add 8 ideographs used in Japanese shrines, manga, game, geba, game and food



Fig. 43 【世界第一麦方_百度百科】

<https://mbd.baidu.com/ma/s/9ENoGTW3>

Proposal to add 8 ideographs used in Japanese shrines, manga, game, geba, game and food



Fig. 44 网友分享内用的照片，今天我没看到内用的位置
<http://dpurl.cn/OMUCEuqz>

Proposal to add 8 ideographs used in Japanese shrines, manga, game, geba, game and food



4 Others

The metadata.txt and ttf are attached to the pdf document.