

考試科目	民族學理論與方法	所別	民族學系	考試時間	5月26日 星期六	第一節
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◎ 以下共回答四題，每題 25 分橫直寫均可，不必抄題，依序回答。

國立政治大學圖書館

一、請回答以下有關「民族學史」的問題：

1. 請說明「民族學史」在建構當代民族學學科知識體系過程中的特色與重要性。(8分)
2. 民國時期(1912-1949)是民族學在中國發展的萌芽期。請評析西方民族學/人類學思潮對當時中國民族學的發展產生何種的影響。(9分)
3. 請分析費孝通、林耀華二人之學術思想在 1949 年前後的差異及其特色。(8分)

二、請回答以下有關「民族學/人類學」的問題：

1. 「學院體系化」的民族學/人類學知識若產生實務應用的效果(類似應用人類學)，一般都反映在「學術性」與「務實性」這兩個影響層面上。請問，兩者之間應如何兼顧與調適？。(13分)
2. 近年來台灣出現不少「民間論述」，以在地化或本民族(族群)觀點來詮釋自身相關的歷史、文化與族群性(ethnicity)等議題。請問，就你(妳)個人的觀察，這種「民間論述」與「學院體系化」的民族學/人類學之間最大的差異為何？兩者之間應如何做到有意義的「對話」？(12分)

三、請回答以下有關「民族志」的問題：

1. 請扼要並分類舉例說明，日本學者在日據時期對於台灣原住民族「民族志知識研究」所取得的成果中，有那些特殊的研究對近五十年來台灣民族學/人類學發展產生重要的影響？(12分)
2. 請說明中國大陸「國家民委民族問題五種叢書」的基本內容，及其對當代中國大陸民族學/人類學發展所產生的影響。(13分)

四、請回答以下有關「民族史」的問題：

1. 請說明「民族史」(ethnohistory)與「歷史人類學」(historical anthropology)這兩個取向，對民族(族群)歷史過程的研究，在理論與方法上有何「同」與「異」。(13分)
2. 請各選一本在你(妳)概念中分別屬於「民族史」與「歷史人類學」的學術專書(中文、外文不限)，就本題第 1 小題的問題，提出更進一步的分析。(12分)

備 考 試 題 隨 卷 繳 交

命題委員： 065 (簽章) 96 年 5 月 10 日

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Please read the following two articles carefully, summarize each one first, and then write down your opinions, in English. Each article marks 50% of the total.

Mythhistories of anthropology

A commonplace view of anthropology identifies three simple stages in the development of the discipline. It begins with the amateur ethnographer, who is succeeded by the armchair anthropologist, who is finally replaced by the academically trained professional. They are Europeans. The amateur stage is the pre-professional and pre-academic phase. It starts with the accounts of the early explorers, travellers, missionaries and colonial administrators that persist into the 20th century beyond the boundaries of the academic realm. In England armchair anthropologists appeared in the late-19th century when Edward Tylor (1832–1917) and James Frazer (1854–1941) used the reports of ethnographic amateurs in their comparative evolutionary studies. The academic fieldworker appeared in the decade following World War I and marks the completion of modern professional and academic anthropology. Thus the mythhistory of anthropology will have it (Stocking, 1989: 208–209). It may be called mythhistory because of its simplicity and partiality. Most scholars and scholars in other times and places who took a lead in the development of anthropology are omitted, and remain invisible.

Such enchanted views continue to be passed on to students, even by professionals in Europe and America. They are deceptive and have serious flaws. A cardinal defect is the narrowness of focus, restricting anthropology and its history to centres in Europe and America. Then the spotlight is mostly on academic anthropology. It is portrayed as the almost single-handed work of a small number of outstanding scholars. They formulated the principal theories and methods, and did the consequential research. Anthropology appears to have no history besides them and outside the West. The chapters in this volume try to strike a better balance in the presentation and analysis of anthropology in the colonial contexts of the 19th and 20th centuries and the history of two maritime countries on either edge of the Eurasian continent, the Netherlands and Japan, and their colonies in Asia and Oceania.

備考 試題隨卷繳交

命題委員： 066 (簽章) 96年5月10日

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2. Nationalist anthropology in Taiwan 1945-1996.

In 1992, a third-generation Taiwan-trained anthropologist Hsu Mu-chu opened his article on the historical documentation on *Taiwan's high mountain tribes (THMT)* by stating that the real anthropological study (on *THMT*) began in 1895 when Taiwan was ceded to Japan. The vast documentation in Japanese became the source (*yuan-t'ou*) to understanding Taiwan's primordial inhabitants of the past 100 years. Because the Japanese government attached great importance to (*chung-shih*) this newly acquired colony it sent in 1896 four groups of researchers in the fields of zoology, botany, geology and anthropology. In ten years, the foundation of Taiwan anthropological research was laid.

This was followed by his praise of *Across the central mountain range* written by a Japanese army first lieutenant Nagano Yoshitora,¹ who had crossed the forbidden ranges of the central mountains in a outpost expedition and met with aborigines. This work, which incorporated various customs and material cultures of the Bununs, suggested that the Japanese authority should use the aborigines as road building guides because they use conventional mountain passes rather than the ones sanctioned by the Ch'ing authority. Hsu, consequently, takes it to be the case that Nagano was using *the viewpoint of anthropology*, that is the cultural anthropologist's so-called 'emic' perspective. He concluded that, and I quote, 'As a Japanese army first lieutenant, Nagano already understood that one has to know how the local people think before drawing up a policy. It is really very valuable (*k'e-kuei*)'.² Similar praises run through Hsu's article on the research achievements of different Japanese investigators through various periods of the Japanese occupation. No critical comment of any sort can be detected throughout.

Further reviews of available evaluating remarks concerning Japanese discourse on aborigines show that Hsu is but reiterating the sentiments expressed by his mentors whom, in turn, were reiterating the self-congratulations expressed by their ex-colonising counterparts. For instance, with reference to the 27 volumes of *Reportage on the Ban Tribes Investigations*, both Chen Chi-lu and Liu Pin-hsiung adopted Mabuchi Tōichi's appraisal, which asserted that such an achievement is comparable only to the 44 volumes of *Adatrechtbundel: collection of customary Laws* compiled by the *Commissie voor het Adatrecht* in Leiden, Holland established in 1909.³

備	考	試題隨卷繳交
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命題委員：	067 (簽章) 96 年 5 月 10 日
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<p>Liu noted that both the Dutch and the Japanese compilation of such documents were to aid colonial administration. Chen also remarked that the nature of the two compilations were similar: to serve the need of the administration and were all initiated from the viewpoint of 'politics'. Nonetheless, they considered this 'statist enterprise' (<i>cheng-fu-te-shih-yeh</i>, as Liu puts it) a great achievement and a major contribution to our 'knowledge'. In yet another article focusing on the 'Provisional Commission for Inquiry on the Olden Customs of Taiwan' – founded and headed in 1901 by the fourth Governor General Kodama Gaitarō – Chen again quoted Mabuchi saying that he was proud to point out that the Commission was established ten years prior to that of the Dutch and, therefore, the project was unprecedented.⁴</p> <p>Interestingly, Chen attributed the development of such work to neither politics nor colonialism but to legal thoughts. He repeatedly stated that 'legal thought of Japan (or Japanese people)', at the outset of the occupation of Taiwan, had already been heavily influenced by that from 'Europe'. Chen says the 'historic' school then gained victory in the debate and that the establishment of legalistic investigation projects is the evidence of this.⁵ He further explains that this school, which considered that there should not be too big a gap between legal codes and local lives, was warning the Japanese of the futility of imposing Japanese law on the island. Therefore, there was a need to compile information on local practices to enable and facilitate governing.</p> <p>In the same depoliticised, scholastic and disinterested vein, Chen calls the period 1896–1909, the first stage of Japanese inquiry into Taiwan aborigines. He characterises this period as the period when the Tokyo Anthropological Society – established in 1884, and signified the coming of age of anthropology in Japan – ventured out and expanded overseas. Taiwan, occupied by Japan, therefore, naturally became the new garden for the members of the Society. The period 1928–45, was said to be marked by the establishment of the Institute of Ethnology in the Taihoku (i.e. Taipei) Imperial University and the anthropological study (of Taiwan aborigines) entered a new era. This time, however, it was entering into the realm of pure academic research. Thus, research proceeded not merely for political needs.⁶</p>					
備 考	試 題 隨 卷 繳 交				
命題委員：	068 (簽章) 96 年 5 月 10 日				

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國立政治大學圖書館

一、中文に翻訳してください。(35分)

昭和六年度は蕃人調査は事實上の初年度になつて居るので各州廳とも専ら蕃情の推移を顧慮しつゝ進行し調査表の大部分は既に府理蕃課に到達しつゝある。

土地調査は本年度の施行豫定は第一班は臺北州羅東郡、高雄州旗山郡及び屏東郡の一部と花蓮港研海支廳、第二班は新竹州大溪郡、新竹郡、臺東廳里壠支廳になつて居たが年度初に於ける關係州廳の意向（別途局長名を以て州知事、廳長宛照會をなせり）を考慮に入れ且つ又一方に於て新竹州大溪郡ガオガン蕃が臺北州文山郡のハブン、シラックへ移住のことに決定され我蕃地調査隊に於て該ガオガン蕃の集團移住に關する諸施設の細密調査をも引受け調査することになつたので敍上の既定調査箇所を變更して第一班は臺北州羅東郡を文山郡ハブン、シラック調査のことに變更し又第二班は臺東廳里壠支廳を臺東支廳一分區及び大武支廳の一部に變更して調査することとなつたのである。

而して昭和七年二月上旬までの進行状況は第一班はハブン、シラック及び花蓮港研海支廳一部の調査を爲し遂げ第二班は新竹州大溪郡一部及び新竹郡とこの外第一班の調査豫定地になつて居た高雄州旗山郡及び屏東郡一部の調査を終了した。而してなほ本年度内に第一班は引續き研海支廳殘部の調査を完成することに又第二班は最近の臺東廳及び高雄州兩當局のその後の蕃情推移に鑑みたる希望に依つて更に變更して臺東廳大武支廳全區域と高雄州恒春郡牡丹社の牡丹社蕃人新移住豫定地との調査に夫々出張中である。

二、日本文に翻訳してください。(35分)

九五年、中国は「インターネット元年」を迎え、中国国民はインターネットという新しい時代を象徴するこの文明のシステムを通して、最新の情報を受信できるようになった。中国の国民は、それまで政府の役人や専門家の専売特許とされてきた国際問題や外交政策に対しても、みずからの意見を自然に述べるようになった。

九六年五月に五人の若者が書いた本、「ノーと言え中国」がまさにその代表だ。この本は、内容についてはかなり幼稚で過激的なところが多かった。しかし、改革・開放の幕開けとともに青年期に入り、アメリカや日本に代表される西側文化の影響をたっぷり受け、それに心酔してきた中国の若者たちが、なぜここにきて一八〇度転換したかのような激しい対米・対日批判を展開するのか、考えさせられた。

「中国は多チャネルの時代に入る」「これから、中国の声は政治の中枢である中南海以外のチャネルからも出てくる。世の人々は中国を見るとき、このことを新しい常識として認識すべきである。さもないと現代中国に対する理解を誤り、自らのとるべき行動を間違えてしまう恐れがある。

三、日本文で五百字以内の研究計画を書ってください。(30分)

備考	試題隨卷繳交
命題委員：	069 (簽章) 96年5月7日

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